COLLEGE AND UNIVERSITY

DIALOGUE

Creationists & Evolutionists: A Common Ground?

Seven Adventist Trends

Preventing Secular Drift

Shalom!

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Editorial

Just 10 years from now we will enter the third century of our Christian era. Although we don't know the details of God's timetable, two things are certain: Change will accelerate as we approach the end of this century, and each one of us will be able to play a decisive role in the events leading to the second coming of Christ. In this context we have included an informative article outlining seven major trends visible in our church and drawing a tentative profile of our worldwide movement by the year 2000. There is plenty in those charts and graphs to rejoice at, feel challenged by, and pray fervently for—especially now that we are about to launch Global Strategy for a Global Mission.

In this issue we continue our series on effective ways of approaching members of various social and religious groups with the gospel. This time we focus on our Jewish acquaintances, whom we frequently meet in our academic and professional life.

Readers interested in the continuing debate between creationists and evolutionists will appreciate our first article, which offers a biologist's thoughtful overview of areas of agreement and disagreement between those two perspectives.

A growing number of books by and about Adventists are being published in various languages and countries. At the suggestion of several readers, we have inaugurated a section in which we will critically review those books that are sufficiently significant to deserve attention. Please recommend to us recent publications that you think should be featured in future issues of DIALOGUE.

We are also providing, for your information, a summary of the main arguments that have been advanced for and against the ordination of women to the Adventist ministry. This topic is being discussed in various circles of our church and deserves careful consideration.

DIALOGUE wants to continue offering reading material that will help you to know, live, and share your faith better as you pursue advanced studies or practice your profession. We also intend to maintain our international perspective, seeking to engage the best Adventist minds around the world. For that reason we will appreciate receiving your suggestions on subjects that should be addressed and on authors who can knowledgeably cover them.

As you know, you may now obtain a personal subscription to DIALOGUE or sponsor a subscription for those who will benefit from its content. In addition, like several of our readers, you can make a contribution that will allow the AMiCUS Committee to expand the circulation of our journal and its ministry. See the instructions on page 35.

We trust that you will not only enjoy this, our fourth issue, but will also thoughtfully evaluate the ideas presented and participate in our ongoing global DIALOGUE.

These are exciting times to be a Seventh-day Adventist!

The Editors

LETTERS

Dialogue with Our Readers

Just What Was Needed

Thank you, thank you, thank you! I've just picked up the second issue of DIALOGUE. It's exactly the type of magazine I thought was needed all along! Raised in an Adventist home, I only attended church schools for my first two years. The rest were spent in public schools. I took my freshman year at Indiana University, but could find nothing there that stimulated me spiritually. The next year I decided to go to Andrews University, where I was active in the Christian Youth in Action program and later became a student missionary in Guam. After one year there I returned to Andrews, got married, and graduated with a degree in broadcasting.

I'm back in Guam for a two year special service term as an engineer trainee at our Adventist World Radio-Asia. My wife teaches at the local Adventist academy. At the end of our term we plan to move to Indianapolis where I will work towards a master's in

electronic engineering.

When I was a student at Indiana University in 1983 I told myself that if I was ever near a public university again, I'd try to reach out to those on the campus. That is why I am so interested in DIALOGUE and in the group that sponsors it. Please put me in your list and also include my brother, who is majoring in business. You can be sure that I will soon get in touch with you again about becoming a local representative. Your publication will be in my prayers.

Alan Carlson Agat, GUAM

A Forum for Ideas

Among Adventist youth attending non-Adventist universities there is an urgent need for a forum where they can present their ideas and receive encouragement for growth. One of our main problems revolves around realizing a need for God and gaining an acceptance of God. Normative questions aside, people can live without God in today's society. So youth need to find their need for God. Furthermore, at a time when everything is questioned in secular institutions, the Adventist framework still encourages faith, tradition, and rigidity. Now it is obvious that either one or the other will be rejected. And I suggest that it is, for many Adventist youth, the latter which is rejected. Thus if our church wishes to retain its youth, these and other similar issues require urgent attention. DIALOGUE represents an initial positive move in that direction.

Andrew Cox, University of Sydney Bonnells Bay, N.S.W., AUSTRALIA

Reinforcing the Commitment to Serve

I appreciate DIALOGUE's concern for Adventist students attending public universities. My daughter is doing a fellowship in social psychology at the Veterans' Hospital while she completes her doctorate at a major university in the Northwest. She has told me that during the entire five years of her doctoral studies, no one has contacted her on behalf of our church. Please make sure that her name and address are on your mailing list. I want to support her commitment to the service of God and His church.

Joyce W. Hopp, Dean, School of Allied Health Professions Loma Linda University, California, U.S.A.

Address Down-to-Earth Issues

I personally found the topics included in DIALOGUE very relevant to my situation as an Adventist student in a secular university. In addition to conceptual issues, I suggest that you also deal with down-to-earth topics such as social issues (movie-going, parties, dancing) and practical ways of sharing our faith with non-believing classmates.

Dennis Roy Imperio, University of the Philippines Pasay City, Metro Manila, PHILIPPINES

Provides Guidance and Ideas

During a recent Michigan State University Fellowship Weekend we focused on "Issues in Science and Theology." As part of the program, we distributed copies of DIALOGUE to the many who came. It reinforced the church's ministry and commitment to our college and university students. I myself enjoy and appreciate the magazine, because it provides me with guidance and ideas for developing new programs. I await the coming issues with anticipation

Kimberely Ladd, Associate Campus Ministry Director University Church/Michigan State University East Lansing, Michigan, U.S.A.

Encouragement and Support

As a medical student in a public university, I want to congratulate you for thinking of us and publishing a superior quality journal such as DIALOGUE. At a time when we struggle with persistent criticisms both from within and outside the church, I really value the encouragement and spiritual support I receive from its articles. Please keep it coming!

Please keep it coming!
Angel I. Lopez Varela, Univ. Nacional de Nicaragua,
León, NICARAGUA

A Question of Interpretation

Wilma McClarty's article on "The Book of Esther as Literature?" (DIALOGUE vol. 1, No. 2) requires a reply. In an otherwise excellent article, she has violated the most important principle in either biblical exegesis or literary analysis: the reader must allow the text to say what it has to say. McClarty recognizes that the book of Esther does not mention either God or religious activity, and that this absence is significant. However, she draws no conclusion from this important factor. Likewise, the disturbing incidents of the text are brushed off as "not related to the author's themes, nor are they presented as models of conduct" (p. 11). I might agree with the "models of conduct" part of that statement, but I think the core theme of the author is being avoided here.

In Prophets and Kings, pp. 598-600, Ellen White provides the background of the Esther narrative. She speaks of the majority of the exiles as satisfied with Babylon and disobeying God's call to return to their homeland. Why are there questionable events in the book of Esther? Because the characters themselves are questionable. Why is God not mentioned, and religious activity ignored? Because God's people had turned their backs on God's message and preferred the comfortable life. In Esther the ignored God is merciful, but the characters should receive minimal praise. The author protrayed providence, but did not want to sully the name of God by close association with the characters of this book.

James E. Miller

Madison, Wisconsin, U.S.A.

Dr. McClarty responds:

In my article I approached the book of Esther as belonging to the Canon, and then utilized the tools of narrative literary analysis as a heuristic to help readers see more in the text than a superficial reading reveals. The six elements I discussed—plot, character, setting, point of view, style, and theme—are merely names given to what was there in the text.

The more I analyzed the Esther story, the more convinced I became that the author used a craft-conscious style to support lofty and religious themes, including the theme of God's providence. Many Biblical scholars and our own Bible Commentary also emphasize that theme. I've read every entry listed in the Ellen White Comprehensive Index under Esther and, although very few are mentioned, she also supports the God's providence theme.

Viewed from the total analysis perspective, the story of Esther becomes a microcosm of the Bible as a whole—first Eden, then the

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Creationists and Evolutionists: A Common Ground?

L. J. Gibson

reationists and evolutionists view the world from different perspectives. These differences have at times been debated so acrimoniously that one might wonder whether the two sides can agree on anything at all. However, identifing areas of agreement and disagreement can illuminate the issues involved in the debate. The central issue concerns the diversity of living organisms. Are all species related by common ancestry-as evolutionists propose-or are there many independently created lineages? Biblical creationists accept the Genesis account of the creation of diversity as historically accurate, despite its lack of detail.

Since Biblical creation involves the activity of God, it is part of a religious worldview. As a result, the religious implications of creationism greatly increase the intensity of the debate between creationists and evolutionists.

Evolution or Change?

In discussing origins, the term evolution is often used. Unfortunately, different meanings of the term may cause confusion over precisely what is being discussed. In different contexts, evolution may mean changes in molecules, in morphology, or in complexity. Evaluating the support for each of these meanings may help to identify the basis for disagreement over the validity of evolution.

Evolution as Change in Gene Frequencies. In a simple sense, evolution means change, and any change can be considered evolution. According to one widely used definition, evolution is a change in the frequencies of various genes within a population.² Since these changes have been observed,³ this

kind of evolution certainly occurs. However, fluctuations in gene frequencies do not by themselves explain changes in species, and evolution exhibited in this sense is trivial. Accordingly, this definition of evolution has largely been abandoned.

Evolution as Change Molecules. Individual creatures within a population have minor molecular variations, for example, different amino-acid sequences. Mutations probably caused most of these differences, although some molecular variation probably existed in each species at its origin. Comparison of different species reveals greater molecular differences. The term evolution is commonly used to refer to the degree of variation between similar molecules in different populations or species.5

Changes in molecules do occur, and have been detected experimentally. However, one cannot really equate these changes with evolution. Mere changes in sequences for similar molecules do not explain the diversity of living organisms. The relationship between molecular sequences and different morphologies is obscure. Comparing sequences whose function is unknown, such as overall DNA similarity, produces data whose significance is likewise unknown. Differences among species surely result from more than just differences in amino-acid sequences of hemoglobin molecules or in the nucleotide sequences of ribosomal RNA.⁶ Although evolution might be used to describe the effects of mutations, variation would be a more appropriate description.

Evolution as Changes in Morphology. The morphological differences in separating the various species within a genus may resemble the variations within a particular species. But species in different genera typically have different shapes. Body shape reflects the types and proportions of body parts and their relative arrangement. Changes that produce differences of this kind come under the heading of morphological evolution.

Evidence from experimental selection, such as in dogs, shows that minor morphological changes can occur. Differences among breeds of dogs are, in fact, equivalent to differences among some genera of wild dogs.9 This shows that some species possess sufficient genetic variability to produce individuals that taxonomists would classify in different genera. Such changes could account for the diversity within such well-defined groups as bears, cats, or horses. However, claims that morphological changes produce new genera or families need to be supported by a reasonably continuous set of intermediate morphologies, either living or fos-

Genetic variability does help to explain diversity within well-defined natural groups. However, such groups appear to be separated by gaps that have never been bridged. Selection experiments indicate that as a species is pushed farther from its normal genetic state, its viability decreases. There seem to be limits to the flexibility of the genetic architecture. These limits could explain the gaps that separate natural groups of species.

Species in different mammal orders typically possess distinctive anatomical specializations, although the parts involved may be structurally equivalent. Typical specializations involve the teeth, skull, and limbs. Differences among species in different orders seem too great to have resulted from modifications of a common ancestor that took place over time. For example, dogs and rabbits seem equivalent in complexity, but they differ considerably in overall shape, diet, behavior, and style of locomotion. No fossils link dogs and rabbits to a common ancestor. It is difficult to imagine how their differences could be bridged by viable intermediate forms. This type of problem becomes much more severe when one considers the differences among such groups as bats, whales, and primates.

In summary, morphological changes do occur, but only within limits. Changes in anatomical proportions may explain the diversity within certain well-defined groups of mammals. At the present time, however, the evidence does not adequately support evolution as the cause of body plan modification, and creationists tend to reject the possibility that it might occur. Since scientists know very little about how morphology is produced, one should not be too dogmatic on this subject. Further research may illuminate the genetics of development, and new mechanisms for change may be discovered. 11 Nevertheless, the burden of proof falls on those who claim such changes are possible.

Evolution as Increase in Complexity. The general theory of evolution holds that life started with simple forms that diversified, becoming increasingly complex over time. All the above evolutionary processes taken together would not explain how today's organic diversity resulted from simple ancestors. The general theory of evolution requires another kind of change: increases in complexity resulting from the development of new genes, organs, and systems.

It is implausible to expect a new gene to arise de novo. The gene

duplication hypothesis proposes that a duplicated gene can mutate since other copies of the gene will provide the materials needed for cell functioning. But mutations seem an unlikely means of producing new information. While the majority of mutations may be nearly neutral, those that produce visible effects are almost always harmful. It is difficult to see how mutations that have neglible or harmful effects could explain the origin of diversity.

Regulating a new gene and integrating it into the activities of other genes present other problems. Random mutations would likely disrupt both the regulatory sequence and the structural gene itself, producing an inactive "pseudogene." Explaining the production of new genes is a very difficult problem for evolutionists. ¹³

Even if a new gene did appear, this would not fully explain the origin of diversity. Concurrently, new kinds of body parts must somehow be created and integrated into the functioning organism. Organs are both structurally and genetically complex. They are unlikely to arise suddenly, in a single step. Likewise, new organs probably would not arise in stages. Of what use would be a partially developed wing, or two-thirds of an eye?

Furthermore, an organ needs to not only be functional, but must be integrated with other body sys-This would tems. require modifications of the other body systems, and could not be accomplished bу any known mechanism. Development of a new organ and coordination with other parts of the body could not be accomplished by any known Creationists have mechanism. reasonable theoretical and empirical grounds for rejecting evolution as a means of increasing the complexity of living organisms.

Areas of Agreement and Disagreement

With all these points of disagreement, can creationists and evolutionists agree at all about changes in species? The answer is Yes. Molecular variation can be observed. A known mechanism can account for such variation. and changes can be detected experimentally. Morphological variation within a species can be observed. Although the genetic mechanisms behind this variation may be unknown, new morphological varieties have been produced. These types of changes do yield variations sufficient to justify classification in different genera, at least for dogs. Such changes could easily produce an increase in the number of species within a natural group. In this way, changes in species contribute to the diversity of living organisms. Both creationists and evolutionists can agree on these points.

Evolutionists claim that all species are linked by common ancestry. Such a claim not only goes beyond the available evidence, it also contradicts much of it, both empirical and theoretical. Assuming a common ancestry for all organisms is a weak basis for drawing conclusions contrary to the available data.

Two types of empirical evidence contradict the theory of common ancestry. First, experimental selection confirms that there are boundaries to genetic change. Changes in species can be produced, but these are merely variations. No increase in complexity has been observed. This observation provides a good explanation for the gaps between natural groups of species. More evidence against common ancestry is found in the fossil record. Fossil and living species cannot be arranged in a continuum. They occur in natural groups separated by gaps. Some scientists think that the gaps indicate that morphological change rapid occurs in spurts ("punctuated equilibria"). 16 This may be true of minor variations. 17 However, it does not explain why the gaps become larger as one moves up the taxonomic hierarchy. 18 Above the family level it appears that many independent lineages exist.

