

COLLEGE • AND • UNIVERSITY

DIALOGUE

**Making Sense
of Bible Prophecy**

**The Intriguing
Dinosaur**

**Dostoyevsky: A Writer
Struggles With Faith**

**Homosexuality: A
Biblical Perspective**

VOLUME 5: No. 2



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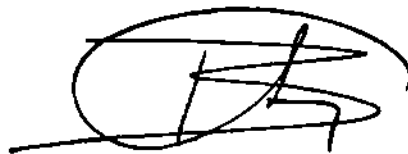
For many years the Seventh-day Adventist Church has been seeking an effective way of ministering to one of its significant subcultures. Not many knew how to provide spiritual, intellectual, and social support to the growing number of university students, professors, and young professionals among our members. The relationship between the church organization and this group has been one of searching, testing, and generalizing. Slowly we are realizing that today's student is tomorrow's doctor, nurse, accountant, lawyer, nutritionist, teacher, artist, or architect. These are the men and women whose involvement is vital to achieving the church's mission.

After many attempts, we have found a beautiful cooperative relationship in AMiCUS—Adventist Ministry to College and University Students. This committee brings together the skills and resources of the Department of Church Ministries, the Education Department, and Adventist Chaplaincy Ministries. AMiCUS' main purpose is to minister to Adventist students and teachers on non-Adventist campuses and also to Adventist young professionals by fostering the organization of associations, training chaplains and pastors, and publishing *Dialogue*. From the very start of this publishing endeavor, it has been my pleasure to serve with Dr. Humberto M. Rasi as associate editor.

As we look to the future, we sense the support of the church administrators. We are especially encouraged by evidences of the fulfillment of this ministry—bright and dedicated young adults who are faithful to the Lord and committed to sharing the gospel. Through this journal and other programs we want to show that their church loves and cares about them, that we are with them whenever they face challenges to their beliefs or when opportunities for service and witness present themselves. Through our representatives at every organizational level around the world, AMiCUS is there to provide advice, support and affirmation.

There is another pressing reason why the church cannot and will not abandon our university students and professionals. The learned community and the professional circles are exclusive subcultures. Adventist professionals and university students are already immersed in those subcultures, and it is mostly through them that the Lord can bring their friends and colleagues to the saving knowledge of Jesus. The classmate of today may be the future president or the national leader of tomorrow. Therefore, our university students, teachers, and professionals are in those circles not only to obtain training or to practice their profession, but also to serve as God's special ambassadors.

This issue of *Dialogue* is significant in that it continues to promote those ideals and to remind us of the importance of our individual mission in this world. The topics covered emphasize the fact that as educated Adventists we have a special audience to reach with a special message for a special time.



Israel Leito
Associate Editor

An Inspiring Story

I was really encouraged by the profile of Claritza Jiménez (*Dialogue* 4:2) and would like to thank those who, working behind the scene, prepared the interview for publication. I intend to write to Prof. Jiménez to thank her for being an exemplary Adventist Christian. As a pastor in training, I plan to share with other Adventist professionals her inspiring story, which shows that we can be faithful to God in a secular environment. Although *Dialogue* reaches us quite late, I look forward to the next issues!

CLEMENT JOSEPH ARKANGELO
Solusi College
Bulawayo, ZIMBABWE

Business and the Christian

As an Adventist businessman in the export and travel business, I am glad to know that *Dialogue* has now become a regular publication. It keeps us updated with interesting articles and news about other Adventist university students and professionals. In the future, please deal with issues relating to the business world from a Christian perspective.

JAMES BIKASH BAROI,
Omega International
Dhaka, BANGLADESH

Fulfills a Deeply Felt Need

As regional representative for the Spanish Association of Adventist University Students and Professionals in the Balearic Islands, I must tell you that *Dialogue* is very much appreciated here. Its spiritual approach to a broad variety of intellectual topics fulfills a deeply felt need. Those of us who are no longer university students would like to subscribe to the journal in order to receive it regularly.

JUAN TENORIO ENSENYAT
Andraitx, Mallorca, SPAIN

Thanks for your encouragement and for the booklet with views of the island of

Mallorca. What a beautiful place to live! You can subscribe to Dialogue by following the instructions listed in the "Subscriptions" coupon on page 34.

- Editors

We Really Needed It

My district pastor has passed on to me the last few issues of *Dialogue*. I found them excellent and have enjoyed their content thoroughly. We needed this kind of journal! Having struggled to remain faithful to my Adventist convictions in a secular campus, *Dialogue* makes me feel part of a worldwide fraternity of Christian university students and young professionals. In a future issue please discuss how an Adventist nurse can keep the Sabbath in a non-Adventist institution. God bless you!

HÉCTOR FERNANDO GELHORN
Nursing Teacher
La Plata, ARGENTINA

Global Richness

One aspect of *Dialogue* that I really enjoy is its international character. This magazine brings into focus the rich variety of perspectives of our global Church. Keep up the good work!

DANIEL HEINZ
Seminar Schloss Bogenhofen
AUSTRIA

Promote It in Jamaica

I'm a nursing student who has just received my first copy of *Dialogue*. I find the content befitting for our time. In fact, I'm proud to know that Adventist young people around the world can encourage and strengthen each other through this medium. I only wish that the magazine was promoted and distributed also in Jamaica.

JACQUELINE LYONS
Kingston School of Nursing
JAMAICA

We are happy to hear that *Dialogue* reached you, Jacqueline, because we publish it precisely for people like you! Our journal is distributed free to Adventist college and university students thanks to the joint efforts of the General Conference, the divisions, and the unions. Be sure to contact the Youth director for the West Indies Union and our regional representatives for the Inter-American Division (listed on page 2) so that you and your friends will receive *Dialogue* regularly.

- Editors

Keeps Us Connected

Thank you for the dynamic work you are doing with *Dialogue*. As an Adventist graduate student on a non-SDA campus, I find this journal both stimulating and relevant. I'm enclosing a list of several other Adventist graduate students who are also attending Fuller Theological Seminary, with the request that they also may receive *Dialogue*. We are in the midst of developing a Campus Advent organization here and *Dialogue* is a wonderful resource that helps to keep us connected. May Christ continue to bless your ministry for Him!

