

COLLEGE • AND • UNIVERSITY

# DIALOGUE

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Genesis  
and Time

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Me, A  
Vegetarian?

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Adventists  
and Movies

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Global  
Mission and  
You

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VOLUME 5: No. 1



PUBLISHED IN  
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French  
Portuguese  
Spanish

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**T**o celebrate *Dialogue's* fifth year of publication, we asked our cover designer, Jeff Dever, to give *Dialogue* a new look, both outside and inside. "It seems that *Dialogue* deals with global interconnectedness among Seventh-day Adventists who are involved in academic and professional activities," he commented. "While the journal deals with some weighty issues, it needed to have a user-friendly design. That's what I've attempted to do." We are very pleased with the results and hope that you will agree.

In our first essay, "Genesis and Time," Clyde Webster explores the relationship between radiometric dating and the opening verses of Genesis. The next article, written by Heather Bowen, a graduate student in animal science, tells us how her experiences and studies led her to adopt a vegetarian diet. In our third feature, "Adventists and Movies," Brian Strayer surveys our changing attitude toward this medium and reflects on its impact. Michael Ryan rounds out our Essays with "Global Mission and You," which brings us up-to-date on our church's international outreach and suggests how you can get involved.

Our Profile department presents lively interviews with two notable Adventists: Juanita Kretschmar, a modern-day missionary in New York City, and Howard Gimbel, a renowned Canadian cataract surgeon.

Logos includes Angel Manuel Rodriguez's thoughtful reflection on prayer and an insightful parable on science.

Readers involved in secular campus ministries will be particularly interested in the Action Reports prepared by Judy Cushman and Ron Pickell, who describe their programs at the University of Colorado in Boulder and the University of Tennessee at Knoxville, in the United States.

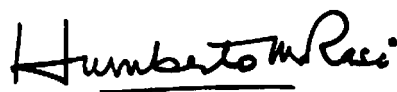
A few months ago the media reported on the dramatic events that occurred near Waco, Texas. The followers of David Koresh, a charismatic religious leader, violently resisted authorities delivering a search warrant, and finally died together with their leader in a flaming inferno. Three Adventist observers who followed these events closely provide their views in "The Waco Tragedy."

This issue includes a review of a church history book published in German, our first review of a book in this language, along with two other reviews.

Finally, in First Person, Ann Gibson shares her experience as an Adventist doctoral student in a public university community.

We are happy to note that many of you are reaching out to correspond with other *Dialogue* readers. As a result, we have enlarged our Interchange section.

As time passes and the circle of our readers expands, the format of *Dialogue* may change. However, we would like to emphasize that our journal's basic goal remains the same: provide stimulating reading for Adventist young adults who want to *know, live, and share* their Christian faith in our contemporary world.



HUMBERTO M. RASI  
Editor

### A Creative Mix

As a Mathematics teacher working toward an Engineering degree in Statistics at the local university, I want to congratulate you for publishing a journal that addresses the intellectual needs of Adventist university students and professionals worldwide. The creative mix of essays, interviews, and reports in each issue of *Dialogue* is exactly what we need.

ANNE ALVAREZ S.  
Trujillo, PERU

### Thanks for the Ideas

In July of this year our district pastor introduced me to *Dialogue* and I was really impressed by its content. Being the president of our AMiCUS school chapter, the reports on the activities of Adventist university students in other parts of the world gave me several good ideas that I will recommend to our association. Thank you for giving me insights on what we can do as AMiCUS members!

KAY F. FONTAMILLAS,  
Sinibaan, Odiangan, Romblon,  
PHILIPPINES

### Mail It to Thought Leaders

I believe I have read all the issues of *Dialogue* that have been published in Spanish this far and I am very pleased with its content. In fact, I recommend that copies of the journal be made available to administrators of public universities, journalists, and other leaders to acquaint them with Adventist thinking on contemporary issues.

JUAN DARIO GOMEZ S.  
Dean, Sto. Domingo Campus,  
Univ. Adventista Dominicana,  
DOMINICAN REPUBLIC

### Use More Student Talent

I came across the first issue of *Dialogue* in Australia, while completing my dental degree, and was impressed with it. In Bangladesh I have also been lucky

enough to receive another copy. The General Conference is to be commended for showing university students the world over that the church is interested in them. In Australia the investment towards youth attending our college is so much greater than toward those who chose lines of service in fields not offered there. I appreciate the journal very much, although I would like to see more contributions from the students themselves. There is plenty of talent out there—use it!

GLEN HUGHES  
Adventist Dental Clinic  
Dhaka, BANGLADESH

*Recent issues of Dialogue have included more articles and reports written by university students. We know that our student readers have a great deal of talent, but apparently not many find the time to write publishable pieces for our journal. We continue to welcome and encourage their submissions.*

—Editors

### Tireless Effort

Accept my heartfelt appreciation for your tireless effort in keeping us young Adventists informed about the day-to-day lives, problems and victories of our fellow Adventist students around the world. The articles you publish in *Dialogue* not only inform us but also encourage us to proclaim the soon coming of our Lord and King. May God's grace and the Holy Spirit continue with your editorial team as you prepare future issues of the journal.

JANE M. MATHU  
Mombasa, KENYA

### Learning About Other Adventist Students

I recently became acquainted with *Dialogue* and found its articles quite interesting. I especially appreciate the possibility of learning about Adventist students in other countries. Please list me

in "Interchange" so that I may establish correspondence and friendship with some of them.

IOANA MOCANU  
Nursing College  
Bucarest, ROMANIA

### Guidance on the Interface

As a university student from Colombia now pursuing a Psychology degree in Argentina, I want to thank you for publishing *Dialogue*—the best Adventist journal I know. I appreciate your ability to select articles that deal with intellectual issues with clarity, while providing guidance on the interface between biblical Christianity and contemporary culture.

LUIS ALIRIO PALACIOS  
Buenos Aires, ARGENTINA

### How Did You Find Me?

I don't know who gave you my name and address. The fact is that I have received the past four issues of your journal and I really enjoyed them. They are very insightful. As a graduate student, I'm grateful for *Dialogue*. It's encouraging to know that there are other Seventh-day Adventists who have the same questions and concerns in other parts of the world. *Dialogue's* content also helps me to connect what the Bible says with today's issues. I wish you would publish it six times a year instead of only three! In any event, here is my new address, so that I will not miss any of the future issues.

DELLA SILVA  
California State University  
Northridge, California, U.S.A.

### A Commendation

I have read *Dialogue* 1-1992 with great interest, and would like to commend you for the careful selection of articles that mean a lot to our spiritual life. I was especially touched by the round-table interview, "Face to Face with Robert S. Folkenberg" and by the "Profile" of Ketty Martinez. Keep up the good work!

CHRIS N. THEBE  
Bulawayo, ZIMBABWE

### Sharing the Load

With this letter you will receive the names and addresses of 40 Seventh-day Adventists currently attending the University of Illinois at Urbana-Champaign, so that they may begin receiving *Dialogue* free.

Also, as leader of the local Adventist Collegiate Fellowship group, I would gratefully accept any material on fostering a supportive and spiritually thriving environment for Adventist students on a secular campus.

As a student myself, I feel limited in my donation of time to maintain an active support system for my fellow students. How can we involve the local church members in sharing this load?

ALICE MARTIN  
University of Illinois at U.-Ch.  
Champaign, Illinois, U.S.A.

*We congratulate you, Alice, for your concern and efforts on behalf of other Adventist students. The latest issue of our Handbook on Adventist Ministry on the Public University Campus is on its way. You will find in it many ideas that are being successfully implemented in other parts of the world. We will also pray for your success as a student and as a Christian leader.*

—Editors.

### Letters

*We welcome your letters, but limit your comments to 200 words. 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 clarity or space.*



Upon hearing estimates of the earth's age that range from 6,000 to more than four billion years, you may have wondered, "What difference does it make what I believe about the earth's age and how long has life existed on it?" Simply stated, your beliefs about these matters reflect your perception of the Bible's reliability. They also make an important difference in how you interpret the hypotheses offered by science and the information presented in the Bible.

As Bible-believing Christians, we accept as fact that God created the earth. As intelligent beings, we strive to understand God's creation using the analytic tools offered by human science. Radioactive dating is among the more widely used methods of calculating the age of our planet. It is based on the analysis of radioactivity in matter. This article will explore what radioactive dating can tell us about the age of the Earth and our Solar System, and the implications for our interpretation of the scriptural account of Creation.

### A Brief History

The study of radioactive decay (the natural and spontaneous decomposition of atoms) is less than a century old. In 1896, French physicist Henri Becquerel reported to the Academy of Sciences in Paris radioactive decay in uranium. As early as 1904, Lord Ernest Rutherford recognized the potential of observing radioactive decay to determine the passage of time. Two years later, Rutherford and Soddy calculated the age of a uranium sample found in the state of Connecticut, U.S.A. to be 550 million years.

Despite its promising early applications, radiometric dating was not fully exploited until many years later, with the greatest radio-chronologic activity taking place after World War II. W. J. Libby's famous book *Radiocarbon Dating* was published a little over 30 years ago. Therefore, as a relatively new area of science, radiometric dating still poses many unanswered questions.

### Definition

In order for us to discuss the question we have set out at the beginning, it is necessary for our readers to be at least superficially acquainted with the process of radioactive decay that is studied to determine radiometric age. Briefly, radiometric dating seeks to establish the

age of matter based on the ratios of parent to daughter isotopes and the constancy of decay rates of radioactive isotopes present in it. Isotopes are two or more atoms whose nuclei have the same number of protons but a different number of neutrons. The atomic nuclei of radioactive isotopes are unstable. As they move to a more stable configuration, the nuclei rid

# Genesis and Time

## *What Radiometric Dating Tells Us*

by  
Clyde L.  
Webster, Jr.

themselves of sub atomic particles, different elements, and excess energy. This process is known as decomposition, or decay. As radioactive decay proceeds, the radioactive "parent" material (e.g., uranium) is transformed into more or less stable offspring or "daughter" products (e.g., thorium, etc.). This process continues until a stable daughter product is achieved (in the case of uranium, this is lead).

The length of time required for half of the original parent material to decay is known as the "half-life" of the isotope. These half-lives range from those far too short to measure (less than 0.000000001 seconds) to those extremely long (more than one billion years). For a given radioactive isotope, infinite age is assumed after the passing of 7 to 10 half-lives

because after this point it is statistically impossible to accurately detect the presence of the parent isotope. An object that is infinitely old with respect to all isotopes would exhibit no radioactivity. For the radioactive isotopes would have decayed completely to their stable daughter products. Although radiometric dating is widely used and accepted, it is far from problem-free, as we will see below.

## Our Solar System

The fact that we find radioactive isotopes present in the materials from Earth, the Moon, and meteorites strongly suggests that our Solar System has a finite age. Can this age be calculated? Potential minimum and maximum ages for the coming together of our Solar System may be obtained through an analysis of radioactive isotope ratios, parent:daughter ratios, and missing radioactive isotopes. For example, uranium-238 has a half-life of 4.47 billion years. Observing the limitation mentioned above, which does not permit age calculations beyond 7-10 half-lives, we may conclude that the presence of uranium-238 in the Solar System implies a maximum age of about 45 billion years for its consolidation. This figure is further refined by analyzing the uranium-235:uranium-238 ratio, which implies a maximum age of about five billion years.

Using the same method of analyzing parent:daughter ratios, paying attention to cases where daughter isotopes are found and parent isotopes are clearly absent, a minimum age can be obtained for the consolidation of the Solar System. For example, samarium-146, with a half-life of about 100 million years, is not found in naturally occurring deposits. However, its stable daughter product, neodymium-142, is found there. A 10 half-life calculation would therefore set a minimum age for consolidation of about one billion years. Thus, this process brings us to the interesting conclusion that the radiometric age of the planets, moons, and meteorites of our Solar System may range between one and five billion years.

## Different Techniques

A variety of radiometric techniques are used (e.g., potassium-argon, rubidium-strontium, etc.) to measure the parent:daughter ratios of different elements found in a sample. This variety of techniques allows scientists to interpret the approximate age at which a specimen experienced major events such as its elemental formation (nucleogenesis), solidification, heating, remelting, shock, mixing with other materials, exposure to water or to high-energy radiation.

Scientists performing more than one measurement of radiometric age on a given sample are not surprised when the resulting ages disagree. This disagreement implies that the sample being studied may have experienced more than one age-altering event. These events affected differing isotopes in the sample in different ways. Discordance may provide useful insight into the chronology of events that the sample has experienced.

In many cases chemically and physically independent radiometric dating techniques will agree. These concordant dates cannot be easily explained away and often point to physically significant events. The concordance observed between the numerous radiometric-age determinations for the consolidation of our Solar System is one such event. However, before we can establish the age of our Solar System, it is crucial to note that concordance of radiometric dates does not automatically imply direct correspondence between the radiometric age and real time.

## Radiometric Age and Real Time

Radiometric age and chronological age may be assumed to be equivalent only if the following criteria are fulfilled:

1. Initial conditions are specified with a high degree of precision. In other words, if there were any radioactive parent or daughter products present initially, these must be known very accurately.
2. The radioactive decay constants under study have remained unchanged during the lifetime of the mineral assemblage.
3. The sample has remained a closed sample. In other words, the sample has been chemically and physically isolated since its emplacement.

## Resetting the Clocks

It is important for us to realize that the academic climate in which radiometric dating techniques were developed was one which assumed long ages for the development of life forms through evolution. This assumption promoted the search for such supporting ages.

This current of thought also produced an unsophisticated and unjustified assumption: that radiometric "clocks" in matter are set or reset to zero when the matter is moved due to igneous or sedimentary action (e.g., lava flows and river deposits, respectively, etc.) rather than their retaining all or part of their "age information" during their transport.

In the process of fossilization (when the material of an organic form, such as a plant, is replaced by mineral material) the zero-set hypothesis suggests that the radiometric age of the mineral material in the fossil or surrounding it is also the minimum real-time age of the fossil. Unqualified support of such an application of the zero set hypothesis can be described as supporting a "graveyard hoax." It is similar to a person's attempting to calculate the age of a buried corpse by checking the age of a layer of soil both above and below the casket instead of reading the headstone. We must not characterize any individual who uses the zero set hypothesis as supporting this "graveyard hoax" but rather look at such examples as emphasizing an important concept that is generally overlooked. Simply stated, the radiometric ages for the mineral components of the earth in a cemetery plot are not necessarily expected to date the ages of that plot's occupants!

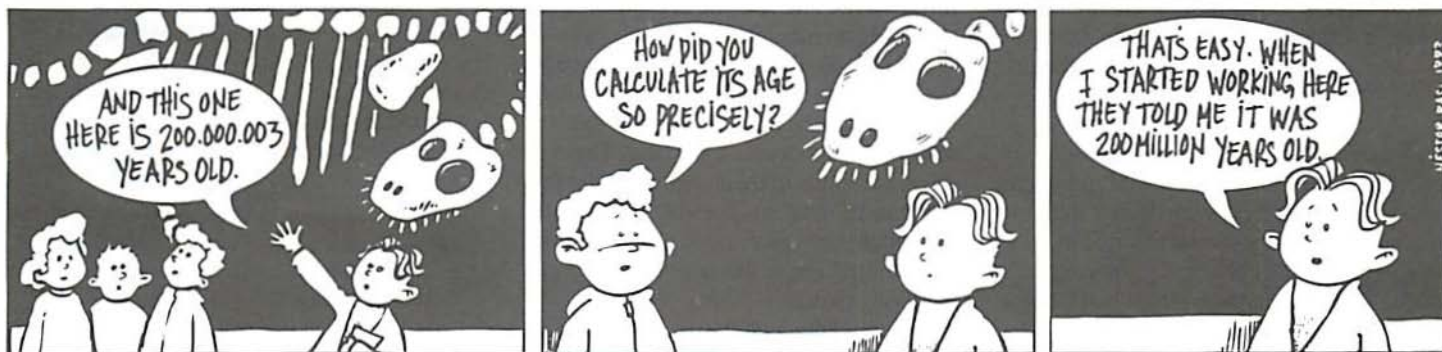
While ample evidence supports the zero-set hypothesis of various radiometric chronometer systems during the igneous transport or metamorphosis of minerals, what is not so well-publicized is that the scientific literature also authenticates the inheritance of previously established radiometric age characteristics during metamorphic and igneous transport processes. In some situations age characteristics, measured independently, have survived volcanic events. The survival of such age characteristics may be anywhere between total and nonexistent. Let me give a few illustrations.