Finally, there are theoretical reasons for rejecting a common ancestry for all organisms. No one has ever observed a spontaneous increase in the complexity of living organisms. On the contrary, observations suggest that structures tend to degenerate unless they are essential for survival. Examples include degenerative losses by blind cave organisms, flightless birds in environments without predators, and legless burrowing lizards. If increasing complexity was the norm, scientists would not have to assert the need for natural selection to maintain it. 19 The general theory of evolution is not only inconsistent with empirical evidence, it is also theoretically implausible. Finally, there are theoretical reasons for rejecting a common ancestry for all organisms.

God and Evolution

The evidence against complexity originating through strictly natural processes is rather strong, as briefly outlined above. Many scientists recognize the evidence against the general theory of evolution, yet they still believe that all species must be related through common ancestry. Some suggest that God works through natural processes to cause living organisms to become more complex. Using this line of thinking, God is the Creator, and evolution is the process by which he created. However, this theory, known as theistic evolution, contains some insurmountable problems.

The theory of theistic evolution is inconsistent with scientific evidence. The gaps among living and fossil species tend to disprove continuity in evolution, regardless of whether it occurred naturally or by divine direction. In addition, natural processes tend toward randomness. If natural processes are God's method of creating, one must conclude that God tears things down rather than building them up.

Theistic evolution is also inconsistent with God's character as described in the Bible. God's truthfulnes is challenged by theistic evolution. God himself declares that he produced a completed creation in six days. 20 Theistic evolution directly contradicts this statement. The Bible also reveals God's opposition to death, and his plan to ultimately eliminate it. But death is required for theistic or any other kind of evolution. Evolution is believed to be driven by natural selection, in which weaker organisms are eliminated because they cannot compete with stronger ones. Competition also requires resource shortages. If evolution is God's method of creating, then resource shortages and death are part of his plan. This makes God responsible for predators, parasites, and poisonous creatures. If God directs evolution, then he must be responsible for its results. This contradicts the Scriptural explanation that evil resulted from human sin.

Theistic evolution also implies that humanity has reached its present state by improvement, not by a fall into sin. If that is so, why would human beings need salvation? They are better than they used to be, or at least will improve naturally with time. Because theistic evolution implies that God is to blame for evil, that humankind is naturally improving, and because it contradicts God's own words, it must be rejected by Bible-believing Christians. To accept it would undermine the basis for Christianity. On the contrary, Christians must affirm their confidence in the reliability of God's Word, from the creation described in Genesis to the re-creation described in Revelation.

Conclusion

Available evidence clearly indicates that genetic variability occurs within species. We can observe variation in genes and morphologies sufficient to account for separate species, and probably even separate genera. But change occurs only within certain limits. Rearrangement of body parts into new "body plans" has not been observed, and is highly improbable. Production of new functional genes is theoretically implausible by standard genetic mechanisms, and the evidence for it is much weaker than generally thought.²⁴ Production of new organs and systems is theoretically unlikely, and asserted solely because common ancestry of species is needed to support evolutionary theory.

As we have seen, creationists and evolutionists can find common ground even though they approach their discipline with different presuppositions about origins. However, when explanations of organic diversity exceed the available evidence, and even contradict that evidence, it should be no surprise to find disagreement among scientists.

The differences between evolutionists and creationists could be greatly reduced if inferences from science were limited to what can be observed, and questions relating to supernatural creative activity were settled from God's revelation of Himself in Scripture. In fact, traced back in time, the scientific data reveals the existence of numerous independent lineages of organisms. This evidence agrees with the biblical account of creation.

NOTES

1. J. H. Campbell, "The New Gene and its Evolution", in K. S. W. Campbell and M. F. Day, eds., *Rates of Evolution* (London: Allen and Unwin, 1987), pp. 283-310.

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Seven Adventist Trends

Statistical Profile of a Changing Church

F. Donald Yost

During the 1990s the Seventh-day Adventist Church is projected to grow in membership by about half a million a year, but neither its dollar income nor its working force will increase proportionately. The influence of church leaders in the developing countries will increase, but the contributions received in their fields may not be sufficient to care for their mushrooming church needs. An ever younger-aged and more vibrant church in these emerging nations will continue to look to members in the affluent nations for financial assistance.

These and other trends will present unusual challenges to the Adventist Church as it seeks to fulfill the gospel commission during the coming decade. Church statistics make these trends plain. Let's look at seven churchwide trends that fairly leap from the pages of recent editions of the *Annual Statistical Report*. (A "Glossary" at the end of the article explains the meaning of the abbreviations.)

Sustained Growth in Membership

Trend 1. Seventh-day Adventist church membership is growing exponentially and, at the present rate, may reach 11 to 12 million by the close of the year 2000.

From only a handful of adherents in 1848, the year of the Sabbath conferences, and an estimated 3,500 members when the General Conference was organized in 1863, Seventh-day Adventists have multiplied to more than 6 million and have established themselves in nearly every nation—large and small.

Although it took about 92 years to reach the first half million members, it currently takes only about 13 months to add an additional half million. Because new converts soon bring in additional converts, each half-million in membership growth has required fewer years—and now, fewer months. See Table I and Graph A.

No one can predict with certainty that recent growth rates will continue. Between 1900 and 1989 the rate averaged 5.2% a year. Since 1975 the rate has climbed to 6.2%, due in part to the vigorous promotion of all forms of evangelism, including The Thousand Days of Reaping (1982-1985) and Harvest 90 (1985-1990).

Table 1 GROWTH IN MEMBERSHIP By Half Millions 1848-1989

The approximate number of years required for the Adventist Church to increase in size each additional half-million members:

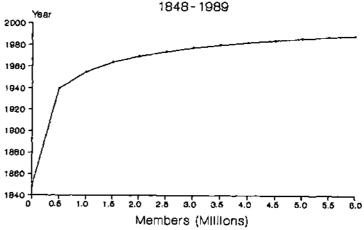
To 0.5 million	92.0 yrs
From 0.5 to 1.0 million	15.1 yrs.
From 1.0 to 1.5 million	9.1 yrs.
From 1.5 to 2.0 million	5.7 yrs.
From 2.0 to 2.5 million	4.3 yrs.
From 2.5 to 3.0 million	3.5 yrs.
From 3.0 to 3.5 million	2.8 yrs.
From 3.5 to 4.0 million	2.3 yrs.
From 4.0 to 4.5 million	1.9 yrs.
From 4.5 to 5.0 million	1.6 yrs.
From 5.0 to 5.5 million	1.5 yrs.
From 5.5 to 6.0 million	1.2 yrs.

If recent rates of growth continue, the church will have a membership of 11.5 million by the year 2000. Table 2 lists five-year growth and loss rates since 1960.

Table 2 NET MEMBERSHIP GROWTH RATES AND LOSS RATES By Five-year Periods, 1960-1989 Average Annual Average Annual Period Net Growth Rate Loss Rate

1960-1964	4.8%	2.9%
1965-1969	5.3%	2.9%
1970-1974	5.2%	3.2%
1975-1979	5.6%	2.7%
1980-1984	6.0%	2.6%
1985-1989	6.9%	2.1%

Graph A GROWTH IN MEMBERSHIP By Half Millions



Ratios of Adventists to World Population

Trend 2. Church membership is growing at a faster rate than is the world's population.

From time to time a voice is heard declaring that the population of the world is growing faster than the membership of the church. So, it is said, there is no way for us ever to succeed in | Seventh-day Adventists have been

vears from now. (See Population Reference Bureau, "1989 World Population Data Sheet.") If the church's current rate of growth continues for 112 years and the world's population stabilizes, as predicted, half the world's population will be Seventh-day Adventists in about 2102 AD-5.2 billion Adventists in a world of 10.4 billion people.

There is no question about it:

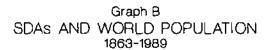
billion, there were fewer than three Adventists for every million persons in the world. By 1920 there were 100 to a million (one in 10,000). Today with 6.2 million Adventists in a world of 5.3 billion inhabitants, there are 1,168 per million (one in 856).

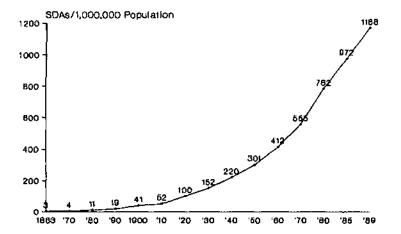
Wide But Unevenly **Distributed Presence**

Trend 3. Although the Adventist Church is the most widely distributed Protestant denomination, its message is unknown among vast segments of the world's population.

Where are Adventists found in the greatest concentrations? And where the least? Graph C shows that the South Pacific Division reports an average of 8,900 members for every 1 million of its population. The Middle East Union, on the other hand, averages only about 20 members for every 1 million. And within all territories shown, there are certain countries where Adventist density is much higher or much lower than the overall average for that territory.

What Graph C does not show is that the greatest concentrations of Adventists generally occur where population is less concentrated. In the two Latin American





taking the gospel to every "nation and kindred and tongue and people" as we have set out to do.

It is true that while the church is baptizing hundreds, the world's population is growing by hundreds of thousands. In 1989 the church members: bv 433,850 meanwhile, the world's population was increasing an estimated 87 million. Quite a contrast! However, there's another way to view the data:

- 1. The church's rate of growth is greater than the world's rate. Between 1979 and 1989 our membership grew at an average annual rate of 6.455%. During that same period the world's population grew at an average annual rate of 1.935%, only a third of the church's rate.
- 2. Population experts predict that the world's population will level off at about 10.4 billion 100

and are increasing more rapidly than the general population. (See Graph B.) In 1863, with about 3,500 Adventists in a world of 1.3

> Graph C Membership in Relation to Population By World Divisions, 1989

Memb	ers/Million Po	pulation			
19	China				
20	Middle East Unio	ın			
118	Union of Soviet	Socialist Republ	ić		
191	Southern Adia D	lyleton			
211	Trens-European	Division			
	773 Euro-Afric	a Division			
:22 (S)	389 Far East	ern Civision			
	1420 500	th African Union	(2)		
17.65		2702 Narth Am	ericen Division		
12.00		2743 Africa-Inc	llen Ocean Divis	nại	
So	uth American Divi	3948			
: En	storp Affice Divisi	on .	5870		
Tine	er-American Divis	ón	5899		
80	uth Panffle Divisio	u i i i i i i i i i i i i i i i i i i i	i ostari ilitale	Baran Ba	6699
ò	5000	4000	6000	8000	10000

divisions, for example, where Adventists represent 3,948 per million (SAD) and 5.899 (IAD), the populations are 239 and 200 million respectively. However, where the world's population is greatest, the Adventist presence is slight if not totally absent. China, India, the Soviet Union, and the Middle East account for nearly half of the world's population, but the ratios of Adventists to population in lands range those 19:1,000,000 to 191:1.000.000. whereas the world average is 1,168:1,000,000. The challenge to Adventist mission is obvious.

Membership Shifts From North to South

Trend 4. With rapid growth occurring in the developing nations and slow growth in the former home bases (the western industrialized nations), the larger proportions of members now appear in Africa, Latin America, and eastern and southern Asia. By the year 2000 about three fourths of all Adventists will be residents of the more southerly regions.

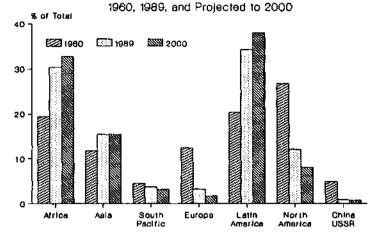
Graph D and Table 3 reveal the trends in membership growth in the seven areas of the world chosen for analysis in this article. In 1960 North America contained about 27% of all church members and Africa had less than 20%.

Table 3
MEMBERSHIP BY AREAS OF THE WORLD
1960 and 1989
With a Projection for 2000*

	Membershi	p Membershij	p Membership
Area of the World	1960	1989	2000
Africa	241,574	1,879,565	3,765,000
Asia, East and South	146,315	952,102	1,775,000
South Pacific	56,289	33,740	370,000
Евгоре	154,808	200,350	200,000
Latin America	252,606	2,119,491	4,360,000
North America	332,364	743,023	930,000
China and USSR	61,168	55,314	85,000
Totals	1,245,125	6,183,585	11,485,000

*Projection based on membership increase, area by area, between 1960 and 1989, and adjusted to conform to projection of total world membership. The projection for China and the USSR is speculation.

Greph D MEMBERSHIP BY AREAS OF THE WORLD AS A PERCENTAGE OF THE TOTAL



Latest reports (1989) show that North America now has 12% of all members and Africa 30%. Other regions show significant changes. Only the South Pacific has remained nearly the same, at about 4%. These changes reflect the significant differences in rates of growth from region to region.

The world membership growth rate between 1960 and 1989 averaged 5.7% a year. If all regions of the world had grown at that rate, the first two bars for each region would be identical in *Graph D*. But some grew much more rapidly than others. If these varying rates continue until 2000, membership will be distributed

will be distributed as shown by the third bar in each set in Graph D and the third column of figures in Table 3. Africa and Latin America will conclaim tinue to larger proportions and the others' shares will remain the same decline.

Heavy Concentrations of Adventists in some countries. Finding an Adventist in Iraq would be like locating a needle in a haystack. But in Jamaica one person in every 17 is an Adventist. And in Rwanda, the figure is one in every 34.

Table 4 lists the ten countries with the largest Adventist mem-

Table 4
TEN COUNTRIES WITH THE LARGEST
MEMBERSHIP

1989	
Total	Members
1989	Per 1,000,000
(embership	Population
743,023	2,986
511,264	3,469
475,125	7,321
316,609	3,652
286,851	11,903
218,954	6,274
211,110	9,865
205,316	29,331
163,384	196
148,202	59,280
	Total 1989 fembership 743,023 511,264 475,125 316,609 286,851 218,954 211,110 205,316 163,384

bership. The United States leads with a 1989 membership of 743,023 and Jamaica concludes the list with 148,202 members. The density of Adventists in these 10 countries ranges from 59,280 per million population in Jamaica to 196 per million in India.

Four of these nations are in Latin America, three in Africa, and two in southern and eastern Asia.

Please turn to page 23

Preventing Secular Drift

How to Keep the Faith in a Secularized Age

Jon Paulien

Secular drift threatens all Adventist university students and professionals. It often seems irresistible. By secular drift I mean the gradual process of spiritual decline from active participation in Christianity to indifference or total rejection. When one begins to drift toward a secular way of life, the first indication is normally found in the personal prayer life. Many who once had a rich and deeply meaningful prayer life no longer do.

A related sign of secular drift is the absence of meaningful study of the Bible and other devotional classics such as the writings of Ellen White. For some, interest in this type of reading can vanish along with their prayer life. Others may continue to read, study, and discuss religion while not having prayed devotionally in years.