A. ALLAN MARTIN
Central Filipino Church
Los Angeles, U.S.A.

Important Social Issues

Thank you for the stimulating insights that *Dialogue* provides. I wish the journal could address the social issues that are currently being discussed; for example, the environment, mercy killing, abortion, the nuclear threat, poverty and malnutrition, apartheid, and many others. As Adventists, we are involved in them directly or indirectly, and we should not remain silent nor appear unconcerned. It is important that those who are not members of our Church know where we stand, as Bible-believing Christians, with respect to these important issues.

IYAN NAPITUPULU
College of Medicine
Manila Central University
PHILIPPINES

We appreciate your suggestions intended to keep *Dialogue* responsive and relevant. If you review our past issues, you will notice that from the beginning we sought to address social concerns that have international implications. See, for example, "Christian Bioethics" (1:1), "Two Documents on Abortion" (2:1), "Adventist Perestroika" (2:2), "Religion and Revolution in China" (2:2), "Citizens of Two Worlds" (3:3), and "Adventists and the Environment" (4:2). In this issue we have included three important documents dealing with a Christian view of human life, guidelines on abortion, and care for the dying. In the future we intend to address other issues consistent with our goal of being "an international journal of faith, thought, and action."

- Editors

Reader Response

Reacting to the article "Me, A Vegetarian" (*Dialogue* 5:1), a reader shared with us a news item of related interest: "A hormone that makes cows produce more milk is expected to be approved soon by the United States Food and Drug Administration. According to preliminary tests the milk is safe, but the decision will be controversial. Small dairy farmers believe that they will be forced out of business. Consumer activists oppose the plan, threatening to boycott processors that accept milk from treated cows. This move is likely to reduce the price of milk by ensuring more production from fewer cows."

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.

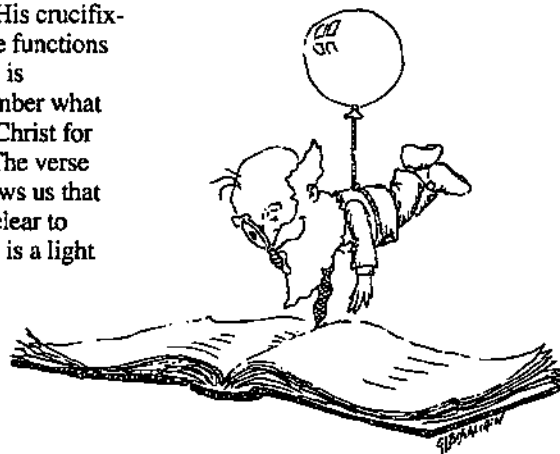
A person does not have to read his or her Bible very extensively to notice that it contains a sizeable amount of material that may be classified as prophecy. But, what is the source and purpose of these prophecies? How are we to understand and relate to them? Prophecy is pervasive through the Old Testament, from beginning to end. As soon as Adam and Eve disobeyed and were expelled from the Garden of Eden, God promised them the coming of a Saviour (Genesis 3:15). Later God warned Noah about a flood that would affect the entire world (Genesis 6). Several major prophecies were given to Abraham, the physical and spiritual father of Israel; for example, the Egyptian sojourn of his descendants. The other end of the Old Testament contains the words of prophets such as Haggai, Zechariah, and Malachi.

"But," some might say, "that's just in the Old Testament." Not so. A brief look at the New Testament shows that prophecy is common here, too. This section of the Bible begins with prophecies of the births of John the Baptist and Jesus. John, who announced the Messiah's coming, was considered by Jesus the greatest of prophets. Jesus Himself concluded His ministry with the great prophetic sermon on Mt. Olivet. It took a prophetic-like vision to teach Peter that Gentiles were to become part of the church (Acts 10). Paul recorded his prophetic experiences in his first letter to the Corinthians and his second letter to the Thessalonians. The most obvious example is the major prophetic book at the close of the New Testament, Revelation. Therefore, one cannot escape the phenomenon of prophecy by simply stating, as one Protestant denomination does, "We are *New Testament* Christians."

Origin and Functions

Why is prophecy so widespread throughout the Old and New Testaments? A simple, yet revealing initial answer to this question is, "Because God wanted it that way." This answer emphasizes the divine source of prophecy. A prophet does not work him- or herself up into an ecstatic state and then "break into prophecy." The prophet served at God's will, not vice versa, as is illustrated by Baalam's story (Numbers 22-24). Thus, the first point that can be made about the origin of prophecy is, as 2 Peter 1:21 puts it, "Holy men of God spake as they were moved by the Holy Ghost" (KJV).

In the upper room before His crucifixion, Jesus mentioned one of the functions of prophecy. When a prophecy is fulfilled, we are able to remember what He told us and thus recognize Christ for who He really is (John 16:4). The verse from 2 Peter quoted above shows us that although the future may be unclear to others, for Christians prophecy is a light that provides hope in the face of uncertainty about the future. God's messengers also spoke to their own societies issuing warnings and calls to repentance.



Making Sense of Bible Prophecy

Application: Present and Future

When should the words of the prophets be applied? Did they only speak to their own time and people? The words of the prophets cover a continuum through time. The first time frame for the prophet's messages is the present. Many of the prophets' indictments of the people's sins come under this category, a prominent example of which may be seen in Amos 2:6-16. His prophecy is not meant for the future, except perhaps as a general warning of the results of that type of persistent behavior. This aspect of the prophetic ministry, speaking for God to a current situation, is sometimes called *forth-telling*.

by
William H.
Shea

However, the prophet could also speak to issues in the intermediate or distant future. This is sometimes referred to as *fore-telling*. As God gave His prophets inspired views or words about the future, He spread out before them events ranging from those immediately at hand through to eternity.

If the biblical prophets only predicted events that were to occur in their near future, they might be suspected of simply being better guessers than their contemporaries, as some humanistic scholars believe. However, God extended the view of the biblical prophets to events well beyond what they could speculate. An example of prophecy on an intermediate scale is the length of time that the Jews would be captives in Babylon, which Jeremiah placed at 70 years (Jeremiah 25:12).

The prophecies about the nations found in Daniel 2 and 7 present a fascinating example of predictions ranging over many centuries. From a human point of view, Daniel seems to have chosen the least likely alternative for the destiny of the Persian empire in which he lived, but from a divine point of view he was conveying exactly what God foreknew.

Failed Prophecies

Prophecies dealing with events cast in a long-length time scale have sometimes focused upon the end of human history. We refer to them with a term drawn from Greek. They are *eschatological* prophecies—those dealing with “the last things.” We know that the New Testament refers to events that will occur during the end time, particularly in connection with the second coming of Christ.