A volcanic flow from Mt. Rangitoto in Auckland, New Zealand, yields a potassium-argon (K-Ar) date of 485,000 years. However, this eruption destroyed a



## Time Frames

© by Néstor Rasi, Buenos Aires, Argentina



forest of trees that have a carbon-14 date that is less than 300 years!<sup>1</sup> Lava rock from Mt. Capulin in northeastern New Mexico in the United States has nearly four times as much of the radiogenic daughter-product argon-40 as would be expected to have accumulated during the age of this rock. Furthermore, if the rock were as old as its determined radiometric age it should be pure potassium!<sup>2</sup> Other incongruities have also been reported.<sup>3</sup>

In 1976, it was reported that recently deposited sediments on the floor of the Ross Sea, Antarctica, exhibited a rubidium-strontium (Rb/Sr) age of 250 million years rather than the zero age which would be anticipated due to the recency of the sedimentary deposits. Further study revealed that the two source areas for the Ross Sea sediments, the Trans-antarctic Mountains and the West Antarctic Mountains, had Rb/Sr ages of 450-470 million years and 75-175 million years respectively.<sup>4</sup> It can readily be seen that the Ross Sea sediments did not undergo the hypothesized zero clock reset, but are instead a blend of the radiometric characteristics of the source areas.

Radiometric ages greater than within the expected range are attributed to various factors: an incomplete resetting of the radiometric clock at mineral formation, a partial removal of the parent isotope, or an infusion of the daughter isotope after mineral formation. On the other hand, radiometric ages less than the expected range are attributed to the partial removal of the daughter isotope after mineral formation, or an infusion of the parent isotope.

These types of illustrations are numerous, but I think my point has been made: When dealing principally with sedimentary materials, and fossils in

particular, it appears highly probable that radiometric dates more reasonably represent the initial characteristics of the source material in which organisms were buried rather than the time of their burial.

Now that we have determined that fossils do not necessarily share the same radiometric age as the surrounding rock, we face the remaining challenge of determining the significance of the radiometric characteristics. Keep in mind that these characteristics not only represent the initial radiometric characteristics of the matter analyzed but also any changes that were produced by heat, water, etc., during the relocation process. According to Genesis 1, 7, and 8 our planet has experienced three major modifications that should be expected to have altered the characteristics of many mineral formations in the planetary crust. These modifications are the appearance of continents and ocean basins on the third day of Creation week, the subsequent weathering of the crust and reduction of topographic relief until the planet was again completely covered with water (the Noachian Flood), and the reappearance of continents and ocean basins after the Flood. Each of these modifications, and particularly the combined effects of all three, introduce severe complications into the interpretation of the radiometric information for many of the mineral specimens available for our study.

### Strategies for Accommodating Data

This discussion has been limited to radiometric age data for inorganic minerals, especially those associated with fossils. Three strategies can be considered to

accommodate these data to the chronologic data presented in the Scriptures.<sup>5</sup>

1. Ignore any data provided by radiometric techniques.
2. Assume that the Earth, Moon, and stars are only thousands of years old and that the radiometric data observed today are the result of processes that are not completely understood. (Some suggest the Earth was created with apparent age).
3. Assume that the activities of a recent Creation week (thousands, not millions of years ago) involved large amounts of elementary inorganic matter that was previously created some 4.56 billion years ago.

The first approach is no approach at all and does not warrant further consideration.

### Real or Apparent Age?

The second approach is taken by many individuals whose convictions concerning the biblical interpretation of Creation do not allow a 4.5 billion-year age for any inorganic matter found in the Solar System. This approach assumes that what most believe to be long-term radiometric features were introduced into inorganic matter in a recent creation for reasons unknown. Some interpret these long-term features as "apparent age."

The strongest support for this approach comes from the Genesis account of

Creation week's fourth day, which may be used to support the assumption that the Sun, Moon, and stars were brought into existence on that day. However, this approach carries some potential problems.

If the Sun, Moon, and stars were created on the fourth day a few thousand years ago, then God also created light waves in transit, making them appear as if they had originated at various stars many millions of years ago. The stars also had to be created in various stages of maturity, from black holes to giant red stars to white dwarfs. In addition, the nova and supernova such as SN1987A,<sup>6</sup> and other events that seem to have taken place hundreds of thousands of years ago, according to information transmitted via light waves, are merely illusions superimposed onto light waves.

The "apparent age" of the inorganic matter or the various stages of star maturity can be looked upon as simple manifestations of God's creative powers. However, the creation of light waves seemingly in transit for millions of years and carrying evidence of supernova that actually did not take place seem to be illusions, objectionable because they imply that God is dishonest. Why should the Creator fabricate evidence for events that did not occur or find it necessary to change laws governing the speed of light?

## A Broader Interpretation

The difference between the second and third choices outlined above depends upon the broadness of one's interpretation of Genesis 1:1-3:

*1. In the beginning God created the heavens and the Earth. 2. Now the Earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. 3. And God said, "Let there be light," and there was light.*

It appears that the first day of Creation week actually begins with verse 3.

The third approach assumes that elementary inorganic matter existed in our planet before the creation of life. The reasoning is as follows: Verse 1 identifies God as the Creator regardless of when the creation process took place. Verse 2

identifies the earth before Creation week as formless (i.e., no specific organization) and void (i.e., no inhabitants).

Additionally, there is no reference in the Scriptures within Creation week that addresses the creation of water or the mineral components of dry land. The only reference made to their creation is "in the beginning." It seems possible then that the elementary inorganic matter is not bound by a limited age in the same manner as is the living matter.

Either approach two or three strongly suggests that the radiometric age assigned to the inorganic minerals associated with a fossil is more a reflection of the characteristics of the source material than an indication of the age of a fossil; however, in approach two, this remains open to question since all age is "apparent".

## Science and Faith

If science indicates a particular hypothesis and Scripture allows it, it seems reasonable to accept such a position. While this approach minimizes conflicts between scientific and biblical interpretations, not all questions are answered. Areas requiring more than a small measure of faith remain.

We must realize that there is no way to proceed directly from radiometric data to a fiat creation for living matter within the past 10,000 years and a worldwide flood some 5,000 years ago. These are religious concepts that are accepted on the basis of faith in the same manner as is salvation.

Through a proper blending of this faith viewpoint and science it is possible to obtain a more complete understanding of God, our Creator and Sustainer. In seeking to harmonize God's character as it is revealed in the Scriptures and in nature, we must seek a model that is consistent with both sources of information. The third approach mentioned above begins to meet these requirements. Where we do not find such consistency, we need to search for a better understanding of both sources of revelation (nature and Scripture), asking for the Holy Spirit's guidance during our research.

Radiometric dating is an interpretative science. The complex chemical and physical processes taking place within the Earth's mantle and crust are neither completely known nor understood. This is especially true when the radioactive isotope parameters are considered. Couple these uncertainties with the fact that there are

numerous times where radiometric ages are not in agreement, it would seem logical, almost compelling, to seriously consider other sources of data for determining the time of Creation. For the Christian who is a scientist, such a primary source is the Holy Scriptures. □

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Clyde L. Webster, Jr. (Ph.D., Colorado State University) is a senior scientist at the Geoscience Research Institute, Loma Linda University, Loma Linda, California 92350; U.S.A.

## Notes and References

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Growing up in the United States during the 1960s, my image of a vegetarian was that of a stereotypical hippie-type sitting under a tree, munching on an organically grown alfalfa sprout and soybean sandwich. That was not too appetizing a thought for a child who enjoyed New England summertime barbecues and clam bakes. Like most everyone I knew, we ate meat on a regular basis; after all, it not only tasted good, everyone said it was important for building strong and healthy bones.

My first step toward becoming a vegetarian was an unconscious one. As a teenager, I attended a boarding school where the institutional food easily brought to mind the jokes soldiers make about army food. The generally overcooked meat that usually made its appearance swimming in a large pool of grease was the butt of most of the kidding. Comments about the "mystery meat" and "dog food" were common among the students. Several of my friends and I gradually stopped eating meat.

When I went home for the summer after my first year away from home, it seemed almost natural to continue my vegetarian diet. When I reached my late teens, I became a Seventh-day Adventist, and I made a more formal decision to continue being a vegetarian. Although I had accepted the church's health message, it was not until I began my animal-science studies in college that I learned the scientific reasons that provided strong support for my choice. While it is true that my experience and education as an animal scientist is limited to the United States, I think many of these concerns are also globally relevant; thus, I would like to share with you a few of the more striking facts favoring vegetarianism.

Although naturalists study wild animal species, food animals are the "meat and potatoes" of animal scientists. While attending college and graduate school, I studied beef and dairy cattle, sheep, poultry, and swine. A cursory examination of the "big three" meat animal groups (beef, poultry, and pork) in North American food animal production shows us that animal management practices, sanitation procedures, carcass handling processes, and meat cooking methods often contribute to disease in humans. We'll look here at just a few of the issues I have faced in my studies, field trips, and laboratory experience.

## Major Problems

**Marbled Meat.** To produce a choicer, more tender cut of beef, producers in the United States "finish" cattle at feed lots by fattening them on grain. This process increases the inter- and intramuscular fat content of the carcass. The consumer describes this meat as marbled. From the biblical standpoint, the finishing process also makes the meat virtually inedible, because Leviticus 3:17 clearly condemns



# Me, A Vegetarian?

by  
Heather  
Bowen

the eating of the fat of the animal: "This is a lasting ordinance for the generations to come, wherever you live: You must not eat any fat or any blood" (NIV). In relation to the latter part of this text, Christians should recognize that the amount of blood left in the standard carcass is higher than in the carcass of an animal killed in a kosher manner, where specific attempts are made to remove as much blood from the meat as possible.

**Aged Beef.** The producer's quest for a more tender steak does not stop with attempts to increase its fat content. Beef that has been "aged" commands a higher price, partly due to the cost of special handling. The carcass is wrapped in a cloth shroud that helps shape the carcass and prevents drying during its longer stay in the locker. In the aging process, proteolytic enzymes break down some of the protein bonds, thereby producing a more tender cut of beef. Frankly, in other circumstances this process is called rotting! Of course, it is much more marketable to say that the product is "aged."

**Swine Dining.** The Levitical prohibition of eating pigs exists for a good reason

(see Leviticus 11:7, 8). Pigs are naturally coprophagous; that is, they eat their own feces. In fact, many progressive, competitive swine farms today use a feed source called Screened Swine Solids (i.e., pig manure). Water washes the pig feces into a gutter where the feces are screened out and then fed back to the pigs. The potential for spreading disease is enormous. While on a field trip visiting a large pig farm in central California, our group was not allowed on the premises without putting on protective boots. The farmers' concern was not necessarily for us humans; if a disease were inadvertently tracked onto the farm, they feared it would quickly spread throughout the pig herd of 40,000.

**Poultry Problems.** Poultry production has at least one thing in common with swine production. Both have a high population density in a confined space with the same potential for spread of disease.

**Processed Meats.** Apart from the meat origin, prepared meat products such as cold cuts, sausages, and frankfurters come with their own problems. In the preparation of these products, meat that is high in fat, such as pork or turkey skins, is broken up by high speed blades. It is then surrounded with protein from the nearly liquified leaner meats, forming a doughy substance which is then cooked or smoked. The finished product is approximately 30 percent fat. Just imagine, while eating a six-inch hot dog, that two are pure fat!

To preserve the meat and prevent bacterial contamination, these products are prepared with a "cure." The nitrites used in this cure, however, form nitrosamines in the meat substances, which have been shown to be carcinogenic. Consumers often cook this meat at high temperatures as they barbecue or flame broil it. In this process, the fat actually burns and collects in the meat, sometimes forming other dangerous compounds such as benzopyrenes and other potent carcinogens.<sup>1</sup>

**Diseases.** Another concern about the consumption of animal products is the potential exposure to zoonoses. The World Health Organization defines zoonoses as "those diseases and infections [the agents of] which are naturally transmitted between [other] vertebrate animals and man."<sup>2</sup> Rabies is an example of a zoonoses

with which you may already be familiar. Let us now look more closely at some of the diseases transmitted by the consumption of the "big three" meats.

- Lack of cleanliness during the slaughter of cattle has recently become apparent with the outbreak of an *E.coli* bacterial contamination that resulted in a number of deaths in the Northwestern United States.
- Trichinosis is caused by trichinellae parasites in infested pork. These tiny larvae enter their hosts through the intestinal tract, migrating to the most active muscles of the body such as the calf muscle, diaphragm, and tongue, where painful cysts appear.
- Salmonellosis is the result of eating poultry carcasses that carry this bacterial infection. The results are nausea, vomiting, diarrhea, and in some rare cases, death. Recent outbreaks of this disease in the United States have prompted some concerned producers to propose sterilization of the carcasses by gamma radiation.

There are many more zoonoses, such as cryptosporidiosis, tuberculosis, and listeriosis that we won't be able to discuss fully here.

### Animal and Human Diets

When studying an animal species, one of the primary areas of interest is its diet. Just like machines, animals require the proper fuel source to function properly. Millions, perhaps billions, of dollars and countless hours have been spent on determining the proper diet of many of our food-source animals. Careful attention is paid to every nutrient. The reason for all this research is quite simple: to make money.

In animals, one way of determining a proper diet is the comparison of body characteristics and the type of diet naturally chosen in the wild. For instance, carnivores usually have long incisor teeth suitable for tearing flesh, an intestinal tract roughly three to four times its body length that is comparatively smooth on the inside. It is thus more suitable for a diet lower in

fiber. Carnivores also lack salivary alpha-amylase needed to break down certain carbohydrates. Herbivores, on the other hand, tend to have shorter teeth more suitable for grinding. Their intestinal tract is approximately five to six times their body length and usually very rough inside, making it more suitable for a diet high in fiber. Herbivores also have salivary alpha-amylase. Following these simple observations, it should be fairly obvious that a horse is an herbivore and a cat is a carnivore. Human teeth are small and more suitable for grinding; we have salivary alpha-amylase; our intestinal tract is five or six times our body length; and its interior is very rough and well-suited for handling a diet high in fiber. Therefore, these comparisons indicate that the proper diet for humans is a vegetarian one.

### Additional Concerns

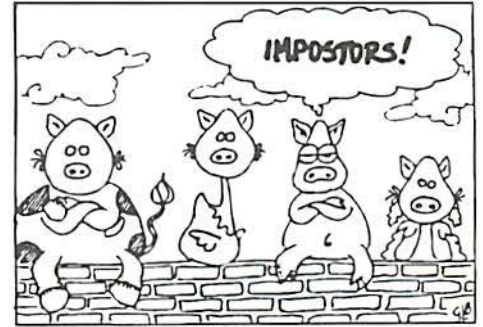
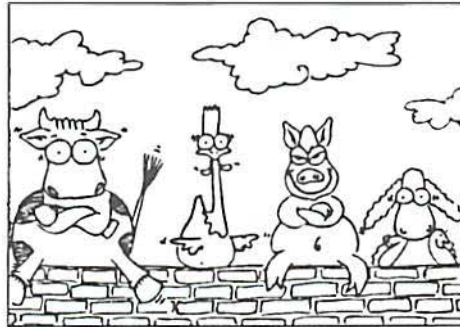
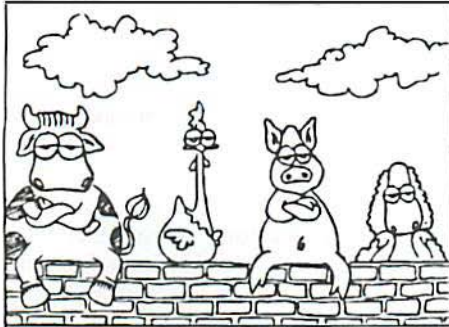
While the above observations point us in a vegetarian direction, further study provides more compelling evidence.

