

C O L L E G E • A N D • U N I V E R S I T Y

DIALOGUE

.....
Christianity and
Psychology: A Good Mix?

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"I Felt My Heart Strangely
Warmed"

.....
The Choice Is Yours

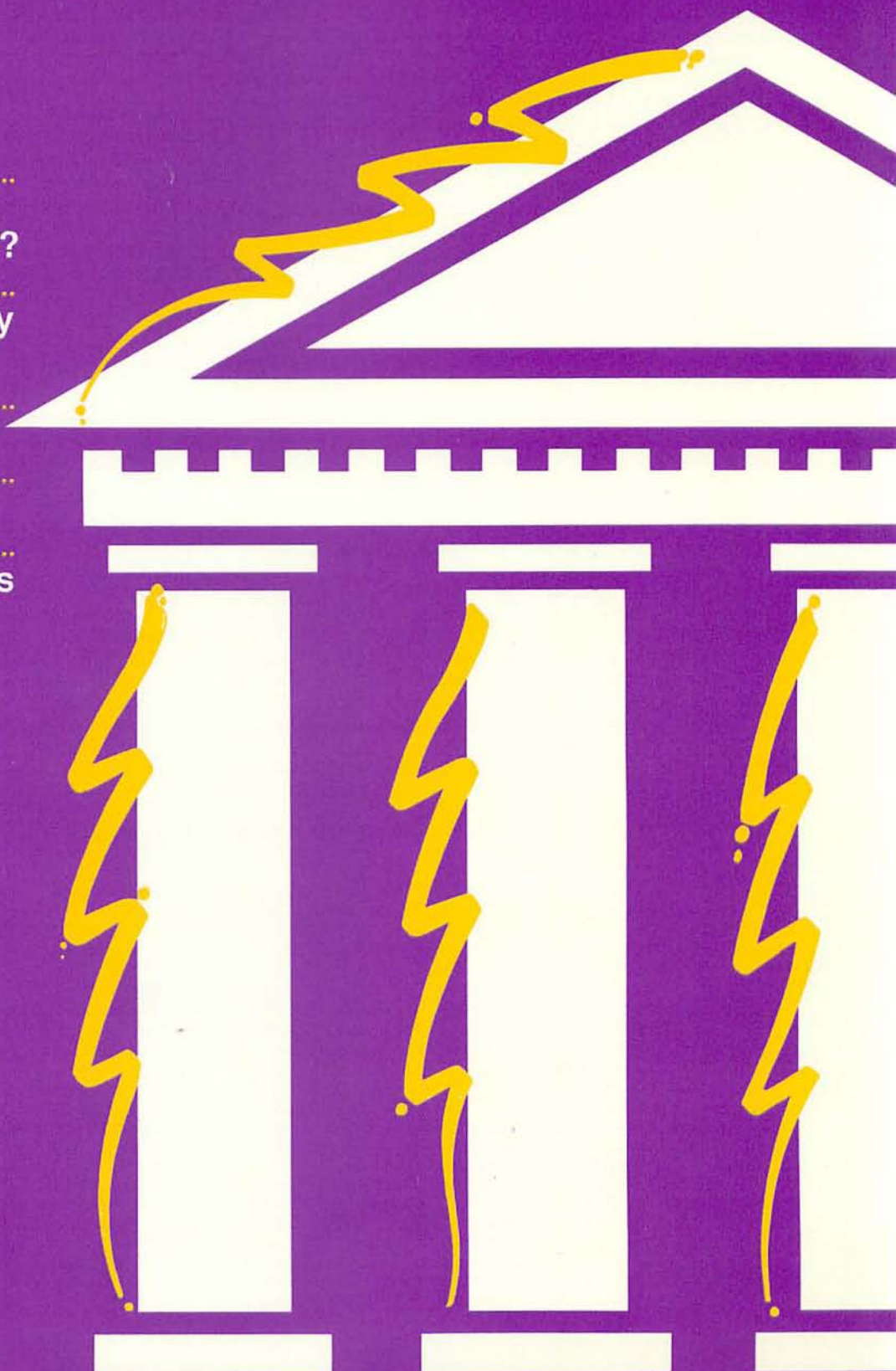
.....
Citizens of Two Worlds

.....
People Frown Sometimes

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Preview

With this issue, *Dialogue* reaches its third birthday. Although it is still young, as far as publications go, the eight numbers published thus far have helped us contact thousands of Adventist young adults around the world. We've enjoyed your comments, encouragement, and constructive criticism. Keep talking to us, even when you disagree with our authors or with us. The "Letters" section is an open invitation to each of you.

We've also appreciated the challenge of selecting topics and authors from diverse backgrounds to provide you, our international readers, with information, stimulation, and inspiration. And all this mixed with a healthy dose of cartoon humor.

The feature articles in this issue cover four important subjects. Lucio Altin examines the sometimes tense relationship between Christianity and Psychology (p. 5). Russell Staples reminds us of the debt Seventh-day Adventists owe John Wesley, a university student turned missionary and founder of Methodism (p. 8). The factors behind our ethical decisions is the subject of James Walters' thought-provoking essay (p. 11). Roger Dudley and Edwin Hernández provide an article based on a recently completed survey of the attitudes of American Adventists toward socio-political issues; they discuss some of the survey's implications in view of biblical imperatives (p. 14).

Our "Books" section includes comments about two recent publications, one of which is Noble Alexander's moving story of imprisonment and torture illustrating the resiliency of total Christian commitment. We are happy to include our first review of a

book published in French.

In "First Person" (p. 32), a young Adventist scientist shares her conversion experience and her struggles to complete a Ph.D. in Geology while maintaining her biblical beliefs.

Be sure to check out our "Bulletin Board" (p. 35) for faculty openings, campus ministry opportunities, and for new scholarships.

The number of readers who want to correspond with Adventist university students and young professionals in other parts of the world continues to grow. Take a look at the "Interchange" section (p. 21) for more information. If you also wish to be listed, simply follow the instructions.

In recent months, Christians have been allowed unprecedented opportunities for living and sharing the Gospel in the republics of the former Soviet Union. In the new climate of freedom, Seventh-day Adventists have been actively involved in evangelistic outreach and, as result, hundreds of new believers have joined our church. Many of these are professionals or students in technical schools and universities of the new Commonwealth of Independent States. Adventist leaders in the Euro-Asia Division, which includes the territory of the former Soviet Union, are considering the possibility of publishing an edition of *Dialogue* in Russian for these new members. Of course we're excited about increasing our circle of readers to include more young adults and thoughtful Christians around the world; we'll keep you posted on developments in this project.

In the meantime, happy reading!

The Editors

LETTERS

Dialogue with Our Readers

Informative and Stimulating

I'm a graduate student who has been receiving *Dialogue* regularly for the last two years. I find its content both informative and stimulating. Those who edit it and mail it to me free should know that I really appreciate it.

John Ap, Texas A & M University
College Station, Texas, U.S.A.

A Non-pushy Approach

I greatly enjoyed the article on Vincent van Gogh (Vol. 2, No. 3). This magazine is the best I've read among those addressed to Christian young adults. I especially like its "non-pushy" approach.

Jennifer Arellano
Chesterfield, Indiana, U.S.A.

It Speaks to Us

Although born and reared in Argentina, I'm now going to school in Canada. Someone has been mailing *Dialogue* to me and I really enjoy it. I hope some of my Adventist friends who go to the university in Argentina are also receiving it in Spanish, because this journal really speaks to us!

Magali Branderiz, Grant McEwan Comm. College
Edmonton, Alberta, CANADA

A Word of Encouragement

As a young pastor interested in supporting Adventist university students, I believe that *Dialogue* is doing an outstanding job. Keep it up!

Samuel Wuin Gion
Tamparuli, Sabah, EAST MALAYSIA

God Is Not Limited

I enjoyed the article, "A Tale of Two Sons" (Vol. 2, No. 3), because it brought new insights into Jesus' parable. But the author didn't mention an important difference between the father of the story and God. While the father had to divide all his possessions among his two sons—and anything he would give to one would lessen the fortune of the other—God isn't limited. He can give the wonderful gift of salvation to anyone who asks for it without taking it away from anyone else.

Stephen Henry
Portland, Oregon, U.S.A.

Students and Racial Concerns

[American] college students, both Black and White, become disillusioned when faced with the reality of the racial division of the organizational structure of our church. Examples of the dilemmas that arise: (1) When you've witnessed to both Black and White and they express interest in attending church, do you take them all to a Black church or go to church with the students of your racial group and send the students of the other group to church without you? (2) How do you explain the use of the word "regional" instead of the correct word, Black, to refer to Black churches? Members and students see this as a cover up of segregation in the church. Local churches need to be taught to be open to discussion, to exhibit

love, concern and genuine Christian fellowship to students and all who enter their doors so that students who meet, study, and worship together are not forced into racial separateness when they leave the university campus.

Billie L. Lee-Watkins
Jackson, Mississippi, U.S.A.

Don't Be Afraid of Religious Issues

Someone whom I don't know has been mailing *Dialogue* to me. I like its content. In future issues publish some good articles on how to overcome sin in our personal life and how to share our faith here in North America. Don't be afraid to deal with religious issues.

John Lesser
Yakima, Washington, U.S.A.

More Issues Per Year, Please!

I read each issue of *Dialogue* I receive in the mail. It appeals to me as an Adventist professional. In fact, I wish you would publish more issues per year, like four or even six. My favorite section is "Profiles."

Kim Louder
Irving, Texas, U.S.A.

Profitable Discussions

As a chaplain on the campus of our Adventist university and as counselor to Adventist students in nearby public universities, I want you to know that *Dialogue* is fulfilling a real need. Many of its articles lead to profitable discussions on the campus.

Miguel Angel Núñez, Univ. Adventista de Chile
Chillán, CHILE

Looking for Practical Solutions

Although I'm not attending a public university, *Dialogue* has dealt with subjects that I also find interesting. Young people today face real problems and they look for practical solutions. For example, how to make the Christian experience real, the sexual life of Adventist singles, how to discover the truth in religious controversies, etc.

Víctor Senes R., Univ. Adventista de las Antillas
San Sebastián, PUERTO RICO

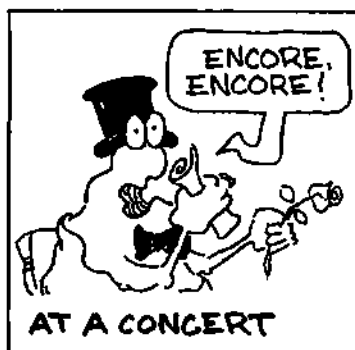
Thanks, We Needed That

I'm glad to know that *Dialogue* has become a regular publication. Unfortunately, we don't always receive it regularly here. My friends and I thank you for publishing it. It is certainly needed.

Kakule Tahitya, Université de Kinshasha
Kinshasha, ZAIRE

Letters

Dialogue welcomes letters from its readers. Please limit your comments to 200 words and address them to: *Dialogue Letters*, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600, U.S.A. If selected for this section, your letter may be edited for purposes of clarity or space.



Christianity and Psychology: A Good Mix?

Lucio Altin

After his waving hand was recognized, a theology student in Gary Collins' psychology class declared, "Paul didn't sit around with the Corinthians building rapport and showing empathy The apostle boldly confronted the Corinthians with their sin, quoted Scripture, and told them to shape up. Why do we need counseling when Paul, who is a good role model, did nothing of the sort?"¹

Is this a legitimate observation? Can or should psychology and Christianity mix? What is their relationship? These questions require a biblically based, rational reply. But first let's take a look at some recent and relevant developments in North America.

Since the 1970s there has been a surge of interest in the integration of religion and psychology, evidenced by the appearance of publications such as the *Journal of Psychology and Theology*, *The Journal of Psychology and Christianity*, *The Journal of Religion and Health*, and *The Journal for the Scientific Study of Religion*. Within the American Psychological Association, Division 36 has adopted the name "Psychologists Interested in Religious Issues." In California the Fuller Theological Seminary has developed a clinical psychology training program receiving full accreditation by the American Psychological Association. In Seventh-day Adventist circles, Loma Linda University has developed an accredited program in Marriage and Family Therapy (where I'm currently completing my training). Andrews University has offered courses in Pastoral and Educational Psycho-

logy for years. Other evangelical institutions are showing a similar trend.

The Search for Meaning

In Victor Frankl's words, people are in "search for meaning," and many are showing a growing interest in "wholeness." New Age philosophy has been trying to fill the gap left by institutionalized Christianity in the United States and in other parts of the world.

Our basic need for meaning is addressed by four main streams in contemporary psychology. This is how Christian psychologist David Augsburger, sees it:

Psychology as a *behavioral* science has been described as "objective, mechanistic, materialistic, behavioristic, fatalistic, reductionistic." . . . The mechanistic . . . model sees humans as passive beings subject to the determinisms of environmental forces. The focus of the model is on adjustment, with mental illness seen as maladjustment. Psychology as a *humanistic* science defines itself as subjective, organismic, existential, intentional, responsible, inclusive. It sees humans as active deciding agents with authentic choice and a wide measure of freedom. *Psychoanalytic* psychology viewed humans as determined by instinctual drives, yet capable of choice and change; as controlled by unconscious processes, yet responsible to choose, decide, and act in movement toward rationality.

Psychology as a *systems approach* sees all these factors and more as correlated in a network of interrelated elements—such as behavior, self-system, family, community, culture.²

Paul Vitz, another Christian psychologist, voices his concern about the "selfism" evident in much of modern humanistic psychology, but he has hopes for a future psychology compatible with the Christian faith.³ Is his hope justified?

Isn't God Enough?

Some might say, "We have God's revelation in the Bible. God didn't tell us we would need a yearly update, a 'new and improved' version like the *Encyclopaedia Britannica* requires. If we have faith, shouldn't putting everything in God's hands be enough?"

Collins' reply to his student's observation is worth noting: He reminded his class that although Paul had been confrontive, he could be also very gentle, as when he "hugged and cried with the Ephesians at Miletus . . . , instructed the Galatians to bear each other's burdens and to restore people gently. . . , urged the Thessalonians to encourage the timid, help the weak, and 'be patient with everyone.'" He added, "Some people never hear preaching. Some hear but don't listen. Some listen but are too distraught, sick, anguished, disoriented or confused to understand . . . God can, and does, work through capable, sensitive counselors."⁴ Jesus' numerous individual en-

counters and "counseling sessions" are documented throughout the Gospels.

God is not as small as our minds imagine Him. He has been working with and continually "counseling" imperfect and culturally bound individuals. Jones and Butman point out that God's "common grace," like rain falling on just and unjust, is available to all.⁵ Calvin's determination is a reminder to us as we explore this question further: "We will be careful . . . not to reject or condemn truth wherever it appears."⁶ It is possible that truth also appears in psychology.

Adventist theologian Alden Thompson recently wrote that "revelation and reason are not in conflict" because "revelation's task is to point to the law of love; reason's task is to describe and understand how each writer has done so."⁷ Ellen G. White, cited by Thompson, wrote that the "Bible is written by inspired men, but it is not God's mode of thought and expression. It is that of humanity. God, as a writer, is not represented. . . . The writers of the Bible were God's penmen, not his pen."⁸ She also wrote that "God has permitted a flood of light to be poured upon the world in discoveries in science and art."⁹ The convergence of these thoughts is strong. Why should we then exclude psychology from this flood of light?

Are There Risks?

The study of psychology, like that of any discipline involving the pursuit of knowledge, requires a degree of caution. Stephen Evans notes that neutrality, objectivity, and a value-free science are myths.¹⁰ The ideal of a value-free psychology simply leads to moral nihilism. Jones and Butman specifically note some reasons for caution in the study of psychology:¹¹

1. "Many of the major proponents of secular approaches to psychotherapy were (or are) non-

Christian thinkers," often hostile to religion and Christianity or subtly ignoring their relevance altogether.

(Atheistic Freud viewed religious ideas as "illusions, fulfillments of the oldest, strongest and most urgent wishes of mankind,"¹² yet research has shown that "no people or tribe has ever been discovered without any traces of religion. Religion has always existed. Both historically and geographically religion is ubiquitous."¹³)

2. As Emil Brunner suggested, sin biases and distorts moral behavior and thoughts. Therefore, the closer we get to studying the core issues of existence, the greater the distorted effects of sin appear.

3. There are "some very seductive elements of the profession of psychotherapy that can ensnare the immature or unwise Christian" such as the intoxicating effects of power.

The danger is real. That's why frequent and private conversations with God as well as involvement in a local church can provide a concrete counterbalance to our far-reaching psychological theories.