A third sign of a drift away from spiritual life is a decline in personal standards. If a person firmly believes that a certain action is wrong and that belief begins to falter at the practical level, this can be a sign of serious spiritual distress.

At the fourth stage secular drift becomes noticeable to others—church attendance begins to slip. Maybe at first the person sleeps in now and then, or an occasional weekend in the woods beckons. He or she "visits around" more often than not. Finally attendance is so rare it requires more effort than it seems worth.

The latter stages of secular drift are characterized by serious doubts about the Bible and the afterlife. The final stage in the drift toward secularization involves a serious distrust of any institution related to religion. Today disrespect for religious authority is as much a "right-wing" as a "left-wing" problem in the Adventist Church.

While in a general sense the above pattern progresses gradually, in individual cases a personal crisis may accelerate the process or even reverse the order in which drift usually occurs. Of greater concern than the order of progression is the fact that increasing numbers of Adventists all over the world are struggling with secular drift.

If secularization is affecting us, what can we do to limit the damage and to help keep faith vigorous in a secular age? Secular drift is accelerated by a number of outside forces such as the media, particularly television, and the advertising blitz. Higher education and greater access to information may also contribute to increasing levels of secularization. But a secular perspective can infiltrate our lives only if a daily walk with God is no longer a reality. No outside force alone can secularize a person or a church.

The Devotional Life

The key to keeping the faith in a secular age, therefore, lies in learning how to develop and maintain a living relationship with God. Certainly no strong spiritual life can be maintained without an equally strong devotional habit. There is no substitute for spending a significant period of time every day in communion with God through study and prayer. Just as our bodies cannot survive meaningfully on one meal a week, so we cannot survive spiritually without a meaningful and regular devotional life.

Adventists are busy people. Our lives revolve around study or work, the church, and family to the point

where most of us have hardly a moment left for God or even ourselves. At various times I have found myself slipping into a secular drift. I'd like to share some techniques that have helped me to resume my walk with God. While these may not work equally well for everyone, they may provide a springboard from which you can find your own way.

Devotional Reading. For starters, the selection of reading matter is of great importance. Many materials, even in the Bible (like Chronicles or Leviticus) or the writings of Ellen White (like Counsels on Diet and Foods or Medical Ministry) were not designed for devotional reading. Reading matter should generally focus on Jesus, although for those in a totally secular environment, the chapters on Joseph and Daniel in the books Patriarchs and Prophets and Prophets and Kings are particularly relevant. It doesn't matter if you complete 20 pages, or just a sentence - what matters is listening for the voice of God as it speaks to you.

It can be helpful to keep a couple of spiritual notebooks for this portion of your devotionals. One can be used to record insights gained in devotional reading. Meaningful observations tend to be quickly forgotten if not written down. A second notebook can function as a spiritual diary. If we neglect to take stock of our lives, without realizing it we can easily drift into attitudes and behavior that are inconsistent with our religious profession. Over time such reflective activity can help us see evidence of God's guiding hand.

Communicating with God. Prayer is the most problematic

area in most people's devotional experience. Prayer is not so much performing a duty as learning how to communicate with a Person. But learning how to communicate is not easy, as any married couple can testify. What matters most in prayer, therefore, is not any set position or fixed pattern of words, but rather an effective communication with a person. If your mind wanders when you close your eyes, focus on a pattern in a bedspread or couch, or on a picture of Jesus. The discipline of sitting down and writing out what is really on your heart can also help to focus your mind. What counts in prayer is to communicate your deepest thoughts, the things that matter most to you, the feelings you could not express even to your best friend or spouse.

Perhaps even more important, let God answer your prayer. Many of our devotional prayers are like a quick phone call. We rush through a hasty collection of standard phrases, then hit the ground running the instant we say "Amen." That is like hanging up the phone on God.

Try this sometime. Get a pad and a pencil. After you finish praying, stay on your knees and wait. Write down whatever comes to

your mind in the next few minutes. I realize that many Adventists are leery of impressions, but these perceptions are not always from the devil. The living God wants to guide us too. The Bible doesn't tell us what job to take, what person to marry, or what tasks to perform in a given day, yet God does have a plan for each of us. Test any impressions by the Scriptures. If they are compatible, experiment with your impressions, them out. You can

gradually learn to recognize God's voice amid conflicting impressions.

In the early church, the people who made a difference were those who talked to God and knew Him. There is no better safeguard against secular drift than a living, daily relationship with God. Those who do not maintain such a relationship have little evidence that God exists and is relevant to their lives. God is pleased to reveal Himself to those who care enough to seek Him with all their hearts. I

The Practice of Faith

As central as devotional life is to Christian experience, it quickly becomes boring unless it relates to the activities of everyday living. No relationship can survive for long if unaccompanied by action. Even psychologists say that people who want to maintain their faith in a secular world need to have a seven-day-a-week religion. What we believe intellectually may have little impact on how we live. It is quite possible for human beings to maintain behaviors that contradict their belief systems. In fact, nearly all Americans say they believe in God, but less than a third participate regularly in some form of worship experience.

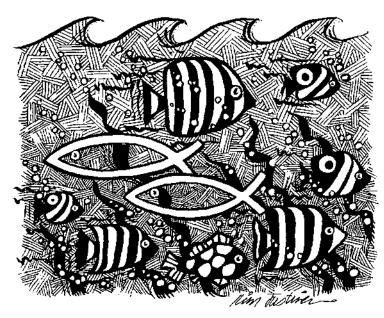
On the other hand, how we live has a powerful impact on what we believe. Seventh-day Adventists have been telling the world for more than a century that only through practicing Scripture can a person, in the truest sense, walk with God. Psychology is now confirming that. For example, the simple act of smiling at people can change your whole outlook. (Try it!)

Adventist Lifestyle. The idea that how we act affects what we believe is not new to Adventists. It forms the basis of Ellen White's philosophy of "mind cure:"²

It is a law of nature that our thoughts and feelings are encouraged and strengthened as we give them utterance. While words express thoughts, it is also true that thoughts follow words. If we would give more expression to our faith, rejoice more in the blessings that we know we have—the great mercy and love of God—we should have more faith and greater joy.³

The essence of this chapter could be summarized as "talk faith and you will have faith." That, of course, is the genius of Seventh-

dav Adventist Christianity. Living the Adventist lifestyle brings God into every moment everv day, whether one shopping, studying for an exam, or making out a family budget. A sevenday-a-week religion will cause us to see in every detail of life something that leads us to think of Christ and His plan for us. That's an ideal antidote to secular drift. If everything relates to your faith, you



Mustration: Kim Justinen

will be unlikely to drift away from

One way to relate faith to life is to talk regularly about your faith. "Talk faith and you will have faith" may sound like self-manipulation. But our belief systems are powerfully influenced by the way we live. In our everyday lives we are expected to perform many tasks that, while not necessarily evil in and of themselves, have the potential for draining away our faith. We must recognize this fact and seek to build habits and activities into our lives that make us conscious of God's presence. This will keep our faith strong.

Sharing the Faith. The one activity with the greatest potential for strengthening faith is sharing it with others. Such countercultural activities as saying grace in a restaurant or responding to an altar call establish our faith in creative and decisive contrast to the opinions of others. As we tell other people what God has done for us, as we worship together and praise God, our faith grows and is strenghthened.

Why, then, don't we share our faith more often? I believe one reason is that many of us have had others witness to us and we didn't like it. Individuals with more zeal than courtesy often affront us with unwanted views. Why should I go abuse someone else when I don't like to be abused? The Golden Rule says, "Do unto others as you would have them do unto you."

I have good news! Zealous discourtesy is not God's model of witnessing:

Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, "Follow Me."

Effective and morally acceptable witness begins with two steps. First, it gives people time to get comfortable with you. You don't

put people at ease by telling them what to do or by talking down to them ("I have the truth—you don't"). On the other hand, people respond positively to those who listen and don't put them down.

The second step in effective witness is being the kind of person that others would like to be—the kind of a person who attracts rather than repels. Secular people are looking for something better. But only when you have gained their confidence will they have a context for understanding your call to "follow Jesus."

As a witness Jesus was a magnet, not a hammer. We too can learn how to become magnets. Out of a living relationship with God flows power and energy that can help us to become more kind and attractive Christians. Such power and energy will help us to keep the faith in a secularized age.

NOTES

1. An excellent book on devotions for people who live and work in a secular environment is *Too Busy Not to Pray*, by Bill Hybels (Downers Grove, H.: InterVarsity Press, 1988).

The Ministry of Healing, pp. 240-260.

3. Ibid., pp. 251-253.

4. Ibid., p. 143.

Jon Paulien (Ph. D., Andrews University) teaches at the Seventh-day Adventist Theological Seminary, in Berrien Springs, Michigan, U. S. A. He was a major contributor to the book Meeting the Secular Mind: Some Adventist Perspectives, ed. by H. M. Rasi and Fritz Guy (2nd edition, Andrews University Press, 1987).

Letters

Continued from page 4

the Fall, then Eden restored. Imperfect though the characters were, they were still God's people, and that's what the author of the book wanted readers to center onnot the book's troublesome dating behaviors or marriage practices.

Denying the use of literary analysis tools to elucidate the text would be analogous to denying a botanist the use of a microscope to reveal a plant's structure!

Wilma McClarty, Southern College Collegedale, Tennessee, U.S.A.

Impressed

I was particularly impressed with the excellent presentation of the first issues of DIALOGUE, the lucidity of most of the articles, and the dexterous manner in which intellectual topics are approached from a spiritual perspective. I recommend that in future issues you include articles on astronomy, a field that is rapidly expanding and that intrigues many Bible-believing Christians.

Coster Ncube, Univ. of Zimbabwe Harare, ZIMBABWE

Provides Answers

Having read a copy of the French edition of DIALOGUE, I want to express my appreciation for this new publication. It offers needed support to Adventists who are pursuing university studies and provides answers to many of the questions they face. I suggest that in the future you approach the subject of the Christian and politics.

Adelio Pellegrini *Rome, ITALY*

Deal with Ethical Issues

I appreciated your comprehensive piece on "Adventist Global Strategy" and your delineation of our church's objective to reach two billion unreached individuals. In that same issue I thoroughly enjoyed the profile on Rut Alonso Cardona—a professional sibling I'd like to meet since my family also has roots in the Basque Country of Spain.

Adventist students attending public colleges and universities in the Sacramento area really appreciate DIALOGUE, although I'm afraid that since the collegiate fellowship has grown to 365 many are not yet in your list. Some of us are very interested in bioethics as well as in business and professional ethics. At a time when Christians are being strongly influenced by secular values, it would be useful to deal again with these issues in DIALOGUE.

Michael Angelo Saucedo, Office of the Attorney General Davis, California, U.S.A.

Resist Any Pressure to Change

I recently received the first two issues of DIALOGUE and wish to thank whoever put my name on the mailing list. I heartily applaud the church's efforts to serve our too-long-neglected segment of the membership.

Although I am skeptical that the present format of allowing for a variety of views will be permitted to continue once news of DIALOGUE's existence becomes general knowledge, I urge the AMiCUS Committee to resist any pressure to change. We in secular academia value the critical thinking which is only possible by conducting honest and open evaluation from these various perspectives.

Mike Seaman, Univ. of Wisconsin Madison, Wisconsin, U.S.A.

Shalom!

How to Approach Our Jewish Friends with the Gospel

Clifford Goldstein

There's an old Jewish saying to the effect that one who doesn't give his son an education, "raises a thief." This idea reflects the centuries-old emphasis that Jews have placed on education, which is why they continue to be one of the mostly highly educated groups in the world. Therefore, on many college and university campuses, one is likely to find lots of Jews.

The question, then, is, How do we witness to them?

As Adventists, we should have more success in reaching Jews than any other denomination has had. The Sabbath, the sanctuary, the health message, our unique eschatology, all give us special advantages. After all, we have always considered ourselves "spiritual Jews," too. We therefore should be able to effectively reach Jewish people. There are, however, a few important guidelines that need to be considered before a person attempts to witness to the Jews. This article outlines them.

Reaching Out

First of all, you don't have to be Jewish to reach Jews. Most Jews in the Adventist Church today were brought in by non-Jews. It was a Hungarian immigrant who first reached me. Another Jew was reached by a South American who barely spoke English. F. C. Gilbert, one of the pioneers in the Jewish work in North America, was reached by an Adventist family in New England. J. M. Hoffman, another leader, was reached by a black woman.

Indeed, to reach Jews you don't have to be Jewish; in fact, in many ways, it's an advantage not to be, simply because a Jew is less likely to be hostile to a non-Jew who believes in Jesus than to a Jew who believes in Him.

Nevertheless, in witnessing to Jews, you must understand that many Jewish people are secular, believing neither in the Bible, or inspiration, or in many cases even God. This must be kept in mind when talking to them. Don't assume that they all know Hebrew, have the torah memorized, keep the Sabbath, and don't eat unclean foods (I grew up on ham sandwiches, fried shrimp, and squid). You can't lead them to believe in Jesus if they don't even believe in Moses. More than one Adventist has heard these words from Jewish friends, "Why, you're a better Jew than I am." And though in recent years many Jews have been turning back to their faith, especially among the young, collegeaged ones on public college campuses, your Jewish contacts will tend to be secular, agnostic, even atheist.

Whatever the person's spiritual inclinations, you should show an interest in Jews and Jewish customs. Ask them questions, even if they know nothing. This will disarm prejudice, showing that you are really interested in them. If they happen to be religious, you can learn things that might enrich your faith.

It would be great if you could read some Jewish literature in order to learn what the Jews are interested in.

Never initiate a religious conversation with a Jewish friend (he will think you are trying to convert him) and, unless he brings up the subject, never talk about religion in front of his family or friends. Years ago, a young Jewish woman who had taken a Jewish Bible course from the Adventists had

written to request baptism. Shortly thereafter an Adventist minister came knocking on the door. When the mother (who knew nothing about her daughter's intentions) opened the door, the first thing the minister said was, "You have no idea how excited I am that your daughter wants to be baptized into the Adventist Church!" He probably had no idea how "excited" the mother was too. If, when talking to a Jewish friend, the subject of religion comes up, don't appear preachy. Be humble and be willing to listen to his views, no matter what they may be. Say something like, "Well, I certainly respect your views, even if I see things a bit differently." Don't argue with them. Jews are experts at debating.

Tact and Sympathy

If you get on the topic of Jesus, you must be especially tactful. Avoid emphatic statements like, "Jesus is the Messiah." Instead, humbly, meekly, stress that it is your belief from study, prayer, and experience that Jesus fulfills the prophecies concerning the Hebrew Messiah.

Don't make statement like "You Jews" or "That Jewess," which can be seen as derogatory, depending on the tone of your voice. Phrases like "the Jewish people" or "the Jewish man" are much safer. Never say "He jewed the man down." Also, avoid Jewish jokes and stereotypes, such as "the rich Jews." First of all, many Jews are not rich, and second, such stereotypes have tended to lead toward persecution.