**Cholesterol.** One area that has received much recent attention is cholesterol. This substance is a fatty alcohol that occurs naturally in almost all animals. Cholesterol is a necessary building block for certain other essential body substances such as hormones and cell membranes. While some cholesterol is necessary, there can be "too much of a good thing." Approximately half of all deaths in the United States are caused by atherosclerosis, the disease in which cholesterol, accumulating in the wall of arteries, forms bulky plaques that inhibit the flow of blood until a clot eventually forms, obstructing an artery and causing a heart attack or stroke. The cholesterol of atherosclerotic plaques is derived from particles called low-density lipoprotein (LDL) that circulate in the bloodstream. The more LDL in the blood, the more rapidly atherosclerosis develops.<sup>3</sup>

But if cholesterol or LDL is natural, why does the body allow it to get so high in some individuals? To explain this requires an understanding of how the body handles LDL cholesterol. On the surface of each of our cells are LDL receptor sites. Their function is to remove LDL from the blood stream and bring it into the cell for dismantling and re-manufacturing into cellular products. Normally there are a large number of such sites per cell. It has been discovered, however, that meat and dairy products in the diet can suppress the

## Survival

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"Do not eat pigs. They must be considered unclean." Leviticus, 11:7 TEV

number of sites by as high as a factor of ten, triggering a complex chain of events that results in the rise of LDL in the bloodstream and the onset of atherosclerosis.

Incredibly, the response from the scientific community has been very slow and sometimes illogical. Some scientists who know the truth about meat feel that we should not promote a vegetarian diet simply because of the social and financial impact on society. Besides, they argue, only fifty percent of the public will die from atherosclerosis; the fortunate others are genetically resistant to LDL receptor suppression. Instead of recommending a simple change in diet, some scientists base the hope of good health on the development of a preventive drug: "If it is shown that these drugs do prevent diet-induced suppression of receptors and if the drugs can be shown to be safe for long-term use, it may one day be possible for many people to have their steak and live to enjoy it too."<sup>1</sup>

There is not enough space in this article to address other areas that should concern those who eat animal meat. The list would include the use of hormones and antibiotics in raising food animals, and the negative effects they have on humans who eat them, as well as the dangers of ingesting chemicals and other pollutants in fish and shellfish.

### A Better Way

So why be a vegetarian? In addition to the above reasons, there are nutritional advantages for choosing a vegetarian diet. Ellen White comments on the original diet established by God:

*Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our*

*Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing.... God gave our first parents the food He designed that the race should eat. It was contrary to His plan to have the life of any creature taken. There was to be no death in Eden.<sup>2</sup>*

There is abundant evidence of the positive effects of returning to a more natural, simple diet. Indeed, Seventh-day Adventists adhering to a vegetarian diet have been found to enjoy better health than those who consume meat regularly.<sup>3</sup>

I believe that changing to a vegetarian life-style, instead of limiting one's food choices, actually opens wide the door for new culinary adventures. When we think of all the fruits, vegetables, grains, legumes, and nuts at our disposal, it is easy to envision a myriad of dishes that can be prepared. I have found that being a vegetarian is also a great way to meet people. I've enjoyed learning how to cook vegetarian dishes from other countries and sharing them with my friends.

### Future Perspective

Vegetarians know that the grain that food animals are fed could be better used to nourish starving human beings. They can show their kindness to animals by not raising them for food or eating their meat. Thus, Christians who are vegetarians can reveal in practical ways their commitment as God's stewards of nature.

Perhaps the most compelling reasons for Christians to be vegetarians are based on our faith convictions. We live in the hope of Christ's soon return and trust in

His promise of a totally renewed earth. We know that nothing in there will hurt or destroy. The lion will lie down with the lamb and all creatures will live in harmony. As we prepare for eternal life with God, we make Christ the center of our lives and choose a life-style that reflects that commitment: "So whether you eat or drink or whatever you do, do it all for the glory of God" (1 Corinthians 10:31, NIV). Indeed, a healthy vegetarian life-style helps us to better understand and obey the Spirit's leading. By excluding animals from our diet, we begin experiencing the benefits of eternal life now. □

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**A**mong the most dangerous resorts for pleasure is the theater.... Low songs, lewd gestures, expressions, and attitudes, deprave the imagination and debase the morals.... There is no influence in our land more powerful to poison the imagination, to destroy religious impressions, and to blunt the relish for the tranquil pleasures and sober realities of life than theatrical amusements.<sup>1</sup>

When Ellen White penned these words in 1881, conservative Christian ministers and teachers emphasized the moral dangers of “theatrical amusements”

# Adventists & Movies

## *A Century of Change*

by  
Brian E.  
Strayer

like opera, the circus, and vaudeville. While operas appealed to the American rich, the lower and middle classes preferred the cheaper thrills of the circus or the comedy, music, juggling, and dance routines of vaudeville.<sup>2</sup>

With the invention of silent films in the 1890s, theaters replaced vaudeville halls. Seventh-day Adventist attention soon shifted from Ellen White’s focus on the moral dangers of the *medium* (“theatrical amusements”) and its *methods* (“low songs, lewd gestures, expressions, and attitudes”) to the evil nature of the *place* (theaters). By the 1910s, Adventist

academy bulletins included theaters with saloons and billiard and dance halls as forbidden “allurements.”<sup>3</sup>

Like the Maginot Line between France and Germany, Adventists in the 1920s drew a do-not-go line around movie theaters. As the Germans out-manuevered the Maginot line, however, Adventist youth attending our schools found ways to bring plug-in “theatrical amusements” into their dorms. Soon school bulletins banned every electronic device that came on the market: radios (1920s), phonographs (1930s), television sets (1950s), tape recorders (1970s), Walkmans and CD players (1980s).<sup>4</sup>

While church leaders in the 1930s and ’40s focused on theaters as bad places, a new technology arose destined to bring movies into the home. Demonstrated in 1939 at the New York World’s Fair, TV hit the market in 1946. Advertized as “family theatre television,” it soon dominated the family room, rearranging the furniture and replacing the piano and hearth. By 1950, 9 percent of American homes had a TV set; by 1955, 65 percent had one.<sup>5</sup>

How did Adventists respond to television? In the late 1940s, they did not see its potential for bringing the theater into their homes. They had for so long focused on the theater as a bad place *outside* the home that they believed the Adventist family was secure behind the walls of home, church, and school. Post-war *Review and Herald* writers assumed that the average Adventist family ate, read, worshiped, and recreated together “in mutual love, friendship, and spiritual unity,” shunning the theater as “no place for him who would bring into captivity ‘every thought.’” Editor F. D. Nichol asked pastors to have youth sign pledge cards to boycott the “devil’s temples.” But *The Youth’s Instructor* ignored TV, focusing instead on theaters whose “sex and seduction,” violence, and “vulgar, witless” movies glamorized evil and compromised spiritual values.<sup>6</sup>

Only D. A. Delafield linked theater movies and television in 1949 as twin dangers to the home, attacking TV for turning American families into “chairbound, myopic, speechless” individuals. If Adventists bought TV sets, they might compromise their standards. “Satan will use television,” he declared, “to

influence the world for evil."<sup>7</sup> One evil he saw was the psychological harm of watching violent movies. "What right do we have to bring the theater...into our homes?" he asked.<sup>8</sup>

But during the 1950s, some American Adventists *did* buy televisions, rationalizing that TV was better than going to theater movies because they could control it. So Delafield urged families to pray before buying and watching TV, lest this "projection of Hollywood and Broadway [bring] its atmosphere of hilarity and sin into the...home." He felt Adventists should be too busy attending prayer meeting, giving Bible studies, and distributing publications to see any but the *best* programs.<sup>9</sup>

By 1952, some church leaders knew this was not true. Archa Dart wrote of youth "hooked" on TV movies with diminishing interest in school, M.V. books, and church activities. Many writers expressed concern at the content of TV movies: profane language, crime and violence, and the addicting nature of the medium. Could electronic violence create juvenile delinquents? Others emphasized the physical effects of watching television: weak eyesight, flabby muscles, overeating, fighting over which movies to see. A few worried about its spiritual impact: by causing families to skip worships, prayer and youth meetings, was it undoing the work of the Sabbath school and church school?

Those who thought so generated many prescriptions for controlling TV. Some quoted biblical principles: Philippians 4:8 ("Whatsoever things are true..."), Colossians 3:2 ("Set your affections on things above"), 1 Corinthians 10:31 ("Whatsoever ye do, do all to the glory of God"), and Psalm 101:3 ("I will set nothing wicked before my eyes"). Others suggested watching only movies that did not break any of the 10 Commandments.<sup>10</sup>

By the mid-1950s, however, many writers admitted that TV had already changed the Adventist home.<sup>11</sup> Sabbath school quarterlies, Bibles, and books collected dust as families watched five hours of TV daily. "Are we bartering our spiritual vision for television?" W. J. Harris asked. D. A. Delafield thought so, adding that "tele-violence" and movie make-believe worlds created split personalities in children. Queried F. D. Nichol, "We condemn the theater. Shall

we commend its most active competitor?"<sup>12</sup>

By the end of the decade, most Adventist writers admitted that control over this "theater in the home" was slipping.<sup>13</sup> A New Jersey housewife confessed, "Any intelligent person should be able to control [TV]. But it seems to control you after awhile." Why? TV deadens parents' judgment, Theodore Carcich said; its violence, silliness, and innuendoes make them more tolerant of immorality, disobedience, and dishonesty. "If you cannot control it," he warned, "it would be better to get rid of your set than to lose your soul." Editor Kenneth Word saw both TV movies and theater attendance as "a symptom of spiritual illness." Delafield agreed, bemoaning "[the] sad fact today that many ... Seventh-day Adventists have permitted the little TV magic box to become a coffin in which they have buried the remains of their Christian experience."<sup>14</sup>

Despite the proven evangelistic success of Adventist TV programs such as "Faith for Today" and "It Is Written," nearly everyone writing for church periodicals in the 1960s stressed TV's harmful effects on the family. Some, skeptical that any family could control their viewing, felt that TV had become a *worse* threat than the theater. Increasingly aware of its physical, mental, and psychological impact, authors branded TV as a beloved robber, a one-eyed monster, a Pandora's box, a habit-forming drug, and a

deadly dose of poison. Stunned at the spiritual compromises it had wrought in their homes, even laymen and women wrote of television as a tempter, "the Devil's master stroke."

Also in the 1960s, the traditional do-not-go line between theater and TV dissolved: after a decade of TV, Adventists confessed that one could be as detrimental as the other. Nobody attended the cinema six hours a day, but many watched TV that much. Some writers suggested that the Holy Spirit left the person who watched bad movies, even in their homes. Others felt that watching violent "Westerns," murder mysteries, and crime programs jeopardized one's eternal salvation. Ministers declared that "the-god-of-living-rooms" had replaced family worship in 56 percent of Adventist homes, while 52 percent of Adventist youth never studied their Bibles.<sup>15</sup>

With TVs in 83 percent of U.S. homes by 1962, Donald McKay believed TV had become Satan's tool to alter lifestyles and thought. *Adventist Review* and *Youth's Instructor* articles advised families to trash their sets and recapture "the old-fashioned feeling of togetherness, and a healthier family life."<sup>16</sup>

This awareness that traditional Adventist values had been altered pervaded the articles of the 1970s.<sup>17</sup> TV on trial: *Insight* accused it of being a "sorcerer," a "drug," a "mental ghetto," a secular god that had "raped" teenagers' minds; its violent, sex-laden movies *did* harm viewers. Evidence of mind-conditioning, obesity, emotional stress, cardio-vascular disease, and premature cynicism in teens mounted from hundreds of scientific reports.

Adventist authors felt TV had destroyed the spiritual life of the home; they urged parents to save their families from its evil influence by getting rid of the sets, for "temperance in TV is abstinence." A few warned, "It is extremely likely that when the Lord opens the books at judgment day millions will realize...that this insidious little box single-handedly will have snatched more people out of God's presence than has any other device Satan



"Tonight we'll watch a video on the problem of teens watching too much television."



## 10 Principles for Those Who Care

1. "Set your affections on things above"—Colossians 3:2.
2. "Whatsoever things are true..., honest..., just..., pure..., lovely..., of good report..., think on these things"—Philippians 4:8.
3. "By beholding, we become changed"—Ellen White, *Messages to Young People*, p. 282.
4. "Keep out of the home every influence...not productive of good"—Ellen White, *Adventist Home*, p. 411.
5. "I know for myself that I am a stronger, happier, more creative Christian without television"—Madlyn Hamblin, *Adventist Review*, 11 June 1981, pp. 536-537.
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7. "Don't go to movies dumber than you are"—Roger Ebert, movie critic (1986).
8. "I will set nothing wicked before my eyes"—Psalm 101:3.
9. "Turn away my eyes from looking at worthless things. And revive me in your way"—Psalm 119:37.
10. "When we get the first glimpse of Jesus coming in the clouds of heaven, there will be no regret for all the movies we've missed"—Wellesley Muir, *Pacific Union Recorder*, 1 June 1992, p. 13.

has been able to come up with in his 6,000 years of warfare."<sup>18</sup> Activists suggested writing protest letters to the networks and sponsors.

But *Insight* felt the time had come for Adventist youth to develop their own philosophy of entertainment, since Jerry and Jane Thayer's 1975 survey showed that 48 percent of U.S. Adventist college youth attended the cinema and 69 percent watched TV movies regularly. So *Insight* writers used creative techniques like "talking" TVs to examine such issues as electronic hypnotism and mind control, fantasy and escapism, and how camera tricks distort reality.<sup>19</sup>

Most Adventist writers in the 1980s wrote jeremiads of despair.<sup>20</sup> "The [Adventist] home is in big trouble!" cried *Adventist Review* editor Kenneth Wood.<sup>21</sup> Parents, feeling guilty for defending a double standard for a whole generation (theater is bad, TV is OK), admitted it was their fault youth were addicted to TV, HBO, and VCR movies, which, though less violent (in the U.S.) after 1978, were more sexually explicit. Many felt the church needed to teach children ethical values once again, for TV—now in 92 percent of Adventist homes—had shaped even their understanding of the Bible.

Openly admitting addiction to TV, authors took a hard look not only at its messages but also at the medium itself. Australian graphics designer Daniel Sheehy stated that film techniques distort reality, overload the nervous system, deaden the critical faculties, and force subliminal acceptance of actors' values (51 percent of whom condoned adultery, 80 percent favored homosexuality, and 97 percent were pro-abortion, one study showed). Movies put the viewer in a trance-like state, overload the brain with visual stimuli, bury their images directly into the subconscious, and induce alpha brain waves similar to the mind in a state of sleep.<sup>22</sup> Soon, according to *Insight's* 1986 "Special Entertainment" issue, state of the art technology (computer graphic generation, brain mapping, holographics) will make fantasy into the "ultimate

reality." "Our thinking processes," Gerry Mander warned, "can't save us" from corrupting movies, because "the images pass right through anyway. They enter our brains. They remain *permanently*.... Imagination and reality have merged. We have lost control of our images. We have lost control of our minds."<sup>23</sup>

By the late 1980s, many U.S. Adventists, now watching TV seven hours a day, communicated with their families only 14 minutes a day. *Insight* editor Chris Blake, recognizing that heavy day-time viewers included women hooked on soap operas, castigated "dirty soaps" for their emphasis on fear, adultery, rape, violence, and emotionalism. "Soap operas," he concluded, "are as bad as X-rated movies," for they inject our systems with emotional poisons and distort reality.<sup>24</sup>

As VCRs became popular, some Adventist couples even rented soft porn videos to improve their sex life. Studies show, however, that *not* watching TV or movies for a month or more dramatically *improves* one's love life. Cinematic sexual relationships are sensationalized far beyond what real life people can duplicate; trying to match celluloid sex leads to divorce, marriage counselors say.