In Ellen G. White's lifetime (1827-1915), modern psychology was in its infancy, yet she wrote with insight about basic psychological principles¹⁴ such as (a) the controlling function of the brain over the body, (b) the vital role of parent-child relationship (even pre-natal) in character formation, (c) the danger of repressing affective processes in childhood, (d) the strong impact of one-on-one helping relationships, (e) the need for self-esteem and self-respect, (f) heredity and social learning, i.e. nature and (not vs.) nurture, (g) healthy religion, and many other key topics.¹⁵

She warned that "the sciences which treat of the human mind are very much exalted. They are good in their place; but they are seized upon by Satan as his powerful agents to deceive and destroy

souls."¹⁶ Most of the "scientific" publications of Ellen G. White's time advertised works on phrenology, psychology, mesmerism, and clairvoyance, all together.¹⁷ She saw that lack of distinction as confusing and misleading. It is her discernment, not her originality, that is striking.

Guidelines for Integration

The term *integration* implies a connection between things that may not naturally mix, but Jones and Butman believe that "faith and scholarship naturally and inevitably interrelate," provided that we do not fuse what should remain two distinct conceptual disciplines.¹⁸ They adopt the "Christianizer-of-science" approach. This involves the explicit incorporation of religiously based concepts as the control beliefs that shape the perceptions of facts, theories and methods in social science (as do Evans and Van Leeuwen). For them, "the work of the church has suffered from those who promote either hastily 'baptized' versions of secular models or superficial renderings of 'biblical' models of psychology."¹⁹ They present a theory-building stage that provides a framework for the incorporation of insights gained by critical evaluation. Their suggested methodology for a Christian appraisal of a psychological-psychotherapeutic theory or modality is as follows:²⁰

1. Search for the philosophical assumptions. What are this theory's basic presuppositions about human nature?

2. Investigate the compatibility of the personality theory with Christian truth. Does it cover all human dimensions?

3. Make sure the abnormality model takes into account the core concepts of accountability, responsibility, and sinfulness, and that it doesn't pathologize faith.

4. Make note of the implicit or explicit notions of normality, ma-

turity, wellness, holiness, wholeness, etcetera.

5. Probe whether the methods of change are ethically and morally sound. Is the role of *agape* love and the Holy Spirit taken into account?

6. Verify the demonstrated effectiveness of the approach through research.

A Christian approach to psychology should take into consideration the whole person. M. Boivin writes that "a hebraic model . . . is a far more holistic approach" than dividing people into "dimensions such as soul, spirit, and body."²¹ He suggests that a comprehensive, scientifically inspired psychological model should recognize the biblical notion of fallenness of the human species and the fact that individuals are predisposed, in differing degrees, to appetites and behavioral tendencies that tend to be destructive.

Conclusion

So, is psychology in conflict with Christianity? Don Browning observes that "most theologians simply have argued that theology and psychology are disciplines that pose and answer different kinds of questions. It is not that they deal with different kinds of reality, for instance the psychological and the spiritual."²² He, as well as Jeeves, Meyers, Tillich, and Niebhur, conclude that "psychology can only conflict with theology when psychology in some way ceases to be properly scientific (however this is defined) and drifts over into normative language of either an ethical or metaphysical kind."²³

Additional indications of theories that are likely to be closer to the truth than others are suggested by Del Ratzsch, a Christian philosopher of science.²⁴ These theories will: (a) speak of patterns instead of coincidences (the notion of simplicity); (b) cover large stretches of reality instead of restricted patches; (c) reveal new

and uncover old but previously hidden patterns; (d) be self-contained, but capable of meshing with each other.

We need full awareness to avoid idolatry, wherever it's found—whether in worshiping the law, an institution, the brilliant mind of a scholar or the supposed objectivity of "science."

I've attempted to present a picture of some of the challenges posed by the discipline of psychology to the Christian student and psychologist. Psychology is a valid and necessary area for Christian action and involvement. It is also



a discipline whose assumptions require careful consideration in the light of Scripture and the guidance that has been given us.

I hope you'll be challenged and encouraged to pursue the goal of integration throughout your academic and professional experience, focusing on the biblical holistic perspective. Your search for intergration will lead to a sharpening of your discernment of God's love for fallen humanity. I also pray that in the process, you'll get more fully in touch with the image of God in you.

NOTES

1. Gary Collins, *Can You Trust Psychology?* (Downers Grove, Ill.: InterVarsity Press, 1988), p. 21.

2. D. W. Augsburger, *Personal Counseling Across Cultures* (Philadel-

phia: The Westminster Press, 1986), p. 105. Emphases are mine.

3. Paul C. Vitz, *Psychology as Religion: The Cult of Self-Worship* (Grand Rapids, Mich.: Eerdmans, 1977).

4. Collins, *op. cit.*, pp. 21-25.

5. S. L. Jones and R. E. Butman, *Modern Psychotherapies: A Comprehensive Christian Appraisal* (Downers Grove, Ill.: InterVarsity Press, 1991), pp. 25-28.

6. Calvin, *Institutes of the Christian Religion*, 2.2.15, quoted in Jones and Butman, *op. cit.*, p. 27.

7. Alden Thompson, *Inspiration* (Hagerstown, Md.: Review and Herald Pub. Assn., 1991), p. 263.

8. Ellen G. White, Manuscript 24, 1886, quoted by Thompson in *ibid.*, p. 28.

9. E. G. White, *The Great Controversy* (Mountain View, Calif.: Pacific Press Publ. Assn., 1911), p. 522.

10. C. Stephen Evans, *Wisdom and Humanness in Psychology: Prospects for a Christian Approach* (Grand Rapids, Mich.: Baker Book House, 1989), p. 78.

11. Jones and Butman, *op. cit.*, pp. 25-28.

12. S. Freud, "Die Zukunft einer Illusion" in *Studienausgabe*, 9:159 (*The Future of an Illusion*, in S.E. 21 [1961]:30).

13. Hans Kung, *Freud and the Problem of God* (New Haven and London: Yale University Press, 1990), pp. 72, 73.

14. See the "Foreword" to the compilation of Ellen G. White's writings on psychology-related topics, *Mind, Character, and Personality: Guidelines to Mental and Spiritual Health* (Nashville, Tenn.: Southern Publishing Association, 1977), vols. 1, 2 (abbreviated *MCP*).

15. All quotations should be read in the original context. The numbers refer to pages in *MCP*: (a) 3, 60, 785, (b) 131-141, 610, (c) 607, (d) 82, 763, 764, 766, 768, 772, (e) 255, 258, 260, 688, 693, (f) 355, (g) 286, 537, 782, 800, 802.

16. Ellen G. White, *Signs of the Times* (November 6, 1884). Included in *Selected Messages* (Washington,

Please turn to page 23

"I Felt My Heart Strangely Warmed"

John Wesley and the Seventh-day Adventist Heritage

Russell L. Staples

The itinerant street preacher whom mobs sought to stone became a legend in his own lifetime. John Wesley (1703-1791) was an Oxford don who reveled in Aristotelian logic, yet devoted his life to communicating the gospel to plain people in simple English. An avowed rationalist with a debt to the Enlightenment philosophers, he declared himself an unashamed intuitionist. A devoted Anglican throughout his life, he became the founder of the Methodist Church. During his life as an itinerant revivalist, he wrote and published prolifically yet called himself "the man of one Book." His life shows us the experience of a dedicated young scholar, a seeker of practical truth and a man whose spiritual insights influenced the genesis of our own Seventh-day Adventist Church.

Studies and Travels

John Wesley's father was an Anglican clergyman, his mother the daughter of a celebrated non-conformist minister. She was Wesley's first and best teacher. From her he inherited an antipathy to Calvinistic determinism and the conviction that one could not be a "halfway Christian." Rescued from a burning rectory at the age of five-and-a-half, he considered himself as "a brand plucked out of the burning" to serve God in some special cause.

At 11, he entered Charter House School in London. At 17, he became a student at Christ Church, Oxford. There he studied the classics, excelled in Latin poetry, studied and annotated the

Greek New Testament, and apparently participated in the recreational activities of the average Oxford University student. A new religious seriousness came into his life toward the end of his studies when he decided to enter the ministry of the church. At 22, he was ordained a deacon in the Anglican Church and in 1728, at the age of 25, he became a minister.

To fulfill his obligations as a fellow at Lincoln College, Oxford, John became resident tutor there in 1729. This position gave him time for study, academic fellowship, and a regular stipend. Here, he joined his brother Charles and two other students in a religious study group which they called the "Holy Club." The group was derisively referred to by some as "the Methodists" because of their emphasis on methodical study and

devotion. Although this type of club was rather unusual at the university, the religious societies after which it was modeled were a familiar feature of 18th-century English parochial life. Under John's guidance, the group studied God's Word, engaged in spiritual devotion, and made their Christianity practical by ministering to prisoners and others in need, teaching them to read, distributing food, clothing, books, and medicine, and attempting to find employment for them.

In the spring of 1735, an Oxford friend invited Wesley to evangelize the Indians and attend to the spiritual needs of the colonists in the British colony of Georgia in North America. Probably the most important outcome of this brief but difficult experience was the friendship he developed with several Moravian missionaries. Under their influence, he was led to wrestle with the Lutheran doctrine of justification by faith to which he was both attracted and repelled. Its expression of the triumph of grace appealed to the young pastor, but it seemed to him to restrict salvation to too narrow an axis, concentrating on God's work to the neglect of human responsibility. He thought that it stressed forgiveness of sins to the neglect of the healing of corrupted human nature.

Wesley spent less than three years in Georgia: his mission to the Indians was unsuccessful, and he was unable to build a good rapport with his parishioners. His "naive attachment" to the niece of Savannah's chief magistrate



Illustrations: The Bettmann Archive

caused problems which came to a head after she married another man and Wesley refused her permission to participate in Holy Communion. In December 1737, after numerous misunderstandings with the authorities and colonists, he returned hastily to England.

A Spiritual Milestone

Wesley continued to explore the idea of justification through faith. In a state of intellectual and spiritual turmoil, he rather unwillingly went to a meeting at the Fetterlane Society (a largely Moravian group) on the evening of May 24, 1738. Here, as Luther's introduction to Romans was read, Wesley underwent a spiritual/intellectual experience that marked a milestone in his life. He wrote in his journal, "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that He had taken away my sins."¹

In the light of this experience, Wesley set about "more narrowly to inquire what the doctrine of the Church of England is concerning the much controverted point of justification by FAITH."² Accordingly, he studied the Edwardian Homilies, made a précis of each, and printed them "for the use of others."³ Wesley had now arrived at a settled theological position regarding the way of salvation that was to remain constant for the remainder of his life.

The central element of this theology is the doctrine of justification by faith—that is, forgiveness, solely on account of the grace of Christ, of original guilt and actual sins committed. Subsequent upon this is a process of overcoming the corruption in human nature, called sanctification. This juxtaposition of justification and sanctification is called the Wesleyan synthesis.

In Oxford, young Wesley had become acquainted with the concept of salvation as overcoming corruption—being in some sense

the inverse of the Incarnation⁴—i.e., Christ became like us, in order that we by grace might grow up to be like Him (see 2 Peter 1:4: "that . . . ye might be partakers of the divine nature"). This text is quoted in Wesley's journal entry of May 24, 1738, in precisely this sense.⁵

Wesley thus combined the Lutheran doctrine of justification and the doctrine of making righteous (sanctification) drawn from the teachings of the early Christian church. The first and primary element in this synthesis is justification, a forensic declaration of righteousness (what Christ does for us); the second element is a process of making righteous (what Christ in the Holy Spirit does in us) and involves an ontological change in human nature. Justification is the work of God alone; sanctification is a process of divine/human cooperation.

Wesley thus joins divine sovereignty and human responsibility in his understanding of the Scripture way of salvation. Justification (forgiveness) ". . . is necessary to *entitle* us to heaven; the latter (sanctification), to *qualify* us for it. Without the righteousness of Christ we could have no *claim* to glory; without holiness we could have no *fitness* for it."⁶

This understanding of salvation is the centerpiece of a system of

theology with an elevated doctrine of God, which emphasizes Christ's divinity and an objective atonement, and a nuanced doctrine of the Holy Spirit. Wesley's understanding of grace is one which sees in it the role of preventing, justifying, regenerating, and sanctifying. The important element of personal experience was added to the Anglican base of revelation, tradition, and reason.

The Methodist-Adventist Connection

The Methodist Church in the U.S.A. was organized in 1784 in Baltimore. American Methodists set out to "spread scriptural holiness over the land." In the United States, Methodism reached its greatest development and influence. So vigorous was the young Methodist Church that it had become the largest denomination in North America by 1840. More than that, its optimistic anthropology (Arminian theology) and understanding of salvation contributed to a cultural change in the new nation. Historians write of the Arminianizing of American theology and the Americanizing of Wesleyan theology during "the Methodist Age (1825-1914) in America."⁷

During this period, the Millerite movement arose, and subsequently the Seventh-day Adventist



John Wesley speaking to his Oxford classmates.

Church. Many Millerite preachers were Methodists, and so also had been many early Seventh-day Adventists. Ellen White grew up in the Methodist Church and gave her heart to the Lord during a holiness revival at a Methodist campmeeting. Her mature writings reveal both the breadth and balance of the Methodist environment in which her religious consciousness was formed. She appealed to Scripture, reason, experience, and the tradition of the early church, as did Wesley. Books like *The Desire of Ages*, *Thoughts From the Mount of Blessing*, and especially *Steps to Christ* give expression to a Wesley's understanding of salvation encompassing both justification and sanctification.

Wesleyan influence on the developing Seventh-day Adventist Church may be seen in other aspects, such as the organization of early groups of Adventists after the model for Methodist "social meetings." When our church was formally organized, it adopted a conference system similar to that of the Methodists.

An Assessment

The 250th anniversary of John Wesley's "strangely warmed heart" experience at the Fetterlane Society on May 24, 1738, was celebrated internationally three years ago. Again a few months ago, countless Methodist communities around the world recalled the occasion of Wesley's death (on March 2, 1791) and sang Isaac Watt's hymn, "I'll Praise My Maker While I've Breath." This seemed doubly appropriate, because Wesley recited phrases from this hymn on his deathbed, and it epitomizes the great mission of his life.

What is the significance of Wesley's work for us today? First, the Wesleyan theological tradition, with its Arminian base and twofold understanding of salvation, forms the backdrop of Seventh-day Adventist religious

thought. It is a theological tradition that makes sense in the contemporary world on several counts. The breadth of its sources—Scripture, tradition, reason, and experience—provides a broad basis upon which to respond to the challenges introduced by the secular world. Revelation and reason provide scope for both the divine source and the human quest for understanding. Wesley's combination of reason and experience (intuition) provides a way of thinking about tensions be-



John Wesley in action

tween mind and heart all too common in our own religious life. Respect for tradition provides a check for newer ideas. Perhaps, above all, it is the optimism of what can be achieved by God's grace that is so encouraging and appealing about this theology. And in the final analysis, it is an optimism of salvation derived, at least in part, from the Wesleyan tradition that informs Adventist thought and practice regarding education, recreation, and healthful living—in fact, for almost every

dimension of our common discipleship.

NOTES

1. *Journal*, May 24, par. 14, in W. Reginald Ward and Richard P. Heitzenrater, eds., *Journal and Diaries I (1735-1738)*, vol. 18 of *The Bicentennial Edition of the Works of John Wesley*, Richard P. Heitzenrater and Frank Baker, eds. (Nashville: Abingdon Press, 1988), p. 250.

2. *Journal*, November 12, in W. Reginald Ward and Richard P. Heitzenrater, eds., *Journal and Diaries II (1738-1743)*, vol. 19 of *The Bicentennial Edition of the Works of John Wesley*, Richard P. Heitzenrater and Frank Baker, eds. (Nashville: Abingdon Press, 1990), p. 21.

3. *Ibid.*

4. See Randy Maddox, "John Wesley and Eastern Orthodoxy: Influences, Convergences and Differences," *The Asbury Theological Journal*, 45:2 (Fall 1990), pp. 29-54.

5. Ward and Heitzenrater, vol. 18, p. 249.

6. Sermon 127, "On the Wedding Garment," par. 10, in Albert C. Outler, ed., *Sermons IV, 115-151*, vol. 4 of *The Bicentennial Edition of the Works of John Wesley*, Frank Baker, ed. (Nashville: Abingdon Press), 1987.

7. Winthrop S. Hudson, "The Methodist Age in America," *Methodist History*, 10:3 (April 1974), p. 3.

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The Choice Is Yours

How to Make Ethical Decisions

James W. Walters

Our church is confronting a mixed blessing—an increasingly educated membership.