One point is crucial. Show sympathy for the sufferings of Jews. Years ago, in an Adventist church in Michigan, I gave a talk about work for the Jews. Afterward an

older church member came up to me and said, "You know, I feel sorry for what you Jews have suffered—but you brought it all upon yourselves!"

You must be sensitive to Jewish history. You can't begin to understand the modern Jew or where he is coming from, no matter how secular he is, unless you understand how he relates to his past, especially the seminal event in Jewish history: the Holocaust.

Inevitably, if your friend is a secular Jew, he will ask the question: "Where was God during the Holocaust?" Though there is no easy answer to this question, a number of years ago, in the magazine I edit for the Jews, I wrote an article titled, "The Real Story of the Jews." What I did was turn the tables on the whole argument, stressing that it was only a miracle of God that there were any Jews around for Hitler to kill. "According to all historical, cultural, social, and military theories," I wrote, "the Jews should have vanished thousands of years ago, nothing remaining but a few cracked tablets unearthed out of the desert sands." I tried to explain that the mere existence of the Jews, after being driven from their nation twice, provided one of the strongest evidences of the existence of God. If you believe it, say that every Jew you meet increases your faith in God and the promises of the Bible.

A History of Survival

For centuries, the rabbis taught that 613 commandments were binding upon the Jews. After the Holocaust. philosopher Emil Fackenheim had added the 614th: survival. Whether it is a devout orthodox Jew stoning cars that drive through his Jerusalem neighborhood on Sabbath, or a New York Yuppie Jew shucking oysters in a Manhattan disco on Yom Kippur, all Jews have solemnly vowed in their hearts to never again allow themselves to be victims of genocide. "Failure to appreciate fully the intensity of this Jewish conviction," wrote Rabbi Yechiel Eckstein, "portends failure to understand either the contemporary Jew or his faith."

Directly linked to the Holocaust is the nation of Israel. Jewish myopia comes not from pride, not from hatred of the Arabs, nor from some pan-Zionist conspiracy. Instead, Jews help Israel because, with the stench of six million dead, they don't want to see millions more killed, which is what would happen if Israel lost a war.

After centuries of wandering. exile, and persecution, culminating in the Holocaust, Jews see in Israel a symbol of their determination not only to survive, but to survive as Jews and masters of their own fate instead of obsequious vassals trembling under the whims of whichever despot has decided to oppress them. Thus, because Jews see Israel as a symbol of survival, they see animosity toward Israel as animosity toward them. Whether or not this sentiment is justifiable is not important. What matters is that here is a soul to reach for Jesus. You're not there to win a political argument but to show the love of Jesus. For this reason, no matter how you feel about the Jews on the West Bank. or the settlement of Soviets Jews there, don't criticize Israel or its leaders. This doesn't mean giving knee-jerk support to everything Israel does. It simply means that this is a very sensitive area, and it would be better to say nothing at all than to alienate Jews by speaking barshly about Israel or its policies.

It's important to understand, too, that the Jew never wants to forsake his identity. It's a mystery, hard to fathom, but after thousands of years, Jews, whether devout or secular, have some sort of "mystical" (for lack of a better word) attachment to their Jewish identity. They don't want to lose it, ever. One time, at a camp meeting, after I gave my testimony, a dear old woman, meaning well, came up to me, shook my hand, and

said: "Congratulations on becoming a Gentile!"

Take the opposite approach, explaining that if a Jewish person accepts Jesus, he is strengthening his Jewish identity, not weakening it. I once got in an argument with a Jew who told me that because I believed in Jesus I was no longer Jewish. "Well," I answered, "if Jesus wasn't the Messiah then I suppose you're right—I'm not a Jew. But if He is the Jewish Messiah, and I believe in Him, who then is the real Jew?"

In seminars I give on witnessing to Jews, I often warn about certain buzz words, such as "convert" (use instead, a new heart), "Christ" (say Messiah or Yeshua), "cross" (place of atonement), "Saviour" (Redeemer), etc. Avoid as much as possible the topic of the Trinity, unless you are really prepared biblically.

One of the greatest barriers to Jewish acceptance of Jesus has been the church's persecution of the Jews. Thousands have faced forced conversions or death. Jews have had the good news preached to them for centuries, often with a sword hung over their head. More than any other group of people, Jews need to see the good news lived in the life of Christians, more than they need to hear it preached to them. This point can't be stressed enough. Don't talk to your Jewish friend about lovelive it.

For years, I had been bitter against Christianity for this very reason, even to the point of heckling an itinerant minister who preached on the campus lawn at the University of Florida. Later, while living in Israel, I met a group of Christians who showed me unconditional love, so much that I finally had to admit that I couldn't justifiably judge all of Christianity by the works of some barbarians, not when there were Christians like these around.

This is why the book of Daniel is such a good place to begin study

Please turn to page 31

PROFILE

Anne-Marie Langvall Olsen

Dialogue With an Adventist Professor in Norway



nne-Marie Langvall Olsen teaches English at the University of Trondheim—the second largest in Norway, located in a city founded by the Viking King Olav Tryggvason in 997. She comes from a distinguished line of Norwegian Seventh-day Adventist educators.

Following her graduation from junior college with a major in English, she attended Newbold College in England. She also spent a year in the United States studying English on a Fulbright grant, before returning to Norway to enter the University of Oslo. In 1968 she received a graduate degree in English language, with minors in German and linguistics.

After teaching English in the state college of education in Bergen, West Norway, she joined the University of Trondheim in 1969. There she has taught phonetics, English grammar, and the history of the English lan-

guage ever since—except for a study leave to pursue doctoral studies in London. During that period she married Palle Olsen, a Danish minister, and later spent a year in Jerusalem where he was called to be a pastor. They have two daughters, Elisabeth and Christel.

Although she isn't employed in an Adventist university, Anne-Marie has been involved in the Adventist educational system. At present she is a member of the Newbold College Board of Governors. Her service in that capacity has been much appreciated. Perhaps providence ordained that she, a staunch Seventhday Adventist, should serve professionally outside the church.

Please tell us about your Adventist background.

As a third generation Adventist, I was "born into the church." My parents both taught at our Adventist secondary school in Norway; my father also served as principal and academic dean. I was baptized by my Bible teacher, V. Norskov Olsen, while attending the Danish Adventist junior college. I can truly say that my dedicated parents, together with Christian teachers, gave me a professional and Christian vision.

What made you choose English language teaching as a profession?

Reading Ellen G. White's books from an early age, first in Norwegian, then in Danish and Swedish, because of the limited number of books translated into Norwegian, I soon wanted to read them in the original language. This whetted my appetite for closer study of that language and for English Bible versions. In fact my thesis at the University of Oslo dealt with some aspects of the lan-

guage in the King James Version of 1611 and the New English Bible of 1961.

Everybody, even you yourself, expected that you would end up teaching in an Adventist college, but you did not. Why?

While I was a graduate student at the University of Oslo, a teaching position at our Adventist junior college in Norway became vacant and everyone seemed to take for granted that I would fill that vacancy. Meanwhile, another Adventist graduate, with approximately the same area of studies and a family to feed, finished his course of study a few months ahead of me and filled that position. However, when I was approached by my professors during final exams about a university teaching position, I felt not only free but almost obliged to consider that completely unexpected opening. It was a road which was so different from the one I had intended to travel, that I felt there was a divine hand in all this. And I still believe I have been placed here for a purpose.

What was college and university life like for you as a young Adventist?

During student days I was so involved in the activities of the young people in my church that I did not have any problems with the social aspects of student life; but I did have some problems with classes and exams scheduled for Sabbath hours. There were some courses I badly wanted to take but could not because they were scheduled for Friday evening or Sabbath morning. However, one professor was so concerned that I would have to miss his double lecture every Friday evening, that he kindly offered to repeat the gist of his lecture every Monday morning for me for a whole term. And this he did without any kind of remuneration.

To avoid the problem of Sabbath exams I notified the exam office early in the term, indicating which ones I was planning to sit for. They always managed to work things out for me, until my final term, which was in the autumn, with its short Friday afternoons.

We had several exam days of eight and ten hours. It proved impossible for the department to schedule all their exams in the time allotted without making use of either Friday or Saturday. But how does one schedule a 10-hour exam on an autumn Friday when the sun sets so early?

What did you do?

The Lord did open a way that year. For my sake the exam office personnel volunteered to arrive more than an hour early, to let me into their office to start answering the exam paper there before moving over to the exam room after the other students had settled down at nine in the morning. It was an odd feeling to walk out of the exam room more than three hours before the allotted time was up, but that extra hour in the morning gave me a chance to finish my paper. (The exam office people were very proud when they received the results of my final exams.) As a student, I found that when people realize that you are sincere and try to do your best they will go out of their way to help solve this kind of problem.

What advice would you give to Adventist students in a state university regarding Sabbath and Sabbath exams?

Be faithful and consistent. If one Adventist student accepts sitting for a single exam on Sabbath, it is so much more difficult to convince professors and exam office personnel that other Adventist students are not prepared to do the same. Show consideration for the amount of work involved in moving an exam date; don't withdraw the day before the exam, as one of our students did. Some chuch members have many tales to tell of how they have been harrassed and discriminated against

in state schools because of their beliefs. I have been fortunate never to have had that experience. But I think that often we ourselves are the cause of our difficulties. I feel that there is a lot we can do to make life easier for ourselves, and for other people, when we have to ask for special privileges and arrangements because of our faith.

Do your colleagues and students know about your religious convictions?

Yes, many of them do, although most of the time I have been the only Adventist in this institution. They have asked me many questions, and some colleagues faithfully contribute to our mission ingathering campaign every autumn, some even thanking me for the privilege to do so.

One way I have found to avoid Friday afternoon classes and Sabbath exams is to volunteer to work out the timetable and the exam schedule for the department. I also seek to foster goodwill by being prepared to do a little more than being expected to do.

How do you balance your professional life with your home life?

I give priority to my family, and I am prepared to sacrifice all professional activity outside strict working hours while our girls are still in grade school. When they are in bed in the evening, I often have to go back to my books or to correcting student papers. However, the key to survival for me has been a strong home partnership with a husband who is prepared to do more than his share of looking after the children and of the household chores. All these years we have been working shifts at home—he leaves when I come home in the afternoon, except for one year when two Adventist ladies alternated in looking after the girls during my working hours.

I feel it is important to get your priorities right. The children are in our care for such a short period of time! If we neglect them, we will never have a chance to make up for it.

Have you been involved in Adventist education as a professional?

Before entering the university I taught for one year at our junior college in Norway, where I have also served on the evaluation committee together with representatives from the Trans-Division European and the General Conference. I am the chairperson of our local church school board, and for more than five years I have been a member of the Newbold College Board of Governors. My experience from a rather wide range of boards and committees on various levels in a non-Adventist setting has been a useful background for this service.

How do you relate to the life of your congregation?

A close church relationship and, in particular, active participation in the Sabbath School, have been of the greatest importance, particularly during my student days. It has been essential to my personal development and to help me keep my balance as a person and as a Christian. Also in my professional life I need the church, and particularly the Sabbath School, to charge my batteries for another week in a demanding professional climate.

Looking back, what do you consider vital for staying within the church?

A basic commitment to the faith and value concerns of the church. Students must be encouraged to play an active part in church life in order to feel that they belong. God has a place and a task for everyone, and one needs to discover one's role.

Birthe Bayer

Birthe Bayer, also a teacher, serves as associate director of education for the West Nordic Union in Oslo, Norway.

PROFILE

Ben Carson

Dialogue with an Adventist Neurosurgeon



n September 1987 a young black doctor was catapulted to world-wide fame as one of the primary neurosurgeons on the Johns Hopkins University team that separated the Binder Siamese twins. Joined at the back of

their heads, the twins shared a section of skull and skin tissue as well as a major vein responsible for draining blood from the brain and returning it to the heart. The doctor: Ben Carson.

Young Ben grew up in the ghettos of Boston and Detroit. He and his brother enjoyed a happy, uneventful life until Ben was 8 years old. It was then that his mother (married at 13) divorced Ben's father after discovering his double life—another wife and children.

If the fifth-grade class had taken a vote, Ben would have won least likely to succeed. His grades were so bad that his teacher congratulated him for getting a "D" on a math exam. However, Ben's mother, despite her

third-grade education, decided to turn that around.

This new approach worked so well that Ben earned a scholarship to Yale. After graduation, he was accepted by the University of Michigan Medical School. Between his second and third years of med school, he married Candy, his college sweetheart. In 1976, Ben was two of two doctors accepted into Johns Hopkins University Hospital's neurosurgery residency (out of approximately 125 applications).

Dr. Carson is an elder at the Spencerville, Maryland, Adventist church. He is active in the health and temperance program and teaches a Sabbath school class. He and Candy have three boys.

Dr. Carson, explain how a fifth-grade nothing turned his life around.

My mother had a lot to do with it. She looked at my brother, Curtis, and at me—at our grades and general disinterest in school—and took the situation to the Lord in prayer. God impressed her that the solution was to turn off the television and to require us to read books.

I'll never forget the day she came home from work and announced that from that day on, Curtis and I were restricted to two or three pre-selected TV programs a week. In addition, we had to read two books a week and be prepared to tell her what they were about. We thought we were going to die.

It wasn't easy. Not for her nor for us, though I'm sure it was harder on her than it was on us. We had been taught to obey and, even though she wasn't home when we got in from school, we did what she required. That first week we forced our reluctant feet to take us

to the public library and we grumbled all the way. In addition, since my math grades were so terrible, Mother decided that I couldn't go out and play in the afternoon until I learned my multiplication tables.

When did things begin to get better for you?

Very quickly, actually. Once I could multiply any combination between 1 and 12, math became easy. As my grades went up, so did my self-confidence. I always enjoyed science, so I did a lot of reading on nature and animals. One day it occurred to me—as if a light flashed suddenly in my brain. If it was in a book, I could learn it. I could actually be smart. In fact, if I worked hard, I could be the smartest kid in class. That turned my life around.

You are known for being lowkey, a man who works calmly under pressure. Have you always been so easy-going?

That's an interesting question. As a young person I had a terrible temper. In fact, with my study of psychology, I know now that I had a pathological temper. I lost all reason when I got mad, and it didn't take much to make me mad.

When I was 14 I tried to stab my friend. I thank God that my camping knife bounced off the heavy buckle on his belt. As it was, I hit him so hard that the knife broke and I stood there looking at the broken blade and realized that I could have killed him. In terror at what I'd almost done, I ran home and locked myself in the bathroom so I could be alone. I wrestled with myself, and with the Lord, for a good two hours. I knew that I could never be a doctor if I didn't get control of myself, and I begged God to change me. From that terrible day my faith in God has been intensely personal and an important part of who I am.

Tell us, briefly, how you achieved what you are today.