While Adventist writers in the 1990s still attack TV and video, and cinema movies as hazardous to moral, mental, and physical health, they also suggest creative options to passive addiction. Lonnie Melashenko and Tim Crosby's *The Television Time-Bomb* offers 38 "Things to Do Instead of Watching TV." Their creative list includes playing games, reading books, exercising, painting, baking bread, talking to one's spouse, doing a good deed, gardening, cleaning house—and, if all else fails, getting some sleep! Joe Wheeler, in *Remote Controlled*, adds family dinner discussions, listening to music, visiting art galleries, studying nature, learning a language, raising pets, writing letters, and having family worship. Ironically, these are the very activities families enjoyed 50 years ago *before* television!<sup>25</sup>

Could Seventh-day Adventists dispense with the "boob tube," break their dependence on video and theater movies, and return to the 1940s ideal when the family played, prayed, and stayed together? Studies show that some gladly would! A 1980 *Insight* reader survey



indicated that 40 percent of youth felt they could adjust if they lost their TVs; 10 percent admitted "it would be a blessing." In a 1982 survey of Columbia Union College and Central California Conference youth, 60 percent called television "a waste of time," 14 percent found it boring, while 19 percent felt it was harmful. Moreover, 44 percent said that, when they became parents, *their* children would see much *less* TV than they themselves had watched. A surprising 23 percent resolved their future homes would have no television at all!<sup>26</sup>

A century after Ellen White penned the words quoted at the beginning of our article, Adventists had come to recognize by experience the debasing influence of "theatrical amusements," for by beholding their TVs, video, and cinema movies, they had indeed become changed, perhaps forever. □

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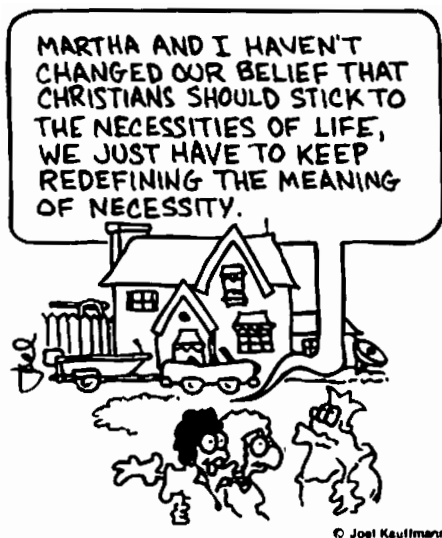
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## Recommended Reading

- Lloyd Billingsley, *The Seductive Image: A Christian Critique of the World of Film* (Crossway Books, 1989), 236 pp.
- Jerry Mander, *Four Arguments for the Elimination of Television* (Harvester Press, 1980), 370 pp.
- Lonnie Melashenko, with Timothy Crosby, *The Television Time-Bomb* (Pacific Press, 1993), 64 pp.
- Marvin Moore, *Television and the Christian Home* (Pacific Press, 1979), 96 pp.
- Kenneth A. Myers, *All God's Children and Blue Suede Shoes: Christians and Popular Culture* (Crossway Books, 1989), 213 pp.
- Neil Postman, *Amusing Ourselves to Death: Public Discourse in the Age of Show Business* (Penguin Books, 1985), 184 pp.
- David Schwantes, *Taming Your TV and Other Media* (Southern Publishing, 1979), 160 pp.
- Lynn Spigel, *Make Room for TV: Television and the Family Ideal in Postwar America* (University of Chicago, 1992), 236 pp.
- Brian E. Strayer, "Taming the Tube: Adventist Attitudes Toward TV, 1947-1987" (Unpublished manuscript, Andrews University SDA Heritage Center), 59 pp.
- Joe L. Wheeler, *Remote Controlled: How TV Affects You and Your Family* (Review and Herald, 1993), 191 pp.



There he went, eyes wide with the excitement of self-inflicted fear. Going off of the 35-foot high cliff on a rope swing, he had the grace of a trapeze artist. Nobody else had had the nerve to go off the rope swing and now here we were, breathless, watching Calvin gain speed as he rushed toward the point of maximum Gs.

Calvin had not only said he would go first but also that he would conclude his

# Global Mission and You

by  
Michael  
Ryan

feat with a spectacular fly-away gainer. Rounds of boyhood mockery had met his braggadocio statement. However, here he was. It was rather hard to deny that he had already jumped off of the 35-foot rope swing. Regardless of how we now analyzed it, two things were certain: (1) Saying that he had changed his mind about it was no longer an option for him, and (2) for the next year we would have to put up with his reminders that in life there are only a few soaring eagles amid the hoards of turkeys.

Our eyes were glued to Calvin as he swept past the water at what seemed to be the speed of light—did he have a good grip? He was now swinging up out of the lowest point of the arch and had reached a point about 20 feet above the water when

he let go and to our amazement began his fly-away gainer. Unfortunately for Calvin, and to our utter terror, he used the same amount of throw and snap that we ordinarily used on the 15-foot rope swing. Before he knew it he had completed the first gainer and was well on his way into the second. By then he realized he was out of control.

For those who have had even the slightest experience with belly flops, tucking up in a tight ball is the only defense. Calvin tucked up, never losing his concentration. I would never judge it to have been a 10 or even a 9.2 for style, but I had to admit it was every inch a triple fly-away.

Calvin's feat was talked about endlessly for several months. There was not a person in the entire county who had not heard of it, and every school kid could tell the story as though he or she had been there personally. Calvin always admitted that it was far more than he had ever hoped to accomplish. He must have answered the question, "How did you do it?" thousands of times. He always began his answer by saying, "Well, it was just a matter of getting started."

*Arouse every spiritual energy to action. Tell those whom you visit that the end of all things is at hand. The Lord Jesus Christ will open the door of their hearts, and will make a lasting impression upon their minds.<sup>1</sup>*

God has not called us to do a triple fly-away off a rope swing, but He has ordained us a royal priesthood, a chosen generation, a special people, a holy nation to share the hope of the gospel with a lost world. The church needs a "started" people that have aroused every energy to action.

Global Mission is a special initiative of the church that calls for the establishment of Adventist believers in all unentered areas. These unentered areas of the world can be as big as Afghanistan (see Chart 1) or as small as the heart of your roommate. Regardless of the size of the area, what God needs is a people that have not only gripped the rope but also have stepped off the cliff—they have started.

*God asks us to give His service the first place in our lives, to allow no day to pass without doing something to advance His work in the earth.<sup>2</sup>*

From 35 feet above the water, the rope swing is more than scary. One out of five

people on the earth is a Muslim. One group of people in China is larger than the combined population of North, Central, and South America and does not contain a single Seventh-day Adventist. Every seven years the population growth in India equals the population of the United States. (See the color map insert.) There are hundreds of non-Adventist colleges and universities around the world, but only a handful of Adventist groups conducting outreach and worshiping on those campuses. And yet, in these very areas there is a new mission generation beginning to meet the challenge.

New groups of believers are being established among Muslims in several countries around the world. In a single day, 2,500 people were baptized in China. While the church in India has established an average of eight new congregations per year over the past 98 years, in the past two years they have averaged more than 60 new groups of believers per year. And reports are coming in that several groups of believers have begun worshiping on public college and university campuses.

The movement that took my friend Calvin off the cliff was really just a small step. It was not a grand wind-up with the fanfare of a three-ring circus, but the results were astounding. The miraculous progress described above was realized as a result of the Holy Spirit blessing very small programs.

*When church members put forth earnest efforts to advance the message, they will live in the joy of the Lord and will meet with success. Triumph always follows decided effort. . . . To everyone who offers himself to the Lord for service, withholding nothing, is given power for the the attainment of measurless results.<sup>3</sup>*

The challenge is tremendous. And yet when I think about the challenge, I smile because of the comfort found in Matthew 24:14. (See Chart 2 for a global progress report.) The gospel will be preached, the work will be finished, and Jesus will come. As the revived church meets the challenge, the question is, "What will I be doing?" Will I be found with oil in my lamp investing my talents and standing at the right hand of Christ? Or will I be found knocking on doors at midnight trying to buy oil, shovel in hand burying my talents, penned in with the goats (Matthew 25)?

As long as the mid-air challenges of the rope swing were viewed from the safety of the cliff they were easy enough to

talk about. We had every angle of the rope swing figured out. When Calvin arrived, we provided him with the latest, most cutting-edge wisdom available to humankind on how to leap off a cliff onto a rope swing. His only comment was, "Are you guys having trouble getting started?"

Many desire to be involved in Global Mission. But how? If you are a young person under the age of 30, Global Mission data indicates that you are the church's most valuable asset. Since 1990 hundreds of new groups of believers have formed around the world. Youth and young adults have been primarily responsible for entering the unentered areas.

There are many opportunities for young adults to become involved in God's service. The student missionary program, ARMS, language schools, ADRA, church growth volunteers, and a host of other programs—all of these are working to achieve the objective of Global Mission. But what about getting started right where you are? (See "Opportunities for Volunteers.")

Until just a few months ago, Sudan had one organized company of believers. Today, there are 14 groups of Adventists, and plans are being developed to establish another 12 new groups in unentered towns and villages. Young adults are meeting the challenge. After several weeks of orientation they have scattered out across the country taking the hope of a living Saviour.

The Far Eastern Division has begun the "One Thousand Missionary Movement"—youth with a commitment to take the gospel to the unreached people of that vast division. Sixty now serve in target

areas.

More than 300 young people have been placed in unentered target areas in India. Many have never attended an Adventist school. Adventist Frontier Service has established more than 100 new congregations.

An Adventist member and his wife have begun to make a difference on the campus of the University of Wyoming in the United States. With the support of other church members they are inviting students to their home for a home-cooked meal and to join in Bible study and worship. They have an average attendance of 16 students.

Many students attending non-Adventist colleges and universities in the Philippines have invited fellow students to join them in the study of the Bible. Several campuses now have active groups of believers.

At Northeast Brazil College a group of students identified a town with no Adventist presence. The students conducted health and community programs and studied the Bible with interested people. Fifty-four were baptized, and today there is a group that worships in that village every Sabbath.

Most of these programs and many like them have begun with the smallest step forward in faith. Allow me to suggest four simple "getting started" steps:

1. Make a determined commitment to become involved in Global Mission. Assume this is God's plan for you—because it is.
2. Pray for the Holy Spirit to guide and bless you. Assume He will.
3. After talking with fellow

## Chart 1

### Unentered Countries and Territories of the World

(As of July, 1992, with names of respective world divisions abbreviated)

Afganistan, TED  
 Andorra, EUD  
 Bahrain, MEU  
 Bhutan, SUD  
 British Indian Ocean, AID  
 Brunei, FED  
 Falkland Islands, SAD  
 Holy See, EUD  
 Johnston Islands, NAD  
 Korea (North), FED  
 Libya, MEU  
 Maldives, SUD

Mauritania, AID  
 Monaco, EUD  
 Qatar, MEU  
 San Marino, EUD  
 Saudi Arabia, MEU  
 Syria, MEU  
 Wallis and Futuna Islands, SPD  
 Western Sahara, EUD  
 Yemen, MEU

Countries of the World (UN 1992): 229  
 Countries with SDA presence: 208  
 Countries with no SDA presence: 21



students, the chaplain, your pastor, your parents, and surveying the possibilities, make a plan. Keep it simple. God loves simple plans.

4. **Begin.** No one has ever done a fly-away standing on the cliff. Assume God's blessing from the beginning.

Whether you start off with a Bible study group, a volleyball team, a musical program or a stop-smoking clinic, the long-term plan should reflect the following points:

- God saves one person at a time. Your plan does not have to include the whole university.
- Be yourself. People love open, honest, cheerful people.
- The best results will come from personal contacts based on meaningful interaction.
- Activities of the group, especially at first, may be social or communal. Your personal example should be that of principle and the highest standards. You should see the good in each person, and your plan should eventually provide them an opportunity to accept Jesus as their Saviour.

Beginning with the Protestant Reformation, most major movements have begun on college and university campuses. Students leave colleges and universities bound for every corner of the world. The question is, "Who is holding the rope on non-Adventist campuses?" It's you. It's not church workers. They have little access and besides, they will not be the ones to finish the work called for in the gospel commission of Matthew 28.

The work will be finished by Christians who have made "getting started" a priority. I eventually jumped off the 35-foot rope swing. It only took the smallest effort to leave the cliff but the results were fantastic. No, I did not do a triple fly-away. For me, the biggest result was "getting started!" □

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*Michael Ryan (Ed.D., University of Missouri) is the secretary for Global Mission at the General Conference of Seventh-day Adventists, in Silver Spring, Maryland, U.S.A.*

## Opportunities for Volunteers

**Adventist Development and Relief Agency (ADRA).** Adventist college and university student volunteers can be involved in six-week ADRA projects. No special skills are required, except a willingness to learn and to work. Adventist professionals willing to volunteer six months to a year are also needed. Individuals pay their own transportation, and ADRA provides room, board, and project costs. At present these professionals are in demand: biomedical technicians, computer programmers, physicians, engineers, construction workers, mechanics, nurses, persons trained in agriculture, finance or management, and technical writers. Contact: ADRA Volunteer Coordinator; 12501 Old Columbia Pike; Silver Spring; Maryland 20904-6600; U.S.A.

**Adventist Resource Management Service (ARMS).** This clearinghouse for Adventist volunteers lists church needs from around the world and matches them with North American Division (NAD) volunteers. Skills most in demand are in communication, computer services, construction, evangelism, medical programs, and personal outreach. NAD Adventist members are encouraged to contact: ARMS, 12501 Old Columbia Pike; Silver Spring, Maryland 20904-6600; U.S.A. Telephones: (800) 331-2767 or (301) 680-6479.

**Adventist Youth Service (AYS).** Baptized members, ages 18-30, interested in providing a service for the church in their own country or abroad are invited to contact the local mission or conference youth director. AYS length of service ranges from several weeks up to two years. Additional information may be obtained from Richard Barron, Adventist Youth Service Director; 12501 Old Columbia Pike; Silver Spring, Maryland 20904-6600; U.S.A. Fax: (301) 680-6155. Telephone (in the U.S.A.): (800) 252-7363.

**International Teacher Service (ITS).** Opportunities are open for qualified Adventist teachers to teach foreign languages to university students or professionals in China, Russia, or Turkey. Native speakers of English, French, German, Japanese, or Spanish who have completed a college degree may be eligible for a one-year assignment. You will be expected to cover the cost of your round-trip transportation. If you are qualified and interested, contact Dr. M. T. Bascom or Treva Burgess, International Teacher Service; 12501 Old Columbia Pike; Silver Spring, Maryland, 20904-6600; U.S.A. Telephone: (301) 680-6028. Fax: (301) 680-6031.

### Notes and References

1. Ellen G. White, *Medical Ministry* (Mountain View, Calif.: Pacific Press Publishing Assn., 1932), p. 332.
2. Ellen G. White, *Prophets and Kings* (Mountain View, Calif.: Pacific Press Publishing Assn., 1917), p. 221.
3. Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Publishing Assn., 1948), vol. 7, p. 30.

### Chart 2

#### Ratio of Adventist Members to World Population

Year	Membership	Ratio	World Population
1888	26,000	1:58,000	1,500,000,000
1929	300,000	1:6,837	2,000,000,000
1940	505,000	1:4,549	2,300,000,000
1960	1,200,000	1:2,425	3,000,000,000
1970	2,000,000	1:1,280	3,700,000,000
1980	3,500,000	1:1,279	4,400,000,000
1989	6,183,585	1:846	5,234,000,000
1990	6,661,462	1:798	5,321,000,000
	Increase 7.7%		Increase 1.6%
1991	7,097,661	1:758	5,384,000,000
	Increase 6.5%		Increase 1.1%
1992	7,274,181	1:745	5,420,000,000
	(July) Increase 2.5%		Increase 0.90%



**R**eaders interested in establishing correspondence with Adventist college and university students or professionals in other parts of the world:

**Julie C. Alberlo:** 23; female; single; studying toward a Bachelor of Science in Agricultural Education; interests: reading, singing, letter exchange; correspondence in English. Address: College of Agriculture; University of Eastern Philippines; Northern Samar 6400; PHILIPPINES.