The Advent Movement was begun by intelligent and dedicated pioneers, few of whom had much formal education. Nonetheless, they strongly emphasized the value of education, and now Adventism in the United States boasts a membership with more than twice the number of college graduates as the general citizenry, calculated on a per capita basis. Throughout the world, thousands of Adventist students are enrolled in undergraduate and graduate programs in both denominational and public institutions.

The educated Adventist is a blessing in that he or she is equipped to make a significant contribution to the church, both as a leader and member. On the other hand, a challenge arises because traditionally the church has not had a large number of highly educated members, and many policies and practices have not been subjected to the questions that an educated membership tends to raise.

Regardless of the difficulties a more educated membership may bring, the net benefit is overwhelmingly positive. The church has long taught that each person is created in the image of God, with the "power to think and to do."¹ The church has long advocated that true education is the development of the whole person—including the intellect. Any growing pains the church may experience as a result of a more educated membership, are just that—adolescent adjustments as the organism matures into the socially and spiritually adult body of believers God would have us be-

come.

It is my conviction that our church—dedicated from its inception to the pursuit of truth regardless of the cost—must be proud of, and supportive of its worldwide community of college and university graduates and educated professionals.

Making Decisions

The use of the human mind is expected—indeed required—by God, and nowhere is the need for careful thinking more important than in making contemporary ethical decisions. These decisions arise whenever a person faces a moral dilemma—a conflict between apparently conflicting duties or principles. A myriad of such conflicts—large and small—arise when the Adventist student steps into the non-Adventist classroom and as the Adventist professional enters the marketplace.

How is the educated professional to make important religious and moral decisions? A generation ago in the United States, the first response to decision-making was to consult the comprehensive *Index to the Writings of Ellen G. White* or thumb through a Bible concordance. If a clear statement from Mrs. White could be found or if a "thus saith the Lord" could be located, one need search no further. Today, however, with our more accurate understanding of the process of divine revelation,² and the development of new technologies—particularly in the biomedical sciences—ethical decision-making has become more complex than before.

Of course, divine revelation must ever remain foundational. Contemporary insights demand

that we redouble the earnest study of the Bible and appropriately utilize Ellen White's writings. As never before, we need to approach these sacred resources with reverence, praying that God will soften our hearts and enlighten our minds. After having studied these inspired sources, however, we can gain further illumination from certain models of Christian ethics. Four such models are very helpful: (a) virtue ethics, (b) principle ethics, (c) authority ethics, and (d) situation ethics.³ These models are not a substitute for "revealed" truth; they presuppose that such truth exists. These models are offered as four different lenses or eyeglasses through which the educated believer may gain a clearer view of the elements comprising a decision. Each model has a role to play in decision-making, but the model adopted as one's "favorite" is a leading indicator of how one's decisions will go.

Four Models

Virtue Ethics. The focus of this model is one's character. The emphasis is on *being*, rather than *doing*—on being the right sort of person rather than merely performing the correct action.

In a sense, this model is the most basic. It focuses on the essential substance of a person—the basis for all good actions. Ethics of character will be the final basis for divine judgment. Only God can look at the heart, and it is the motivations of the heart that are most important. In the final analysis, the issue is not whether one was able to live a perfect life, but rather whether one *intended* to do what is right.

Logically, the ethics of the virtue model take precedence over other models of decision making. One's basic motivation for living a moral life comes from deep within. Regardless of the validity of the rules and principles that govern an individual's life, there will never be enough rules to cover every nuanced situation. It is because of something more fundamental than rules—one's character—that the gaps between the rules can be fully covered. Rules are merely concrete extensions of character-based intentions.

The Bible underscores the importance of character. A compelling catalog of character traits is found in Galatians 5—love, joy, peace, longsuffering, gentleness, goodness, kindness, etc. Is this list of character traits secondary to the Ten Commandments? It need not be. This is not an either/or issue, just as the issue of faith and works is not an either/or issue. Just as faith precedes works, so the Spirit precedes law. It is because of one's character that one even has the desire to keep *any* commandments.

Thinkers throughout history have underscored the importance of basic virtue. The ancient Greeks listed four cardinal virtues—wisdom, courage, temperance, and justice. The apostle Paul said that regardless of the good acts a Christian might do, if his or her actions are not prompted by love they are worthless. Hence, Paul enumerated what have come to be called the theological virtues—faith, hope, and love, the greatest of them being love.

Regardless of the importance of virtues or traits of character, virtue ethics has a weakness. What one person sees as love or kindness may be very different from the next person's definition. An egomaniac may actually believe that he or she has the best of intentions while being tragically self-deluded. Particularly in a pluralistic society, virtue ethics, for all its benefit, is too subjective.

Principle Ethics. As was indi-

cated above, only God can judge the heart. Because of the importance of one's intentions, they comprise the essential basis of final divine judgment.⁴ However, in our life together as church members and citizens, good intentions are not sufficient. Hence we have rules. Regardless of one's intentions, certain basic societal



rules must be kept, or consequences will be meted out. Ethics of principle is a focus on *doing* the right thing, quite aside from motivation.

It would be impossible to operate any society or organization without basic rules. For example, regardless of how one feels about it, everyone in a given country must drive on the designated side of the road. In a professional setting, say medicine, there must be certain rules of conduct. For example, the idea of gaining "informed consent" before doing an invasive procedure is mandatory. It is not enough to say, "Be a considerate physician."

All rules are not created equal. There are lesser and greater rules. Respect for persons, in my field of bioethics, is a major "rule" or principle. From this high-level principle come several derivative rules, one of which is the rule of informed consent. From derivative rules come many "rules of thumb." For instance, from informed consent comes the rule stating that patients have the right to decide what they will have for breakfast. Rules of thumb are much more

plentiful and easily changed than are higher-level principles and rules. For example, the faculty handbook of the university where I teach has 221 pages. Many of these pages contain rules of thumb—that is, delineations of procedure that can be changed with relative ease. The higher-level principles, like basic respect for faculty members and derivative rules, such as protection of academic freedom and due process, are much more weighty and difficult to change. In making a decision in the principle ethics school of thought, one utilizes rules of thumb unless there is conflict; when there is conflict between two or more rules of thumb, one goes to the next higher level of rules to seek resolution.

In my teaching, I work with four high-level principles—respect for persons, beneficence, societal well being, and justice. Respect for persons, often referred to as the principle of autonomy, is the valuing of fellow human beings as ends in their own right. Beneficence means the doing of good for others. Societal well being is the principle that indicates our need to seek the welfare of the larger community, of society itself. Justice is the notion of giving to each person his or her just due. Justice, usually interpreted as equality among persons, is the principle that condemns such evils as racism and sexism.

Authority Ethics. Why do two equally educated and intelligent persons decide so differently on certain moral issues? For example, why do the Vatican and the General Conference view abortion differently? Why might two equally committed Adventists view the issue of capital punishment in opposite ways? The answer is many faceted, but it is tied to the issue of authority—that basis for right and wrong, truth and error—which exists in corporate and individual existence.

Sometimes authority ethics is taken to an extreme. To make decisions some Christians open

the Bible, close their eyes, and prayerfully point their finger at random to a text on the open page. Whatever the text says is taken as the authoritative answer to their dilemma. This is, dare I say, a naive view of biblical authority. A more useful and adequate Christian model of authority ethics was advocated by John Wesley, who saw the Bible as the first of four touchstones of authority, the other three being tradition, experience, and reason.⁵

I am thankful for my Christian upbringing and for the importance of the Holy Scriptures in my life. Through the Bible, I have a sense of who I am—my origin, my destiny, and my ultimate meaning for living. In the most basic sense of the word, the Bible, by pointing to the Divine Author, is authority for my existence.

This does not mean that I suspend my critical faculties. However, reason is itself merely a technical tool, not an end in itself. It works from certain givens, certain authorities. Christians happily accept biblical faith as a given.

Situation Ethics. A fourth model for making decisions emphasizes the context in which the decision is made. As with authority, here also there is a simplistic *and* an adequate use of the model. The simplistic use of "situation ethics" is that the situation alone determines the decision. Choices about right and wrong depend entirely on the situation. Anything that the situation calls for is right, because no absolute models of right and wrong exist beyond the particular situation.

I reject such situation ethics as not only simplistic, but also destructive to Christian morality—indeed, destructive to any adequate moral system. However, an ethical model that takes the situation into account need not be so simple-minded. The unique contexts of a moral dilemma can and should influence (but not itself determine!) the moral decision. Take for instance, two

biblical stories: first, that of the Good Samaritan. Finding a dying man lying alongside the Jericho road made—and should have made—a difference to the Samaritan as he decided between stopping to help and keeping his promise to meet a business appointment in Jericho (Luke 10:29-37). Second, consider Sabbath ob-



servance. It rightly made—and should have made—a difference to Jesus whether an ox had fallen into a ditch in determining whether a believer should enjoy usual Sabbath rest (Luke 14:5, 6).

Further, consider a story from our Adventist heritage. A. G. Daniells tells of an encounter with a Scandinavian missionary who practiced a very stringent vegetarian diet. To Daniells, the man appeared as if he "had hardly blood in his body," because he lived "a good deal on the north wind." The man was not getting an adequate diet, but claimed he was following Ellen White's health counsel. When Daniells returned to the States, he discussed this case with Ellen White. She replied, "Why don't the people use common sense? Why don't they know that we are to be governed by the places we are located?"⁶ These three illustrations make a common point: although principles do not change, application may vary with the situation.

Conclusion

These four models of ethical

decision-making are no substitute for Bible study and prayer. But after study and prayer—as the educated Adventist thinks deeply about a pressing moral decision—these perspectives can be helpful in carefully analyzing the decision.

The four models are not exclusive. That is, one doesn't have to choose one or two and reject the others. They are complementary. However, the model that emerges as primary in one's approach to decision-making can make a distinctive difference. For instance, if authority ethics looms large in one's mind, one will likely come to quite different conclusions than if one put more emphasis on situation ethics.

In my experience, religious faith is my primary authority (authority ethics). And because my faith is biblical and Adventist, it is a dynamic faith. That is, it is relevant to the historical setting in which it is being lived. An illustration of biblical faith's dynamism comes from Ezekiel 18: pre-exilic believers tended to see themselves suffering because of their forebears' sins; but God told post-exilic believers to assume personal responsibility for their own lives. The historic Adventist notions of "progressive revelation" and "present truth" are important because they assert that faith must be lived out in relation to concrete times and settings (situation ethics).

It is from my authoritative faith's scripture and my faith's lived community, the church, that I learn who I ought to be (virtue ethics) and what I ought to do (principle ethics). I do not consult the Bhagavad Gita for foundational guidance on the virtues, nor look to the Communist Manifesto for life's basic principles. Rather, I look to the narrative of my Judeo-Christian heritage in the Bible. It is not that I can't learn from other traditions, but in my confession of Christianity I embrace a particular approach to life that fundamentally affects how I make moral decisions.

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Citizens of Two Worlds

Adventists and Social Responsibility

Roger L. Dudley and Edwin I. Hernandez

For centuries Christians have argued about how they should relate to the life and issues of this present world. We continue to debate the application of Jesus' memorable metaphors of leaven, salt, and light to our experience as citizens of two worlds.

Should our moral values make a difference, not just in our own personal spirituality, but also in the society in which we live? Should we separate religious matters (such as worship) from "secular" matters (like socio-political involvement)? In our personal and communal outreach, must we choose between evangelism and service?

We have recently surveyed a cross-section of Seventh-day Adventists in the United States about the results of their religious commitment toward social issues. This study will soon be published in book form along with our analysis of its implications.

Although we are aware that this is a complex and sensitive subject, in this article we will review one area of our findings and relate it to the biblical teaching about the relationship between religious commitment and social involvement. It is quite likely that our comments will also be relevant to Adventists in other countries.

Two Perspectives

Our survey revealed that the religious experience of most American Adventists has little discernable impact on their socio-political attitudes. Like other contemporary evangelical faiths, we seem to have fallen prey to the privatizing influences of the culture at large, and have little to say to wider social concerns.¹ Our

morality has become almost exclusively personal and individualistic.

Christians have taken two basic approaches toward social issues. The first, the evangelistic perspective, maintains that our main task is winning souls to Christ. All church-related activities and programs are geared toward this goal. Most if not all social problems, according to this view, can be solved by transforming people's hearts. Christians who have a heightened expectation of Christ's second coming—like us—see social problems as part of the progressive deterioration of society that precedes the end of the world. This logic leads us to accept things as they are because these predicted events announce that Jesus is at the door.

The second view, the socially involved, criticizes the evangelistic wing of Christianity as being unfaithful to the radical demands of justice called for by the Scriptures. Christians who favor this perspective see themselves as stewards of the earth called to hold back the winds of destruction. Evil is perceived as entrenched within the institutions and structures of society. Thus, morality can be established only through active involvement in changing the structures that oppress the poor. The church should not merely alleviate suffering but also transform those institutions that cause the suffering.

Both of these views have scriptural basis and support in the Christian tradition. Either position, when taken to an extreme, assumes that one can separate spiritual and material concerns. Both spring out of a Greco-Platonic dualistic understanding

of reality and human beings. The narrow evangelistic mode grants the soul primordial value over the body—the heavenly over the earthly, the eternal over the temporary. The strict social-concern mode emphasizes the other side of the dualism—matter over spirit, society over the individual.

Seventh-day Adventists have been granted a fuller understanding of the nature of human beings, their purpose and destiny. In fact, it may well be our prophetic mission to exemplify and proclaim a wholistic understanding of reality and salvation. Our message, then, will maintain in dynamic tension the two partial views just outlined.

Reasons for Noninvolvement

A review of our denominational history reveals that early Adventism—like early evangelicalism²—was actively involved in social concerns. However, as a religious movement grows and becomes "successful," it tends to dilute the radical claims of the gospel, choosing instead to domesticate and spiritualize its message. Our study suggests that many Adventists have been effectively squeezed into the mold of the world that surrounds us (Romans 12:2, Phillips).

For at least four reasons most American Adventists tend to support the status quo. One of them is their strict application of the separation between church and state, which leads to noninvolvement in the political process. For some of us, the government represents a corrupt institution, a necessary evil, while the church's main task is the proclamation of

the gospel. Thus, getting involved in secular matters will only detract us from our real mission. However, this position is dangerous because it denies that human beings are essentially social creatures. The Bible asserts the wholistic nature of human existence. Persons are not divided into distinct and separate compartments, each unconnected to the whole.

The second reason logically follows the first—the response of neutrality. It is better to remain "neutral" than to risk getting involved in political and social matters that will jeopardize our mission. We have been pragmatic rather than consistent in applying moral principles.³ However, it is impossible not to take sides within a democratic society. A neutral position in reality supports the side of whoever wins in the contest for political power. At times the winning side might hold positions consistent with one's moral values; but most of the times the interests of wealth, power, and social privilege win. Moreover, a neutral stance assumes that the Bible has nothing to say about social and economic issues.

The third reason is that many Adventists have adopted individualism as a basic value. This perspective assumes that each individual bears the major responsibility for his or her political, economic, and social problems. Thus many Christians equate political conservatism with religious orthodoxy.⁴ According to our findings, most American Adventists assume that capitalism is God's way of doing business. By implication, then, socialism is not. However, the tenets of economic individualism—reductionism, individual accountability, and benevolent self-interest—are secular values. To equate either capitalism or socialism with Christianity is to lose sight of the ideological transcendence of the gospel.

This emphasis on individualism allows members to get personally involved in diverse social or political issues. However, the church as

an official body, representing the worldwide community of faith, will refrain from taking a public stand on these issues. Such an approach does injustice to biblical teachings and may cause confusion. As Jan Paulsen has stated:

Activities that individuals engage in as an expression of Christian duty cannot be on a different order from those that the church sees as her mission. The situation is intolerable if individual Christians pursue social, ethical, and political matters that the church considers alien to her mission and nature. Rigid differentiation between Christian duty and the church's mission seems contrived and difficult to sustain.⁵

The fourth reason, which results from the previous factors, is a narrow emphasis on the evangelistic mode. Although Adventists espouse a wholistic view of human nature—that is, the inseparable integration of all spheres of life—our eschatological belief in the soon return of Jesus tends to

create a dualism that devalues earthly existence and exalts the future hope. Sometimes the proclamation of the Second Coming becomes "an excuse to shun ethical responsibility."⁶

Furthermore, individualism leads us to forget our dependence upon other members of the Christian community, the need to help our weaker brothers and sisters, and our responsibility to influence society at large.⁷

The Biblical Roots of Social Concern

Adventists uphold the centrality of Scripture as authoritative for instruction and moral guidance. The Bible does not speak of a remote God, unresponsive to human need, but rather of a God who feels deep concern toward His creation, leading Him to liberating actions on behalf of the most vulnerable in society. God is found in the midst of the most desperate of human experiences—suffering, pain, and death.