However, we should also recognize an Old Testament eschatology. Although not as clear, these prophecies are found in the books of all the major prophets (for example, Ezekiel 40-48) and in most of those written by the minor prophets. These prophecies have common elements. They begin with the prophet’s circumstances, commonly the Babylonian exile, then look beyond immediate events into the future. There, the prophets were shown what ancient Israel could have become. They

saw God’s people returning to their glorified land. Jerusalem was seen as an exalted city, the world capital into which peoples from all nations would flow to become acquainted with the true God and His purposes for them, and thus enter into a covenant relationship with Him as the Jews had. The exaltation of this land and the entire world would continue until it would become a virtual New Earth itself.

Unfortunately, these prophecies about ancient Israel were never literally fulfilled. “What happened?” you may ask. There are three views of prophecies concerning the restoration and exaltation of Zion. The humanistic view claims the prophets were not really recipients of divine foreknowledge and simply guessed wrong. The extreme opposite view is the intense literalism that is characteristic of evangelical interpreters known as dispensationalists who believe that, since these are prophecies inspired by God, they must take place in the literal, present country of Israel.

Seventh-day Adventists have taken a different approach to these prophecies, falling between these two stances. Like the evangelicals, we believe these “failed” prophecies are true, given by God to His servants the prophets, but we agree with the humanists that these prophecies will not be literally fulfilled in Israel.

How can we reconcile these two points of view? By considering these prophecies as conditional. Taking Ellen G. White’s lead who said that “the promises and threatenings of God are alike conditional” (*Selected Messages*, book 1, p. 67), we have considered these prophecies promises of what could have been if God’s chosen people had cooperated fully with His plan for them. Unfortunately, they did not. We see the final failure of this plan in the New Testament when God’s own people reject His Son: “He came to his own home, and his own people received him not” (John 1:11, RSV). While these prophecies will yet be fulfilled with the new and spiritual Israel (Galatians 3:15-29), they will not be fulfilled for the literal earthly Israel.

Apocalyptic Prophecy

The kind of prophecy that leads up to and finds its final fulfillment in New Testament eschatology is called *apocalyptic*. (The other kind of prophecies are typically termed *classical*.) Coming from the name for the book of Revelation, the word *apocalypse* refers to the revealing of

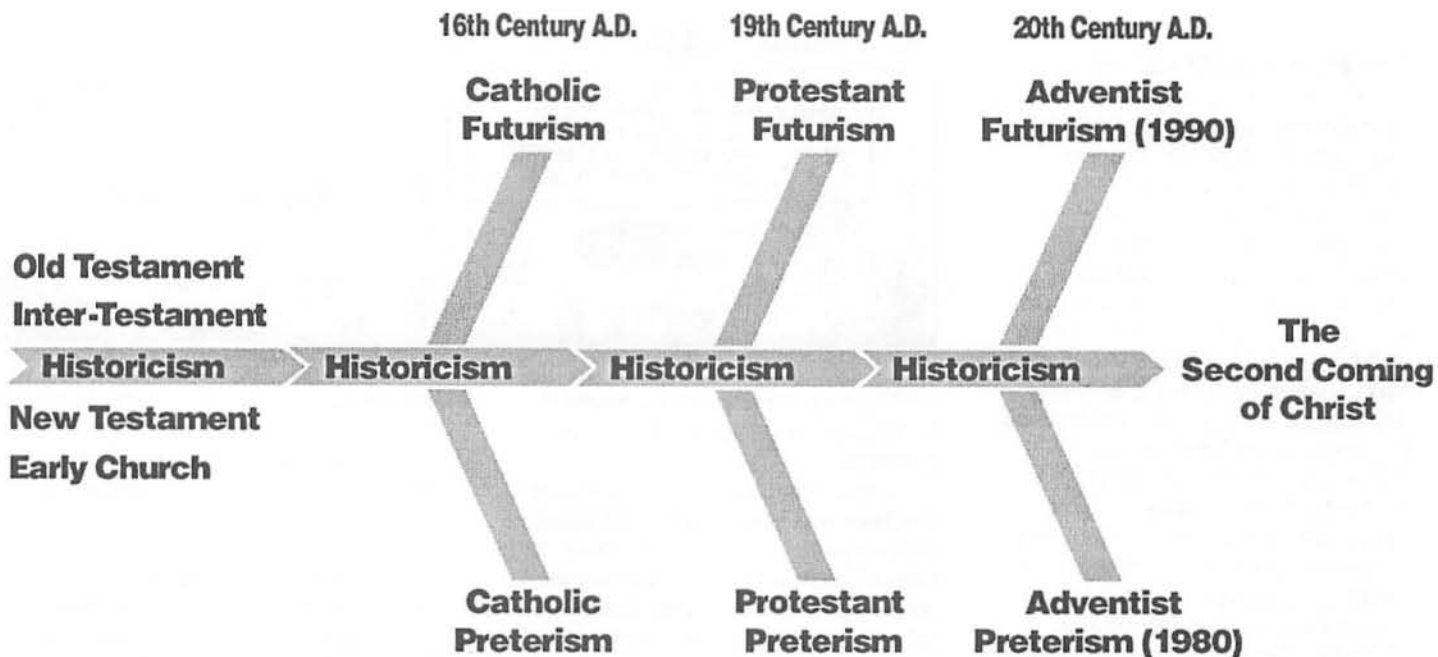
something of the future, in this case the end of human history as we know it. Appropriately enough, a major exemplar of this type of prophecy is the book of Revelation. Because of its obvious similarities to Revelation, the book of Daniel is also commonly classified as apocalyptic. Passages such as Isaiah 24-27, Zechariah 9-14, and Matthew 24 are sometimes placed in this category as well.

Apocalyptic prophecy is identifiable by a number of characteristics. There is a more common use of visions in apocalyptic than in classical prophecy. Apocalyptic prophecy also features an intense use of symbols. While classical prophecy commonly refers to immediate issues, apocalyptic prophecy more frequently deals with the distant future. Apocalyptic prophecy often intensely contrasts good and evil, sometimes symbolized by light and darkness, as seen, for example, in Revelation’s description of the great controversy between Christ and Satan. Prophets also mention an interpreting angel who helps the prophet understand what God has shown him.

Preterists, Historicists, and Futurists

One difference between classical and apocalyptic prophecy is that the latter tends to reveal the details of events leading to the end time, while classical prophecy may reveal only an occasional intermediate stage leading to the great consummation. However, some scholars deny that apocalyptic prophecy encompasses this sweep of the ages. They have branched off into other types of interpretive schools of thought.