To begin, I give God the credit and the glory. I have been greatly blessed. After my residency at Hopkins, I spent a year in Australia. There I was able to learn and perform complicated surgeries that I would have not have performed in several years in the U.S. When I returned home and joined the staff at Hopkins, I was able to put this experience to good use.

If you'll pardon my being personal, you still look rather young.

Yes, and I looked even younger when I became chief of pediatric neurosurgery at age 33. Time and time again, parents of sick children would ask me when the doctor would be in. It was probably a combination of my youthful looks and my being black. But as my work has become widely known, people aren't surprised anymore.

You have done several hemispherectomies—the removal of half the brain. Tell us about this unusual surgery.

My first hemispherectomy patient was a little girl named Miranda. In 1985 she was having 120 to 160 seizures every day. She had a condition that inflamed her brain tissue. The prognosis was paralysis and death. Her parents refused to give up and finally contacted Johns Hopkins Hospital. After careful study, I believed that this little-known procedure could be successful. It had been performed 50 years ago without success. But modern inventions and techniques made me believe it could be done. Without surgery, Miranda faced certain death. And so, understanding the terrible risk, Miranda and her parents decided to go ahead.

Her recovery was almost miraculous. As she was being wheeled from surgery, she opened her eyes and spoke to her parents. We could hardly believe it. We didn't know if she would wake up, if she would be able to move both sides of her body, or if she would be able to speak. She recovered with few side effects. I have performed 22 hemispherectomies with one death. I still feel badly about the death. Ninety-five percent of the patients are free from seizures. There isn't space to discuss some of your other interesting and controversial surgeries. But tell us a little about the Siamese twins.

I had been giving some thought to using hypothermic arrest in especially difficult situations. When the Binders contacted us and, after careful study, several of us doctors agreed that it should be possible to separate the boys and retain good neurological function in each baby, we decided that was the procedure that would make it possible.

Dr. Mark Rogers coordinated a team of 70 people who participated in the surgery. We spent five months preparing for it. We actually had five 3-hour dress rehearsals using life-size dolls attached at the head with Velcro. And, I should add, I never go into a surgery without prayer.

To what do you attribute your success?

I have been greatly blessed. In a highly competitive field, I have been able to do surgeries that men of retirement age have not been privileged to do. I have performed operations that surgeons would give their right arms—so to speak—to do.

I believe there is only one reason. In everything I do, I strive to give God the credit. If I ever start thinking that I am the great Ben Carson, if I ever start thinking that there is something extra special about me, then I will be of little value to anyone. Standing at the sink, scrubbing before an operation, my thoughts always turn to God. I always pray. I don't make a big thing about it with my patients, but I am known as a Christian. God has helped my every step of my life.

Tell us about THINK BIG.

I have a burden for today's kids, especially minority kids. Look at the media. What kind of role models do they have? Sports stars and rock stars. But even if someone is absolutely wonderful, what are the odds that he'll make it big? One in 100,000, maybe.

Way back when I was recruiting students for Yale, I made a commitment to encourage young people. Today I tell kids practical ways to set goals for themselves. To succeed, they must spend some heavy time with books and in self-improvement. A lot of young people are so naive. "I'm going to be a doctor," they'll say, "or a lawyer." But they have no idea what specific steps are necessary for them to reach that goal.

THINK BIG is an acronym for: talent and time, hope and honesty, insight, being nice, knowledge, books, in-depth learning, and God. I explain how those few things are the keys to success.

I used to have time to speak to different youth groups. Now, more and more, schools and organizations are bringing the kids to Hopkins to me. I tell them how to set goals, how to avoid drugs and other harmful habits, how to rise above bad family situations, and how to use their God-given abilities to be the best they can be. One of the most gratifying things that happens to me is hearing that this or that young person has been changed by my example.

And your family?

Candy graduated from Yale and has her master's degree in business. She is also an accomplished violinist. Now and then I'm asked to tell my story in different places. Candy and my boys always travel with me. I am determined that my sons will know me. Not just a picture of me.

Penny Estes Wheeler

Penny Wheeler, acquisitions editor at the Review and Herald Publishing Association, was the editor on Dr. Carson's autobiography, Gifted Hands (Review and Herald, 1990). As part of her research while editing the manuscript, she was privileged to look over Dr. Carson's shoulder as he performed two surgeries.

LOGOS

Intimately Yours

You don't really need a Ph.D. in order to discuss the subject of intimacy. You do need a degree of interest! The experience of intimacy is crucial to a human being. It is a lab course that requires you to learn from experience. Intimacy is richly rewarding—some say our only way to truly know who we are. However, it is not without risk!

Our first brush with intimacy, and our initial imprinting, comes to us as an infant. The warmth of being encircled in loving arms, the familiarity of body scent, the resonating of a well-known voice and the eye contact that mothers make with babies are vital components for human growth and development. From this we could almost postulate that intimacy is as vital as food. It is essential to our continued well-being throughout our lives.

Some of us approach intimacy better than others. Perhaps we were held closer or loved more adequately. Our personality is open and communicative. We have learned how to listen attentively. We have an air of self-assurance, and face life unafraid. We have an adequate measure of self-esteem. We are learning more of who we are, every day of our lives. These attributes invite intimacy and, like self-perpetuating circle of growth, we gain self-knowledge and invite deeper levels of intimacv.

Intimacy is not without pain. It is from those who know us best, who impact our lives most strongly, that we can receive the deepest wounds. In the beginning stages of friendship, for instance, the risks are very slight. There is a certain headiness about the newness of relationship where all is revelation. Experience is limited to who or what we say we are, and then time makes itself felt and knowing begins to occur. So long as what

one professes closely matches what one actually accomplishes, all is well. But when an intimate does not meet our expectations, we are very disappointed. We become sad, angry, disillusioned, and sometimes afraid to take the risk toward intimacy. We'd rather hide a little, not divulge so much, so that we may feel safe. These hiding mechanisms we call defenses.

Self-defenses are healthy in the proper circumstance. When real danger threatens us and we hide, either physically or emotionally, then we have activated an appropriate defense. However, when we use our defense mechanisms to "hide away" habitually, without discriminating or knowing what we are doing, these defenses keep us from experiencing intimacy. As we shut people out, we close ourselves in by overusing mechanisms of denial, avoidance, projection, and even humor. We must be brave enough to lower our defenses in situations that we know are safe, so that we can allow another person to communicate with us.

A safe environment is essential. To attempt to be intimate with another person when you do not know whether it is safe is extremely foolish. To be safe we need to know, first of all, that we have the right to choose what we share and how much. It is essential for most of us to know that this potential intimate will not reject or belittle us, that he or she has the ability to give us some degree of unconditional love and that he or she will not abandon us. Wisdom is called for as we choose the persons with which we share our personal information. Jesus talked about not throwing pearls before swine. In our own need for intimacy we often forget His advice, handing out ideas, feelings, and hopes for the future to people who do not know what to do with them. And

so we watch for the appropriate people with whom we can experience true intimacy. There is fakery aplenty.

True intimacy progresses through stages. It begins with the willingness to communicate. David Ignatow, in "With the Door Open," says:

Something I want to communicate to you.

I keep my door open between us. I am unable to say it.

I am happy only with the door open between us.

The style of intimacy suggested by these poetic lines is merely announcing willingness. It can be silent: a willing silence to experience another person, even without verbal communication.

As we speak, communicators tell us, there is a progression toward intimacy in our conversation. It begins with reporting what we've heard, and moves on to include our perspective (what we see) and then to what we think. We hit "pay dirt" as we express our values, those things we believe in, and then edge deeper into intimacy as we are free to share our feelings. The flow of intimacy encompasses all of these elements in ever deepening cycles.

One of the greatest gifts that we give another is to approach them with a curious spirit. Questions, treasured and heard, are an invitation to intimacy. Martin Buber, an intimate writer, in his book *I* and *Thou*, describes the excursion of friendship:

When I confront a human being as my Thou and speak the basic word I-Thou to him, then he is no thing among things nor does he consist of things. He is no longer he and she, a dot on the world grid of space and time, nor a condition to be experienced and described, a loose bundle of named qualities. Neighborless and seamless, he is Thou and fills the firmament. Not as if there were nothing but he; but everything else lives in his light.

I thrill at the wonder of having a friend like this who would know me so well and truly allow everything else, for at least five minutes, to live in my light. This is true intimacy!

Am I tempting you toward deeper knowledge? Take the plunge! Did you know that scientific studies show that people who have a capacity for closeness have better defenses against disease? McClelland and McKay conducted an experiment based on the theorem that people who have trusting relationships had better health. They found it to be true because their attitudes were more positive and this boosted their immune system. While intimacy has its risks, living without it can be hazardous to your health.

Sternberg has developed a progressive list of intimacy's aspects: (1) deep understanding of another; (2) sharing ideas and information; (3) sharing of deeply personal ideas and feelings; (4) receipt and provision of emotional

support to the other; (5) personal growth through the relationship and reciprocity; (6) giving help to the other; (7) making the other feel needed and needing the other; (8) the giving and receiving of affection in the relationship.

These expressions are mutually beneficial, since intimacy has an enabling, strengthening quality in our life. Sternberg's list stopped short of what we traditionally call romantic love. With the groundwork provided in (1) through (8), I could almost guarantee a delightful romance and a healthy marriage relationship.

Our challenge is to tap potential friendships in a variety of settings. Lillian Rubin, in her book Just Friends, argues that we need rituals that recognize and honor intimate relationships other than romance or family. Pat Ordovensky probbed the phenomena of intimacy in mentoring relationships recently in the USA Today newspaper under the headline, "Both Sides Win With Mentoring." We do know that each intimate configuration. whether intergenerational, cross-cultural, samesex, or opposite-sex, is unique in what it has to offer.

Gender differences do appear. Men most often define intimacy as a physical connection; while the emotional component, familiar ground for females has highest value for them. In search of a "quick fix" we are tempted to opt for physical interaction without this vital emotional undergirding.

Carol Gilligan, author of A Different Voice, describes the different gender approaches to intimacy in societal terms of "hierarchy" and "web." She suggests that men are the tower builders while women concentrate on affiliation and networking. But balance occurs in combination. During the emerging friendship the scale tips, ideally, toward the feminine stance. Once the emotional foundation of trust, compatibility, reciprocity, and honor are in place, then it is safe to erect the tower-a safe place to add the layers of physical intimacy that are so synergistic.

In his book, Bonding Relationships in the Image of God, Donald Joy describes the differences in male and female brain development. The male brain, with its simpler connections between right and left hemisphere, has more difficulty in accessing feelings than the female brain. Our challenge is to exercise all portions of this creative mind-computer of ours in order to become whole-brained individuals, to become whole human beings. In the security and glow of intimacy we reach out toward life in ways that we dared not risk alone.

And so I plumb the depths with you, my significant other, I-Thou, inviting you to join me in the dance of life, to know and be known, intimately.

This article was written by Pat Wick in colaboration with her husband, Ted. His the task of compiling authors, hers to give heart, theirs the journey toward intimacy.

Scriptural Models of Intimacy

- "It is not good for the man to live alone" (Genesis 2:18, TEV). God spoke these
 words when Eve had not yet been created. His statement refers to the human
 need to be with people. Human interaction provides vital intellectual and social
 stimulation. We are made that way. It is the essential nature of God's human
 creation, both male and female.
- "Jonathan loved David as much as he loved himself" (1 Samuel 20:17, TEV).
 These designates for the throne of ancient Israel demonstrated true friendship in a most unlikely situation. Jonathan's friendship with David tested his loyalty in explosive royal family intrigues. These men were both heroes in warfare. Their lives of violence did not cripple their capacity for intimacy.
- Ruth and Naomi were women of disparate age who became intimately attached because of family tragedy. Through their shared suffering, Ruth's heart was knit to her mother-in-law, Naomi, an expatriate. So she said to Naomi, "Don't ask me to leave you! Let me go with you. Wherever you go, I will go, wherever you live, I will live. Your people will be my people, and your God will be my God. Wherever you die, I will die, and that is where I will be buried. May the Lord's worst punishment come upon me if I let anything but death separate me from you" (Ruth 1:16, TEV).

ACTION REPORT

Africa-Indian Ocean Division

A candle in a large room? A light set up on a hill? A little seed in a vast field? Whatever the metaphor, the ministry is unmistakable. Over 2,200 Adventist students pursuing higher education degrees in non-Adventist colleges and universities across six countries in the Africa-Indian Ocean Division know their mission and have organized themselves into associations or fellowships with three-fold objectives:

- (1) To be nurture groups to encourage each other as they meet regularly for Bible study, prayer and worship.
- (2) To be witnessing outlets, through which they can share their faith and beliefs with non-Adventist students.
- (3) To be caring centers where Adventist and non-Adventists alike will find a place of compassion, support and concern.

A brief country-by-country report:

Ghana. There are 120 Adventist students attending the three state universities in Ghana. Those at the University of Cape Coast have organized a church, which was the result of an evangelistic campaign, held in 1987. The students take care of the services and the business of the church.

At the fellowship of the University of Ghana in Accra, students conducted a soul-winning outreach program in a large room made available to them by the university authorities. The program was in the form of a Revelation Seminar and took place in January-February 1990. As a result of this, eight university students were baptized. Many students and teachers now worship with the fellowship on Sabbath. In a nearby village, a branch Sabbath School with about forty members has

been started by the fellowship. Early January 1990, the Adventist Fellowship of the University of Science and Technology in Ghana conducted an evangelistic crusade at the university campus. Thirty university students accepted the Seventh-day Adventist message.

Rwanda. At the National University of Rwanda, students are actively involved in evangelistic activities; a chaplain has been appointed by the mission field and he has been given an office on the university campus. Our students have a room in which they worship, together with their invited fellow students. Their association is twelve years old and officially recognized by the university.

Zaire. In the University of Kinshasa in Zaire, Adventist students have organized a fellowship. They conduct church services on the campus, in a large room allocated by the university authorities. The Lord is blessing their efforts.

Madagascar, In Madasgascar, there are more than 300 Adventist students attending state universities. They are separated by distance in such a way that a nationwide get-together has not been possible for the past few years. However, at each university Adventist students have organized fellowship centers with active programs for nurture and witness. Their main objective is to create a spiritual atmosphere among themselves to influence those around them and to win souls for the Lord.

In the past years, these students in Madagascar have always been actively involved in the soul-winning work on the campus and in the areas surrounding the university. They have been successful in starting a church group at Andraisoro, which grew and became an organized church. More church groups have been started, including one on the campus of the University of Antananarivo, and two others in the surrounding area.

Côte d'Ivoire. In Côte d'Ivoire, the Association of Adventist Students attending the state university has recently been organized.

Nigeria. In Nigeria, our students are scattered in various state universities, but all are within the Nigerian Association of Adventist Students (NAAS). Its national secretariat is now at the University of Jos, and the secretary helps to coordinate Christian witnessing activities and to organize their annual national meeting, where they have fellowship and give encouragement to each other.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matthew 24:14). These twenty-four words of Jesus have made a direct impact on many of our Adventist students in secular institutions. They accept the message literally. To them it means than when every single nation and every single person has been told the good news of the coming of Christ our Saviour and King, then this world will end.