God reveals His character through His actions. His engagement in history proves that spiritual realities are inseparable from material realities. In the Old Testament we find Him using Joseph as a political figure to prevent mass starvation. God felt the pain of His people and sided with them against the oppressive Pharaoh. He instructed His followers to provide for the poor and orphans. He moved Nathan to confront King David with his covetousness. He empowered the desert shepherd Amos to condemn the powerful for exploiting the poor.

Commenting on the social principles outlined in the Old Testament, Ellen White wrote:

If men would give more heed to the teaching of God's Word, they would find a solution to these problems that perplex them. Much might be learned from the Old Testa-



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PROFILE

Brenda Wood

Dialogue With an Adventist Television Anchorwoman



Brenda Wood, 36, is a Seventh-day Adventist television anchorwoman and reporter for WAGA-TV in Atlanta, Georgia, U.S.A. She juggles an

arm-load of responsibilities in her broadcasting career and as a wife, mother, church leader, organization president, and public speaker.

In her 15 years of experience as an anchor and reporter, Mrs. Wood has managed to negotiate around working on the Sabbath. She is proof that one can cling to convictions and still be successful in a spotlight career.

Mrs. Wood has been a Seventh-day Adventist all her life. She was born and raised in Washington, D.C. After graduating from Takoma Adventist Academy in Takoma Park, Maryland, she attended Loma Linda University in Loma Linda, California, where she received a communications degree with an emphasis in film production.

She began her career as a reporter

at a Huntsville, Alabama, TV station. While there, Mrs. Wood hosted a face-to-face confrontation between representatives of the Ku Klux Klan and the Southern Christian Leadership Conference. That program was later featured nationwide. Mrs. Wood worked in two Tennessee cities—Nashville and Memphis—before joining WAGA in 1988 as prime-time anchor and reporter. The station has since become the most-watched newscast in Atlanta during its 5:30 and 6:00 shows.

Committed to her career as a journalist, Mrs. Wood is also dedicated to her church activities and her family. Her husband, Keith, is a clinical psychologist and college professor. They have two daughters, ages six and nine.

When did you first want to be a television news anchor?

I never wanted to be one! I had always intended to produce and direct feature films. My first job opportunity turned out to be in television news, and in my mind, it was a temporary stepping stone. I was looking for an interim job while I was waiting to start my master's program at Ohio State University. And then I got talked out of getting my master's and into staying in the business as a reporter. One thing led to another, and I eventually got on as an anchor and moved up from there.

You've obviously been very successful in your career. To what do you attribute your success?

It's clear that God had a hand in all of this. For whatever reason, He wanted me to do this rather than film, because film was what I was going to do, and that didn't work out.

But in addition to that, I've just been very fortunate that in the

markets that I've been in, the viewership has responded to my style of anchoring. As a result, I've always worked at stations that have been number one in the market, or have achieved number one status after my having been there.

Do you have opportunities to share your faith with colleagues and others with whom you come in contact?

I say to people when they are in need of support, "I'll be praying for you," or "Would you like for me to pray for you?" And people see me from day to day. They see what I'm about. They know I'm active in my church. They know there are certain beliefs that I stick by under all circumstances, no matter what. Those are the kinds of things, I suppose, that equate into witnessing. There isn't an opportunity, nor is this the appropriate place, to do any kind of witnessing verbally. But I feel that being an example and a caring person is the strongest kind of wit-

nessing; when you live a life that people know is what you believe.

Do you face difficulties as an Adventist in your career?

Absolutely. The Sabbath is a *major* issue. And I have been fortunate in the jobs that I've acquired that the news directors would work around that. It's written into my contract.

When you are a prime-time anchor you work Monday through Friday and do the early and the late news. Well, being Adventist, you can't do that. And on Friday nights in the winter months, you can't even do the early shows.

I've had opportunities to triple my salary, to work in the top five national markets and to work at the networks, but I'm not in any of those places because I keep the Sabbath, and the news directors would not work around that.

It's been said that there is a high rate of atheism among members of the media. Have you found this to be true?

No. I know there are more

Christians in here than anything. There are a lot of cynics in the business, but that doesn't mean someone is an atheist.

In most newsrooms where I've worked, everyone believes in a higher being, a supreme authority. They may not call Him God, they may call Him something else. But most are Christians, and believe in God and Jesus.

What gives you the most satisfaction in your work?

Meeting people who are in situations they can't do anything about, and helping them through exposure in the media. I enjoy being the reporter who comes to their aid in that fashion.

There is satisfaction in publicizing broad-based problems such as the AIDS situation in our country because I'm helping to get the word out—that this is something that can't be ignored. There is satisfaction in being a conduit through which people learn about their community and begin to take action because of what they've learned.

What frustrations do you face?

There are lots of frustrations in this business. Time is a frustration. There's never enough time with my family, or to do things for myself. This business is very demanding. For the most part, it requires one to be married to it, which is not always healthy for a personal relationship.

It's also frustrating sometimes when I see a problem that needs coverage, and I can't get the coverage, for whatever reason. And then there's the technical frustrations of having worked all day or all month on a piece and the machine eats the tape. Whenever you're dealing with technology, things like that can happen.

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

I'm fortunate to have a husband who is supportive of my career and of me, and is very committed to our family. He has always been there in whatever capacity I needed him.

Also, my mother lives with us,

and she helps take care of the girls. I realize I'm lucky. Any career woman who works outside the home has the same issues to deal with.

Tell us about your family.

My husband, Keith, is a clinical psychologist and assistant professor of psychiatry at Emory University's medical school. He helps train medical students, and also has a private practice. It's a very, very busy life-style for both of us.

My girls are six and nine. The oldest is Kristen and the youngest is Kandis. I'm very young as a parent, so I have much to learn, but part of what makes our family successful right now is that we cherish the time we do have together. One of the things they say repeatedly is, "Is tonight Sabbath?" "Yes." "You'll be home tonight?" "Yes." "Oh, goody! We can be together." And so we all look forward to Sabbaths for a lot of reasons.

What church-related activities are you involved with?

My husband and I both sing in the choir. I'm the director for the new members' committee and he's family-life director. Also, I'm establishing an organization within the church called Friendship Force, which links old church members with new ones. It's a buddy-system, one-on-one, and very personal. I'm also the president of the Southern Society of Adventist Communicators.

Give us an example of your typical day.

For instance, tomorrow I have an interview at 10:30, and another at 11:40, and another one at 2:15, and then I have a speaking engagement at 7:00 that night. That's in between writing and being on-air for the 5:00, 6:00, and the 11:00 news. And I tape a talk show every Thursday night. My normal day runs until midnight or later.

I've got a series on "Teens and Sex" that's hitting the air on February 6, and I'm doing another project about battered women.

When I'm doing these projects, I usually get between four and six hours of sleep. A lot of times I have to come in on Saturday night and Sunday, but I'm really trying hard not to do that.

The Sabbath is wonderful. It's the one 24-hour period I can count on. I'm really lucky, because my colleagues can't even count on that.

What advice do you have for Adventist youth interested in broadcasting careers?

You have to be dedicated. What troubles me with a lot of communications students is that 70 percent of them have stars in their eyes. They all want to be TV anchor people, and, of course, not all of them can do it. If communication students could get beyond that and see that there are other significant jobs in television news and news in general, they'd be a lot better off.

This is an extremely difficult time for broadcast journalism. TV stations and networks are needing to cut back on their expenditures, and they're doing it by cutting personnel and making those who do have jobs wear two or three different hats or work extra hours.

For every person who's here, there are probably 100 who want their jobs, here in Atlanta, at this station. And trying to get hired somewhere is very competitive. And then once you get it, it's not a bed of roses. It's a lot of hard work. Very little of it is glamorous.

Students who are willing to face all of this should give it all they've got, and be prepared to stand firm in their beliefs.

Jennifer A. Jas

Jennifer A. Jas will graduate in May 1992 with a B.A. in journalism and a religion minor from Southern College of Seventh-day Adventists in Collegedale, Tennessee, U.S.A. She and her husband Raul live near Collegedale.

PROFILE

Francisco Aguilera

Dialogue with an Adventist University Provost



Born in Santiago, the capital of Chile, in 1942, Francisco Javier Aguilera grew up in a home where his Catholic parents encouraged him to pursue excellence. Upon completing university studies, Mr. Aguilera joined the faculty of Chile Adventist College, where he taught while completing his doctoral studies. Teaching at our college required a long commuting, since it was located some 400 km. from his home. Later, the Chile Union asked him to serve as special advisor to the Education Department, an assignment in which he took much pleasure, despite his other teaching assignments.

Dr. Aguilera became a tenured professor at the central campus of the University of Chile in Santiago. He has also carried out the many responsibilities of chairman of the literature department in the School of Humanities, dean of the school, vice president for student affairs, vice president for academic administration, and currently provost of the University of Chile. This means that he holds the second-highest ranking position in the national university of his country. He is also an active member of the Las Condes Adventist church in Santiago, Chile.

How did you first hear about the Seventh-day Adventist Church and learn about the Sabbath?

In two different ways, and at about the same time. The first was through my personal Bible study. The second was the witness of some of my fellow students who were Adventists. I began to study the Scriptures as a teenager. I was a Roman Catholic at the time and was struggling with the religious crises typical of youth. My struggles were magnified by several authors, especially those of German literature, who raised deep questions in my mind. It was through personal Bible study, however, that I discovered the true Sabbath.

My other contact with Adventists came through two good friends. They helped me set aside my prejudices against non-Catholics. One of them had been a classmate of mine in high school. We all knew he was different from the rest of us because of his language, his honesty, and sincerity. I became acquainted with the other at the university. He invited me to a meeting of Adventist university

students where we studied the Bible. Soon after that I went to church with him, and I've never left. Those two friends showed me in practical ways that Christianity involves every facet of life—the spiritual as well as the intellectual—and can be seen in a person's behavior.

When did you decide to join the Adventist Church?

After going to different meetings with university students, attending church and participating in afternoon Adventist youth meetings and other programs for about a year, I decided to join the church. The Adventist university students supported my decision and the young people at the church welcomed me. My classmates also showed me that the Christian's faith encourages greater clarity of thought and helps him face the complex challenges of academic life. Another great motivation was that my entire family also became fervent Adventist Christians.

Did your keeping the Sabbath cause you any problems as you studied in the university?

Yes, it did. Let me tell you just one of my experiences. The program I was enrolled in at the time was quite demanding and involved many parallel subjects. One of the required courses met only on the Sabbath. I asked the professor of another course to explain the situation on my behalf, since the professor who taught the Sabbath course came to the university only on Saturdays. I did my best to explain why I couldn't engage in academic pursuits on the Sabbath, telling him that I observed it as a day of worship and rest, established and reserved by God for prayer and for the development of a deeper relationship with Him. This professor became an excellent mediator. He arranged a meeting with the other professor, who wanted to know why I had been absent for an entire set of lectures.

After the professor of the Sabbath course learned of my reasons, I was allowed to take the final exam on the Monday after the scheduled Sabbath test date. That Monday, I was handed the essay test question, one which I immediately realized was an in-

credibly complex one, requiring a vast amount of information impossible to call up from memory, much less write down during the allotted test period.

I remember beginning the "impossible" task in complete solitude; the group of presiding faculty members had left the room. I was surrounded by my test notes which I could not refer to, and by the already completed exams of other students within easy reach. When the professors returned, they asked me if I had read any of the other exams. I replied in good conscience that I hadn't, and with no further explanation, I was dismissed.

The next day, I went to see my grade. I knew I had made mistakes on the essay, but I saw that I had been given a high grade. After my initial surprise, I understood that I had passed a bigger exam, one that tested my integrity as a Sabbath keeping Christian. If I had cheated and turned in a perfect exam, I would have been properly branded a fanatic and a hypocrite: a fanatic who insisted on the importance of Sabbath observance, and yet a pseudo-Christian who was a liar and cheater.

Of the studies you have completed and the articles you have written which, in your opinion, are most relevant to your specialty?

In graduate school I completed a research degree in literature and philosophy and also a teaching degree in Spanish. During various stages of post graduate studies, I focused on French, Spanish, and general literatures. After these studies, I specialized in Latin American literature, specifically in literary theory and aesthetics, which I currently teach. I could mention two of my articles which recently appeared in professional journals: "Matrices of Meaning in the Narrative Text" and "Toward a Theory of Myth."

What position do you currently hold at the University of Chile?

God has truly blessed my professional and academic life.

Since 1974, I've been given larger responsibilities in the university. First as department chairman and in 1978 as dean of the School of Humanities. Later I was appointed vice president for student affairs, touching the lives of 68,000 students. When my term was over, I was designated vice president for academic administration, and now university provost.

Have you been able to share your faith in the academic and professional circles?

Of course, in many ways. One of them is my testimony of Sabbath observance to the authorities of the university, and to my colleagues. The university presidents have usually been very understanding and accommodating, often avoiding the scheduling of meetings after sundown on Fridays.

Another way I share my faith occurs spontaneously in my literature classes. As we investigate literary theory, analyze texts, and discuss hermeneutics, religious sources and issues emerge naturally in the discussion. Problems in interpretation allow me to present the Bible as an example. Even in post graduate literature classes it's possible to interest students in Bible study. The University of Chile offered a course on the greatest works of world literature, during which I was asked to speak about the Bible. As a result of this class, several students have visited our church.

Do you have any advice for Adventist university students?

Giving advice is difficult because one often tends to use one's own life and experience as a model. I'd much rather encourage Adventist students based not on my life experience but on the blessings I've received.

I often meet Adventist young people who question the possibility of integrating intellectual life and faith, culture and faith, science and faith. This is a negative attitude that can interfere with our opportunity to give a good witness.

University students are very inquisitive and observant, more so than the average person who doesn't engage in academic pursuits. They are quite critical of those who call themselves Christians but do what is clearly unchristian. This type of compartmentalized behavior and faith is a huge obstacle in trying to reach the intellectually motivated university student. This situation can be countered by the witness of a young Adventist who not only talks about Christianity but, more importantly, also lives it.

Victor Peto

Victor Peto is education director for the Chile Union, in the South American Division, and also serves as local representative of Dialogue.

NEEDED NOW! Language Teachers for China

Opportunities are now open for qualified Adventist teachers to teach foreign languages to university students in China. If you are a native speaker of either English, French, German, Japanese, or Spanish and have completed a college degree from an accredited institution, you may be eligible for a one-year assignment.

You will be expected to cover the cost of your flight to China (approximately U.S.\$1,000), but you will be provided intensive training, room, board, a stipend, and the return trip.

If you are qualified and interested, contact Dr. Maurice T. Bascom — International Teacher Service, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600, U.S.A. Phone: (301) 680-6028. Fax (301) 680-6183.

People Frown Sometimes

Gary Swanson

On Columbus Day 1992 the National Aeronautics and Space Administration will begin a 10-year search for extraterrestrial intelligence (SETI). Since 1960 it has made 50 such attempts, but previous radio searches have sampled only a thin slice of the cosmos. The SETI project, however, will link existing radio telescopes around the world with newly developed computer programs that can scan 15 million frequency channels a second. That is 10,000 times more frequencies than the previous 50 attempts combined, and at 300 times the sensitivity.

Now that scientists have devised so extensive a program, they are beginning to worry about what they should do if they do succeed. What if someone out there actually receives our signal and sends back an answer? What do we say next? How do we communicate with a species from another planet?

Some have suggested that we should take a cue from how we are presently communicating with other species on *this* planet. With that in mind, interspecies communication psychologist Francine Patterson, who taught Koko, a 19-year-old lowland gorilla, how to communicate with American Sign Language, asked Koko, "What would you say to someone who didn't know anything about gorillas or people?" After little hesitation, Koko, who has the vocabulary of a six- or seven-year-old deaf child, signed back, "Koko good" and "People frown sometimes."

In charitable honesty Koko has put her finger on something important. The fact is, members of *Homo sapiens* are not perfect. We

have some problems. By and large we're unhappy. We frown.