The *historicist* interpretation sees apocalyptic prophecies as revealing human history in continuous fashion; that is, the prophecies in Daniel and Revelation present the great sweep of the future from the prophet’s time to Christ’s coming kingdom. Strong evidence for this can be found in the major series of symbols extending through the centuries in both Daniel and Revelation. Daniel 2 and 7, for example, present a series of metal and animal figures that symbolize kingdoms that will succeed one another until the eternal kingdom of God is set up (the stone of Daniel 2) or until the time when the saints of the Most High enter the eternal kingdom of God (in Daniel 7). Daniel 11 and 12 repeat the pattern, describing the actions of individual rulers along the way.



Thus, there is strong internal evidence from the books of Daniel (and also in Revelation) that these prophecies were intended to give their hearers and readers a view of the sweep of history from God's vantage point. However, there are those who have denied this historic point of view. If one does not apply them through the course of history, there are two alternative places where one can look for their fulfillment: mostly in the past, or mostly in the future.

Preterists, who apply the book of Daniel in the past, see its prophecies ending in the 2nd century B.C., in the time of Antiochus IV Epiphanes, a Greek king who ruled in Syria. Since he was a cruel king who did evil things to the Judean Jews, he is seen as the fulfillment of the bad things that were to happen to God's people. From this point of view, the book of Daniel was not written in the 6th century B.C. as future prophecy. Instead, it was written in the 2nd century B.C. while these events were happening. It is thus not prophecy, but rather history written up as prophecy by an unknown author.

For *futurists*, the prophecies did begin during the prophet's own time, but then the great prophetic clock stopped. There was a gap, and major segments of human history—such as Christ's ministry and the early Christian church—have simply not been addressed by prophecy. Futurists

ascribing to the dispensationalist position are waiting for the prophetic clock to start up again. When it does, they will count down the final seven years of earth's history (the 70th week of Daniel 9) during which there will be a final literal and personal Antichrist who will appear in Israel and persecute the Jews for three-and-one-half years. The church, having been raptured out of the world, will leave the Jews to be persecuted by this Antichrist and his followers. These final seven years will end with the second coming of Christ (actually the third coming for them). Thus, for the futurists, the great sweep of the Christian age is only represented by a gap: prophecy did not address it at all.

Selecting a Position

Which of these interpretations is right—the historicist, the preterist, or the futurist? To firmly establish a final answer to that question would require us to go through all of the prophecies in detail, and that would take more than a few issues of *Dialogue*.

Let's just observe a few things. We have noted, from the internal evidence of these prophecies, that they extend through history. However, the preterist provides a truncated view of God's activity in history: He appears quite uninterested in humans since the 2nd century B.C. (Daniel) or the 1st century A.D. (Revelation). The futurist

faces the same problem, but claims that all these prophecies belong to this time alone; God did not speak to any other part of the Christian Age through the prophetic voice.

The historicist school of interpretation disagrees, saying that God's prophetic voice has continued to speak to all ages. Just as the Old Testament has provided us with a history from Creation to the end of the Old Testament era, so these apocalyptic books provide us a panoramic view of our Christian era, as God has spoken to it in advance through the prophetic voice.

Bible interpreters of the late Old Testament through to the early Christian church can be classified as historicists. Although they saw that major portions of these prophecies awaited fulfillment, they themselves were part of a continuum. The Protestant Reformers were also distinctly historicist. One of the events they observed was the activity of the "little horn" (Daniel 7:7-26), which they identified with the papacy in Rome.

Quite naturally, papal scholars saw things differently, and attempted to parry the Reformers' thrust during the Catholic Counterreformation in the latter half of the

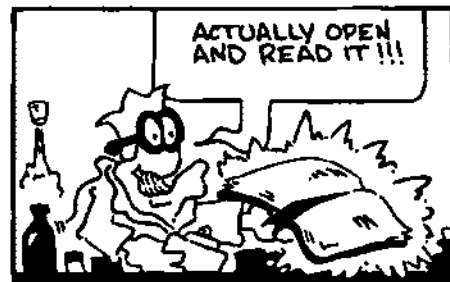
For Further Reading

For a general study of the prophets and their message for their times, see Abraham Heschel, *The Prophets: An Introduction*, 2 vols. (New York: Harper and Row, 1962). For a general but comprehensive review of all biblical prophecies written from a conservative viewpoint see J. Barton Payne, *An Encyclopedia of Biblical Prophecy* (Grand Rapids, Mich.: Baker, 1980). For a Seventh-day Adventist viewpoint on restoration prophecies about Israel see Hans LaRondelle, *The Israel of God in Prophecy* (Berrien Springs, Mich.: Andrews University Press, 1983). For the most recent studies of apocalyptic prophecy by Seventh-day Adventists consult the *Daniel and Revelation Committee Series* in 7 volumes (Silver Spring, Md.: Biblical Research Institute, 1982-1992). See especially chapters 8 and 9 in volume 3 on conditional prophecy and fulfillment of prophecy.

16th century. In 1590, Francisco Ribera of Spain published a lengthy commentary on Revelation in which he denied the Protestant interpretation and applied the prophecies in the future. Meanwhile, a Spanish interpreter named Luis de Alcazar introduced the preterist interpretation into Catholic circles.

Similar developments did not occur in Protestantism until considerably later. The first preterist approach to the book of Daniel in Protestant circles came with Anthony Collins' commentary published in 1726. Up to this time, almost all prominent Protestant interpreters were historicists. With the inroads of rationalism, humanism, and liberal thought in the

Pontius' Puddle



19th century, however, many mainline Protestant denominations drifted toward preterism.

Futurist interpretation of apocalyptic prophecy was introduced by an Englishman named John Darby in the 1820s, at the time William Miller was preaching the prophecies of Jesus' coming from a strongly historicist point of view.

At present, preterist views are held mostly by the liberal mainline Protestant denominations, while futurist views are found especially among conservative evangelicals. The historicist interpretation of prophecy has continued, however, through the teaching and preaching of Seventh-day Adventists. In a sense, our church stands virtually alone as the heir of the Reformers' interpretation of Bible prophecy. Details of these relations have been spelled out by Leroy Edwin Froom in his monumental four-volume work, *The Prophetic Faith of Our Fathers* (Washington, D.C.: Review and Herald, 1950-1954).