Our university students are aware of the fact that there is not a more glorious goal than to hasten the day when the last person on earth, the very last one in the Africa-Indian Ocean Division, shall have been given the gospel message. They are actively participating in reaching out to touch all the corners of the division. Yes, there is a lot of ground to cover, but victory is assured.

Phénias Bahimba

Adventists Trends Continued from page 10

Church Employees Now Serve More Members

Trend 5. The number of denominational employees—both evangelistic and institutional—is increasing as the church grows, but the ratio of employees to church members is declining.

The Adventist Church is not growing more top-heavy. In 1920, when the church employed 13,081 workers, there were 185,450 church members. The ratio of employees to members was 1:14 (Table 5). Throughout the intervening years the ratio has steadily

TO [*]	Table 5 TAL ACTIVE WO	
	1920-1989	
	Total Active	Ratio to
Year	Workers	Membership
1920	13,081	1:14
1930	21,461	1:15
1940	29,816	1:17
1950	38,927	1:19
1960	48,890	1:26
1970	65,957	1:31
1980	92,912	1:38
1989	111,140	1:56

widened until now, with a membership of about 6.2 million and a working force of 111,140 evangelistic and institutional workers, the ratio is 1:56.

These changing ratios might suggest a stagnating church, but vitality is not lacking. Perhaps ministry was more labor intensive in the old days. Perhaps, as members then lived more simply, they contributed a larger share of their income to the church. Perhaps we now invest our church funds in equipment, travel, and special projects to a greater extent than a few decades ago. It seems to go without saying that if more funds were available, a greater number of employees would be hired.

Evangelizing, Nurturing, and Sharing -- a Formula for Growth

Strength in membership and in ministers does not necessarily predict rapid growth.

When Jesus described the earth's harvest as "white," He called for workers to go into "the field." Today, do larger harvests occur where there are a great proportion of members and ministers or where there are fewer? Graphs E-1 and E-2 present four bar-graph profiles to portray the relationship among members, ministers, and accessions (new members).

The first bar represents a division's percentage of the total number of members; the second, of ministers; and the third, of accessions. EAD, for example, has 14.2% of the world membership, 7.0% of the total number of ministers, and 22.8% of the 1989 accessions. Four profiles are apparent:

1. Three divisions share the first profile: they have a small proportion of ministers in relation to members and a much larger percentage of accessions.

2. The IAD alone presents the second profile: Here the percentage of accessions matches the division's percentage of members, but the percentage of ministers is much lower.

3. The FED has nearly equal percentages of the three factors.

4. The remaining seven (shown in *Graph E-2*) share a different profile: large percentages of ministers; smaller percentages of members; and (usually) very small percentages of accessions to the church.

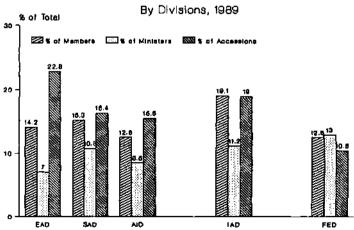
The differences in these graph profiles may be due to a number of factors. Among the possible explanations are:

1. The divisions shown in Graph E-1 are the fastest growing. For some time more members have been joining the church in relation to the number of ministers in contrast to the situation in many other parts of the world.

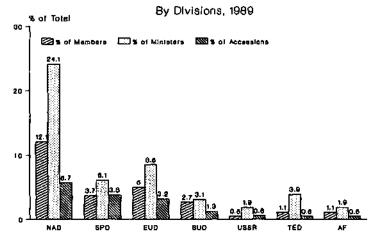
2. Funds are especially limited in the first three—EAD, SAD, and AID. Perhaps with many members living at a lower economic level, it requires the tithe of more members to support one minister than would be the case in affluent societies.

3. Funds are more readily available in most of the divisions shown in *Graph E-2*. SUD is an exception. In the hard-currency, economically advanced nations, it is more likely that the salary of the minister places him about on a par with the average church member. In the developing countries, the salary of the minister may be considerably above the income of the average member.

Graph E-1 RELATIONSHIP OF NUMBERS OF MEMBERS AND MINISTERS TO ACCESSIONS



Graph E-2
RELATIONSHIP OF NUMBERS OF MEMBERS
AND MINISTERS TO ACCESSIONS



4. Where the church is more institutionalized, older in history, and has an older-age membership, there are more ministers per member but fewer accessions per minister. A concomitant factor is that these are third-generation Adventist cultures, where enthusiasm for the message has been supplanted by a "business as usual" church life. Fewer laymen are soul-winners.

Members' Contributions and Purchasing Power

Trend 6. Contributions are increasing overall but are not keeping pace with the growth in membership nor with inflation.

Contributions have grown twentyfold in 40 years but have less than tripled in purchasing power.

In 1950 the church treasuries received nearly \$46 million in tithe and offerings. In 1989 the amount of total contributions had grown to nearly \$953 million. During the same period membership had increased eight times and inflation had cut the value of the US dollar to less than a fifth of its 1950 purchasing power. (These ratios are based on the Consumer Price Index calculated and published by the United States Bureau of Labor Statistics.)

Table 6 and Graph F show the history of giving in two ways: (1)

contributions per capita in current dollars, that is, the dollars of the year in which the donations were made, and (2) contributions per capita in constant dollars (1950 dollars have been chosen here). The first column shows that in 1960 the average Adventist gave \$66.09 a year in tithe and offerings. In 1989 the average had risen to \$174.58. However, when inflation is factored out (right column), total contributions declined on a per capita basis from \$66.09 in 1950 to \$33,33 in 1989. That is, what each Adventist contributed to the church in 1989 could buy

Table 6
TOTAL CONTRIBUTIONS PER CAPITA
In Current and Constant (1950) Dollars
1950 - 1989

Yes		entributions Per Capita (Current \$s)	Per Capita
195	0	66.09	66.09
196	0	85.26	69.30
1970	0	116.49	72.22
1980	0	98.47	57.98
198	9	174.58	33.33

only half of what each Adventist contributed in 1950. Or, the \$174.58 he or she gave in 1989 could buy no more than what \$33.33 would have bought in 1950.

North America – a Source of Much Funding

Trend 7. North America, the original home base of the church, continues to provide major funding for the worldwide work, but its role is declining.

North American Adventists donate 70% of all tithe and offerings received into church treasuries worldwide. Table 7 shows the total contributions given in 1989 (\$953 million) divided by areas of the world. Each area's percentage of the total is given in the right-hand column.

Graph F
TOTAL CONTRIBUTIONS PER CAPITA
In Current and Constant (1950) Dollars

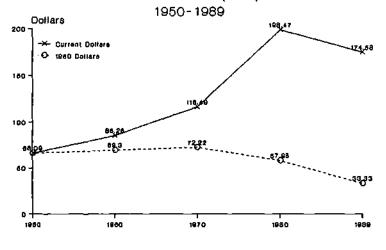


Table 7 TOTAL CONTRIBUTIONS BY AREAS OF THE WORLD 1989

Area	Contributions	% of Total
Africa	\$ 19,688,927	2.0
Asia, E&S	53,199,619	5.6
South Pacif	ic 47,784,314	5.0
Europe	79,987,990	8.4
Latin Am.	85,062,318	8.9
North Am.	666,747,028	70.0
USSR	477,588	0.1
Totals	\$ 952,947,784	100.00

Projections

What do these seven trends reveal for the present and what do they portend for the future?

To the degree that the message of the Bible, the gospel of Jesus Christ, finds a welcome in some places more than in others, just so will the church grow. As Jesus taught, some seed falls into fertile ground and bears a rich harvest, while other seed falls among thistles and is snuffed out. There is no reason to suppose that growth will abate in Papua New Guinea, in Malawi, or in the Philippines within the next ten years, but we may see remarkable changes in receptivity to the Third Angel's Message in such places as eastern Europe.

From a human standpoint it seems safe to say that church growth will not occur evenly throughout the world.

What happens to a denomination when its membership exceeds 10 million, is multinational, multicultural, and multilingual? How many more educational centers will have to be built? Where will teachers, trained in the necessary specialties, be found? And in which of the world's hundreds of major languages will Adventist media—both print and broadcast—publish the message of our returning Lord?

Rapid growth without matching income presents a special set of problems. We have seen that per capita contributions have declined in recent years because the number of members who have small incomes has overtaken the number who have large incomes. That trend will continue unless there is a turnaround in church growth in North America, Europe, Australia, and New Zealand.

Although a great deal of funding still flows from North America to other parts of the world, membership trends clearly predict that North America and Europe will soon have only 10% of the world membership. Will a tenth of the world's members be able to continue the level of support that other divisions have received in the past?

Conclusion

One hundred and twenty years ago, the tiny Seventh-day Adventist Church began to think of sending out a missionary from North America. To give the world a special message for the last days was nothing short of impossible. But our pioneers began. The results have been remarkable.

Today we seem to face a stillimpossible task. But we know from what God has done through our past efforts that His kingdom will flourish and victory will be achieved at last.

Fortunately, the proclamation of the gospel does not depend upon statistics! Our God is a God of surprises. Willing, surrendered Christians, empowered by the Holy Spirit, produce results for the kingdom of Christ. All of us have the answer to the needs of the kingdom: unswerving devotion to Christ. Through Him all things are possible.

F. Donald Yost (Ph.D., Syracuse University) serves as director of the Office of Archives and Statistics, General Conference of Seventh-day Adventists. The information presented in this article was researched by Carole Proctor.

GLOSSARY

The tables and graphs appearing with this article use abbreviations for the church's world divisions and include certain assumptions that are clarified below:

World Divisions: The following territorial descriptions give only the general locations of each division. For complete details, see the current edition of the Seventh-day Adventist Yearbook

AID-Africa-Indian Ocean Division (western sub-Sahara Africa including Francophone nations and islands as far east as Madagascar and Mauritius).

EAD-Eastern Africa Division (Ethiopia south to Botswana).

EUD-Euro-Africa Division (central and southern Europe,
North Africa, Angola, and Mozambique).

FED-Far Eastern Division (Asia's Pacific rim from Japan and Korea south to Indonesia and west to Bangladesh and Sri Lanka)

IAD-Inter-American Division (Mexico, the Caribbean, and the northern rim of South America).

NAD-North American Division (Bermuda, Canada, and the United States).

SAD-South American Division (all of South America except the five northernmost nations).

SPD-South Pacific Division (Australia, New Zealand, and the South Pacific islands).

SUD-Southern Asia Division (India, Nepal, Bhutan).

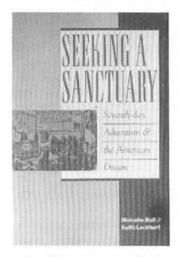
TED-Trans-European Division (Northwestern Europe, Hungary, Yugoslavia, Greece, Israel, and Pakistan).

AF-Attached Fields (three unions that are attached directly to the General Conference: (1) Middle East Union Mission (MEU) (from Libya east to Iran and Oman and from Turkey south to Sudan); (2) South African Union (SAUC); (3) Southern Union Mission (SUM) in South Africa.

Areas of the World: The areas of the world referred to from time to time are the continents with two exceptions: Latin America refers to Central America, the Caribbean islands, and South America. "Asia" is used in graphs and tables to refer to only eastern and southern Asia, and excludes China and the USSR, which are given separately.

BOOKS

Significant Publications by or about Seventh-day Adventists



Seeking a Sanctuary: Seventh-day Adventism and the American Dream, by Malcolm Bull and Keith Lockart (San Francisco: Harper and Row, 1989; xi + 319 pp.; \$25.95, hardcover).

Reviewed by Gary Ross.

Awesome, even audacious in its reach, this volume analyzes the Adventist Church historically and sociologi-

cally. The authors, who both learned of the church first-hand, look initially at Adventists as a group, then at groups of Adventists, and finally at the process by which people enter and leave the movement.

And themeless English pudding this is not. Concerned to the point of preoccupation with positioning the Adventist Church vis-à-vis American society, the authors construct a thesis that, whatever its merit, effectively unifies myriads of details. The thesis is this: "There has always been a combination of ideas sufficient to differentiate those that hold them from the rest of American society and to maintain a sense of distance between the church and the world."

In highlighting the distance between Adventism and American society, the authors dispel powerful and polar opposite images of the church that the public has held for more than a century. One, drawing upon William Miller, makes Adventism so distinguishable from the world as to be fanatic, deviant, and apocalyptic. The other, inspired by John Harvey Kellogg, sees the church as so slightly distinguishable from the world that it risks identifying with it. Of course, these images persist with good reason:

Adventism is a process that draws people out of American society... and it is also a process that projects people back into the outside world. Both the entrances and the exits to the movement are open.

The public notices only the converts who enter the church and zealously embrace visions of impending catastrophe, and the dropouts who reemerge as public-spirited professionals. (Perchance it also sees an Ingatherer soliciting funds from door to door.) Certain vocational dynamics reinforce these misperceptions. The self-supporting movement, for instance, pulls the church too far in one direction, while Adven-

tist physicians and church-employed educators push the church too far in the other direction.

Meanwhile, Adventism rests on terrain that begs for a truer description, and Bull and Lockhart, by taking up the challenge to formulate that description, reach the heart of their book. Rather than antithetical to society or reducible to it, Adventism replicates or imitates society. Removed, but not too far removed, Adventism "provides a sanctuary from America" just as "America [itself] had offered sanctuary to generations of immigrants from Europe." But removal it truly is, and, except for curious moments of symbiosis, that location becomes the tool for explaining, purportedly, everything about the church. Sometimes, to replicate is to resemble - as when race relations within the church reflect the nation as a whole; at other times to replicate is to substitute - as when the authors identify would-be members as "those who by virtue of race, poverty, age, or mobility have not yet been able to find a secure position within society."

As "the key to understanding the Adventist relationship with America," Sabbathkeeping illustrates both facets of replication:

On its peculiarity, it makes sacred the Adventist alienation from the American way of life, but in its conformity to the American expectation that there should be one holy day in a week, it aligns Adventists with wider society.

Now comes the central drama of the book. Adventism discovered that in order to substitute for one of the aspects of American society it had to disavow that America really had that feature. In what the authors call the most striking thing about the church, Adventism rejected the view that America constitutes "the means of universal redemption" because that is precisely what the church claims to be:

As the Nation and Adventism could not, ultimately, both be "the chosen," it is perhaps not surprising that the Adventists of the 1850's began to question the triumphalist nature of the American destiny.