And that is a shame. Should we tell the rest of the universe that we allow others of our own species to starve to death every day? That we have focused an inordinate amount of our intelligence and resources on the development of weapons that could literally wipe out our entire species as well as other forms of life on our planet? That we think so little of life that we surgically discard thousands of our own unborn young? Some scientists, considering the possibility of communicating with extraterrestrial life forms, are genuinely worried that if we tell creatures on other worlds what we're really like, they just might have the intelligence, technology, and compassion to put us out of our misery.

Certainly sin has made this earth a difficult place to live. Unfortunately humankind is looking for solutions to its problems everywhere but in the right place. Thomas Jefferson wrote in the United States Declaration of Independence that all men are entitled to "life, liberty, and the pursuit of happiness." But what is happiness, and how can we achieve it?

To work out a definition of *happiness*, it may be necessary first to explain what happiness *isn't*.

It isn't the same as fun. "Fun is what we experience *during* an act," writes Dennis Prager. "Happiness is what we experience *after* an act. . . . Understanding and accepting that true happiness has nothing to

do with fun is one of the most liberating realizations we can ever come to."¹

It isn't synonymous with success. There are simply too many successful people among us who are terribly unhappy. We cannot observe their dissatisfaction without concluding that success seldom fulfills humankind's pursuit of happiness.

It isn't avoiding what makes you miserable. If this were true, then truly money could buy happiness. The more money you have, the more you can distance yourself from what makes you miserable. But the existence of so many wealthy yet unhappy people on this earth suggests that money can't make unhappiness go away.

It isn't the result of a formula. "We are happiest," writes Frederick Turner, "when we are striving not for *happiness* but, say, for artistic perfection, or for the purest service to other persons, or for knowledge."²

This is what Jesus meant when, after washing the disciples' feet and pointing them to a life of service to others, He said, "If ye know these things, happy are ye if ye do them" (John 13:17, KJV). And the Bible actually offers several very practical approaches to happiness:

1. **Trust in God.** "Happy is he," wrote Solomon, "who trusts in the Lord" (Proverbs 16:20, RSV). The world's happiest people are those who realize their own human weakness and are able to put their wholehearted trust in God's infinitely loving care.

2. **Wisdom of God.** Solomon freely acknowledged from whom his wisdom came when he exclaimed, "Happy is the man that findeth wisdom" (Proverbs 3:13,

KJV). The real danger here—which leads to unhappiness—is to forget the true source of human intelligence and intellectual accomplishment.

3. Hope in God. When the disciples learned that Jesus had been resurrected, they realized for the first time that He had provided a way of escape from the world's misery and unhappiness. "After he said this, he showed them his hands and side. The disciples were overjoyed when they saw the Lord" (John 20:20, NIV).

We have an assurance that God loved us enough to send His son to this earth to set things right.

"Grace be to you," Paul wrote, "and peace from God the Father, and from our Lord Jesus Christ, Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father" (Galatians 1:3, 4, KJV). That is a message that we can communicate with confidence to the rest of the cosmos—as if the other universal inhabitants out there didn't already know!

NOTES

1. "The Secret of True Happiness," *Reader's Digest*, (June 1989), pp. 177-178.

2. "Life on Mars: Cultivating a Planet—and Ourselves," *Harper's Magazine*, (August 1989), p. 34.

Gary Swanson is the editor of the Collegiate Quarterly and the author of many articles.

Interchange

Readers interested in establishing correspondence with Adventist college/university students or professionals in other parts of the world:

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* *Samuel Baidoo*: 29; male; studying Theology and Music; hobbies: reading, music, swimming, traveling, photography, literature evangelism; correspondence in English or French. Address: P.O. Box 10968; Accra North; Ghana.

* *Stanley John Mamud Buba*: 20; male; studying Architecture; hobbies: reading, letter and postcard exchange, film, sports, table games; correspondence in English. Address: Dept. of Architecture, Faculty of Environmental Sciences; University of Jos; P.M.B. 2084; Jos, Plateau State; Nigeria.

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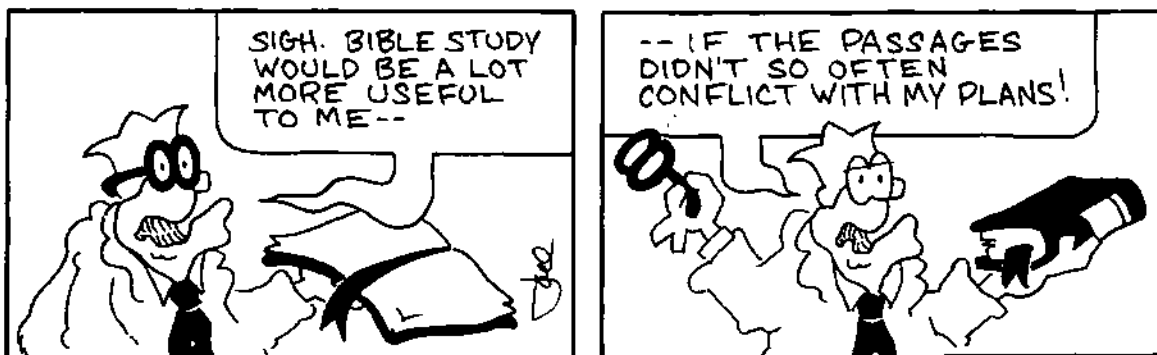
* *Leah J. Martinez*: 26; female; studying toward a degree in Commerce with a major in Data Processing; interests: reading, writing poems, and conducting Bible studies; correspondence in English. Address: Blk #17, Bata Subdivision; Bacolod City 6001; Philippines.

* *Evelia Rosario Molina Gomez*: 21; female, studying toward a degree in Food Engineering; interests: reading, recreational activities, classical and religious music; correspondence in Spanish. Address: 2a. Privada Poniente, No. 54; Col. San Caralampio; Tapachula, Chiapas; Mexico, C.P. 30700.

* *Sueli Nunes*: 21; female; completing degree in Journalism and working as editor at Brazil Adventist Publishing House; hobbies: reading, tourism, sports; letters in English, Portuguese, or Spanish. Address: Caixa Postal 34; Tatui, Sao Paulo; Brazil, CEP 18270.

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CAMPUS LIFE

Help Us!

John Graz

It's 11:30 p.m. You've just cleared away your books and prepared your materials for tomorrow. Now you are lying in your bed. You turn off the light and ponder the day that is about to end. One more day. One step further in your studies, one day nearer to your final exams. You think over where you stand in your classes and what your chances are to get the grades you want.

Before going to sleep you suddenly think of God. You switch the light back on, grab your Bible, and read some verses chosen by chance. You bow your head and hastily pray: "Thank you for everything, Lord. Give me a good night's sleep. Help me to do my work well tomorrow."

As your head sinks back into the pillow, you lose consciousness. You are sleeping so soundly that you don't hear your roommate come in. You can sleep with an easy conscience. You know you are considered a student in good standing at your university. Fun-loving, yet appropriately serious, honest, and nice to everyone. A model student. Some people even envy you.

Strange Nightmare

It's 2 a.m. Your head lies on the pillow, turned to the left. You are in deep sleep. Suddenly you hear someone calling. "Help us! Help us!" Your head turns to the right. "Help us! Help us!" the voices are even louder. You jump. Is this a nightmare?

You sit on the edge of your bed, first dazed, then terrified as you become aware of the silhouette at your feet. It looks like another student, but you're not sure. It seems you've seen her before. But where? Here, there, everywhere.

And now she's here, at your feet. And she's calling for your help. "Come and help us!" She sounds as if she's speaking for more people than just herself, and it's a life or death issue. "Help us!" she says again.

"Why?" you ask. You can't tell if your mouth is moving or if she can read your thoughts. "We're in danger. Materialism, lack of ideals, emptiness, and death are threatening us." She is so sincere that you want to know more. "Threatened by whom? By what?" You shake your head and try to figure out what she is talking about, trying to understand why in the world she has turned to you for help. "Why me?" you say. "I'm just a normal student like you. What can I possibly do?" Surprised at your surprise she insists: "You have the words that lead to life. You are ambassador of the King of kings. Share your hope with us!"

The Student Has Disappeared

It's 8 a.m. With your briefcase in hand, or your backpack slung over your shoulder, you go into the university building, searching for the face of the student who cried for help. You have forgotten what she looked like, but your gaze is different. Those who pass by you, those who stop to talk to you discover a new interest in your eyes. Is she the one who cried for help? You know she must be around somewhere, she and all the others. You pray to God to help you find her. You start sharing your hope. You live your faith with enthusiasm. And little by little one, two or three students are interested in what you have to say. You read the Bible with them. As

their faces light up, you recognize in them the student who cried: "Help us!"

She's alive, the student who accosted you at 2 a.m. is alive on your campus. Don't let her cry out for help in vain. She needs you! She is like the Macedonian in the vision, and you are like the apostle who heard the voice.

Switch of Program

When the vision appeared to Paul he already had fixed his program and defined his priorities. Greece was not on the agenda. There was much left to do in Asia Minor.

You, too, have your program, your plans and priorities. Your studies may have top priority. You try to survive. Words like *evangelism* and *witness* may not be a priority for you or even included in your plans at all!

Paul felt the challenge of the well educated Greeks and their philosophy. They thought they were on the cutting edge of philosophy. They thought no one could teach them anything. The gospel was foolishness to the Greeks (1 Corinthians 1:23).

Students also seem to know everything. For many of them, religion is antiquated, believers are relics of the past. It's not easy to share your faith under these circumstances. Nevertheless the Macedonian calls: "Help us!" The truth is, art, culture, philosophy cannot save us from sin, fear, or death. That's why the Greeks needed a Saviour and the Good News.

You may have the impression that other students and your teachers need nothing. You may say to yourself: "What do I have to offer them?" And yet the intel-

lectual world of today is in great confusion. Ideologies have become obsolete. Marx is outdated. The theories and assumptions of Darwin and Freud are suspect. Hopes for a better world and greater justice have been disappointed again and again. Now the great questions are: "What do we believe? Whom do we trust? Where do we turn to?" Those who are deceived by materialism turn to spirituality. Thus, oriental religions, spiritism, and parapsychology are welcomed with open arms in the temples of knowledge.

There is thirst for truth in the universities. You know the truth. There is also thirst for friendship and solidarity. Many students are lonely. Terribly lonely. How many of them destroy their lives with alcohol and drugs? How many of them are discouraged? Silently, they all cry out for help. Their whole being is looking for a Saviour. "Help us!"

God wants to answer them. He is looking for an ambassador. You are the ambassador He is looking for. Go ahead, take Him up on the offer! Follow Paul's example and become an active and reliable ambassador for God.

Her Name Was Loraine

We once organized three public meetings, followed by discussion groups with some students in Montpellier University, France. A young woman became interested. She had come from South Africa and was about to prepare a dissertation on Albert Camus. We were all impressed by her intelligence and her sensitivity. What could we possibly offer her? However, something was lacking in her life. She participated in Bible studies with us. She met Jesus and accepted Him as her Saviour. This highly intelligent student was looking for friendship. She had had a painful experience, her life seemed useless to her, without hope. Often, alone in her room, she must have cried: "Help me!"

And God did not leave her without an answer. He used us. Her life has been changed and she has been baptized.

How many students in your college or university cry out for help? God hears them. He knows who they are. He wants to send you to meet them as He sent Paul to Macedonia. He wants to make out of you His ambassadors. Are you ready?

It's Your Move

When he stood up after receiving God's message, Paul knew his plans would be turned upside down. "And after he had seen the vision," Luke writes, "immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them" (Acts 16:10). Immediately means without further delay. When someone is crying for help, you have to answer. Those in your university who cry for help are waiting for you. They need you. You are called to be an ambassador *now*. That's what God wants you to be.

As you read these lines, you may think "I'm already an active ambassador." But you may want to do better. You *can* do better. Or you have not yet tried to share your faith. Maybe you have no friends to tell about God. Why don't you make a prayer list? Take advantage of this opportunity: decide right now to become an ambassador of Christ. Close your eyes and pray: "Lord, as you have sent Paul to preach the Good News to the Greeks, send me to share my hope and to proclaim your love and your soon return to my fellow classmates and professors. Make me your ambassador to this university."

John Graz (Ph.D., University of the Sorbonne) is director of Communication and Youth Ministries for the Euro-Africa Division in Bern, Switzerland. He also served as Adventist chaplain at the University of Montpellier, France.

Christianity and . . .

Continued from page 7

D.C.: Review and Herald Pub. Assn., 1958), book 2, p. 352.

17. See notes in *MCP*, pp. 711, 720-721.

18. Jones and Butman, *op. cit.*, p. 19.

19. Jones and Butman, *op. cit.*, p. 23.

20. *Ibid.*, pp. 30-36.

21. M. J. Boivin, "The Hebraic Model of the Person: Toward a Unified Psychological Science," in *Journal of Psychology and Theology*, 19:2 (1991), pp. 157-165.

22. Don Browning, *Religious Thought and Modern Psychologies: A Critical Conversation in the Theology of Culture* (Philadelphia: Fortress Press, 1987), p. 13.

23. *Ibid.*, p. 14.

24. Del Ratzsch, *Philosophy of Science: The Natural Sciences in Christian Perspective* (Downer's Grove, Ill.: InterVarsity Press, 1986), p. 124.

FOR FURTHER READING

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Mary S. Van Leeuwen, *The Person in Psychology: A Contemporary Christian Appraisal* (Leicester, England, and Grand Rapids, Mich.: InterVarsity Press and William B. Eerdmans Publishing Co., 1985).

N. Wolterstorff, *Reason Within the Bounds of Religion* (Grand Rapids, Mich.: Eerdmans, 1984, 2nd ed.).

Lucio Altin (Ph.D., University of Venice) has taught at the Istituto Adventista Villa Aurora, in Florence, Italy, and is currently completing his master's program in Marriage and Family Therapy at Loma Linda University.

ACTION REPORT

Campus Advent

Transforming University Life

Gary Swanson and Ted Wick

Although there has been an active Adventist ministry in some secular campuses of the North American Division since the late 1960s, for a variety of reasons it has been one of the church's best-kept secrets. This report will reveal some of the exciting steps that are being taken to bring an Adventist fellowship onto the hundreds of North American public campuses and into the lives of countless students.

On March 18-19 last year, ten Adventist college/university chaplains from various public institutions in North America gathered at the Forest Lake Academy Church Youth Center in the first meeting of its kind. The goal was to discuss common issues and formulate plans to foster similar efforts on other campuses in the United States and Canada. "One of our biggest issues for discussion at this meeting," said Jerry Connell, an experienced chaplain working in Lincoln, Nebraska, "is to establish some kind of group identity."

With that in mind, the name Campus Advent was chosen to identify a division-wide organization to nurture campus ministry. Individual campus chapters may also use this name if they choose.

Ron Pickell, chaplain of Terrace House at the University of Tennessee in Knoxville, was elected president of the new organization. "Some Adventist students attend public universities because they're running from the church," says Pickell. He adds that others find themselves on these campuses because of proximity to home, economic limitations, the wider variety of pro-

grams, or a combination of factors. "In any event," he says, "a ministry like ours helps students to realize that the church really cares about them."

Tim Truby of Faith Fellowship at Chico State University, California, was elected vice-president of Campus Advent. He will coordinate the second annual chaplains' meeting to be held in southern California March 29-31 immediately following the CABL/Campus Ministries Seminar where student leaders from Adventist colleges will meet for inspiration and planning. Student leaders in non-Adventist schools are also invited to attend, and a special track of meetings designed to address their particular concerns will be planned.

Allen Martin was elected secretary. He has recently entered a doctoral program at Fullerton Graduate School in southern California. He will edit the *AMICUS Newsletter* directed towards campus professionals such as teachers and others employed on these campuses.

Warren Ruf of Athens, Georgia, is a full-time pastor sponsoring a university outreach program in that city. He has helped students at the University of Georgia organize, write a constitution, and conduct a campus ministry that is based on the local church. Warren believes that many more pastors who live in university towns and cities across the United States and Canada could serve as catalysts in helping Adventist students get organized for ministry to their fellow students and to the campus community at large.

At a shopping center near the

University of Colorado campus in Boulder, the campus ministry operates an activities center where meetings are held promoting a healthful life-style. Chaplain John Abbot, who has worked there since early 1991, is enthusiastic about the team's acceptance by the students, the local Adventist church, and the community.

In Edmonton, Canada, Dennis Sabourin is a student leader among his fellow Adventist students who number more than 100. Their group was the first to choose the name "Campus Advent," a succinct title that reflects much of the Adventist Campus Ministries' mission. Recently Lloyd Janzen, a veteran youth worker, has become the group's chaplain. They have formed a corporation to provide support for their ministry.