Dual Interpretation

What occurred in Catholicism in the 16th century and in Protestantism in the 19th century is now being repeated in certain sectors of Adventism. In the early 1980s, a controversy over prophetic interpretation developed in the Seventh-day Adventist Church. At that time, preterism was offered as an alternative to historicism. Under the label of "dual interpretation of prophecy," people were told they could keep their historicist view, "adding" preterism to it. Under these conditions, however, true historicism fades away. After holding a major study conference in 1980, our church rejected preterism. The world delegates assembled for study in Glacier View, Colorado, affirmed their adherence to the biblical and historic views held by the founders of Adventism, who saw themselves as a prophetic movement, raised up at a certain

time to announce specific prophetic truths for this particular time.

Currently, a special kind of futurism is being offered to Adventists in much the same way preterism was a decade ago. It suggests that various prophecies of Daniel and Revelation should be applied, *en masse*, to the future. Again, with this proposed application, the historical view of Bible prophecy is in reality discarded.

Controversy is not necessarily bad, if it leads us to examine the basis of our convictions. In so doing, rich new studies of prophecy have been produced by Adventist scholars over the last decade. However, these two alternative views also challenge us to study Bible prophecy seriously, so that we may understand it for what it really teaches. When we do that, we can stand with our feet firmly planted on the foundation of prophetic truth on which the Seventh-day Adventist Church was raised.

In summary, prophecy in the Bible may be seen to have great importance as shown by the amount of attention given to it by the inspired writers and by Jesus Himself. Each Seventh-day Adventist bears the responsibility for studying and sharing the unfulfilled prophecies of Daniel and Revelation so that others can understand where we stand in the flow of prophetic time and its historical fulfillments.

Much time has elapsed since these Bible prophecies were given. That means we have almost reached the end of time as we know it. Maranatha! May we be ready for Christ's soon coming. □

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Dinosaurs! Just the name triggers vivid images of either *Tyrannosaurus rex* (Figure 1), a gigantic carnivore,¹ or the enormous herbivores² like *Diplodocus* (Figure 2). *Supersaurus*,³ similar to *Diplodocus*, had a total length of up to 140 feet (42.67 meters) and weighed almost 80 metric tons (about the weight of eleven African elephants).⁴ Even the smallest long-necked herbivores were approximately 30 feet (9.14 meters) in length.

The herbivorous dinosaurs must have required a lush plant population to survive. However, the plant material preserved in the rocks associated with their remains seems to be insufficient. Resolution of this problem is difficult for most scientists.⁵ Biblical creationists are not surprised that the necessary food supply can be found in other rock layers because they assume these layers were deposited during a worldwide Flood.

Given the dissociation of dinosaur and human bones, it is no wonder some individuals doubt that people and dinosaurs could have ever coexisted. As Christians who accept the Genesis account, it is important to realize that considerable scientific evidence corroborates the biblical story of Creation and the Flood. It is within this context that biblical creationists believe humans and dinosaurs coexisted.

Before the Genesis Flood

The role that dinosaurs may have played in earth's history has aroused the curiosity of the Christian community. In the past, some who were frustrated with the sketchy dinosaur fossil record simply refused to believe that God would have created such creatures. Within the past 15 years, however, our knowledge of dinosaurs has increased substantially. In 1990, Dodson gave a conservative count of 285 genera of dinosaurs that had been identified worldwide.⁶

These identifications by paleontologists are based on more than just one or two bones from more than half of these large dinosaurs. In addition to bone fragments, isolated bones, bone-beds and articulated skeletons, paleontologists have discovered trackways,⁷ skin impressions,⁸ gastroliths (gizzard stones),⁹ juvenile dinosaurs,¹⁰ hatchlings,¹¹ embryos, eggs, and nests.¹² Furthermore, the first appearance of at least 20 genera of dinosaurs in the geologic column (rock record) occurs

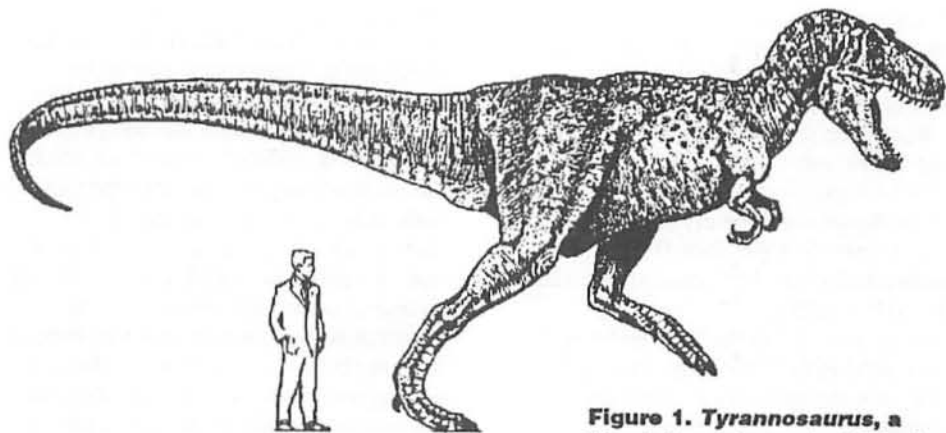


Figure 1. *Tyrannosaurus*, a bipedal carnivore, had 7-inch (17 cm) long teeth.

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The Intriguing Dinosaur

in the same unit of the Triassic deposits on four continents.¹³ (It should be noted that this diverse and sudden, widespread appearance of dinosaurs in the geologic record is difficult to explain according to current evolutionary theory.) The evidence listed above strongly supports the position that dinosaurs were living, breathing organisms.