**Annie Alvarez S.:** 28; female; single; teacher of Mathematics, soon to complete a degree in Engineering Statistics; hobbies: reading and writing poetry, travel, camping, cooking, embroidering and knitting; correspondence in English, French, or Spanish. Address: Mz. E, Lote 2; Urb. Las Flores; Trujillo; PERU.

**Marlene Beltia Chavarría:** 31; female; single; with a teaching degree in English; interests: exercising, swimming, traveling, making new friends, helping people; correspondence in English or Spanish. Address: La Concepción, Chiriquí; PANAMA.

**Romally Belejerdo:** 18; male; single; studying toward a Bachelor of Agricultural Technology; interests: Bible study, drawing, meeting new people; correspondence in English. Address: c/o Budiong Seventh-day Adventist Church; Budiong, Odiongan; Romblon; PHILIPPINES 5505.

**Dorothy Bradshaw:** female; single; working as a guidance counselor at a secondary school; interests: nature, art, poetry, music, sports, personal advising, helping the needy; correspondence in English. Address: Yallahs Secondary School; Yallahs Post Office; St. Thomas; JAMAICA.

**Judy-Ann Bradshaw:** 20; female; single; Jamaican; studying towards an LLB degree; interests: philosophy, reading, travel, Bible study, art, poetry, sports; correspondence in English. Address: 225 - 8th Ave.; West Terrace Gardens; St. James; BARBADOS.

**Elizabeth Donoso V.:** 23; female; single; studying toward a degree in Social Work at the University of Valparaíso; interests: singing, piano playing, drawing, letter exchange; correspondence in English

or Spanish. Address: Avenida Brasil 1857; Valparaíso, Quinta Región; CHILE.

**Michel Estopfián Cuba:** 24; male; single; studying toward a degree in English; interests: making new friends anywhere but especially in Japan, letter exchange; correspondence in Spanish, English, French or Italian. Address: San Carlos # 9710 e/ Alvarez y Embarcadero; Ciudad de Matanzas; C.P. 40100 CUBA.

**Zoraida Fillartos:** 22; female; single; studying toward a Bachelor of Science in Education; interests: sports, letter exchange; correspondence in English. Address: Romblon State College; Odiongan; Romblon; PHILIPPINES 5505.

**Edgar M. Firmalo:** 26; male; single; with a B.S. in Higher and Elementary Education; interests: reading, meeting people, travel; correspondence in English. Address: Budiong, Odiongan; Romblon; PHILIPPINES 5505.

**Kaye F. Fontamillas:** 27; female; single; with a B.S. in Civil Engineering; interests: letter exchange, quotation collection, gardening, decorating; correspondence in English. Address: Sinibaan, Odiongan; Romblon; PHILIPPINES 5505.

**Lois Gachira:** 27; female; single; with a B.B.A. degree and working as an accountant; interests: reading, playing squash, Christian music, camping and hiking, Bible study; correspondence in English. Address: East African Union; P.O. Box 42276; Nairobi; KENYA.

**Claire Gendrey:** 23; female; single; studying toward a degree in History at the University of the Antillias and Guyana; interests: reading, exchange of ideas and postcards; correspondence in French or Spanish. Address: Chantilly Baie Mattault; 971 GUADELOUPE.

**Douglas Guerrero:** 28; male; single; studying toward a Ph.D. in Chemistry; interests: travel, outdoors, church activities, photography, meeting people; correspondence in English or Spanish. Address: 500 23rd Ave. NE; Norman, OK 73071; U.S.A.

**Iva Kubeckova:** 18; female; single; studying toward a degree in Economics; hobbies: reading, traveling, photography; correspondence in English. Address: Hlavni 994; Frydlant nad Ostravici; 739 11 CZECH REPUBLIC.

**Jana Kubeckova:** 21; female; single; studying toward a degree in Economics; hobbies: cycling, German language, knitting, nature; correspondence in German. Address: Hlavni 994; Frydlant N.O.; 739 11 CZECH REPUBLIC.

**Jean Kubwimana:** 24; female; single; working as a counselor at an Adventist secondary school; interests: singing, nature, letter exchange, photography; correspondence in French or Swahili. Address: College Adventiste de Kivoga; B.P. 1800, Bujumbura; BURUNDI.

**Jacqueline Lyons:** female; single; studying Nursing; hobbies: drawing and painting, listening to religious music, singing, poetry, making new friends, drama; correspondence in English. Address: Kingston School of Nursing; 50 Half Way Tree Road; Kingston 5; JAMAICA.

**Nadine Lanclen:** 23; female; single; studying toward a degree in Spanish at the University of the Antillias and Guyana; interests: singing, nature, exchange of letters, stamps and postcards. Correspondence in English, French or Spanish. Address: Cité Ozanam Bateliere BAT A2, Apt. No. 497; 97233 Shoelcher; MARTINIQUE.

**Robinson Makori:** 23; male; single; just completed course in Water Technology; hobbies: Bible studies, listening to gospel music and singing, reading Christian literature, making new friends; correspondence in English. Address: Itibo F.C.S.; P.O. Itibo, via Kisii; KENYA.

**Damas T. Msack:** 18; male; single; planning to begin postsecondary studies; interests: church choir, Bible reading, listening to the radio and watching TV; correspondence in English or Swahili. Address: Kirwa V. East; Rural Co-op Society Ltd.; Box 1918, Moshi; TANZANIA.

**Philip Osarobo Odiase:** 26; male; single; studying toward a degree in law; interests: letter exchange, swimming, traveling; correspondence in English. Address: P.O. Box 1533; Benin City; Edo State; NIGERIA.

**Monilyn V. Palinguba:** 20; female; single; studying toward a B.S. in

*Continued on page 34*



# Juanita Kretschmar

## *Dialogue With an Adventist Missionary in the City of New York*



A former missionary to Brazil, Juanita Kretschmar has directed E-van-gelism ministry in New York City. This involves writing a newsletter and preparing spiritual and health education materials, prayer counseling, hosting a weekly TV program, and administering the staff of 30-35 persons involved in the blood pressure screenings, food sharing, printing, Bible school, and counseling ministries connected with that work. Persons from all over North America and the world contact her on establishing similar outreaches, for which she praises God. In October 1992 Juanita was asked to serve as general manager of the SDA Good News Network, a new satellite TV network that she had prayed for and worked toward establishing. Headquartered at the Community Health Services Center (Van Center) on Long Island, the new broadcast ministry, which reaches most of North America and parts of the Caribbean, is, she acknowledges, a result of prayer.

■ *Your work currently includes a number of activities. What do you consider the high point of your multifaceted career?*

I don't see this as a career; it's a life. Regardless of which aspect of the work I'm dealing with, it always gives me a very special lump in my throat when people tell me their lives have been changed by what they've read, or a program they've seen, or counsel they may have received months, even years, back. And when I hear that the *Power to Cope* stress-control magazine I authored is being translated into many languages around the world, I am amazed at the way God has blessed.

■ *Many people think metropolitan New York is a difficult place to live and work in. Has this perception affected you in your work or witnessing?*

Once we were convicted, through prayer, that God wanted us to be here, the locality had no bearing except for the

enormity of the challenge. I consider this densely populated area a great plus: if you're going to fish, you need to go where the fish are.

■ *What do you believe is the reason for the continued effectiveness and growth of your work with the van program?*

First and foremost, I credit prayer and the power of the Holy Spirit.

Second, God has surrounded me with people who are dedicated, adventuresome, and competent—or willing to be trained. Many on my staff are also strong prayer partners. And God impresses people to help us, working miracles on our behalf time and time again. God is in charge of personnel and finances; the entire operation is His!

I should also mention that as far as my personal participation is concerned, I am married to a man who is very supportive of commitment to ministry. He has consistently encouraged me to serve in whatever way I feel called to, and has affirmed me in my work.

■ *What led up to your acceptance of your many roles in conference and community work in New York?*

I was involved with community service during my husband's first years of pastoring in Oregon. When he was a missionary and administrator in Brazil, I reached out to young people and ran a clinic for the poor. I started writing the thrilling experiences workers there were having.

When we went to the Upper Columbia Conference, in the North Pacific Union, I stopped writing the newsletter because my ministry there was largely personal and marital counseling, and therefore confidential. I first wrote Bible lessons there because it was in that period that I met Christ as my personal Saviour.

I had never preached until, just before leaving Upper Columbia for the East Coast, someone asked me to substitute for my husband at a prayer meeting. I was very uneasy about it, but now, by God's grace, this opportunity is given to me regularly in this country and elsewhere.

When we arrived in the Greater New York Conference, where my husband had been called to serve as lay activities and





Community Services director, it was clear that God needed him here. But for six months I felt totally unneeded, except as a wife and mother. I could see no ministry for me but prayer. And so I prayed, for the conference, for people I met, for God's work, and great things began to happen.

■ *How do you balance your wide range of duties with your home and personal responsibilities?*

Obviously, there are things I neglect. I don't even try to do everything, because I know some things have to be ignored. For instance, I don't entertain guests as a conference president's wife might. We do open our home Friday evenings for worship. From 5 to 40 persons come, week after week, year after year. For many it's the first time in their lives they've attended a Christian meeting of any kind.

■ *How do you feel the avenues of service you're involved with have affected the metropolitan New York community?*

The vans are out on the streets with a statement to people that someone cares. Our ministries are nonthreatening, whether it's blood pressure screening and health education, bringing food to the hungry, or in just being available to talk or pray. (Callers on our 800 line tell us ours is the only number in the yellow pages that an individual can call and have prayer.)

We've had money all but thrown at us by the state and city to help with our work, but we don't accept public funds. Still, there is continuing recognition of the value of our services. The public knows we are in the city, and people express their appreciation regularly.

We have touched more than a million lives one-on-one with the knowledge not only that we care but, hopefully, that God cares.

■ *Describe a typical day.*

When I get up in the morning, I go to the place in my home where I spend time with God in prayer. Most of my Bible study time is spent on my knees, because I often pray about passages I'm studying. I want to know God and what He wants to say to me today. If, after finishing with my devotional time of 30 minutes to two hours, there is another hour or more before it's time for breakfast, I dictate letters to those who have written me, some 200 to 400 weekly.

After breakfast with my husband, I get ready for work. After that, nothing is really typical! At the end of an 8- to 12-hour day at work, I exercise usually by taking a brisk 20-minute walk with my husband. On weekends I frequently speak at local churches or at prayer retreats. Once every couple months I have a free day.

■ *What do you feel you have done that has broken new ground?*

If there is any, I believe it's that I've learned I can trust God for "daily manna." This kind of management style doesn't always make treasurers or bookkeepers comfortable, but God has always come through.

With a staff of 30, the van program is a fairly large operation. Our budget is large. More than 80 percent of it comes in through donations. If I really thought about it, I'd probably have ulcers. However, it doesn't weigh on my mind, because it's His idea.

My personal and management goals are to stay in tune with what God wants and not get in His way. In the process, He has to rub off lots of rough places on me, such as my irritability with incompetence (my own and others) or being sensitive to tone and look in dealing with people every day.

■ *What are you dreaming about or planning next?*

I would like to have the foreign-language programming of our network developed. I believe we're being pushed to go around the world with broadcasting. It's happening: stations and networks in other countries are calling for our programming.

I would like to have additional qualified persons on staff so our present personnel could work fewer hours. And I want to do everything possible to make sure the TV network is fully equipped.

■ *What experience prepared you for your work?*

Everything I've ever done or been interested in has been and is being used in one way or another. Still, nothing could have prepared me for the level of total dependence God has asked. I feel my



career is all about getting a degree in trust. I'm glad for it, but it's similar to a child's jumping off a table into Daddy's arms, trusting that nothing will happen.

■ *Are there frustrations in your work?*

Since this work is His, I would like an instantaneous Urim and Thummin so I could always know God's priority. I've at times spent hours, even weeks, asking for specific guidance from God. And when needed (but never early), it comes. My own inadequacy to be sensitive to the needs of everyone around me can also be a frustration.

■ *Do you have any advice for student readers?*

Take time in the morning for God. Before you turn to any other books, study God's Word for His messages for you that day. Before listening to anything else, listen to Him. For me, that time with Him is nonnegotiable. □

### *Interview by Betty Cooney*

*Betty Cooney is communication director for the Greater New York Conference and news director for the SDA Good News Network.*

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# Howard V. Gimbel

## *Dialogue With an Adventist Eye Surgeon in Canada*



Dr. Gimbel, 58, has a reputation as one of the world's best cataract surgeons. Thousands of patients from around the globe come to the Gimbel Eye Centre in the city of Calgary, in Alberta, Canada. There is also a steady stream of doctors coming from major eye clinics to observe and learn from what he is doing. Many in the medical profession consider him a technological pioneer in a number of forms of eye surgery. "Dr. Gimbel has done more for eyesight than any single individual ever," says the *Edmonton Journal*. This interview was held at the Gimbel Eye Centre in the city of Calgary, in Alberta, Canada. Recently Dr. Gimbel was inducted into the Alberta Order of Excellence, and he also received the southern Alberta's business version of a Hollywood Academy Award—the Milber/Fenery Pinnacle Award.

**L**et's get better acquainted with this surgeon who takes his profession as a ministry. His wife and associate for 36 years, Mrs. Judy Gimbel, joined us for the interview. She is the president of the company that manages the clinic.

■ *How did you discover your vocation as an eye surgeon?*

I grew up in a farming community and studied at Canadian Union College, Walla Walla College, and then Loma Linda University. In my senior year of medicine I felt drawn to ophthalmology, which utilized a lot of optics, physics, and instrumentation. I sincerely feel that I was just following the Lord's leading. After finishing my studies and during the early years of my practice, I developed an interest in technological breakthroughs in the field of cataract surgery because I could see how these developments could benefit patients.

■ *Can you explain what a cataract is?*

It is the most common major eye problem in the world, causing millions of people to lose their sight. A cataract is a

cloudiness that develops within the naturally clear lens of the eye. It disturbs the eye's process of turning light into sight. A person developing cataracts generally experiences such symptoms as gradual loss of color vision, increasingly blurred and distorted vision, double vision, etc. Eventually, blindness results. The good news is that modern surgery can usually restore clear, focused vision.

■ *How is the problem corrected?*

There are two main steps: first, the clouded part of the natural lens is removed; second, the natural lens is replaced. Our clinic uses the most advanced method of cataract extraction, known as phaco-emulsification. It requires a very small incision—only about 3 millimetres. The patients are fully conscious. To perform the surgery, we use an operating microscope, make a small incision and make a smooth round opening in the front of the lens capsule. With an ultrasonic probe, vibrating at around 40,000 times a second, we break up and suction out the clouded gel. A manufactured permanent intraocular lens is then implanted. With these lenses, clear, focused vision is possible almost

immediately after surgery, with no glasses required. This new lens requires no care and does not need replacing. The incision is made in such a way that when the fluid pressure within the eye is restored, the incision is sealed, thus requiring no suturing. After drinking some juice, having their vital signs monitored, and receiving instructions for care, patients are free to leave.

■ *We've heard that the relatives of the patient are able to be present at the surgery. Is that correct?*

We encourage this. Family members and friends can watch from an area beside the operating room. They can see through the glass and watch every detail of the surgery on a large TV screen. A member of our staff is there to explain each part of the surgery to them. In addition, the family's conversation is recorded on a videotape that is available to the patient to take home at no extra charge.

■ *How many surgeries do you perform in an average day?*

Each one takes me about 15 minutes. We operate on an average of 25 patients daily. That totals about 5,000 operations

per year. We have done more than 40,000 surgeries altogether.

■ *What rate of success have you had?*

With modern techniques, very few people experience any serious complications—much less than 1 percent. So we have a success rate of more than 99 percent. When complications do arise, we can usually correct or control them with further surgery or treatment. Ninety-five percent of patients receive 20/40 vision (near normal good vision) or better from surgery. The other 5 percent do not necessarily have complications, but other degenerative conditions prevent a full restoration of vision.