Wherever these modern-day pioneers take on the challenge of ministry within non-Adventist institutions of higher learning, they are met with great obstacles. On the one hand, our students face serious intellectual and social challenges to their faith in a secular environment. On the other, some church members feel uncomfortable when people involved in higher education become active in their churches. They feel threatened by the inquiring minds and pointed questions that most of these students ask. This situation leaves the students feeling out of place both on their campus and in their local church. A specialized ministry such as this calls for understanding people who can relate comfortably with this generation of students. It also calls for stu-

dents who are willing to understand the sensitivities of some church members.

Other world divisions seem better able to relate to Adventist students in non-Adventist higher education because that is the norm in their area. Since most divisions do not have thirteen Adventist colleges and universities available to our members, students go to the public schools. In North America, it is believed that about 55-60 percent of Adventist young adults studying at the tertiary level attend non-Adventist colleges and universities—in other words, close to 20,000 in North America, and more than 40,000 worldwide.

The North American Division strategy is to network Adventist students with resident Adventist teachers, administrators, and others working in higher education. When professionals and students actively minister to one another, dynamic fellowship and outreach is the natural outcome.

What the North American Division needs is 300 pastors and 600 laypersons with the vision, courage, and commitment to minister to almost 20,000 American and Canadian Adventist youth in higher education. These students could in turn become a major force for building Christ's kingdom within these institutions, many of which are citadels of atheism and evolution. Modern disciples of Christ who work together could confound the forces arrayed in conflict with the God of heaven. They will find in these campuses bright, sincere students like Yvette Chong, wife of Elder Dayton Chong of San Francisco; and David Vandenberg, pastor of Loma Linda Hill church; and Cliff Goldstein, now editor of *Shabbat Shalom* at the General Conference headquarters. These are only a few of the many converts of campus ministry in non-Adventist higher education who are contributing powerfully to the life and mission of the church.

The North American Division

Church Ministries Department continues to fund the purchase and mailing of *Dialogue* magazine. *Dialogue* is sent to the 5,000 students in our data base, which is regularly updated. New names and addresses are continually being sought for this list. This project is very costly, so sponsors have been recruited to help support this vital ministry.

In the fall of 1991, we began an effort to form an alumni association of those who attended non-Adventist institutions of higher education. Our plan is to involve them in ministry to those currently in those institutions by sponsoring *Dialogue* subscriptions or organizing campus ministries groups in communities where they live.

The March 1991 meeting at Forest Lake Academy succeeded wonderfully in achieving a sense of unity in North American secular campus ministry. It was only a beginning, but a promising beginning! This is certainly a most appropriate time to "pray . . . the Lord of the harvest, that he will send forth labourers," finding and winning precious people for His eternal kingdom. Pray for us as we seek to bring Global Mission to the public college and university campus. And, if you are in a position to do so, pitch in and help! As a student, a young professional, a teacher, or layperson you can make a world of difference.

Gary Swanson is editor of Collegiate Quarterly. Ted Wick is Senior Youth Director in the Church Ministries Department of the North American Division, and also a member of the AMiCUS Committee. For more information about Campus Advent or to submit names to receive Dialogue, call (301) 680-6435 or write to Mr. Wick's address listed on page 2 of this journal.

The Choice Is Yours

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Although this is how the four models interact in my own Christian experience, I know and appreciate that others may arrange the components of their ethical lives differently. That is fine. Healthy diversity highlights the variety of God's creation. However, despite the increasing cultural and educational diversity in our Adventist community, the authority of the Bible must always play a foundational role in our moral decision making.

NOTES

1. Ellen G. White, *Education* (Mountain View, Calif.: Pacific Press Publishing Association, 1952), p. 17.

2. See Fred Veltman, "The Desire of Ages Project: The Data," *Ministry*, Vol. 62 [63 is the actual correct volume number] (October 1990), pp. 4-7; and "The Desire of Ages Project: The Conclusion," *Ministry*, Vol. 62 [63] (December 1990), pp. 11-15.

3. David Larson, a colleague with me in ethics, has written a very helpful article on decision-making. Like the proverbial elephant, the issue of Christian decision-making is a large and complex subject that can be approached from many sides and directions. Larson and I are—to some degree—examining different parts of the same animal. See David R. Larson, "Four Ways of Making Ethical Decisions," *Spectrum*, 12:2 (December 1981), pp. 17-26.

4. The importance of the chief virtue of love vis-à-vis all principled works is the point of 1 Corinthians 13.

5. Dennis M. Campbell, *Authority and the Renewal of American Theology* (Philadelphia: United Church Press, 1976).

6. This story is taken from the 1919 Bible Conference as published in *Spectrum*, 10:1 (May 1979), p. 40.

James W. Walters (Ph.D., Claremont Graduate School) teaches Christian Ethics at Loma Linda University, where he was a co-founder of the Center for Christian Bioethics in 1983.

Citizens of Two Worlds

Continued from page 15

ment in regard to the labor question and the relief of the poor. In God's plan for Israel every family had a home on the land, with sufficient ground for tilling. Thus were provided both the means and the incentive for useful, industrious, and self-supporting life. And no devising of men has ever improved upon that plan. To the world's departure from it is owing, to a large degree, the poverty and wretchedness that exist today. If these principles were carried out today, what a different place this world would be.⁸

As we turn to the New Testament, we find God becoming fully human and completely identifying with human need. Jesus taught that to follow Him involves both alleviating suffering and bringing hope of eternal life. Those who maintain that Jesus' life and message did not have any social and political consequences fail to understand the biblical evidence.⁹ In His first public statement, Jesus connected His mission with the Old Testament call to social justice, quoting from the prophet Isaiah:

"The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight of the Lord's favor" (Luke 4:18-19, NIV; Isaiah 61:1-2).

By connecting His ministry to the prophetic tradition, Christ proclaimed His goal as the total restructuring of society. His followers were to be part of a new social order based on agape love—which is the foundation of His kingdom.

Jesus' actions show a ministry of inclusiveness, directed not only to the poor, outcasts of society, and women, but also to the rich. Jesus never accepted the status quo in any situation. When He visited the

rich, He called upon them to share their wealth. He responded to His disciples' grasping for power with lessons of servanthood. In the final judgment, as Jesus explained in Matthew 25, God-walking will be considered more important than God-talking.¹⁰

A close examination of Jesus' life and ministry reveals a radical perspective that touches every dimension of human life with the power of the gospel. While Jesus did not identify with or endorse any of the contemporary Palestinian political agendas, His message and actions did threaten the social structures of the political and religious establishment.

A Call to Conversion

Jesus' mission called for the inauguration of a new order diametrically opposed to the present order.¹¹ He also called people to conversion—a new beginning (John 3:3-7). When conversion takes place, all spheres of life—spiritual, intellectual, emotional, social, economic, political—are touched by the renewing influence of the Spirit.

First-century Greeks were concerned about correct intellectual understanding; but early Christians were more concerned with the total transformation of outlook and behavior. Conversion is never ahistorical and abstract. People are always called in specific historical circumstances. They live out their conversion in history. While the experience is deeply personal, it is never private. In fact, "any idea of conversion that is removed from the social and political realities of the day is simply not Biblical."¹²

The goal of conversion is to help bring the kingdom of God into the lives of people in this world in anticipation of the New Earth to come. Conversion from idolatry is a recurring biblical theme. The idols of our time are quite similar to those of yesterday—wealth, power, pride,

pleasure. To turn to God is to turn our back on every modern idol and surrender all of life to Him. It also means a new beginning: "When anyone is united to Christ, there is a new world; the old has gone, and a new order has already begun" (2 Corinthians 5:17, NEB).

Conversion is not just the reordering of the inward self, but also a reordering of that self in relation to the social world. The significance of the story of Zaccheus (Luke 19:1-10) is that immediately after his conversion, he made reparations to those he had wronged. He also provided for the poor. Zaccheus recognized that he had committed social sin and that his conversion required reparation to and reconciliation with those he had exploited. His conversion involved a reversal of roles from oppressor and thief to servant and giver. To turn to Jesus is to identify with Him in the world.

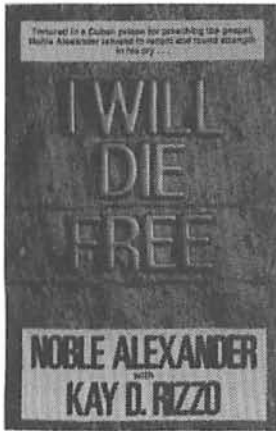
While conversion is entirely of divine origin, its implementation requires human cooperation. Under the leading of the Holy Spirit, Christians undergo a transformation that includes a change in outlook and relationships. Like Jesus, they identify with the poor and needy. And, like Him, they seek to liberate people from their spiritual and material poverty. In solidarity with suffering humanity, Christians find a deeper understanding of God. As Ellen White stated:

From what has been shown me, Sabbathkeepers are growing more selfish and they increase in riches. Their love for Christ and His people is decreasing. They do not see the wants of the needy, nor feel their sufferings and sorrows. They do not realize that in neglecting the poor and the suffering they neglect Christ, and that in relieving the wants and sufferings of the poor as far as possible, they minister to Jesus.¹³

Please turn to page 29

BOOKS

Significant Publications by or about Seventh-day Adventists



I Will Die Free, by Noble Alexander with Kay Rizzo (Boise, Idaho: Pacific Press Publ. Assn., 1991; 189 pp., paperback).

Reviewed by Miguel A. Valdivia.

Noble Alexander was a young Seventh-day Adventist preacher who delivered a powerful message on the origin of evil in the world. Overnight his life changed, as he began experiencing firsthand the depths of human hate and intolerance

in the miserable dungeons of Cuba's prison system. During the next 22 years, Noble learned that God could reach inside of La Cabaña, Combinado del Este, and the Boniato prisons to sustain a body of believers in the midst of Satan's stronghold. Noble is now a free man, again serving in the Seventh-day Adventist ministry—this time in the eastern part of the United States.

During his first year in prison, Pastor Alexander witnessed the mass shooting of 460 prisoners who waited for the order to bathe in the yard. About those first months at La Cabaña, he says: "During the long, tropical nights that followed [the shooting], I would lie awake listening to the grisly sound of gunfire as soldiers annihilated hundreds of prisoners. I also learned to listen for the occasional prisoner who died shouting, 'Long live Christ the King'" (p. 36).

Due to his firm resolution not to disobey the fourth commandment, Noble was whipped, shot, and classified as a dangerous fanatic. He was also punished by solitary confinement in different types of torture chambers, among them the "drawer" (*la gaveta*), a box little more than two meters long and a meter wide, in which six prisoners had to spend 90 days.

Alexander's is a powerful story, and Kay Rizzo does it justice with clear and expressive language. But it is evident that she has not always understood the art of Caribbean hyperbole; for example, when she wrote about a partially frozen lake in the tropics (p. 33). Some readers may also wish for some calm reflections on Noble's faith, to break up the constant staccato of actions and events.

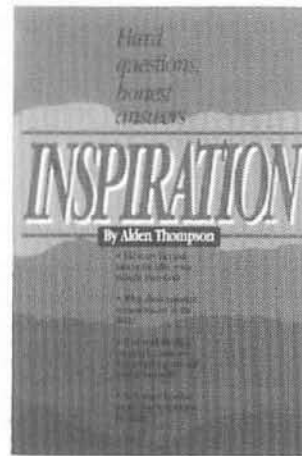
The reader can almost imagine himself—or herself—in front of Pastor Alexander while he describes his painful memories in a voice charged with intensity. This is not a cold and objective story. It is even possible that some of the historical facts or numbers may not be totally accurate, due to their sheer mass. But

the copious account of specific names and events adds a seal of authenticity to the book.

Unavoidably, *I Will Die Free* has a strong political content. Noble's political and historical perspective was molded by the injustice and pain he experienced. The book shows that no rule of government can drown the human heart's thirst for God. In that sense, it is a testimony to the failure of Communism. But above all, it tells about the triumph of a human being who clings to God in the midst of overwhelming circumstances.

This book also teaches the value of Christian support and fellowship. Prison mates risked their lives to sustain Noble and to encourage one another. The chapters "The Family" and "Brothers in Christ" tell more about this. Other characters will also leave an indelible mark in the reader's memory—Herardo, the grey-haired saint; Robert, the young man who gave up; and many more. *I Will Die Free* will be especially appreciated by those who are interested in Cuban history, but also by any person who believes in the sanctity of human life and in the power available to the person who has resolved to trust in God, regardless of the cost.

Miguel A. Valdivia, born and reared in Cuba, serves as associate editor for international publications at Pacific Press, in Nampa, Idaho, U.S.A.



Inspiration: Hard Questions, Honest Answers, by Alden Thompson (Hagerstown, Md.: Review and Herald Publ. Assn., 1991; 332 pp.; hardbound).

Reviewed by Peter van Bemmelen.

The writings of Alden Thompson, Professor of Biblical Studies at Walla Walla College, are often autobiographical in the best sense of the word. This is certainly true of his book *Inspiration* which, according to the author's preface, "reflects a great deal of my own experience" (p. 15). Throughout the book, which is primarily addressed to Adventists—specially young Adventists—the reader senses the genuine concerns of the teacher or scholar who wants his fellow believers to read the Bible without fearing potential difficulties, regarding it as a family letter from a loving God rather than a kind of perfect encyclopedia.

In contrast with rationalist (naturalist) and super-

naturalist concepts of inspiration, Thompson develops an incarnational model, in which the human and the divine are inextricably blended. He finds support for this view in what he calls "Adventism's Classic Statements of Inspiration" by Ellen White: the introduction to *The Great Controversy*, and the chapter "The Inspiration of the Prophetic Writers" in *Selected Messages*, book 1. These two statements form the first part of his book.

The second part deals with questions concerning the origin of Scripture such as the canon, manuscripts, and translations, as well as the practical nature of the Bible. The chapter "Heavenly Message, Earthen Vessel" presents the incarnational concept of inspiration, recognizing the Bible's divine authority as well as its human "imperfections." In the final chapters of this part, Thompson argues that it is more relevant to consider God's Word as casebook than codebook, and biblical law as a law pyramid, with detailed laws as adaptations of the one great law of love to the sinful state of humanity.

The third part of the book considers the "hard questions" of the Bible, such as prayers of hatred, innocence, and Godforsakenness; parallel passages in the Old and New Testaments; the way inspired writers quote from other writers; and the seemingly intractable problems of biblical numbers, genealogies, and dates. Thompson seeks to give "honest answers" within the framework of his incarnational understanding of Scripture. He is convinced that the traditional model of inspiration, with its emphasis on the unity and inerrancy of Scripture even in matters of history and science, is preoccupied with the logical and theoretical concerns of the Enlightenment. By contrast, the incarnational model stresses practical perfection effecting a change in humanity's relationship to God.

In the final section, Thompson enumerates basic principles and practical suggestions to prevent spiritual death. He pleads for willingness to see and believe, to combine intellectual integrity with committed faith, and to accept unity in diversity.

Thompson's book provides much food for thought and a needed challenge to accept the Bible as it is, not as we want it to be. The incarnational model of inspiration is certainly rooted in Scripture, and finds lucid expression in a brief chapter by Ellen White, "The Word Made Flesh" (*Testimonies for the Church*, vol. 5, pp. 746-749), surprisingly not mentioned by Thompson.

The certain one-sidedness in Thompson's use of the biblical material as well as of White's writings is somewhat disappointing. Analytical readers may observe that a phrase such as "everything that is human is imperfect" (*Selected Messages*, book 1, p. 20) is quoted a number of times, but that frequent warnings in the same chapter against criticizing God's Word are hardly mentioned. Again, Thompson wants us "to get over our need to harmonize all the details" in Scripture. However, he discusses such details exten-

sively to convince us that we should "allow the Bible writers to share the common foibles of humanity" (p. 225). If Edwin Thiele had followed this approach, it is doubtful he would ever have written his famous work, *The Mysterious Numbers of the Hebrew Kings*. Many of Thompson's honest answers to hard questions may in the end turn out to be only partial.

Most Adventists will agree wholeheartedly with Thompson that we should let "all the Bible (*omnis Scriptura!*) determine our theory of inspiration" (p. 316). This belief is based on the biblical premise that God's Word is trustworthy in the essential message. Many would also believe that this trustworthiness also applies to its details and show themselves willing to wrestle with the Scriptures' difficulties without losing their faith.