Although skepticism with respect to the existence of dinosaurs in the past is understandable, it is difficult today to deny that they did exist. The mass mortality sites and bone beds that have been discovered have yielded specimens for museum collections around the world. An example of one of these mass mortality sites is found in the badlands of Alberta, Canada. Approximately 80 centrosaurs¹⁴ were

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found with *Tyrannosaurus rex* (*T-rex*) bite marks on their bones. *T-rex* "shed teeth," normally lost during feeding, were associated with the bones as well. Interpretation of the sedimentology suggests that the centrosaurs unsuccessfully attempted to cross a flooded river. The resulting mass mortality would naturally attract carnivores like *T-rex*.¹⁵ In 1984, Jack Horner's¹⁶ team uncovered a bone bed containing "at least 10,000" maiasaurs. The "herd" of maiasaurs found in the bone bed were entombed in volcanic sediments, apparently having died during a volcanic eruption.¹⁷

The task of identifying and reassembling the dinosaur bones is challenging. However, these skeletons are not just a poorly constructed hodge-podge of bones, as some have suggested. Aspects of the skulls, hips, thighs, legs, and feet are used to identify dinosaurs.¹⁸ Taxonomically, there are two orders of dinosaurs: Saurischia ("lizard hip") and Ornithischia ("bird hip") with three and six suborders, respectively. By 1990, complete skeletons of 197 genera had been reconstructed. The existence of so much dinosaur diversity before the Genesis flood suggests that there may have been a "kind" of dinosaurs that formed a part of God's original creation. Although there are a number of giant genera, 31 of the 58 dinosaur families have no members exceeding 20 feet (6.09 meters) in length,¹⁹ the size of a contemporary African elephant.²⁰ With this in mind, perhaps it is not so difficult to envision a pre- or postflood world that included these smaller carnivorous and herbivorous dinosaurs.

The giant genera seem to pose a problem for some people. Many Christians are uncomfortable with the idea that God might have created large carnivores such as *T-rex* and *Allosaurus*, or even some of the "smaller" meat-eaters like *Velociraptor*. One possible explanation is that during the time between Creation week and the Flood, the effects of sin altered many organisms, including the dinosaurs.

Dinosaur Survival

Some Christians have used the Bible texts speaking of an animal called "leviathan" (Job chapter 41) as biblical support

for the existence of dinosaurs both before and after the Flood. Other individuals have suggested that various legends about dragons represent historical evidence for the coexistence of dinosaurs and people. It would not be difficult to find evidence for the existence of dinosaurs after the Genesis flood if we could find the articulated skeleton of a *Velociraptor* impaled on the tusk of a fully articulated woolly mammoth, an animal commonly associated with human history. In reality, dinosaur remains have not been found in deposits above the Cretaceous rocks. This fact, however, does not necessarily rule out the possibility of some dinosaur survival via Noah's ark.

It seems reasonable to assume that not all of the earth's surface was exposed simultaneously as the Flood waters receded. In other words, rocks that are visible today may represent material deposited either (1) during the Flood, (2) as Flood waters receded, or (3) after the close of the Flood year. Within the context of a short chronology for the history of life on earth, postflood deposition of dinosaur remains would need evidence of passing time after the period of deposition postulated during the one-year Flood. In addition, the remains should occur at or near the top of the rock record of the region in which it was deposited so that no Flood-deposited material overlies it. There is the possibility that such a scenario was recorded in the Cretaceous deposits in the state of Montana, U.S.A.

Evidence from "Egg Mountain"

When attempting to determine whether dinosaurs survived the Genesis flood with the other land animals preserved

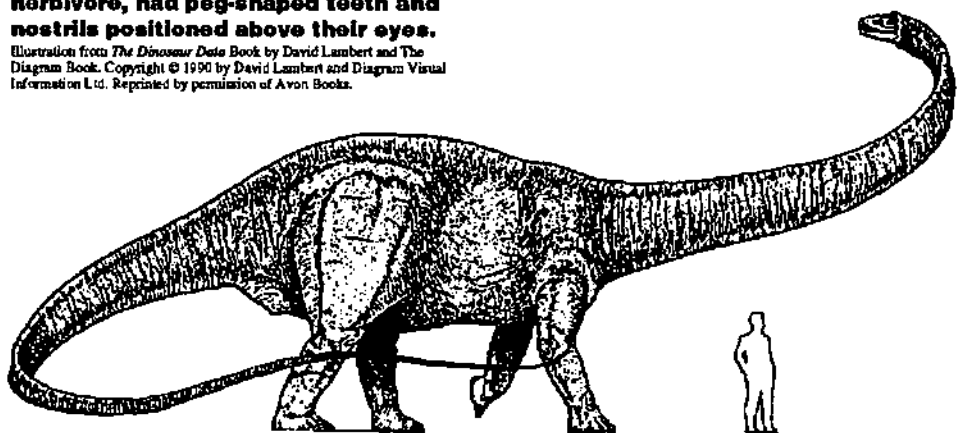
in Noah's ark, biblical creationists may find some evidence by studying dinosaur nests. The Willow Creek Anticline, Montana, may have served as a nesting area for *Orodromeus*, *Maiasaura*, and *Troodon*.²¹ The nests may have been made either during or after the Genesis flood.

Orodromeus was a bipedal plant-eating dinosaur about 8 feet (2.43 meters) long with a "horny beak, short arms, long agile legs and long stiffened tail."²² This ornithischian dinosaur built nests that consisted of up to 24 eggs laid in a spiral pattern, with points down. Some of the unhatched eggs contained identifiable embryos. Since researchers have found some eggshell material that is broken but not crushed, they have suggested that the young may have left the nest soon after hatching.

The second nest-building dinosaur at the Montana site was *Maiasaura*, a 30-foot (9.14 meters) long herbivore.²³ Several maiasaurs may have constructed as many as 11 nests on a single level. Four of the bowl-shaped nests consisted of only eggshells, but four others contained hatchlings. One of the nests had 11 hatchlings inside with 4 more babies nearby. Three partial clutches were found. In one nest, 10 eggs were found in a paired, linear arrangement with an 11th egg nearby. Unlike the *Orodromeus* young, baby *Maiasaura* may have remained at the nest site to be cared for by adults. This idea was suggested for two reasons: eggshells associated with the maiosaur hatchlings are crushed more than the *Orodromeus* shells and, in at least one nest, the teeth of the babies were worn, indicating that they were being fed at the nest site for some time after hatching.²⁴

Figure 2. *Diplodocus*, a quadrupedal herbivore, had peg-shaped teeth and nostrils positioned above their eyes.

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The third variety of dinosaur nest found in this region belonged to *Troodon*, a bipedal flesh-eater about 6 1/2 feet (1.98 meters) in length with large eyes and a retractable second toe.²⁵ The *Troodon* clutches contained paired eggs in linear rows.

The fact that these are eggs of dinosaurs seems to be well established. In addition, the patterns in which these eggs were found clearly suggest that these are indeed nests, and not merely eggs randomly transported by flood waters or other agencies. Egg Mountain, one of the nest sites of the Willow Creek Anticline, is characterized by several layers of nests.²⁶ It is possible the nests represent successive nesting activities of various groups of dinosaurs that entered the area at the height of the Flood or during its latter stages. Preservation of the nests required rapid burial of the eggs and young *in situ*. The Genesis flood could have provided the conditions necessary for this type of preservation. This scenario implies that dinosaurs did not survive the Flood.