This logic, plus evidences of government highhandedness, transformed the United States into the beast of Revelation 13. In turn, this dark portrayal of the nation merged with an alleged redefinition of the "liberty" enshrined in the Declaration of Independence, to estrange Adventists from the political life of the nation. Which, of course, is *not* what happened. Here (indeed only here because of space limitations) description must give way to evaluation. It is correct to remark that Adventist eschatology involves, and indeed disparages, the American nation. But this owes to the Puritan/Millerite tradition of identifying the second beast of Revelation 13, not to distress over who could be "the chosen." Further, the positive view of government outlined in Romans 13 always balances the negative one emphasized here. And the expected "change in America from liberal democracy to authoritarian state" does not produce from the official church "a constant apocalyptic commentary on contemporary events," if by this is meant the uncritical sensationalizing of the daily news. Cries of "Wolf!", we hold, only immunize members against the real crisis when it comes. It is also correct to remark that Adventists defend religious freedom by watchdogging the First Amendment's separation of church and state. But if this concern was once thought to insulate the church from state authority, few think it does today. Noncompliance, the product of A. T. Jones's radicalism, once governed the question of equal pay for women, but this was as exceptional as it was conspicuous. Indeed it is plausible to argue that compliance with law (certain tax regulations in particular) contributed heavily to today's quandary regarding women's ordination. Nor is the converse held, namely that religious freedom inhibits church involvement in the state. As the authors acknowledge, the prohibition debate was an area of acceptable involvement with the state. But so also were (and are): exercise of the franchise, service in the military, the pursuit of a political career, and the maintenance of what is, in effect, a church lobby office in Washington, D.C.

From the foregoing it should be obvious that anyone who cares how the world, including the world of scholarship, perceives Adventism will find this book invaluable. Its distortions, probably as inadvertent as they are inevitable, goad us into trying to conceptualize what really is the nature and significance of Adventism. From that challenge faithful members should never demur.

Gary Ross (Ph.D., Washington State University) serves the General Conference of Seventh-day Adventists as liaison with the U.S. Congress. For fifteen years prior to 1981 he taught history and political science at Loma Linda University, Riverside, California.



The Disappointed: Millerism and Millenarianism in the Nineteenth Century, edited by Ronald Numbers and Jonathan Butler. (Bloomington, IN: Indiana University Press, 1987; xxiv + 235 pp;. US\$29.95, hardcover).

Reviewed by Francis.

The Disappointed is an important addition to the increasing volume

scholarly investigation into the roots of Adventism. By setting the Millerite movement in the historical perspective of the Millenarian movement of the 19th century without being apologetic or defensive, this book expands our understanding of the Adventist heritage. The collection of 11 essays by both Adventist and non-Adventist scholars has been well chosen and arranged by the editors, Ronald Numbers (a medical historian) and Jonathan Butler (a religious historian and founder of the journal Adventist Heritage). A product of the 1984 conference on "Millerism and the Millenarian Mind in 19th Century America," these essays reveal that Millerism represented the mainstream of Millenarianism and that its appeal to rules and logic in understanding the Bible was compatible with the democratic ideals of Andrew Jackson's presidency.

From their own specialized perspective the authors present informative and enlightening analyses of the movement and its major features. In their introduction, the editors set the pace with a comprehensive overview of research on Millerism. David Rowe's "Millerites: A Shadow Portrait," shatters the myth that Millerites were poor and homogeneous. Wayne Judd's portrait of Miller emphasizes how his appeal to the good sense of humanity fitted into the Jacksonian era, while David Arthur explains the role of Miller's chief promoter, Joshua V. Himes. The link between Millerism and reformers is expanded by Ron Graybill in "The Abolitionist-Millerite Connection." Other aspects covered are "The Millerite Adventists in Great Britain, 1840-50," by Louis Billington; Ronald and Janet Numbers present the question of "Millerism and Madness," in the historical setting of the 19th century religious insanity. Readers interested in the prophetic and evangelical traditions of Millerites will appreciate Eric Anderson's "The Millerite Use of Prophecy: A Case Study of a 'Striking Fulfillment" and the chapters by Ruth Doan, Michael Barkun, and Lawrence Foster. But the most intriguing chapter will probably be the essay by Jonathan Butler, "The Making of a New Order: Millerism and the Origins of Seventh-day Adventism." The Appendix, "The Disappointed Remembered," is also recommended reading, for it presents three accounts of those who lived through it.

This book is a significant historical analysis of a complex period in American religious history. Students of Millerism should read this book. The Disappointed will not be disappointing reading.

Joan Francis (Ph.D., Carnegie-Mellon University), born in Barbados, teaches history at Atlantic Union College, in South Lancaster, Massachusetts, U.S.A.

FOR YOUR INFORMATION

The Ordination of Women

What Are the Issues?

Helen Pearson

When Seventh-day Adventists began seriously to ask the question, "Should we ordain women to the ministry?" we found ourselves facing a number of further questions—and the answers to them were not obvious. The questions were like Russian dolls—once one was opened, there was another inside, again and again and again. Finally the questions were all out, each one staring us in the face, each one looking for an answer. To each question, supporters and opponents of women's ordination have different answers. What follows is a summary of the main answers to the questions on each side—For in the left column and Against on the right.

What can we learn from the Creation account?

When God created men and women, both were endowed with Godlike qualities, some feminine, some masculine. The creation of Eve from Adam's rib signified equality between the two. The Hebrew word for "helpmeet," attributed to God in His description of Eve, is the same word used elsewhere for God Himself in His relationship to Israel and therefore does not imply subordination. The subordination of Eve was the consequence of the Fall; equality is the ideal for Christians working to reconcile men and women to God.

The order of Creation is significant. This perspective comes from Paul in 1 Timothy 2:12-14, where he suggests that the order and manner of Creation outlines the proper biblical order for relationships between men and women. Man was addressed first by God both after Creation and after the Fall. Therefore, from the beginning, Adam occupied a headship position, with Eve as subordinate and helper. Eve sinned when she left Adam and made decisions without him. The ordination of women as ministers would subvert the order of Creation and also the proper chain of authority in the home and the church. This would threaten God's plan for men and women.

What can we learn from the Gospels?

The life of Jesus is a radical statement in favor of elevating the status of women. At a time when Jewish men thanked God publicly every day that they were not born women, Jesus treated women with respect and dignity. In a day when Jewish men denied the validity of women's testimony in courts of law, Jesus chose a woman to bear the first witness of His resurrection. But Jesus accepted the cultural limitations of His time. He did not call women as apostles—neither did He call slaves or Gentiles. He left it to His church to break down these social barriers.

It is significant that God chose a patriarchal culture in which to reveal Himself. Jesus, who represented "all the fulness of the Godhead bodily" (Colossians 2:9, KJV) came to earth as a man, not a woman. He was the Son, not the Daughter of God. He taught His followers to call God Father, not Mother. Although He broke with many social traditions and initiated and foresaw the end of the Jewish priestly system, He never ordained any women as disciples. Jesus's choice of an all-male apostolic group provides evidence that even in the New Testament order, men were God's choice as leaders of the church. Women were intended to fulfill supportive roles.

Helen Pearson is completing a Master of Philosophy degree in religious journalism at the City University in London. A mother of two, Helen and her husband, Michael, teach at Newbold College, in England.

What can we learn from the Apostle Paul?

aul's cautions about women participating in worship were designed to guard the reputation of those Christian women whose new liberation in worship was being misinterpreted. He stressed the necessity for mutuality in relationships. Writing of marriage Paul reminded his readers of the responsibilities of both partners, telling them that man is not independent of woman, and that men should give themselves for their wives as Christ gave Himself for the church. Paul worked with women and spoke highly of their contribution to the work of the ministry. He expected that they would participate in worship services, since in some of his letters he told them how to behave when they did. The statement that best summarizes Paul's attitude toward women's roles is found in Galatians 3:28-"There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Jesus Christ" (NIV).

aul asserts in 1 Corinthians 11 that the head of every man is Christ and the head of the woman is the man. This model for the family is a model for the church, too. In the church as in the home, women's essential roles are in the area of support, caring, and nurture. In neither place should women be found in leadership positions. There are superficial contradictions in Paul's Epistles. Paul acknowledged women as fellow-workers in the gospel. He tells the Corinthian women how to dress when they pray and prophesy in church. Three chapters later (chapter 14), he says that women should be silent in church. In his first Epistle to Timothy he tells his young associate that he did not allow women to have teaching authority. It appears, however, that the Pauline position was to allow women to teach but not to have authority over men. The ordination of women in today's world would give them authority over men. This is contrary to the biblical order.

What can we learn from Ellen White?

f Ellen White had been against ordination for women, she would not have advised ordination for physicians, some of whom were women. Nor would she have counseled that women in church work should be set apart by prayer and laying on of hands. When she felt it appropriate, she did not hesitate to outline for male church administrators what course they should take. When pioneer Adventist women served as active preachers and evangelists, there is no record that she discouraged them. In fact she wrote extensively concerning the importance of women's public contribution to the church. She encouraged women to go into ministry and urged that they should be given equal pay. In Australia, she threatened to set aside a fund from her own tithe to pay unpaid women church workers if the conference did not pay them.

Lilen White was never ordained. During her husband's lifetime, she did not preach on Sabbath morning if he was present. She gave no written or public support to the 1881 General Conference motion that recommended that suitably qualified women should be ordained. Although she was "specially charged to protest against arbitrary and overbearing action," she did not join with fellow temperance compaigners in the battle for women's suffrage. Although she encouraged women to participate in the work of the church, her writings suggest that the roles she had in mind for women were those of Bible-worker, health practitioner, and teacher rather than of minister, church leader, or administrator.

What is God like?

he most impressive qualities of God are His creativity and care. He takes people where they are and relates to them in such a way that they move toward His ideal of their own accord. He works with people in the context of their own family and cultural backgrounds and uses these for His purposes. The strength of God lies in His unpredictability and His sure touch. He speaks sometimes from a throne and sometimes from a cross. He expresses His purposes in fiats and edicts as well as in poems and parables. He speaks now through a king, now through a housewife, sometimes through children and angels, beggars and donkeys. He turns values on their heads: "Whoever wants to become great . . . must be your servant, and whoever wants to be first must be slave of all " (Mark 10:43-44, NIV).

The most impressive qualities of the God of Scripture are His power and consistency. He protects and orders the lives of his people. He rules over an orderly universe. He creates men in His own image to rule over the earth and subdue it. He gives men authority over women and over His church, to initiate, to lead, and to direct. The God of Scripture is the Master of the universe—the same yesterday, today and forever. In His kingdom, all human beings have clearly defined roles. Each person has certainty, clarity, focus—all know who they are and what they should

What is the relationship between the Bible and culture?

uman ideas from any culture are inadequate to express the ideas and nature of an infinite and mysterious God. However, in biblical times God allowed His ideas to be expressed in terms of the Bible writers' patriarchal culture. Nevertheless, the Bible suggests that its writers were moving away from the presuppositions of the patriarchal culture in which they lived. The direction of much biblical teaching is away from hierarchical relationships of any kind, including male-dominated hierarchies.

Many of the Mosaic laws gave women more freedom and dignity than that enjoyed by women in other contemporary cultures. In His treatment of women, Jesus moved toward elevating rather than subordinating their status. Paul's willingness to involve women as fellow-laborers and to acknowledge their contribution shows that he had already moved beyond his strict Jewish training, in which they were considered inferior and subordinate to men. Paul's concerns for women's silence and subordination in public meetings were born of a wish to protect their reputation—and the reputation of the church—in the wider society where the liberation of Christian women was likely to be misinterpreted. He was not advocating a permanent subordinate role for women in the Christian community.

o preserve His message, God chose and formed a culture through which He could best communicate His will for mankind. The specific situations chosen and described make God's point directly through the cultural circumstances described in the Scriptures. Communion, footwashing, baptism, and the distinction between clean and unclean meats are examples of cultural practices as valid now as when they were first written about. They still convey truths meaningful to modern society despite the passing of years. Why should cultural understanding of the roles of men and women be any different? If God had so wished, He could have commanded Moses to ordain women priests from among the children of Israel. If Jesus had intended women to be ordained. He could have commissioned women apostles in a patriarchal society. Paul, inspired by the Spirit, could have found ways to give women an equal role in the church at Corinth. But they did not so choose.

Social and sexual hierarchy is a God-given means to combat anarchy and establish order in the family, the church, and the wider society. The stability of social systems, in which well-defined roles give people clear ideas of what is expected of them, depend on this understanding of the social order.

What shall we do when the Bible is silent?

The Bible is God's revelation of Himself and His will. In it, God has given us all the light we need. When the Bible is silent, the church has the opportunity to come to an understanding of the will of God for itself using biblical principles. A similar situation existed when the early church recognized its need for a type of ministry for which the Old Testament Scriptures and the example of Jesus provided no specific precedent. Under the guidance of the Holy Spirit, the church developed the ministries of deacons and later elders. Although the Bible depicts slavery as a social reality, Christians - acting on the basis of biblical principles - led the abolitionist movement. From pioneer days, Seventh-day Adventists have used forms of ministry and personnel appropriate to those whom they were serving. Today the Spirit is calling women to ministry and guiding the church to ordain them.

The Bible is God's revelation of Himself and His will. In it, God has given us all the light we need. When Scripture is silent, the church should proceed with caution. It should not do anything without a plain "Thus saith the Lord." Bible study on complex topics requires a careful inspection of those statements that Scripture does provide and an explanation of difficult texts on the basis of those which are clear. While the Bible supports the active participation of women in private and public religious life, it provides no clear mandate for ordaining them to the ministry.

What will happen to the church if women are ordained?

The church is a community of believers—the body of Christ on earth. Its task is to live out in a corporate fashion the message of God for the world. Ordination is the recognition among a group of believers that an individual has the gifts to make a particular contribution to that witness. Those gifted and ordained men and women are thus affirmed (at

The church is a community of Christians with authority to teach the Word of God both inside and outside the community. Ordination is a symbol that an individual has been set aside for the task of teaching the Word of God on the authority of the church. It is the symbol that those chosen have the right to speak for God and the church, and to conduct

least in part by the recognition and support of their community) in their desire and ability to serve the church and the wider world with their varied gifts.

The ordination of women is a step toward wholeness and justice in a church bearing witness to a God who has both male and female qualities. With a ministry including both men and women, the church will be expressing God-given ideals of equality and gender-inclusiveness. As a result, men and women of the world will be attracted to join us. The history of the ordination of women in other Christian communions suggests that it is bad management of the ordination decision rather than the decision itself that creates tensions in churches. The church's maturity and commitment to unity are the most significant factors in determining the success or failure of the decision.

whatever services and exercise whatever roles the church deems necessary to fulfil its mission.

In ordaining women, the church would be moving away from scriptural ideals and therefore away from a position where God can use it effectively. To ordain women is to encourage the erosion of other convictions that may also be seen as culturally determined like the distinction between clean and unclean meats, the sanctity of marriage, even the Sabbath. The ordination of women will open the way for the acceptance of unbiblical positions on other questionable issues like divorce and homosexuality. The history of women's ordination suggests that ordaining women has created disunity and schism in those churches that have adopted the practice.