■ *Your stamina is remarkable, Dr. Gimbel. To what do you attribute your ability to perform at such a high level?*

I lead a very simple and disciplined lifestyle—regular exercise, good nutrition, and no hangovers. I avoid meat, dairy products, and refined sugars. These simple measures and trusting in God's power bring health and peace of mind. That makes all the difference, not the equipment or the instruments!

■ *Do you pray for your patients?*

We give patients a prayer request card when they come for treatment, telling them I will be praying for them as I operate. The patients can also indicate if they want me to pray with them before the surgery. If they check "yes," I do. In my heart it's my responsibility to share my faith in God in my workplace.

■ *How else do you share your faith with your patients?*

We don't try to impose the Adventist doctrine on our patients. But we strive to be witnesses to Christ through the quality of care and in other ways. The clinic has a rack of literature with books and tracts. TV monitors in different areas of the clinic show *Life-style Magazine*, *It Is Written*, and other Adventist programs that the patients may choose from. After each surgery we provide each patient the choice of one of two books: *Eight Sure Steps to Health and Happiness* or *The Character of Christ*.

Besides that, we are active members of the Central Seventh-day Adventist

Church. I enjoy singing in quartets, in the choir, and playing various instruments.

■ *Have you experienced any problems with living your faith in your professional life?*

Early in my practice there was a temptation to attend professional meetings on the Sabbath, but I have always declined and determined not to compromise. The Lord helped us in our convictions. Now it is no longer a temptation, even though I am sometimes asked to make professional presentations and teach on the Sabbath. I don't even consider it. As a result, frequently people will rearrange their schedule. Everyone knows that we are Seventh-day Adventists and that we keep the Sabbath.

Each year our foundation organizes the Canadian Symposium on Cataract and Refractive Surgery, designed to bring many of the world's most experienced eye surgeons together to share their latest surgical developments. There I once presented a talk entitled "One Day in Seven." In this presentation I told the doctors how God created us with a daily biorhythm and that Sabbath rest was as essential to our health as a good night's sleep each night. Each year at our conference we try to present some aspect of physical, mental, and spiritual health. Eye/hand coordination in our profession is key. People notice that I have no hand tremors, while some surgeons 10 to 15 years younger have difficulties in that area. I don't feel tired at the end of the day as others often do. I think that this is a witness of our Adventist health message. One colleague said to us: "This symposium is my spiritual retreat every year. Not a medical one only!"

■ *Technically and financially, the Gimbel Eye Centre is an impressive operation. How did you start it?*

In 1980 I was frustrated with the limited access to hospital operating rooms and with patients waiting up to two years for surgery. I used the operating room of a dental clinic adjacent to my office to perform some of Canada's first out-of-hospital cataract surgeries. Since then the centre has expanded to more than 25,000 square feet of space and has a staff of more

than 130, including 10 doctors and a research team.

■ *Can you tell us what you consider the reason for your success?*

We attribute everything to the Lord's blessings. There are three areas in which we are particularly striving to do our best.

First is faithfulness in returning to God what belongs to Him: our tithe and offerings. We feel that the Lord could not bless us if we were not faithful in that respect. Early in our health ministry a young pastor showed us the importance of systematic giving, and we are indebted to him for that. The large practice helps us to afford the latest technology, which is always very costly. And we see in this God's blessings.

Second, we are strongly committed to the Seventh-day Adventist health message. We believe in the content of *The Ministry of Healing* and give importance to what God indicates in the area of health.

Third, we feel that we are in the world to serve. I state this in a creed that is displayed in our facility. It reads: "By accepting this post, I dedicate myself to the service of mankind without prejudice, or concern for personal gain. I will never lose the art of caring, but will practice patience, listen attentively, and always make my time and willing attention available where most needed. As I strive to achieve these aims, may my success be measured in the restored health and continued happiness of the people in my care. H. V. Gimbel."

■ *Any final words that you would like to share with our readers?*

"We are privileged that we are part of a team that gives sight," Judy Gimbel said. "Christ gave sight. We all should do that in a spiritual way." □

### *Interview by Victor A. Schulz*

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*Victor A. Schulz (D.Min., Andrews University) is an international evangelist and coordinator of Hispanic Adventist Ministries in Alberta, Canada. For more information, contact: Gimbel Eye Foundation; P.O. Box 36, Station G; Alberta, Canada T3A 2G1.*

*In all my prayers for  
all of you, I always pray  
with joy.*

—PAUL, PHILIPPIANS 1:4, NIV

Several weeks ago, I saw a picture in a magazine that caught my eye, which is, I suppose, exactly what magazine publishers want pictures to do. It was a picture of 27 large radio telescopes with a caption that read: "Ears to the Sky." These sophisticated machines were extensions of the human ear. A growing number of scientists now believe there is intelligent

# Ears to the Sky

by  
Angel  
Manuel  
Rodríguez

extraterrestrial life in the universe. Messages have been sent, and a reply is eagerly being awaited. But, aside from the humming routine noise of the universe, no clear answer has yet been received.

These scientists appear to be unaware that for thousands of years many humans have been sending messages to the very center of the universe, to the One who rules the cosmos, and what's more, they have received answers. These are the individuals who know the joy of praying.

Joy is difficult to define; it seems to be the integral response of humans to the

thrilling experience of finding meaning in life. In the Bible, joy is associated with God because His presence enriches human life, imbues it with meaning. The result is joy. Joy in prayer means that when we pray, we find meaning for our lives because we fellowship with the Source of true joy.

According to Jesus, prayer generates joy when it is answered (John 16:24). Our joy is complete, perfect, when we receive what we requested. Joy possesses us and we tell others about this wonderful experience: "God infused meaning into a situation devoid of meaning and filled my life with joy."

Millions of Christians know the joy of answered prayers. They aimed their heart's petitions to the heavens, and God captured their distress signal. Isn't it amazing that the King of the universe can receive a signal from a sinner and in love answer us!

But what if the Lord does not answer your prayer immediately? we may wonder. What if He never grants you exactly what you asked for? Can you still find joy in prayer? This is perhaps the most disturbing aspect of prayer. It may well be the reason why so many Christians pray so little. At times, prayer seems ineffective.

There is indeed an element of uncertainty in prayer. We can never be absolutely certain that God will grant us what we requested. Jesus called our attention to this elusive aspect of prayer when in the Lord's Prayer He included the phrase, "Your will be done" (Matthew 6:10, NIV). Jesus knew that there can be, in prayer, a conflict of wills. But he made clear that God's commitment to answer prayers does not entail the loss of God's freedom or of His loving will. In His freedom, God will grant us what we really need even though we do not always know what it is (Romans 8:26).

Since Jesus placed the uncertainty in God's will, the uncertainty itself is meaningful. It was nested in God's love and concern for His creatures. Therefore we can find joy in prayer in the midst of uncertainty, while waiting for an answer.

Human life without prayer is characterized by sadness, anxiety, and the absence of true joy. Those who find in God a friend on whom they can place their



burdens leave His presence with peace and joy. Of course, this is not perfect joy. We experience perfect joy when our prayer is answered. But while we wait for the answer we can still experience joy. This is a somewhat fragile joy but is to be preserved through constant prayer (Philippians 4:4-6). We can take our anxiety to God in prayer and experience joy (1 Samuel 1:1-18).

There is also joy in prayer when we pray for others. Intercessory prayer is part of the Christian life (Philippians 1:4, 5). This type of prayer generates joy because through it we assist others in their fight against evil forces. The church is involved in a great controversy (Ephesians 6:12), and we can defeat the enemy through intercessory prayer. It may well be that one of the most important challenges we face is motivating ourselves and others to every day offer intercessory prayers for the world church.

When we pray for others we make a difference in the cosmic conflict. Intercessory prayer rejects the apparent permanency of the world. By such prayer we say that we firmly believe that change is possible and through prayer we can assist others in their conflicts. Paul wrote, "Join me in my struggle by praying to God for me" (Romans 15:30, NIV). This is almost unbelievable! We can strengthen each other spiritually through intercessory prayer.

It is certainly a sobering thought to believe that God, in His freedom, has allowed us to move His omnipotent arm (see Daniel 9:23). Because of that we can find joy in intercessory prayer. Through it we work together with God to assist others in the cosmic conflict.

Yes, there is joy in prayer. Let us experience it more often! □

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*Angel Manuel Rodríguez (Th.D., Andrews University), born in Puerto Rico, is associate director of the Biblical Research Institute in Silver Spring, Maryland. Previously he served as president of Antillean Adventist University and as academic vice-president of Southwestern Adventist College.*

## Science and the Universe

Imagine a family of mice who lived all their lives in a large piano. To them in their piano world came the music of the instrument, filling all the dark spaces with sound and harmony. At first the mice were impressed by it. They drew comfort and wonder from the thought there was Someone who made the music—though invisible to them—above, yet close to them. They loved to think of the Great Player whom they could not see.

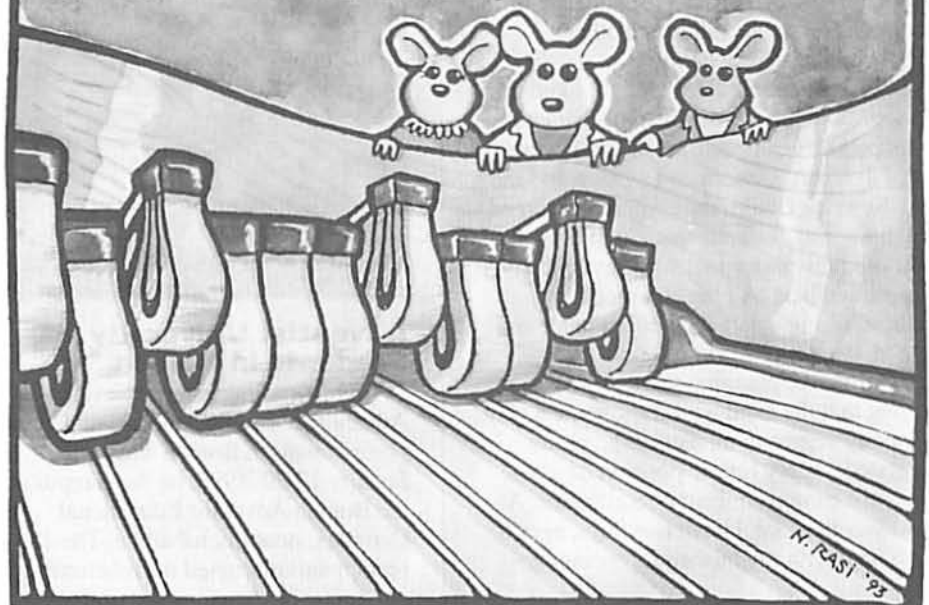
Then one day a daring mouse climbed up part of the piano and returned very thoughtful. He had found out how the music was made. Wires were the secret—tightly stretched wires of graduated lengths which trembled and vibrated. They must revise all their old beliefs; none but the most conservative could any longer believe in the Unseen Player.

Later another explorer carried the explanation further. Hammers were now the secret, numbers of hammers dancing and leaping on the wires. This was a more complicated theory, but it all went to show that they lived in a purely mechanical and mathematical world. The Unseen Player came to be thought of as a myth.

But the Pianist continued to play.

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# An Adventist Campus Ministry in Colorado

by  
Judy  
Cushman

The University of Colorado in Boulder, Colorado, U.S.A., lies in the shadow of the majestic Rocky Mountains. Started about 100 years ago, it has grown into a 25,000-student university that prides itself in being "the most secular campus in the nation." The hippie culture of the 1960s is still prevalent, and the university has gained the reputation of being the center of Satan worship for the American Midwest.

The Boulder Seventh-day Adventist Church was formed at the instruction of Ellen White, about the same time as the university. For many years, the church tried to minister to the university population, attempting classes and seminars, even leasing a storefront near campus for activities. However, pastors found part-time campus ministry in addition to other responsibilities overwhelming.

Recently the Boulder church asked the Rocky Mountain Conference for extra help to support this campus ministry. With the aid of the North American Division and the Mid-America Union, the conference agreed to a three-year commitment. So in the fall of 1991 our new pastor met with several church members. A plan emerged that included hiring a part-time coordinator and several Taskforce workers.

During the planning stages I was praying that the Lord would show me a way to use my degree in ministry. The pastor suggested I apply for the position of Adventist campus ministry coordinator. At first I was hesitant. I have two boys, ages 5 and 8. But with my husband's encourage-

ment and the feeling that God was opening a door, I accepted.

In March 1992 I started contacting college chaplains on Adventist campuses for Taskforce workers. By August three young people had joined me—Maria Marshall, a graduate of Pacific Union College in California; Joe Strock, a graduate of Southern College, Tennessee; and Bob Thomas, from the Kettering, Ohio area. I was able to obtain names of Adventist university students and young adults in the area from records kept in several places as well as from parents.

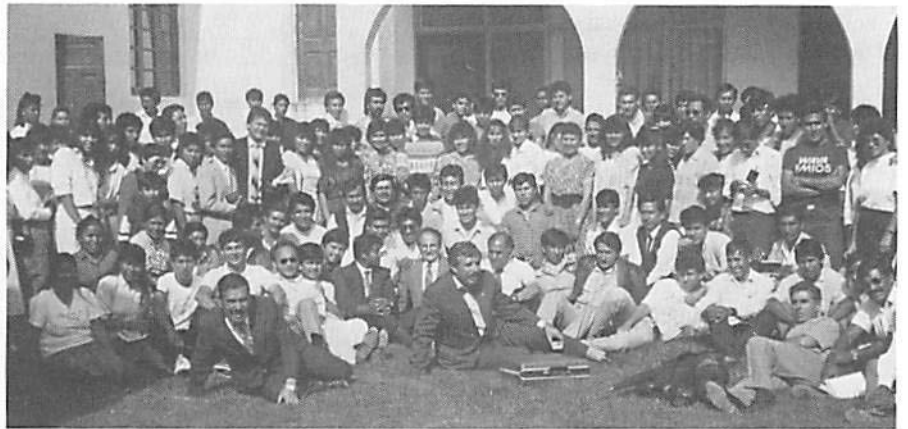
After contacting each Adventist collegiate/young adult with a personal telephone visit, our team realized the need for Friday fellowships with a meal, singing, and Bible study or discussion. Initially the Taskforce workers were primarily responsible for leading out, but we were happy to see that gradually others volunteered. Though we conduct other activities, the Friday fellowships continue to be the most appealing, with an attendance of 12-30 students and young adults. Through prayer, love, and hard work we now have a core group of Adventist young adults involved in Bible study groups and working together.

To help us in planning, instruction, and accountability, a steering committee composed of interested church members

was formed in August. It has proved invaluable in giving us balance and stability. We have also found spiritual encouragement and many friends in other ministries on campus, such as Fellowship of Christian Athletes, Campus Crusade for Christ, and University Christian Fellowship. Personally I found that becoming part of the United Campus Ministries, the ecumenical ministries on campus, has opened many doors for our ministry.

Looking back over this past year, I see many young people who now have a Seventh-day Adventist Christian friend. They have learned that we are not a cult, but fellow Christians. I am truly encouraged by the vision of our church, and specifically, the General Conference leadership. This is a mission field that can no longer be ignored. The Holy Spirit is working on public campuses, and we have the privilege of working with Him. I dream of a time when there will be an Adventist presence on every public college and university campus. At Boulder we are doing all we can, with God's help, to let His light shine out to others in warmth and Christian friendship. □

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## Adventist University Students in Bolivia

The first encounter of Seventh-day Adventist university students and young professionals in Bolivia was held on January 17-20, 1992, on the campus of the Bolivia Adventist Educational Complex, near Cochabamba. The 183 participants discussed the relationship

between science and religion, and the role of the Christian student in a public university. Drs. Benjamin Clausen and David Rhys, from the Geoscience Research Institute, were among the guest lecturers. The media reported on the event, and local television interviewed several of the participants.