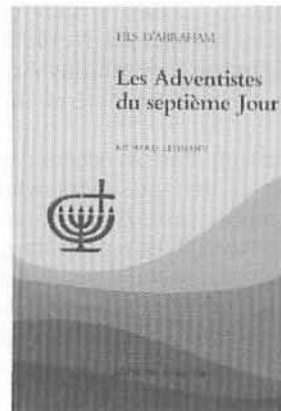
Peter van Bemmelen (Th.D., Andrews University) was born in the Netherlands and worked as a minister and missionary in his homeland and in the Caribbean. He is currently a senior lecturer at Newbold College, England, and is author of Issues in Biblical Inspiration (Andrews University Press, 1988).

Les Adventistes du Septième Jour,

by Richard Lehmann (Belgium: S. A. Brepols, 1987; 212 pp.; hardbound).

Reviewed by Alberto R. Treiyer.

The author, professor of New Testament at the Séminaire Adventiste du Salève, France, is one of the clearest Adventist theologians in the French-speaking world. The Catholic editor Brepols is to be commended



for selecting Dr. Lehmann to provide in a single book an encompassing overview of the Seventh-day Adventist Church.

The two principal merits of this work are—as Jean Séguy correctly observes in the foreword—(1) the succinct presentation of the history, beliefs, practices, organization, and expansion of the Adventist Movement; and (2) the author's thorough acquaintance with current Adventist issues and his willingness to refer to them frankly.

Although Lehmann writes especially for the non-Adventist reader, members of the church will be delighted to discover in the first section of the book a fresh presentation of the origins of a movement with a message for "the time of the end."

Since this work was published just before the appearance of *Seventh-day Adventists Believe*, in the next section Lehman includes our 27 fundamental beliefs

as they were formulated in Dallas, Texas, in 1980.

One of these beliefs is the principle of *Sola Scriptura* which, in turn, announces the prophetic gift to the remnant at the time of the end. Thus, the role of Ellen G. White as God's messenger is seen as the fulfillment of a biblical promise. This gift, however, belongs to those to whom it is addressed, and does not supplant the Bible. Neither is it an addition to the canon. The Bible is, indeed, the only universal and foundational written revelation of God for the entire human family.

The next section includes samples of Ellen G. White's enormous literary production, focusing on those that deal with basic Adventist beliefs, life-style, and mission. The pages selected lead one to wonder about the author's criteria. One would have expected to find examples of her fulfilled predictions and prescient counsels not only in the religious world, but also in areas such as health and science.

Dr. Lehman explains the position of the Seventh-day Adventist Church regarding the ecumenical

movement, referring to recent publications that categorize us as a *church*—not a *sect*—within the Protestant family. The author notes that some of the reasons for not joining the ecumenical movement include our deep respect for the principles given in the Bible regarding Christian unity and our reluctance to involve our church in any political alliance, so as to preserve religious liberty for all. In addition, we conceive ours as a global mission, with a message that transcends all religious divisions. Although Adventists are not members of the World Council of Churches, we serve as consultants in some of its missionary commissions.

This book provides French readers who are unacquainted with Seventh-day Adventists a balanced and authoritative exposition of our beliefs and practices.

Alberto R. Treiyer (Doctorate in Religious Sciences, Univ. of Strasbourg, France) is a theologian, evangelist, and author of several articles and books.

Citizens of Two Worlds

Continued from page 26

We need to become more informed about the intricate ways in which evil becomes institutionalized and legitimized even by religious values and institutions. This will allow us to decide and act wisely, on the basis of Christian principles. "The Church that educates for discipleship must also educate for citizenship."¹⁴

In a democratic society the political process can effect change in many areas of social concern, both nationally and internationally. At the same time we must look beyond the present, remembering that nothing in history, nothing human, can absolutely be relied on. Why? Because at its root human nature is selfish and corrupt. Thus, as Christians consider political involvement, they must assess carefully the intentions and pretensions of political platforms and personalities.¹⁵

True conversion, then, leads Christians to see themselves as citizens of two worlds, with responsibilities to both. Under the guidance of the Holy Spirit, we will learn to be faithful to the entire teaching of the Bible. We will seek to strike a dynamic balance between the present and the future. Thus, we will proclaim salva-

tion only in Christ, but will also assist in practical ways those who are in need. We will look forward to the perfection of the earth made new, but will also help to break the bondage of injustice on this earth.

NOTES

1. Robert N. Bellah, Richard Madsen, William M. Sullivan, Ann Swidler, and Steven M. Tipton, *Habits of the Heart* (San Francisco: Harper & Row, 1985), p. 231.

2. See David O. Moberg, *The Great Reversal* (Philadelphia: J. B. Lippincott, 1977).

3. Michael Pearson, *Millennial Dreams and Moral Dilemmas* (Cambridge, England: Cambridge University Press, 1990), p. 51.

4. Richard Perkins, *Looking Both Ways* (Grand Rapids, Mich.: Baker Book House, 1987), pp. 111-112.

5. Jan Paulsen, "Is Social Service Our Mission?" *Adventist Review*, (August 31, 1989), pp. 17-20; quotation from p. 20.

6. John Brunt, *Now and Not Yet* (Hagerstown, Md.: Review and Herald Publ. Assn., 1987), p. 15.

7. David O. Moberg, *Wholistic Christianity* (Elgin, Ill.: Brethren Press, 1985), p. 32.

8. Ellen G. White, *Welfare Ministry* (Washington, D.C.: Review and Herald Publ. Assn., 1952), pp. 195-196.

9. See, for example, John H. Yoder, *The Politics of Jesus* (Grand Rapids,

Mich.: Eerdmans, 1972); and Richard J. Cassidy, *Jesus, Politics, and Society* (Maryknoll, N.Y.: Orbis Books, 1988).

10. See Frederick Herzog, *God-Walk* (Maryknoll, N.Y.: Orbis Books, 1988).

11. See Jim Wallis, *The Call to Conversion* (San Francisco: Harper & Row, 1982).

12. Wallis, *op. cit.*, p. 5.

13. White, *op. cit.*, p. 39.

14. John Coleman, "The Two Pedagogies: Discipleship and Citizenship," pp. 35-75 in Mary C. Boys, ed., *Education for Citizenship* (New York: The Pilgrim Press, 1989), p. 57.

15. See Glenn Tinder, *The Political Meaning of Christianity* (New York: Harper Collins Publishers, 1991), pp. 151-195.

Roger Dudley (Ed.D., Andrews University), the author of several books and articles, directs the Institute of Church Ministry and teaches at Andrews University. Edwin I. Hernandez (Ph.D., Univ. of Notre Dame) teaches Sociology at Andrews University, in Berrien Springs, Michigan. This article is excerpted from the book *Citizens of Two Worlds: Religion and Politics Among American Seventh-day Adventists, which they wrote jointly and that will be published by Andrews University Press.*

FOR YOUR INFORMATION

Motivated for Missions

Dick Barron

They arrived at Andrews University by airplane, van, and automobile—enthusiastic young men and women from Europe, South America, Canada, and the United States. They came during the last days of December to participate in the first international missions conference for Adventist young adults, "GO '91."

The conference was organized to inform this important sector of our membership about the church's mission programs, to inspire a positive response to God's call to missions, and to equip people for that exciting task. The program included outstanding speakers, practical seminars, informative exhibits, and a chance to sing, pray, and meet new friends. Several mission agencies reported on their activities and recruited volunteers. Judging by the comments of the 400 young men and women in attendance, the conference achieved its goals.

Young Volunteers and Global Mission

The first Adventist student missionary was sent out in 1959. Ever since, there has been a growing interest in volunteerism among the youth.

This year, more than 1,000 Seventh-day Adventist college-age youth have answered God's call to serve as missionaries outside their home divisions. An even greater number are doing volunteer service in their own divisions. All have been willing to leave family, friends, school, and jobs to serve and to witness.

Because of the commitment of these youth volunteers, thousands of people are experiencing God's love every year. As a result, many of these people begin a new life in Jesus Christ and join the world fellowship of the Adventist Church.

With the launching of Global Mission to reach "every nation and tribe and tongue and people" with the gospel of Jesus Christ, the Adventist Youth Service is recruiting motivated young men and women to enter new areas. These youth are being selected and trained to be Christ's active representatives at home and abroad.

Adventist Youth Service

The Adventist Youth Service (AYS) program helps young people fulfill their call to serve. As volunteers, they join a distinguished tradition that includes thousands of Adventists who have devoted their time and energy to carry out the mission of Christ. When asked about the effect of their mission experience, most AYS volunteers will tell you, "I'll never be the same again!" In fact,

after completing their training in their homeland, many choose to go abroad again, this time as regular missionaries.

Once AYS volunteers are given their assignments, they cover their own travel expenses to their place of service. If the assignment involves travel overseas, the General Conference assists them with their passports, other travel documents, and in making airline reservations. Room and board, a monthly stipend, and insurance coverage are usually provided during the period of service.

Each year, the world divisions send our office requests for volunteers with specific skills. There are always openings for people with skills in teaching, technical work, health services, and church-based ministries. The ability to speak another language helps, but is not mandatory. The box entitled "Adventist Youth Service: Current Openings" will give you an idea of the type of assignments available.

Who Can Apply?

Any Adventist youth age 18 - 30, who has been baptized for at least a year, is welcome to apply.

If you are currently employed or a student in a non-Adventist college or university and are interested in becoming an AYS volunteer, contact the Church Ministries director in your home division office. You can find their addresses on page 2 of this journal. You will receive the necessary forms to complete and return, and you will be evaluated for the



GO '91 involved 400 young adults.

assignment that best fits your skills.

If you are presently enrolled in an Adventist college or university, the chaplain's office will provide you with the AYS forms. You will be screened by a committee of your peers and faculty members. When approval is given, a call of your choosing will be assigned to you.

"GO '91" attracted 400 young people motivated for missions. If you share their enthusiasm and dedication, answer God's call to serve today.

Dick Barron is world coordinator of the Adventist Youth Service program. He also serves as Young Adult Specialist in the Church Ministries Department of the General Conference, and is a member of the AMiCUS Committee.



The conference included informative booths.

ADVENTIST YOUTH SERVICE Current Openings

The list below gives an idea of the type of assignments that are currently available. The code letters at the beginning of each entry indicate the name of the world division and the local union that have listed the call.

AWR: Adventist World Radio in Asia and Inter-America. Five male or female students to fill a variety of positions for programmers, engineer assistants, secretarial and radio technician. Room and living allowance provided. English required, although Spanish in Inter-America would be helpful. Position in Costa Rica, available as soon as possible for 12 months. Asia calls to



Participants considered options for mission service.

Agat, Guam, beginning June, 1992 for 11 months.

EAD-UG: One female, to teach the daughter of a missionary family in Kampala, Uganda; room and board in home of overseas family; for 12 months (the General Conference AYS office to work out the starting time); complete knowledge of English needed;

board provided; complete knowledge of Italian language required; monthly stipend provided.

FED: A large number of male and female teachers to fill June and August positions in Japan, Korea, Taiwan, and Thailand; teaching English as a second language; 9-12 months assignments; room and board provided; only English required; monthly stipend given.

FED: A large number of volunteers needed to fill a variety of teaching positions in the Guam-Micronesia Islands of Carlos, Chuuk, Ebeye, Guam, and the other islands. The majority of teachers in the Adventist Church School system in the islands are volunteers. Most of them are 2-3 year college students, and others are college graduates; 10-month assignments; only English

required; room, board, stipend provided.

MEU: Four male secondary teachers, two elementary teachers and two male maintenance workers for Heliopolis, Egypt, beginning September, 1992 for 9 months. Room and board provided and small stipend; only English required.

SAD: Two male teachers to teach German as a second language in Brazil; 12 months, beginning as soon as possible; room and board with Adventist family; complete knowledge of German required; stipend provided.

SUD-CIU: One mechanic, male, Pune, India; 4 months, as soon as possible; to teach and work in Adventist college, in the automotive department; room, board, and stipend provided; only English required.

FIRST PERSON

God and Geology in Graduate School

M. Elaine Kennedy

God is love. He is the Creator. Sin is responsible for death. Those are the basic concepts that were ingrained in me growing up in a conservative Southern Baptist family. As a young girl, I believed all three, no questions asked, but in high school, things changed. My church hired a new, "progressive" pastor, and I began taking more and more science classes. By my freshman year in college, I was convinced God had molded and developed life through evolution. Physical death was not the result of sin; it was just a natural part of the life cycle.

Although I wanted to believe the biblical account of Creation, my major was geology, and evidence certainly seemed to support an evolutionary origin for life. I was taught that organisms lived and died 600 million years before the first humans appeared. How then could the sin of humanity be responsible for those deaths?, I wondered. Studying the fossil graveyards, with their record of mass mortalities preserved in rock, made me heartsick. How could a loving Creator God allow His work to be destroyed in such a way?

I dropped out of school during my junior year in college and married Dee, who was an Air Force pilot. It was the right decision at the time. Both of us became involved in a nondenominational Bible study group and read Hal Lindsay's book *The Late Great Planet Earth*. Our interest in end-time events grew rapidly. Dee and I decided that Lindsay's interpretation was probably right, but that he didn't always support his

conclusions with Bible texts. We were convinced that Jesus was coming soon and believed that more was known about this momentous event than what was presented in the book. As we came to that conclusion, a billboard on the way to the air force base began advertising a prophecy crusade.

We went to Ken Cox's series of public lectures every night and were amazed at how well the Bible explained itself. Each evening we would return home with an outline of the meeting to compare it to Lindsay's book. The next night, we would corner the Seventh-day Adventist evangelist with "Hal Lindsay says . . ." He would counter saying, "Let's see what the Bible has to say about that." As good Southern Baptists, we liked his reply, since for us the Scriptures are the foundation for all truth. Gradually, the Bible as a whole began to make sense to us.

One night, the talk was titled "Adam's Mother's Birthday." "I don't have to go home and study this one," I thought smugly. After Pastor Cox had finished speaking, I walked up to him and said, "You're crazy. I'm a geologist and

I'm telling you the earth is four-and-a-half billion years old and life is at least 600 million years old." He asked me to come back because he had a book he wanted me to read. I saw little point in doing so. He had absurdly used the six-day creation week to establish the truth of the Sabbath, I thought. But "greed" and curiosity won out, and I agreed to come back for the book.

I could hardly believe what I was reading as I devoured the pages of Harold Coffin's *Creation: Accident or Design?* (Review and Herald, 1969). I was more than familiar with the geology he wrote about, but his interpretations were so different, so biblical, and the time-frame was so short! The data didn't require such long periods of time at all; I saw it was a matter of interpretation of the evidence. Scripture and science were in harmony, I realized, and at last I was free from conflict.

After my youngest daughter began attending preschool, I decided to go back to college, taking one class at a time. My stance would be openly creationist, I decided. I would approach my studies as a short chronologist and Flood geologist. But explanation of my beliefs was not well received by the chairman of the geology department of the university I attended; in his eyes, I was an intellectual drug pusher. "Your completely erroneous ideas will infect the minds of our younger students," he said. "You shouldn't be allowed to spread this nonsense anywhere." Fortunately, I wasn't required to take classes from him, and my other

professors didn't seem to care about my personal convictions. I completed my undergraduate degree in geology, and the Lord allowed me to begin graduate studies.

I was fortunate to study in Loma Linda University's master's program in geology on the La Sierra campus. It was a joy to discuss issues of creation and evolution openly with fellow Christians. I longed to continue my studies in that atmosphere, but since no doctoral program was offered, I enrolled in a private university.

University policy stated that personal religious beliefs would not affect the degree program. But graduate degrees are rather political, and it is relatively easy to eliminate "problematic" students. So I prayed about it. I told God I was not ashamed of Him or of the truths I had come to know; I placed my degree in His hands, promising to openly share my faith. People would know I was a conservative Seventh-day Adventist and if anyone asked me directly, I would explain my personal beliefs with regard to origins.

One morning at school, another student told me she had been taking her children to Sunday school. "What do you tell your kids about Adam and Eve?" she asked. "What do you mean?" I replied. "I thought they were real." The conversation ended there. I thought she might speak to one of the professors about our conversation, but apparently she never did.

For a Sabbath keeping geology student, field trips can pose a real problem. Most professors like to schedule them over the weekend. One of my professors opted for Sunday only, out of his love for collegiate football. Most classes offered the option of either Saturday or Sunday trips, but I could never take Depositional Systems because the class was in the field most weekends, and there was no way of completing the coursework independently.

I signed up for Tectonics only to learn that the course required a weekend trip. When I approached my tectonics professor, he appreciated my taking the time to explain my religious reasons regarding field work on Saturday. He said he'd keep me in mind in developing the itinerary for the trip, and he did. Two hours before sunset, we finished our last site for the day. The professor told me the group would be in Death Valley for the rest of the weekend, and that they would meet me at the visitor's center on Sunday morning, 8:00 a.m. sharp. He amazed me by adding that it would take me about an hour to get back into town, giving me just enough time to prepare for vespers. He was right.