Conclusion

Now the questions are all out and we are faced with continuing decisions relating to all of them. In 1989, the church's Annual Council of the General Conference Committee considered the subject of women's ordination again. To avoid the dangers of "disunity, dissension, and diversion from the mission of the church," the world representatives decided not to recommend the ordination of women to the General Conference session due to meet in July 1990. Instead, the committee allowed that theologically trained women, ordained as elders and authorized by their divisions, might perform in their own churches all the tasks performed by ordained ministers. It recommended that "those who have, without regard to gender, been recognized as commissioned ministers or licensed ministers may perform essentially the ministerial functions of an ordained minister of the gospel in the churches to which they are asigned." The Annual Council also recorded a list of "thirty significant concerns" on matters other than ordination expressed by women at the 1989 meeting of the Role of Women Commission.

These issues are complex; the discussion is likely to continue. The dilemma it raises challenges all Seventh-day Adventists to know their God, their church, and themselves.

When the early Christian church also faced a divisive issue without the benefit of a clear scriptural directive, the Council at Jerusalem (Acts 15) reached a decision, under the guidance of the Holy Spirit, that allowed the gospel to forcefully move forward. God's Holy Spirit will again guide in resolving this dilemma and help us carry out together the global mission Christ entrusted to all His followers. — The Editors

Shalom!

Continued from page 15

with Jews, if they agree. First, it can give them the intellectual evidence that God exists because of the way the prophecies of Daniel 2 and 7 have been fulfilled. Daniel 7, in my case, was especially powerful, for the study of the identity of the little horn helped answer many questions I had about Christianity. "If this is the religion of God, why then did they persecute the Jews?" Once I studied those prophecies, however, things became much clearer to me. It really helped me to understand that this persecution was from a power that God specifically condemns. Then, when I studied the book of Revelation, and saw this same power depicted in the "Christian" Bible, the effect was powerful.

Use Publications

As you begin to study with Jewish people, don't be quick to give them Ellen White's books. While we love her writings, there are concepts and statements in them that Jews may misunderstand in their initial contacts with us. Later you will find opportunities to share her insight with them.

Other literature, however, is available. Shabbat Shalom is the church's outreach magazine for the Jews. Coming out quarterly, this journal is designed to present articles on topics in which Jews are interested, and then, as much as possible, in a way not to offend them, give the principles of truth. It's a low-key approach, but it seems to be working, because the Jews are reading it. If you have a Jewish friend who is willing to listen, talk, and exchange ideas, then

Continued on page 32

Shalom!

Continued from page 31

this magazine is perfect. If you don't feel that your Jewish friends are ready for it, you could order it for yourself, and then give them individual articles that you might think they would enjoy. (To order: Send \$4.95 to Shabbat Shalom, 12501 Old Columbia Pike, Silver Spring MD 20904.) Also, at this same address, you can request information about a packet, including tapes, on "How to Witness to Jews."

When approaching your Jewish friends, remember that they can be won to Jesus just like anyone else. The Holy Spirit is wooing them too. But it is important to be aware of their sensitivities. If you can learn how not to offend them, then you will have great opportunities. Patience, tact, sensitivity, and love will do more for them than all the arguments and proof texts combined.

Jewish people can be—and are being won—to various Christian denominations. Let's win them to the best.

After becoming a Christian in Israel, Clifford Goldstein was baptized in the Jordan River and later joined the Seventh-day Adventist Church. He currently serves as editor of Shabbat Shalom while studying toward a Master of Arts degree in Old Testament languages at Johns Hopkins University. Best Seller, a book in which he tells his own conversion story, has just been published by Pacific Press.

Creationists . . . Continued from page 7

- 2. "Evolution is a change in the genetic composition of populations." T. Dobzhansky, Genetics and the Origin of Species, 3rd edition (New York: Columbia University Press, 1951), p. 16.
- 3. E.g., see E. G. Zimmerman, "Temporal Genetic Variation in a Population of the Pocket Gopher, *Geomys Bursarius*," *Genetica* 76:153-159 (1988).
- 4. G. G. L. Miklos and B. John, "From Genome to Phenotype", pp. 263-282 in Campbell and Day, eds., op. cit., pp. 263-282.
- 5. E.g., F. J. Ayala, Molecular Evolution (Sunderland, MA.: Sinauer, 1976)
- 6. "It is doubtful if anyone would have ever felt any need to resist the notion of evolution if all it implied was that the exact chemical constitution of haemoglobin gradually changed over the ages." C. H. Waddington, The Evolution of an Evolutionist (Edinburgh: Edinburgh: Univ. Press, 1975), p. iv.
- 7. C. A. Lemen and P. W. Freeman, "The Genus: A Macro-evolutionary Problem," *Evolution* 38:1219-1237, (1984).
- 8. E.g., W. Arthur, Mechanisms of Morphological Evolution (New York: Wiley, 1984).
- 9. R. K. Wayne, "Cranial Morphology of Domestic and Wild Canids: The Influence of Development on Morphological Change," *Evolution* 40:243-261, (1986).
- 10. E. Mayr, Populations, Species, and Evolution (Cambridge, MA: Belknap Press, 1970). See also L. P. Lester and R. G. Bohlin, The Natural Limits to Biological Change (Grand Rapids, MI: Zondervan, 1984).
- 11. One relatively recent idea is the possibility of mutations being non-random (e.g., see J. Cairns, J. Overbaugh, and S. Miller, "The Origin of Mutants," Nature 335:142-145 [1988]). Another recent idea is the possibility of trans-specific gene transfer (e.g., see L. Jeppson, "A Possible Mechanism in Convergent Evolution," Paleobiology 12:80-88 (1986).

- 12. S. Ohno, Evolution by Gene Duplication (New York: Springer-Verlag, 1970).
- 13. G. Z. Opadia-Kaddima, "How the Slot Machine Led Biologists Astray," *Journal of Theoretical Biology* 124:127-135 (1987).
- 14. E.g., see chapter 5 in Lester and Bohlin, op. cit.
- 15. E.g., "The fossil record contains so many morphological gaps between what might be regarded as ancestral and descendant species that it gives the impression of discontinuity rather than evolutionary continuity." A. Hofman, Arguments on Evolution (Oxford: Oxford University Press, 1989), p. 8. See also Chapter 8 in M. Denton, Evolution: A Theory in Crisis (Bethesda, MD: Adler and Adler, 1985).
- 16. N. Eldredge and S. J. Gould, "Punctuated Equilibria: An Alternative to Phyletic Gradualism," in T. J. M. Schopf, ed., *Models of Paleobiology* (San Francisco, CA: Freeman, Cooper & Co., 1972), pp. 82-115.
- 17. A statement to this effect, made by an author who disagrees with my conclusions, can be found in the following source: E. C. Olson, "The Problem of Missing Links: Today and Yesterday," *Quarterly Review of Biology* 56: 446 (1981). The possibility of large-scale mutations seems necessary if evolution is true, but both experimental evidence and our present understanding of genetic mechanisms seem to preclude such a possibility.
 - 18. M. Denton, op. cit., pp. 191-192.
- 19. E.g., A. Hoffman, op. cit., p. 156.
- 20. Exodus 20:11; see also Genesis 1, 2 and Exodus 31:17.
- 21. Isaiah 65:45; Matthew 10:29; Romans 8:20-22; Revelation 20:14; 21:4.
- 22. F. Van Dyke, "Theological Problems in Theistic Evolution," *Journal of the American Scientific Affiliation* 39:11-18 (1986).
- 23. Genesis 3:14-19; Romans 5:12; 8:19-23.
 - 24. G. Z. Opadia-Kaddima, op. cit.
- L. J. Gibson (Ph. D., Loma Linda University) is an assistant research scientist at the Geoscience Research Institute, in Loma Linda, California.

FIRST PERSON

Sabbath or Medical School?

Kathleen H. Liwidjaja-Kuntaraf

was delighted when I was admitted to medical school. As an Adventist student at a state university in a predominantly Moslem country, I felt ready to face the academic challenges and also to remain faithful to my Christian convictions.

For the first five years of my university studies, by God's grace, I managed to solve all Sabbath problems. Theoretical or practical exams that fell on Sabbath could be replaced with an oral exam on weekdays, so I never had to attend lectures, do lab work, or sit for examinations on the Sabbath.

However, at the end of my fifth year, the examination regulations changed. There would be no more oral exams. In one way, this was a welcome change since written exams are scored more objectively. But the six-subject exams would run from Monday through Saturday. I told the student association president of my problem with the pediatrics exam, which was to be held on Sabbath. He suggested that I go ahead and sit for my other exams while he tried to arrange things for me.

So on Monday I sat for my internal medicine exam. On Tuesday, I sat for the second subject, obstetrics-gynecology. Still nothing had happened. So I went to see the university president. I was happy to discover that as a Moslem, he supported Adventist convictions regarding Sabbathkeeping. Once he had stayed with an Adventist man who owned a big-city hotel in Indonesia. While there, he observed that the owner paid the workers on Friday before sunset, so he knew about Adventist convictions regarding the sanctity of the Sabbath.

The university president advised me to report to the chairman of the exam committee and then to discuss my problem with the director of the department of pediatrics. Walking out of the president's house, I felt delighted that the highest man in the university supported me.

However, when I met with the chairman of the exam committee, I was shocked at his fury. He said, "Do you think the angels will chop your head the moment you do your exam on the Sabbath? How can the regulation of the state university be changed because of one student? Impossible!"

My friends were not very supportive. One said, "I don't understand why you have to be so particular. It's already so very difficult for you to enter the state university, and now you are adding another problem. Just don't be a fanatic. Go ahead and take your exam for two hours, and then ask God for forgiveness."

Another friend in the surgery department informed me that he had seen my score for the recent surgery exam: 98, almost perfect. He said, "Just go ahead and sit for your exam on Saturday. The next time you might not score that high!"

Despite the minimal support, I continued taking my exams on Wednesday, Thursday, and Friday. On Sabbath I went to church fully aware that when the results came out, I would be announced as having failed my exams. At that time, the school had a system whereby failing in one subject, however well you scored in the other five, meant retaking the exams for all six subjects.

Although I was extremely sad I remembered the verse in 1 Corinthians 10:13: "God, . . will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it" (NIV). The week after I received the depressing results, I went to the student association president to arrange for the next exams, which would be held in three months. He said, "Oh, this is too early. Just report two weeks prior to the exam." Two and a half months went by swiftly and before I realized it was time for me to see him again. To my surprise, he told me, "We have tried unsuccessfully to reschedule the exams. You have no alternative but to change your attitude."

I went to the academic dean. While I was in the waiting room, I saw a pharmacology professor. He had heard about the "fanatic" student who was willing to accept failure because of her religious convictions. Coming directly to where I was sitting, he said, "I've asked the oldest Christians in the world, the Roman Catholics, and

they said that you have to keep Sunday holy."

I didn't know how to answer him because there were so many doctors surrounding me-Moslems, Catholics, Protestants! I remembered Matthew 10:18-19, "You will be brought into the presence of governors and kings because of me.... But ... never worry about how you are to speak or what you are to say. You will be told at the time what you are to say" (Phillips). So I quickly prayed for the right answer. I heard a small voice whispering into my ear, "Answer with this, 'Oh, I am just following what the Bible says!"

At once, that pharmacology professor put the folder he was holding under his arm and pointed at the doctors surrounding me, saying, "You all have sinned against God. The Bible asks you to keep Sabbath holy and not Sunday. Be converted!"

I felt grateful that he had done my preaching for me. Then I went to see the academic dean, who talked with me for about half an hour. He said, "Be logical with your religion."

I answered, "I realize that religion may not seem logical at times. For instance, when a certain group of people pray to God, they feel they have to face a certain direction. Is that logical? God is omnipresent, so you can call to Him anywhere and at any time. So why do people keep on with these practices? Because they are meaningful in terms of their convictions."

Finally he said, "I am sorry. I want to help you but I just do not know how. My suggestion is go straight to the pediatrics professor." I told myself this would be my last effort. If I didn't succeed, I would go abroad to an Adventist medical school. I might have problems, but at least I could become a physician someday.

I brought this matter to our prayer meeting. The church elders said, "You are a pioneer. You have to be patient and fight for your convictions. What's going to happen to the rest of the Adventist medical students in the lower levels? They do not have the money to go abroad. Let's bring this matter to God in prayer!" The whole church prayed for me that night.

Then I went to see the pediatrics professor. He was really upset and said, "There is no way to change the regulation of the university because of only one student."

His wife, a lawyer, sat with us in the living room and defended me, saying, "This is a pancasilais country. Everyone has the right to religious liberty." A debate ensued between them, while I prayed silently that the Lord would bless this debate to the glory of His name. Finally, the pediatrics professor said, "We will reschedule the exam for you." So on Friday after the surgery exam I took the pediatrics exam, and then was isolated in one of the staff houses until the students sat for the exam on the following day, Saturday, at eight o'clock. Then I was released to go to church. When results came out, praise the Lord, I had passed the exam.

Later, while working in each department, I was allowed to leave the hospital from Friday sunset until Saturday sunset. However, I had to work longer in each department to make up for the many Sabbaths I had missed. After I finished one department, I had to wait for the next batch of students before continuing to another department, which made my schooling much longer than normal. Yet I was happy to be able to observe the Sabbath all through my years of schooling in a non Adventist medical school.

At graduation time, I had one last problem. All the services are conducted on Saturdays. Again I went to see the student association president. He said, "Please give in just this once! It is impossible to have all the professors march for you, the only graduate, on weekdays." But he asked me to come back the following week after he talked with the academic dean. When I returned, I received word that I had to wait for another two weeks because the academic dean and the dean of the school of medicine had found it difficult to solve my problem. Finally, after two months, and several more discussions, they agreed to hold a special graduation on a weekday. with all the doctors marching and me as the only graduate. As a result, the Adventist medical students in the lower levels also received a special graduation.

As I look back on my experience, I feel that God was by my side - encouraging and sustaining me through all my struggles. I praise Him for His goodness and greatness. The medical degree has allowed me to serve as a channel of God's grace to others. ministering to their physical and spiritual needs. My prayer is that God will help us all - students and professionals—to have such a close relationship with Him that we will truly be His ambassadors. As Jesus said, "If you love Me, keep My commandments" (John 14:15, NKJV).

Kathleen H. Liwidjaja-Kuntaraf, born in Indonesia and a graduate of North Sumatra State University School of Medicine, currently serves the Far Eastern Division as Health and Temperance director.

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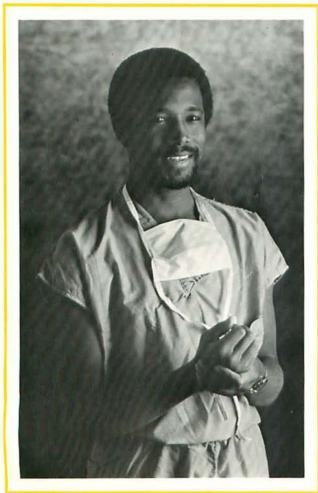


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Dr. Ben Carson Neurosurgeon Johns Hopkins Hospital Baltimore, Maryland, USA