—OVIDIO BECERRA

# Advent House

by  
Ron  
Pickell

College years are a period when young people experience the greatest change in their lives, a time when students need support and less outside control. The university often provides just the right environment for growth. However, it can also be a very intimidating environment for Christians, both personally and spiritually.

Friendship and a sense of community are important in helping a young person through these years of change. College and university students join fraternities or sororities, while others get involved with other campus groups to meet their need for group support. Involvement in campus ministry organizations provides the added spiritual dimension to university life, encouraging students to a deeper relationship with God and fostering friendships that last for eternity.

In John Bunyan's *Pilgrim's Progress* there is a house that the traveler Christian comes to called Beautiful that perhaps best illustrates this function. It is a house built by Emmanuel for the safe lodging of weary travelers who have left the city of destruction and are on their way to the Celestial City. Here Christian is refreshed, nurtured, and provided direction for the journey ahead.

In many respects this model describes the function of our ministry at Advent House. This center represents the Seventh-day Adventist Church at the University of Tennessee in Knoxville (UTK), U.S.A., which boasts 25,000 students along with some 6,000 faculty and staff.

Advent House includes a large meeting room, office, and kitchen, on the main floor, with more bedrooms on the second floor. These rooms are reserved for student leaders. Two separate apartments

connected to the main house provide further housing. The basement includes a recreation room, study, and conference room.

The ministry program got started 15 years ago as Adventist students began meeting on Friday evenings for worship, fellowship, and snacks at the design firm of Harold and Beverly Duckett, active members in the Knoxville First Seventh-day Adventist Church. This weekly gathering eventually led to the purchase of the house and the development of a full-scale campus ministry. Carolyn and I came to the ministry in 1985 helping to shape the mission and structure of the program further.

Each year there are 40 to 50 Adventist students enrolled at UTK. The Advent House program is directed primarily at them, but seeks also to minister to non-Adventist students. Of the 30 to 40 involved in our program, nearly half belong to other denominations and religions, while some profess no faith at all.

Under the chaplain's guidance, our nurture and outreach ministry is led by carefully chosen student leaders. The leadership team attends an annual leadership retreat and meets monthly to plan events together. Summer activities include meeting with incoming freshmen and parents during student orientation, social events, a midweek all-campus Bible study, a leadership retreat, and planning for new student outreach.

Weekly events during the school year include Friday night fellowship, small group Bible studies, a home-cooked meal prepared by students on Wednesday evenings, campus worship on Saturdays, Saturday night socials, retreats, and social action and outreach events.

Our leadership includes international students. In fact, one of our greatest rewards has come from seeing other international students receive Christ through our efforts. An international student banquet is held at the beginning of the year to acquaint those students with our program, while the midweek meal allows them to socialize with American students as well as other internationals.

The annual budget of Advent House is approximately US\$20,000, which



includes all costs except the chaplain's salary. The budget includes rent received from house residents, subsidies from three area Adventist churches and the Georgia-Cumberland Conference, and from private donations. Donations actually make up about 40 percent of the budget. Administration is handled by an executive board and a small administrative council.

The key to the success of our overall ministry has been the gracious hand of God and our broad base of support from area churches, the local conference, the Southern Union, and many individuals. We believe that Advent House is a good example of how our church can minister effectively on public college and university campuses. We have such confidence in this that we are committed to the development of similar programs on other campuses in North America.

The first step is to find ways of appointing Seventh-day Adventist chaplains to serve on public campuses. Another step we are taking is networking with Kettering Medical Center to offer a curriculum at Advent House to prepare Adventist ministers for the special demands of public campus ministry.

Public college ministry is both rewarding and challenging. The spiritual needs of college students today are great, and the opportunities for our church are enormous. We at Advent House feel privileged to be at the forefront of this ministry and pray that the door will open wide for many more programs like ours in the North American Division and the world. ☐

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# The Waco Tragedy

## Painful Questions

by Gary Patterson

Until the morning of March 1, 1993, most Seventh-day Adventists had never heard of a Waco, Texas, religious group whose members called themselves the Branch Davidians. But following the shoot-out with federal agents the day before and the ensuing heavy media coverage—which connected the group with our church—we became painfully aware that distant connections are not clearly distinguished in short news reports.

It is true that David Koresh as well as Victor Houteff, the founder of the Shepherd's Rod in 1930, were for a short period of time members of the Seventh-day Adventist Church. However, both were found to be extreme in their religious views, espousing beliefs and practices unacceptable to our church. Houteff was dropped from the membership of a Los Angeles-area Adventist congregation in 1929, and Koresh—who was baptized in the Tyler, Texas, church in 1979—was disfellowshipped two years later, in 1981.

As the story developed in the media, the initial connections with our church rapidly began to fade. This was the result of both the diligent work of General Conference communications personnel and the

realization by news reporters that the beliefs and practices of the Branch Davidians did not reflect what they knew of the Seventh-day Adventist Church nor, for that matter, any other mainline Christian church.

Koresh was leading a religious group that had moved several mutations away from Houteff's original Shepherd's Rod movement. After being disfellowshipped in 1929, Houteff had developed his own belief system and organizational structure apart from the Seventh-day Adventist Church.

Following a long succession of internal struggles and splinters in the Shepherd's Rod, Koresh emerged decades later as the leader of a small group that believed in defending their views to the point of an armed conflict. They saw themselves playing a leading role in a bizarre scenario of end-time events.

It is likewise true that many of the Branch Davidians did at one time have connections with the Seventh-day Adventist Church, yet their belief system and organization were never connected with ours.

Koresh's blasphemous claims to Messiahship as the Son of God and the reincarnation of Jesus Christ, as well as his position of claiming all women in the compound as his wives with the sole authority to procreate, placed him far beyond biblical principles and Seventh-day Adventist doctrines, let alone rational thought processes.

After weeks of contacts and negotiations, the federal agents decided to break the

standoff. Their intervention was followed by a horrifying fire that rapidly consumed the compound and those who had remained in it. The strange story then shifted to the office of the U.S. attorney general, various federal agencies, and the courts.

Beyond the tragic loss of life, particularly of innocent children, one is left with sobering reflections and questions.

Clearly we have learned that as a church we must be prepared for unexpected, critical events. When they occur, it is too late to get ready. The General Conference and the North American Division established a crisis management team shortly after the Waco events began to make headlines. But we would have been greatly advantaged had we had a team that needed only to be activated. Such should exist at all levels of our church organization.

More seriously, we must ask ourselves, What makes apparently rational people vulnerable to such madness? And even more distressing, Is there anything in our religious life and ministry that attracts or predisposes extremists in the church? What should we do as a community of Bible-believing Christians to protect members from being deceived by such groups and leaders?

If we will address these issues, perhaps next time we will be better prepared to deal with a crisis—and there will be a next time.

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*Gary Patterson (D.Min., Emory University) is administrative assistant to the president of the North American Division of Seventh-day Adventists.*

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## A Remnant Out of Control

by Marvin Moore

In 1982 the Texas Conference invited me to be the pastor of the Seventh-day Adventist church in Waco, Texas. Given the history of the church's problems with

the Shepherd's Rod, I accepted with some misgivings. Fortunately, my relationship with these people was generally cordial. The few problems I did have, including one encounter with Vernon Howell (David Koresh), I was able to resolve in a non confrontational manner.

The tragic events of early 1993 make it very clear, however, that the problems inherent in this group were present back in 1982. In the aftermath of recent events, I have asked myself, What is there about this group that attracted some Adventists to take up their cause? What danger signals can we

watch for in any group that will alert us to be cautious about "joining up"?

I believe that the foundation of the problem with the Shepherd's Rod, which splintered and evolved into the Branch Davidians, is the Adventist remnant concept carried to a fanatical extreme. As Seventh-day Adventists we believe God called us to a special task. This is a biblical concept. God called Israel to be His peculiar people. Noah, Elijah, John the Baptist, and the earliest disciples each were called to undertake a unique mission. Indeed, Jesus called every Christian to be a



witness for Him to the end of the age (see Matthew 28:19, 20).

Thus it should come as no surprise that in earth's final days God should call an individual or a people to proclaim a special message for Him. We believe that the Seventh-day Adventist movement was raised by God for that purpose.

Unfortunately, one of the greatest temptations for anyone who has received a special call from God is to turn that call to selfish purposes. The Jews, for example, persuaded themselves that they were the only ones God loved, and they shunned the very Gentiles God intended that they should serve.

The Shepherd's Rod has a long history of considering themselves to be a remnant, called by God to purify the Seventh-day Adventist Church. We all recognize, of course, that there is room for improvement in our church. Perhaps someday God will raise up someone to lead out in such a work. Unfortunately, for every reformer God may choose to raise up, a score of would-be reformers appoint themselves.

What causes some Adventists to follow false reformers? I believe that our teaching

about a perfect remnant makes us particularly susceptible.

Victor Houteff sounded this note 60 years ago. His first publication stated the primary objective of his movement to be "the 144,000 and a call for reformation" (see *SDA Encyclopedia*, p. 376, ed. 1976). Since that time Shepherd's Rod adherents have made no secret of the fact that they felt called to purify the church, by killing Adventists if necessary.

Though far less radical, a number of groups exist on the fringes of our church today that have the primary motive of purifying it. I do not wish to lessen the importance of holy living. However, we should be wary of any person or organization that emphasizes perfection to the exclusion of the church's broader mission, which is to reach unsaved people for Christ.

For more than 100 years Adventists have taught that God's people must be perfect in order to live without a Mediator after the close of probation (see *The Great Controversy*, pp. 425, 623). Unfortunately, this is one of the most easily abused of our teachings. An obsession with it almost

invariably leads to rigid legalism, unhealthy introspection, and a focus on self rather than on Christ and His acceptance of us where we are now.

I believe that God raised up the Adventist Church to be His "John the Baptists" in the world today. John called people to repentance from sin, and so must we. And true reform always leads to unity, not schism. Years ago Ellen White warned about those who would bring disunity in the church. "If they could draw aside the curtain veiling the future and see the result of their disunion," she said, "they would surely be led to repent" (*Counsels for the Church*, p. 43; *Testimonies for the Church*, Vol. 8, p. 240). The tragic final days of the Branch Davidians give us a chance to draw that curtain aside and reflect on 60 years of a remnant out of control.

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*Marvin Moore spent 15 years in Adventist pastoral ministry before joining Pacific Press as a book editor in 1985. He is the author of many articles and more than 20 books.*

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## Between Truth and Error

by George W. Reid

What appears remarkable to us is the way David Koresh could so captivate his followers that they remained loyal even to death. The civil authorities too misread this factor, judging such devotion to be beyond reason, therefore likely to crumble.

But in fact there is compelling power in obsession, no matter what its point of focus. History records countless abortive efforts to rebuild life along ideological lines, whether religious, political, philosophical, or social. Among sociologists a veritable industry has grown up in analyzing intentional communities. The same force that drives the religious monastic ideal resurfaces in economic egalitarian communities and politics as well.

Does the solution lie in avoiding commitment? Not necessarily. The test lies in making certain that what lies at the center of one's life is sound. What was faulty among Branch Davidians was not

their devotion but its object. A world programmed to reject absolutes and committed to the nonjudgmental ideal is unprepared to cope with events such as those at Waco. Jesus warned against judging people's inner motives but nowhere suggested we should not discern between right and wrong.

How can we build a solid center while protecting ourselves from deception? The task is not simple, but a few suggestions can help.

Excess focus on one or two issues should sound an alarm. God paints in broad strokes, assembling a worldview that engages every aspect of life.

To be sure, there are special truths that need particular emphasis at given times. These "present truths" lead to reform, but never end in themselves. Their purpose is to restore wholeness in God's interaction with people. Excess concentration on an issue narrows us, and can sectarianize us. Koresh narrowed his followers with a sense of crisis built on coming events. Concern with final events is legitimate, but not if severed from the larger body of Christ's truth. The center of gravity at Waco rolled into an unwieldy position, and the result was disaster.

How does this speak to us Adventists with our excitement about Christ's soon return? It reminds us that prophecies are

ports of entry to a growing walk with God. They are never ends in themselves. As Jesus put it: "And it is they that bear witness to me" (John 5:39, RSV).

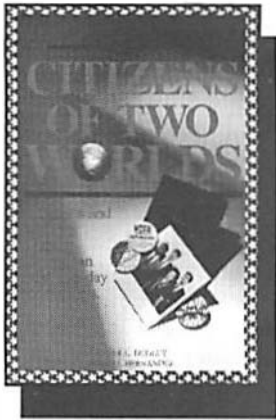
Truth will bear the test of integrity. This is not to say reason judges revelation, but to note the two are not in conflict. Real truth harmonizes with the standard set by the Scriptures.

Because David Koresh's doctrine extended well beyond what could be substantiated from the Bible, he soon laid claim to the prophetic gift. When his revelations led to claims of Deity, accumulation of arms, and adultery, this should have sent a definitive signal to all around him. Clear teachings of God's Word were being contradicted.

But by that time the obsession was deeply entrenched, and a loyalty that belongs only to God had transferred to a man. The end tragedy came not from excess dedication to the message of God, but from devotion to something in direct conflict with God's Word. What is at the center really does make the difference.

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*George W. Reid (Th.D., Southwestern Baptist Theological Seminary) is director of the Biblical Research Institute of Seventh-day Adventists.*



**Citizens of Two Worlds: Religion and Politics Among American Seventh-day Adventists**, by Roger L. Dudley and Edwin I. Hernandez (Berrien Springs, Mich.: Andrews University Press, 1992; 318 pp.; paperback).

REVIEWED BY BENJAMIN MCARTHUR.

How do Adventists relate to politics? Roger Dudley and Edwin Hernandez, respectively professors of Christian Ministry and Sociology at Andrews University, ask this question in *Citizens of Two Worlds*. This important study stands as the most thorough canvass of American Seventh-day Adventist political beliefs done to date. Though the sample size is not large (419) and some minority groups are not proportionately represented (blacks, who are 25 percent of the North American church, constituted only 10 percent of the study), it nevertheless represents a credible snapshot of how Adventist political views correlate with self-declared religiosity.

The results are both predictable and surprising. As most would expect, we find our church very close to the evangelical mainstream regarding party loyalty and political issues. Support for the Republican Party and a generally conservative or moderate political outlook is evident. Our primary departures from fellow evangelicals—an adamant belief in church-state separation and a greater stress on peace—is easily explained by our church's historic stand on these issues. Predictably, too, we learn that the more behaviorally orthodox Adventists are more likely to be apolitical or very conservative in their political convictions than those less traditional in their religion. And by a significant margin Adventist respondents opposed churches becoming involved in politics.

On the other hand, Dudley and Hernandez's study reveals unexpected complexity. A surprising majority of Adventists professed typically liberal positions on certain issues: they favored increased government aid to minorities, the passage of the Equal Rights Amendment, registration of all firearms, and opposed the appointment of conservatives to the Supreme Court. Adventists clearly are not stereotypical conservatives. This is particularly true, the authors note, of some minority-group Adventists and of those who hold a more communitarian view of the world. These groups reflect more liberal views on social issues.

Some political scientists have criticized the usefulness of such concepts as "conservative" or "liberal" as implying a consistency of outlook that few people or groups really possess. This study supports such criticism.

But *Citizens of Two World* is not merely a fascinating group profile. The final section of the book is an impassioned call for greater social—and yes, even political—involvement by the

Seventh-day Adventist Church. The authors plead for us to overcome "the great fallacy"—the notion that our calling to personal holiness and evangelistic witness has nothing to do with demands for social justice. They remind us that our holistic philosophy allows no duality of body and mind. We are not to save souls and ignore the body. Old Testament examples of social judgment are held up as models for our prophetic witness today.

Finally, Dudley and Hernandez warn us against the insidious confusion of our political and economic creed with our religious values. Adventism, a movement that began in the white heat of apocalypticism, is now threatened with becoming just another domesticated Protestant denomination. How do we regain the original vision? By renewed commitment to traditional evangelism? Or, as the authors suggest, by linking our message of personal salvation to a newer appeal for temporal social justice?