An alternative model suggests that the nests may represent successive nesting seasons. While that view might well support a postflood interpretation for the nesting sites, such deposits provide limited evidence for any extended postflood dinosaur survival, since confirmed Cenozoic dinosaur remains have not yet been found. This rather tenuous and somewhat ambiguous evidence may imply that their survival was short-lived. If that is true, their demise is not too surprising. Extinctions were to be expected in the dramatically altered and unstable postflood world. The cataclysmic destruction of the earth by water had an impact on the marine systems, the structure of the earth, the climate and plant life, as well as on the animals released from the ark.

Questions Remain

The history of dinosaurs is fascinating, and many people have some strong opinions about these creatures. As Seventh-day Adventist Christians we need to be cautious because dinosaurs are not addressed by name in either the Scriptures or in the writings of Ellen G. White. Those descriptions usually attributed to the dinosaurs (e.g., "large animals"²⁷ and "amalgamation"²⁸) may also be applied to other organisms that are preserved in the fossil record.

Even though we may not fully understand the role of dinosaurs in earth's history,

With Regard to Jurassic Park²⁹...

The book written by Michael Crichton and the film produced by Steven Spielberg have generated a lot of interest in dinosaurs, so a few quick notes with regard to that material may be appropriate:

Of the 10 dinosaurs discussed in the book, five occur in Cretaceous deposits: *Velociraptor*, *Gallimimus*, *Tyrannosaurus rex*, *Triceratops*, *Parasaurolophus*. *Procompsognathus* occur in Triassic deposits. The rest are Jurassic.³⁰

Velociraptor as depicted in the film is about twice its actual size.³¹

Procompsognathus (Compys) and *Dilophosaurus* (Dilophs) are portrayed with poisonous features. The Compys supposedly had a poisonous bite and the Dilophs spit poison. The skulls of these dinosaurs apparently do not contain structures indicative of poison glands or sacs. The poisonous nature of these animals as portrayed in *Jurassic Park* is based on evolutionary theory as well as the proposed relationships among dinosaurs and birds that use nerve toxins, toads that numb their prey, and spitting cobras.³²

Dinosaur coloration for the film and book is based on evolutionary theory and the supposed relationships among dinosaurs, birds, and lizards.

The pack behavior attributed to *Velociraptor* (Raptors) does not seem to be well supported in the scientific literature. A death assemblage of a Raptor and a *Protoceratops* has been

found.³³ The articulated remains of the *Velociraptor* wrapped around the head of the *Protoceratops* would not be expected if a pack of the predators had been present at the kill. The Raptor apparently acted on its own.

The dinosaur named *Brontosaurus* is now identified as *Apatosaurus*.³⁴ The original animal had the head of a hadrosaur and the body of an apatosaur. When that error was corrected, the name was changed. The rearing of the dinosaur on its hind legs has been postulated from the anatomy of the hips and backbone.³⁵

Herd behavior of the duckbill dinosaur *Parasaurolophus*, the horned dinosaur *Triceratops*, and the very small *Othy* is based on bone bed deposits; whereas the herd behavior of the ostrich-like dinosaur *Gallimimus* and the Compys is postulated from the distribution of adult tracks.³⁶ Neither database should be used as strong evidence for herd behavior. Better evidence for herd behavior documented from trackways of the *Apatosaurus* contains both juvenile and adult tracks with the juvenile tracks occurring in the center of the trackways.³⁷

Tyrannosaurus rex is portrayed as shaking its prey. This behavior is based on the neck vertebrae and muscle attachment scars. The S-shaped curve of the neck would have enhanced the muscle power in the neck.³⁸

It is clear from the biblical record that the Genesis flood was a judgment against humanity's sin that largely destroyed the antediluvian plant and animal kingdoms. Dinosaurs also suffered in that destruction. It is equally clear from the Flood account that God directly intervened to save all of His creation that He could possibly save. Some of the dinosaurs may have been included in that effort. □

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Notes and References

1. Carnivorous (meat-eating) dinosaurs of all sizes are classified as theropods.
2. The large, long-necked herbivorous (plant-eating) dinosaurs are classified as sauropods.
3. David Lambert and the Diagram Group, *Dinosaur Data Book* (New York: Avon Books, 1990), p. 96.
4. Ronald M. Nowak and John L. Paradiso, *Walker's Mammals of the World* (Baltimore:

Continued on page 34

Novelist, journalist, and short story writer, Fyodor Mikhaylovich Dostoyevsky is considered one of the world's great writers. Using great skill, he conveyed the range of human emotions in novels such as *Crime and Punishment*, *The Idiot*, *The Possessed*, and *The Brothers Karamazov*. The souls of his powerful characters often serve as the locus of the struggle between good and evil. They reach salvation only after undergoing purifying suffering. In many ways, this struggle and suffering reflect Dostoyevsky's own experience.



A Turbulent Life

Born in Moscow on November 11, 1821, Dostoyevsky was raised in a middle-class home. At 16, he enrolled in the military engineering school at St. Petersburg, where he

despite his literary promise.

Several sketches and two short novels did little to win him a wider audience. During this time, Dostoyevsky began attending a radical discussion group at the home of Mikhail Petrashevsky, where participants debated political and economic books banned by the government of Czar Nicholas I. In April 1849 members of the Petrashevsky Circle were arrested for planning to print illegal pamphlets. The fledgling writer and 20 other members of the circle were sentenced to be shot.

Moments before the execution, the Czar's commutation of the sentence was announced. Dostoyevsky was condemned to four years of hard labor in Siberia, followed by four years as a common soldier. The writer considered his sentence to be just punishment for a serious crime. His prison experience marked an important stage in his life. He gained inner strength from frequent readings of the Bible and from the ample time he had to think and to observe the suffering of his fellow prisoners. His attacks of epilepsy date from this period.

After his release, Dostoyevsky served as a soldier and began what was to be an unhappy marriage with a consumptive widow. He began writing again, but his initial efforts gained little attention. Upon his return to St. Petersburg 10 years after leaving, radicals attempted to enlist his support by hailing him as a former political prisoner, but he rejected their advances. Their ridicule of religion was especially distasteful to him.

Together with his brother, Dostoyevsky began publishing the magazine *Vremya* ("Time"), which combined journalism and fiction. The magazine's success allowed him to fulfill his dream of traveling to Europe. Two years later, *Vremya* was banned after an article it published was deemed unpatriotic. Again, Dostoyevsky went abroad.