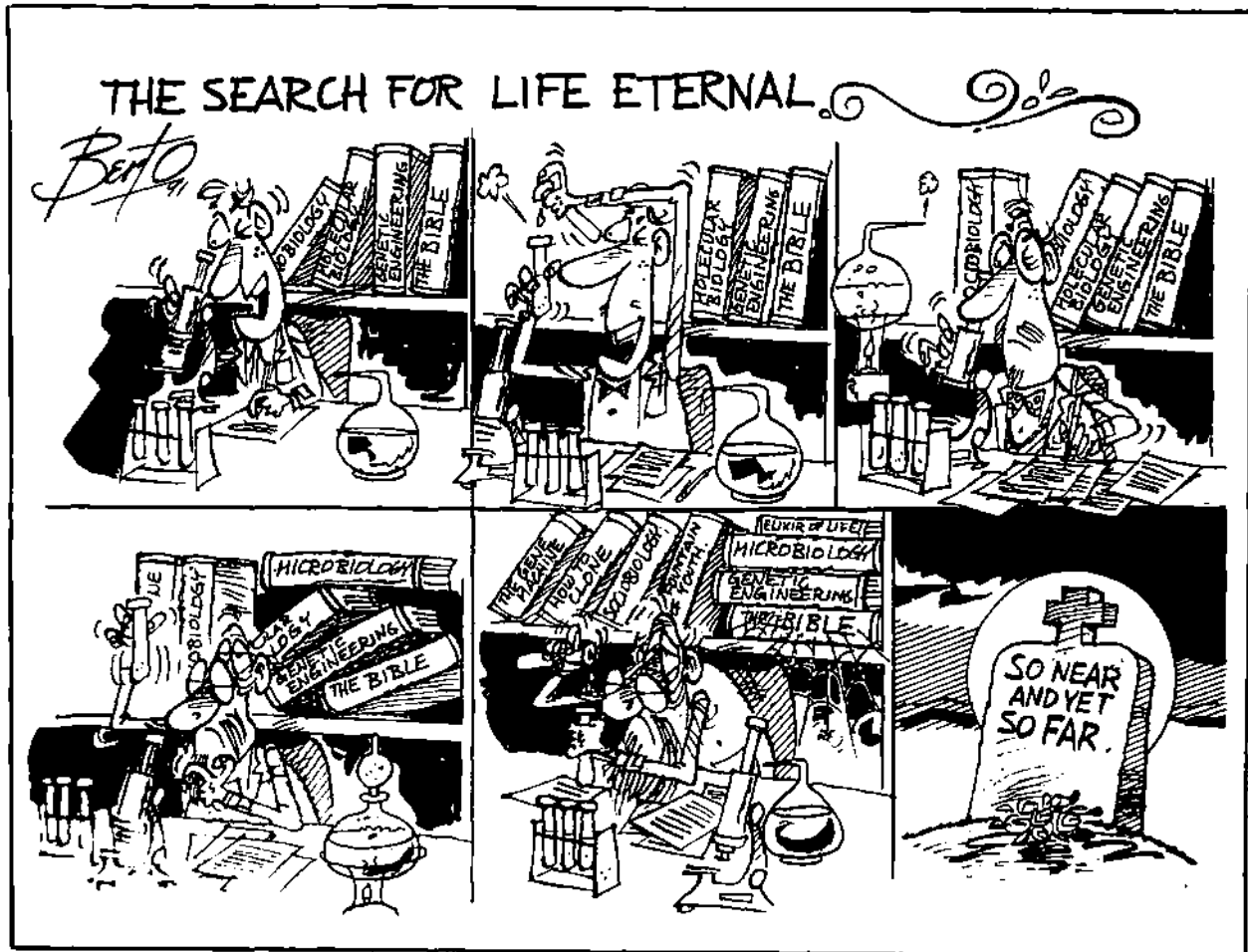
As I came out of the lab one afternoon, I met a fellow student. We struck up a conversation, and he soon learned I was a Seventh-day Adventist. He told me his mother had been raised an Adventist, but that he hadn't. Then he asked me point blank what I believed about origins. True to my promise, I told him. He was surprised, but as I explained that it was the theology and not the geology that caused my "problem," I found he understood my view better than anyone else I've encountered. As an isotope geologist, he dated rocks himself using radiometric dating and was more aware than I of the many factors that come into play in interpreting data from the rock record. When I explained the cause of death and God's loving nature, he saw that

my beliefs made sense. He couldn't understand how my views could explain the mass mortalities, however, so I told him about the Noachian flood and God's efforts to save His creation even in the midst of worldwide destruction. We spoke again about these issues, but his doctoral degree and future employment hinged on his faith in the interpretations of radiometric dating.

My most frightening experience in school occurred during a conference toward the end of my doctoral program. A professor from another university asked about my plans after graduation. I told him about the Geoscience Research Institute. In the course of the conversation, he learned about my faith and beliefs. He became very agitated. The next day, my major professor asked me point blank, "Elaine, when you teach, do you teach evolution?" "Sure," I said. My professor didn't want to know what I believed, I realized; he only wanted to assure himself that I was at least giving evolution equal time in the classroom.

Being an Adventist in a non-Adventist school places a student in a very sensitive position. Most of the individuals in academia are not a reliable source of spiritual guidance, I found. While generally tolerant of divergent views, the people I dealt with during my doctoral studies seldom understood my motives and seemed baffled by my commitment to certain principles. Sometimes, I felt my greatest witness was just being a friend. Other times, as I struggled with my own beliefs, I felt I had no witness to offer. But the knowledge that my Creator God cares for me kept me going.

M. Elaine Kennedy (Ph.D., Univ. of Southern California) is a staff member at Geoscience Research Institute, Loma Linda, California, specializing in trace element distributions in paleolacustrine deposits and tuffs. Her husband, Dee, is a facilities engineer at Loral Aeronautics. Their daughters Shelley, 18, and Ami, 16, attend La Sierra Academy.



Interchange

Continued from page 21

* *Jacqueline Pories*: 20; female; first year university student; interests: stamp collecting, friendships; correspondence in English or Spanish. Address: Calle 2da. #E-15, Res. Mar Azul; Km. 7 1/2 Carretera Sánchez; Santo Domingo, Dominican Republic.

* *José Reis*: 31; male; studying toward a degree in Electric/Electronic Engineering; working in electronic maintenance; interests: religion, music, informatics, and sports; correspondence in English or Portuguese. Address: Rua Lobo Viana, 91, Ap. 13; Santos, SP; CEP 11045 Brazil.

* *Marsha Janine Thompson*: 20; female; studying toward a degree in Psychology and English; hobbies: travelling, singing, childminding, reading, and swimming; correspondence in English. Address: 4845 16th Street; Zephyrhills, FL 33540; U.S.A.

* *Maria Teresa Pino Villalobos*: 25; female; degree in Special Education, with emphasis in Learning Disabilities; hobbies: correspondence, painting, reading, camping, making new friends; correspondence in any language, but preferably in Spanish. Address:

Las Codornices 3438; Lomas de Macul; Santiago; Chile.

* *Prem Kumar Raj*: 25; male; studying Dentistry; hobbies: traveling, making new friends; correspondence in English. Address: c/o Dr. Christo; Quarters No. 17; Kasturba Medical College; Manipal 576119, Karnataka State; India.

* *Rudy Siburian*: 22; male; studying toward a degree in Petroleum Engineering; interests: piano playing, singing, hiking; correspondence in English. Address: Jl. Nusa Indah II, B 203 Jaka Setia; 17147 Bekasi Selatan, West Java, Indonesia.

If you wish to be listed here, send your name and postal address, indicating your age, sex, marital status, field of studies or professional degree, hobbies or interests, and language(s) in which you would like to correspond. Address your letter to: Dialogue Interchange, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600, U.S.A. Please write clearly. The journal cannot assume responsibility over the accuracy of the information submitted nor of the content of the correspondence which ensues.

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Faculty Positions Available at Loma Linda University

- The Dept. of Natural Sciences seeks a person with a Ph.D. in organismal biology, ecology, botany, or paleontology. A successful applicant will be an active member of the Seventh-day Adventist Church, and will be expected to become involved in a strong research program and to teach graduate courses. Send resume by March 31, 1992, to Dr. Leonard Brand, Chairman; Dept. of Natural Sciences; Loma Linda University; Loma Linda, CA 92350; U.S.A. Phone: (714) 824-4530. (Loma Linda Univ. is an equal opportunity employer.)
- The Dept. of Counseling and Family Sciences seeks a person with the following qualifications: (1) Be an active member of the Seventh-day Adventist Church; (2) be licensed or license eligible in Marriage and Family Therapy; (3) have a Ph.D. degree or be enrolled in a training track leading to that degree; and (4) have demonstrated competence in graduate school teaching. Preference given to individuals who will bring diversity to the departmental faculty. Women and minorities are encouraged to apply. Send resume to Dr. Antonious Brandon, Chair; Dept. of Counseling and Family Sciences; Loma Linda University; Loma Linda, CA 92350; U.S.A. (Loma Linda Univ. is an equal opportunity employer.)

Opportunity for Secular Campus Ministry

The Boulder, Colorado, Seventh-day Adventist Church is seeking six spiritually committed Adventist students for innovative campus ministry at the University of Colorado at Boulder. Individuals selected will be expected to develop relationships with and minister to the students attending the university. These campus missionaries would take classes while working 20 hours per week with our campus ministry program. Applicants will commit

themselves for at least a ten-month appointment, and will be provided housing and a US\$250 monthly stipend. We are especially interested in mature students who can discuss issues from a Christian perspective. Call us up and check us out. Phone Pastor Steve Charbonneau at (303) 442-1522 or (303) 441-8353.

Academic Tours

Increase your awareness of world mission and enrich your academic program under the direction of seasoned Adventist guides. Take advantage of the tours sponsored by La Sierra University. *Peru's Andes and Amazon*, July 7-17, 1992. Visit Lima, Puno, Cuzco, and Iquitos. Tour Lake Titicaca, Platería, Machu Picchu, and the Amazon. *Argentine and Brazil*, July 14-26, 1992. Visit Buenos Aires and Rio de Janeiro. Tour an Argentine ranch and Iguassu Falls. For more information contact: LSU Tours - La Sierra University; Riverside, CA 92515; U.S.A. Phone: (714) 785-2080.

New Health Science Guide

The *AIMS Health Evangelism Study Guide* is now available in both English and Spanish. Written by specialists, this 328-page guide presents the historical, philosophical, and theological background to the Adventist approach to health care, with a "how-to" section on community health programs and health evangelism.

Price. U.S.A. and Canada: U.S.\$24.95 plus \$3.75 for shipping and handling. Other countries: U.S.\$12.95 plus \$5.00 for shipping and handling.

Where to Order. U.S.A. and Canada: Creation Enterprises; P.O. Box 274; Siloam Springs, AK 72761; U.S.A. Credit card orders: 1-800-522-4234. Other countries: Health and Temperance Dept.; 12501 Old Columbia Pike; Silver Spring, MD 20904-6600; U.S.A.

Discounts. Students in the health sciences and group orders may qualify for a special discount. Write to the Health and Temperance Dept., at the address listed above, providing relevant information.

Do You Need More Copies of DIALOGUE?

If you are an Adventist college/university student, the copies of *Dialogue* that you receive are being mailed to you or to your student association free of charge, courtesy of the AMICUS Committee and the church leaders in your area of the world.

If your club or association is not receiving enough copies of *Dialogue* for all its members, write to our Regional Representative for the area in which you live (see their names and addresses on page 2) and request that the bulk order be increased.

Scholarships for Future College and University Teachers

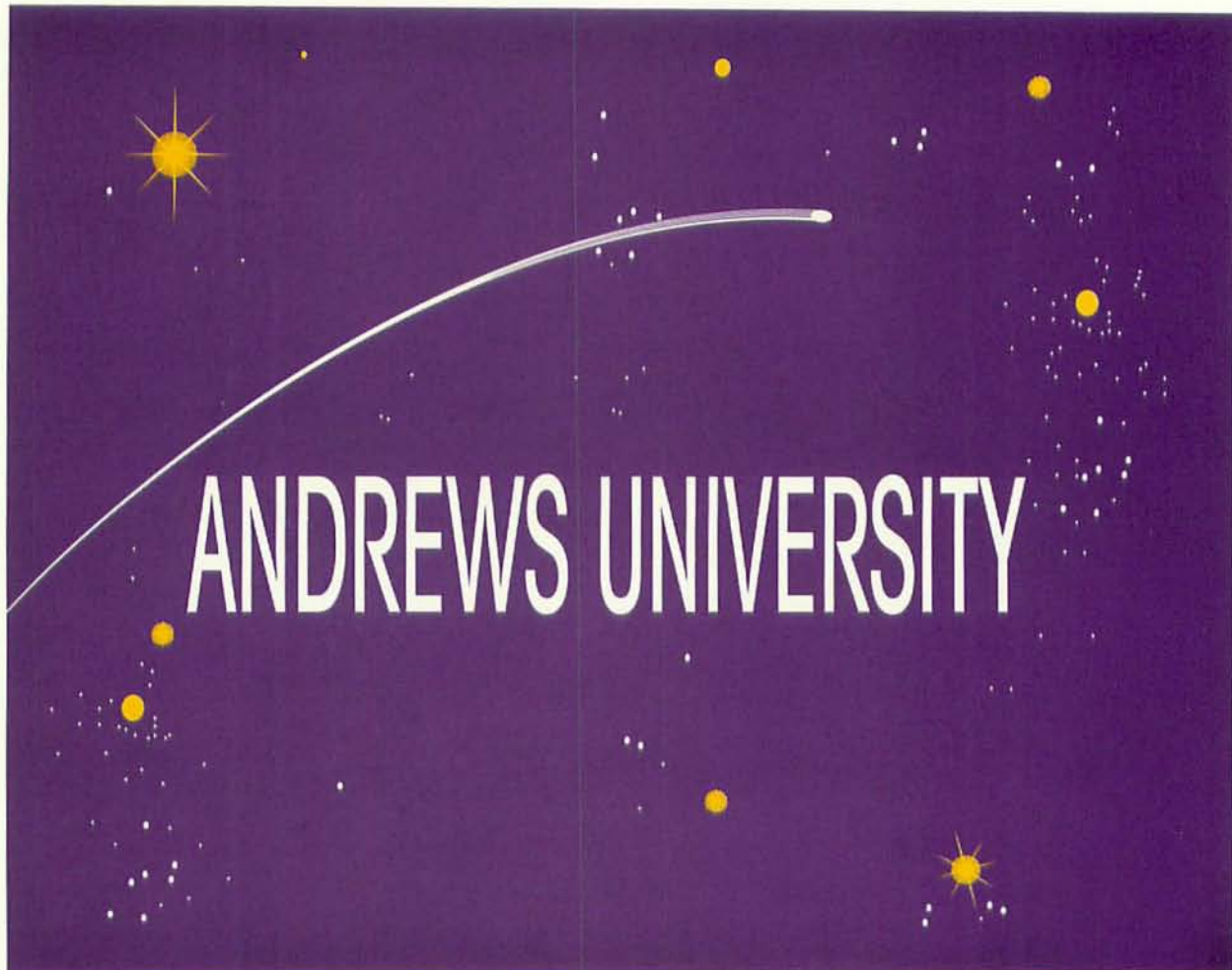
Awards. Monetary scholarships amounting to US\$1,000 and US\$2,000 are available to Adventist college/university students in the Inter-American Division, the North American Division, and the Middle East Union. The awards are funded jointly by the Institute for Christian Teaching and the respective division or union.

Qualifications. Students must (1) be under 35 years of age at the time of applying for the awards; (2) be active members of the Seventh-day Adventist Church; (3) have completed at least one-half of their postsecondary coursework leading to a graduate degree that will qualify them to teach at the college/university level, and be currently engaged in their studies; they may be at-

tending either Adventist or non-Adventist universities; (4) express their intention of offering their services, upon completion of their studies, as teachers in Adventist colleges or universities located in the territories of the world division or attached union in which they hold citizenship.

Applications. If you qualify, request an application by writing to ICT Scholarships, c/o Education Director; depending on your place of residence, address your letter to either the Inter-American Division, the North American Division, or the Middle East Union (see their addresses on page 2 of this journal). Applications must be submitted by September 30, 1992. Individuals selected will be notified by December 15, 1992.

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