Some who read this book (and it deserves a wide audience) may reject the final message as calling for a warmed-over social gospel inappropriate to our church's destiny. But as the Seventh-day Adventist Church nears the 150th anniversary of 1844, it is imperative that we again ponder the contemporary relevance of our message to the world.

*Benjamin McArthur (Ph.D., University of Chicago) is professor of history at Southern College of Seventh-day Adventists in Collegedale, Tennessee, U.S.A.*



**Weichenstellungen: Ein Gang durch die Kirchen- und Adventgeschichte** (Hamburg, Germany: Saatkorn, 1989; 315 pp.; hardbound).

REVIEWED BY DANIEL HEINZ.

Books on church history abound. However, most of them—at least those published in Europe—are written from the perspective of the established churches. Consequently, the Protestant Free churches ("Freikirchen") that stand in the tradition of Anabaptism, once so widespread in Central Europe, are largely neglected. This book is different because it looks at and interprets history from an Adventist perspective. It is well-organized and lively, unfolding church history in a selective and popular manner.

Seventh-day Adventists have traditionally placed much emphasis on biblical prophecy as fulfilled in history. They have contributed to an eschatologically oriented world view. This concept of divine interpretation of history runs like a thread through the book. *Weichenstellungen* places great emphasis on the reform movements (e.g. Waldensians, Reformation, Anabaptism, Pietism, Methodism, Millerism, Adventism) as they have occurred in church history. More than half of its pages are devoted to the history of the Seventh-day Adventist Church.

Written from a European Adventist perspective, the chapters dealing with Adventist history represent a refreshing and unique contribution to the world of "Adventistica," which has been and continues to be strongly influenced by North America, the cradle of Adventism. However, the mainly American-dominated Adventist literature usually does not do justice to the international and multicultural character of the denomination today. It is especially the well-balanced description of M.B. Czechowski's and L.R. Conradi's life and work in the book (pp. 209-215), that is evidence for a decade-long misunderstanding and even misinterpretation of these pioneer missionaries on the part of the American Adventist public.

*Weichenstellungen* describes Adventist history down to the present. It does not avoid hotly debated issues such as the role of the Adventist Church during the Third Reich (pp. 237-257). For German Adventists during the Nazi era the survival of church organization seemed essential, and political accommodation proved to be an irresistible temptation. The book's strength lies in its commitment to deal with the past critically and objectively, unlike the apologetic approach so common for Adventist historiography in the past.

The 25 authors of the book come from different fields of church service: historians, theologians, pastors, educators, and journalists. As an author involved in the development of this book, I would wish for various specialists to have contributed more articles, shifting the popular style of the book to a more scholarly tone. The more than 300 black and white photographs and pictures will certainly appeal to the young readership. Unfortunately, the book lacks an index as well as footnoting and a thorough bibliography. However, these shortcomings do not diminish the value of the work. It will not soon be replaced as a major work in German on Seventh-day Adventist history. It would certainly be desirable if the book could be translated into English to reach a larger readership.

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*Daniel Heinz (Ph.D., Andrews University) serves as dean of the Theological Seminary at Bogenhofen, Austria.*



**False Balances**, by Clifford Goldstein (Boise, Idaho: Pacific Press Publishing Association, 1992; 190 pp.; hardbound).

REVIEWED BY ROY GANE

The author is well known as editor of *Shabbat Shalom*. He is also associate editor of *Liberty* magazine, and writer of numerous articles and several books. In *False Balances*, Goldstein addresses a crucial question: What is

the biblically correct balance between law and grace? Those who fail to grasp the true balance taught in the Bible emphasize either  
*Dialogue 5:1—1993*

law or grace at the expense of the other and therefore err either on the side of legalism or cheap grace. Balance in this area fundamentally affects religious experience: by downplaying or ignoring key aspects of God's plan, Christians may be in danger of losing their salvation.

Goldstein finds in the ancient Israelite sanctuary a balance between God's justice and mercy, which work together in the plan of salvation. Rituals performed at the altar of burnt offering and in the first apartment represent Christ's death on the cross and His merciful, atoning mediation of His own blood. Special rituals performed on the Day of Atonement in the second apartment (and also in the first apartment and at the altar; see Leviticus 16:16, 18, 19) represent God's justice: God investigates the lives and works of believers in order to vindicate His character, i.e. so that final questions about God's wisdom in saving humanity will be resolved before the entire universe. "The issues of sin, evil, and salvation are so much bigger than us. Though humankind's redemption through the cross of Christ forms the focus and center of the gospel, the plan of salvation itself involves questions that extend far beyond merely getting our bodies off the dying planet" (p. 68).

The balance between faith and works taught by the sanctuary clarifies the relationship between justification by faith and Ellen White's statements regarding the character perfection of the final generation. Those who by faith fully accept Christ's atonement accept His enabling power to overcome sin and to live up to the spirit of His law.

The author's lucid and energetic style complements the force and clarity of his logic. Goldstein's main points and almost all details of his interpretations are demonstrably biblical. I say "almost all" because the book does convey a few misunderstandings regarding the details of certain sanctuary rituals. For example, Goldstein states that after a repentant sinner had slaughtered his sacrifice, the priest "took the blood and sprinkled it on the altar of burnt offering or in the sanctuary itself, or the priest himself ate the meat of the offering" (p. 108). In fact, blood was never applied in the Tent for an individual other than the high priest (Leviticus 4:3-12; cf. 13-21—community as a whole). Furthermore, eating the meat of a "sin-offering" (better rendered "purification offering"; see Jacob Milgrom, *Leviticus 1-16* [New York: Doubleday, 1991], pp. 253, 254) in which the blood was applied only to the outer altar (see Leviticus 6:30) was not an alternative/equivalent to an application of blood, but an additional activity belonging to the same ritual: after daubing blood on the horns of the outer altar and burning the fat (Leviticus 4:25, 26, 30, 31, 34, 35), a priest was required to eat the meat (Leviticus 6:26).

*False Balances* is a timely and important book. In my opinion, it is "must" reading for all thoughtful Seventh-day Adventists.

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*Roy Gane (Ph.D., University of California, Berkeley) recently completed his doctoral studies in biblical Hebrew language and literature, with specialization in ancient Israelite sanctuary rituals.*

In his book *Forging a Real World Faith*, Gordon MacDonald notes that when Christians are confronted with dissonance between their faith and their daily lives, they either become critical of the outside world and withdraw from it, or develop a “two-track style of living” involving a church-time and non-church-time life-style. In either case, they do not share Christianity with “real world” people.

# Keeping Faith in the Real World

by  
Ann  
Gibson

These roles are easy to play. I have played them. Perhaps you have too. The first role—withdrawal—I played deftly as an accounting teacher at Walla Walla College in the northwestern United States. It was easy to do in a small town dominated by a Seventh-day Adventist college. I recall one morning in Sabbath school when the teacher asked: “How many of you invited a non-Adventist over for a meal this week?” Hardly seeing a show of hands, he extended the question to “this month” and finally “this quarter”. With a start, I realized that I didn’t even know the *names* of any non-Adventists, let alone being acquainted with any well enough to invite them home for a meal.

Initially, I played the role of the two-track style of living while in graduate school, working on a Ph.D. in business at Washington State University (WSU) in Pullman. I moved to WSU fully aware of its unique reputation as the “No. 1 Party

School in the U.S.A.” as listed by *Playboy* magazine. What this would mean in terms of atmosphere didn’t occur to me until I actually arrived on campus. The first evening, my friendly next-door neighbor invited me to share a meal—with the main course of oysters Rockefeller! I realized that I was a lot farther from the small Adventist community than the 120 miles of road that separated the two educational institutions.

I also discovered that my new associates came from totally different backgrounds, with different experiences and views than mine. I was dumbfounded when my officemate, upon learning that I was a Christian, told me she had never met one before. I hadn’t realized that anyone in the United States had never before met a Christian! I also discovered that my faith as it stood was not the kind that could thrive, or even survive, in the atmosphere of WSU. I wanted to apply my faith to my new surroundings, but I didn’t know how.

Although I made friends with some of my classmates and teachers, I really didn’t understand them or their culture, which was so foreign to mine:

- Dana, a graduate student who lived with a faculty member and who one day asked me what was the meaning of life;
- Joe, the economics professor whose every illustration was on the utility of beer and who ended every Friday lecture with the hope that the weekend parties would be good;
- Doug, a faculty member whose research interests in sexual harassment led him to believe that the primary legacy of Christianity to the world was the demeaning of women;
- Bob, a faculty member whose drinking habits were extensive enough that one never knew which day was hangover day—resulting in great fear for the students, for one never knew whether he or she would be met with harsh or friendly tones when entering his office;
- Anne, my neighbor whose life-style made her apartment a revolving door—I finally gave up learning the names of the current man living next door, lest I call him by the name of a previous occupant;



- John, who once couldn't take a test because he drank too much at a fraternity party, jumped out a second-floor window, and ended up in the hospital with a concussion.

In the university's secular atmosphere and under the influence of the panic, stress, and deadlines that graduate programs can produce, it was easy to do everything possible to fit in, and leave religion to Saturday mornings at the church in the next town. But ultimately it is not possible to live with such dissonance. I had to seek a real world faith or opt for no faith at all. I chose to seek.

I reasoned that Jesus knew how to live faithfully in the real world. The truth He spoke was understood by those of the streets. In fact, it was so well understood that He was accused of associating with "sinners and tax collectors" and not paying attention to the religious leaders of the day (Luke 5:30). Jesus met with "real world" people, many of whom were similar to those I met every day. For example, Zacchaeus, the businessman (M.B.A. student), the woman taken in adultery (whose life showed similarities to my neighbor's life-style), the 10 lepers, the demon-possessed men, the blind men on the road to Jericho, the woman at the well, the man by the pool at Bethesda, the Syro-Phoenician woman, and the rich young ruler.

The New Testament portrays Jesus in many situations—but never does He appear to be withdrawing to isolate Himself from the world or leaving His "church" life-style behind Him as He goes about His daily business.

My seeking occurred in three steps. First, I made friends with God. This doesn't mean that I did not have a relationship with God prior to graduate school; the friendship I had merely took on a different meaning. Initially there was an element of panic as I viewed my situation. There was also loneliness as I sought for someone who understood my plight. I began to talk to God about many things: (1) the people I met, (2) the questions for which I had no answer, (3) my questions about my own faith, and (4) the role and power of Christianity in a secular world. Answers didn't come quickly or easily, but some did come over time. Most importantly, I became convinced that God cared about

the people I met every day, and was eager to show me how to develop a real-world faith.

Something else also happened: I made friends with other Christians. Perhaps some Adventist graduate students at public universities are blessed with strong local Adventist churches that count spiritually like-minded students among their members. I have heard of such situations, and know that the friendships formed under those circumstances stand the test of time. But I was not so blessed. There were few Adventist graduate students at WSU, and I began missing the Christian fellowship I was accustomed to. So I sought out Christian friends by attending Christian churches on Sunday. I found that there were Christians in other departments at the university. It was affirming to just stop and say "hello" during the week. From these friends I learned how to be more open about my own faith in a non-offensive manner. In my Adventist education, I had been taught how to share my faith in a Christian world; my non-Adventist Christian friends showed me how to share

my faith in a secular world. In doing so, they also taught me how to strengthen my convictions.

Third, I made friends with the secular people around me. At first, it was easy to conform to their pattern of thinking and acting, because I did not want to be different and I was seeking friends. It was also easy to go to the opposite extreme by associating primarily with other Christians because I felt so much more comfortable with them. I finally realized that the "real world" was composed primarily of people for whom Christianity had no real-life meaning, and that only by seeking their friendships could I earn the right to share with them what I knew.

Graduate school changed the way I look at the world, my faith, and the people I meet. By the grace of God, I am no longer satisfied to either withdraw from the world or to carry on a life-style that relegates Christianity to Sabbath morning. I left WSU with a host of friends—some who still are on their way to meeting God, some who have met Him and know Him well. But most importantly, I too have a deeper friendship with God. And to think I received all that, plus a degree! □

*Ann Gibson completed her Ph.D. in business in 1992 and is currently teaching accounting and auditing at Andrews University, Berrien Springs, Michigan.*



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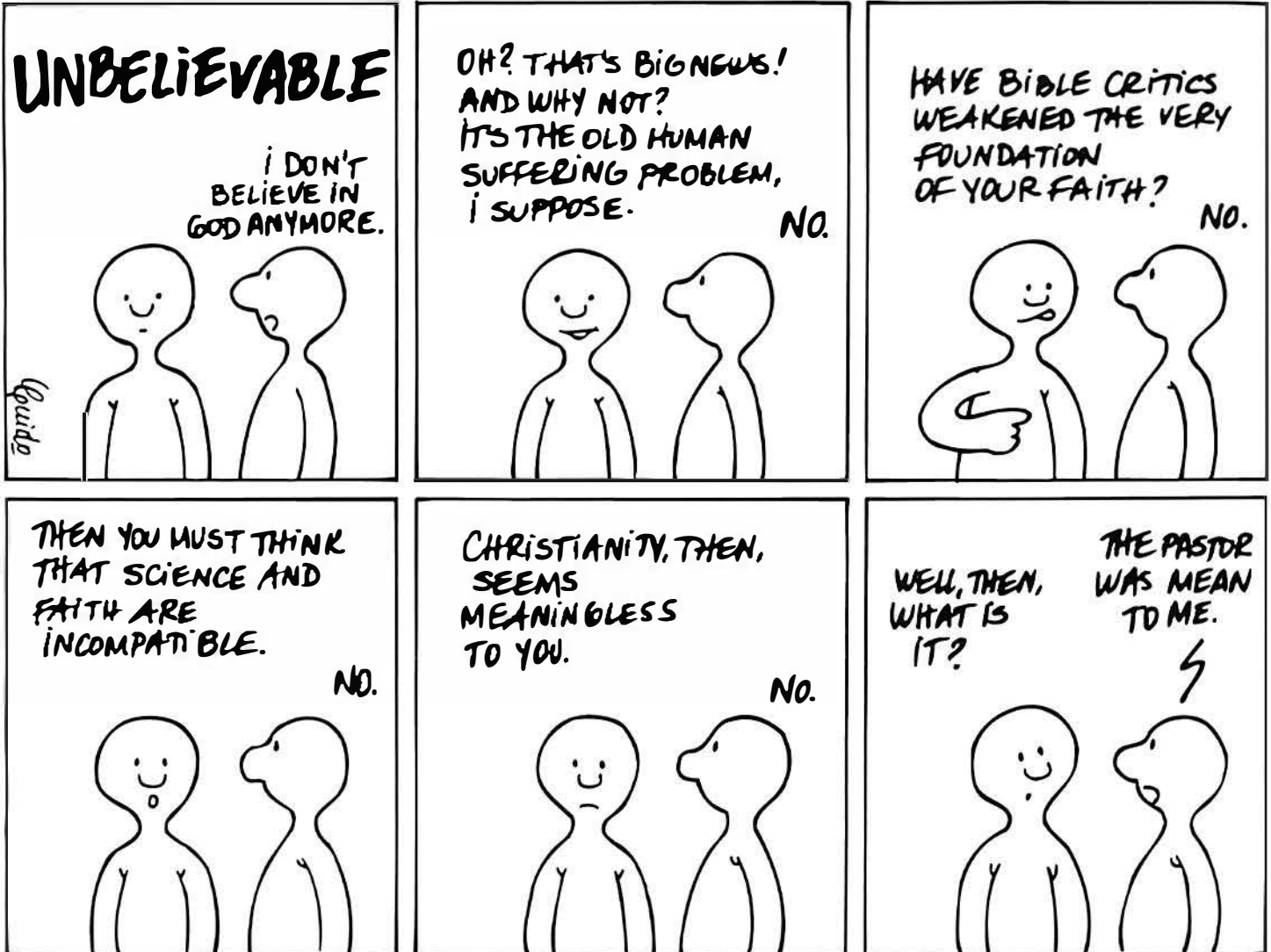
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