Upon his return, he began a second magazine, but it collapsed due to financial difficulties. His wife and brother died in the same year and Dostoyevsky once again fled to Europe where he soon spent his remaining funds. Loans from friends and publishers' advances allowed him to return to Russia. He hired a young stenographer, Anna Snitkina, to assist him in the writing process, and married her the following year. To escape creditors and Anna's

Dostoyevsky:

A Writer Struggles With Faith

by
Victor
Lyakhu

devoted his spare time to reading Russian and European literature. By the time he graduated, his mother had died and his father had been murdered by serfs, leaving him little money. Nevertheless, Dostoyevsky resigned his commission to become a full-time writer.

The positive response his short novel, *Poor Folk*, received from the renowned literary critic Vissarion Belinsky served to introduce the young man into the literary and social circles of St. Petersburg. With his nervous mannerisms, short stature, small gray eyes and sickly complexion he was not considered an asset to the salons,

greedy parents, the couple went abroad, living in extreme poverty for four years. The death of their first child added to their misery.

Having begun a major novel, *The Possessed*, Dostoyevsky became very sick and insisted on returning to St. Petersburg. Once there, his health improved, the novel became a success, and he was again in demand at social and literary gatherings. His wife, who had supported him unflinchingly during their time abroad, capably managed his publishing affairs. Life became stable for the Dostoyevsky family, which now included two boys.

By the time he had begun his final novel, Dostoyevsky was recognized as one of the great writers of his country. *The Brothers Karamazov* illustrates the enduring themes in his oeuvre: the problem of sin and suffering and their relation to God, faith, and the search for God. Dostoyevsky died in St. Petersburg on February 9, 1881.

Defeat or Revival?

Literary scholars of the former Soviet Union have interpreted Dostoyevsky's religious quest as reactionary and utopian. Many have voiced the suspicion that the great writer himself was not quite firm in his faith in God. This doubting of Dostoyevsky's belief has become a firmly established approach. Some suggest that after his exile, Dostoyevsky "broke down," drifted away from his youthful ideals and embraced erroneous concepts which included religion. The author's turning to Christianity is interpreted in terms of catastrophe and defeat. It is seen as something forced, instead of a natural, positive progression in his life experience.

According to these scholars, Dostoyevsky's spiritual search shows weakness and unreliability. Literary critic Vladimir Kerpoten voices his version of the standard view: "Defeated but striving to live and to hope, Dostoyevsky began to turn to religion, though not without an inner struggle."¹ Because scholars questioning the decisiveness and consistency of Dostoyevsky's religious experience express a variety of opinions, some confusion is evident in their attempts to interpret his creative development.

I believe that what many scholars have interpreted as Dostoyevsky's defeat was in fact his spiritual rebirth. When he joined the radical idealist Petrashevsky's circle, he was already inspired by the

dream of Christian brotherhood. For a time, however, Dostoyevsky's Christianity was only a psychological mood, needing no specific definition, explanation, or outward expression. Yet even during this time in heated discussions with the well-known literary and political critic Vissarion Belinsky, Dostoyevsky rejected the critic's attempts to influence him in favor of atheism.

Experiencing God

In his youth, Dostoyevsky's religious and romantic philosophy was directed toward the "deciphering of God;" however, during the peaks of his creative inspiration in prison, the writer went through a deep spiritual revival. The harsh shocks of the Siberian prison experience served to deepen Dostoyevsky's thoughts and feelings, and again turned his attention to the meaning of existence. He assessed and clarified the ideals and values from the spiritual heritage of his youth.

This process of not just a "deciphering of God," but a profound process of getting to know Him enriched Dostoyevsky's life. We see the effect of this experience on him through one of his letters to Natalia Fonvisina, written four years after his arrest:

*I have heard from many people that you are religious, but because I myself have experienced and felt it [emphasis his own] I tell you that in such moments you are longing for faith as dry grass longs for water, and you actually find it, because in misery the truth becomes clearer."*²

His correspondence with his brother, Michael, also shows that the conversion was not superficial or accidental, but a deeply considered event. Three months after his arrest, on July 18, 1849, Dostoyevsky asked his brother to send him books that "will be healing to read...in order to read my own ideas in someone else's, or to structure my own anew."³ In August of the same year he asked Michael, "Send me some works of history....But it

would be even better if you sent me the Bible (both Testaments). I need it...it would be absolutely perfect."⁴

Michael immediately fulfilled his brother's request, sending him various books, including Shakespeare and the Bible. While Dostoyevsky considered the French author Balzac to be a writer of tremendous talent and power, and Shakespeare more than a genius ("a prophet sent by God to show us the mystery of man, of the human soul..."), for him the Bible was an exceptional phenomenon.

The Bible was not new to Dostoyevsky; it was the favorite book in the Dostoyevsky household during his childhood. As it does for us today, the Book of books "belonging to the highest inspiration of literature"⁶ gave this great writer something that neither Cervantes, nor Balzac, nor even Shakespeare could provide: a new vision of the world and a revelation of God.

It is significant that Dostoyevsky now began to consciously and persistently cultivate this deepened spirituality which had added a new dimension to his own creative vision of the world. Human beings and the world ceased to interest him of themselves, disconnected from the cosmic world. All the philosophical motifs in Dostoyevsky's work now took on a pronounced religious tone. It seems to be in this sense that Stefan Zweig in his book *Three Masters*, compared Balzac, Dickens, and Dostoyevsky: "Each of these three writers has a realm of his own. For Balzac it is the world of society, for Dickens it is the world of family, for Dostoyevsky it is the world of the individual and the universe."⁷

The Main Problem

Dostoyevsky's intensified religious experience does not mean that he found definite answers to all the questions that disturbed him. The direct appeal to religious and philosophical questions intensified what was an already complicated problem for him. He wrote, "The main problem which has been troubling me both consciously and subconsciously all my life is the existence of God."⁸ After a time, Dostoyevsky concluded that it was impossible to prove the existence of God by rational, self-sufficient logic. This, however, does not mean that he found no means to establish solid faith in the Creator: "I have really known God, and have been filled with Him. Yes, there is a GOD!"⁹ Unfortunately, scholars influenced by traditional atheism have chosen to ignore this reality.

Thought, according to Dostoyevsky, even religious thought, does not produce absolute and indisputable knowledge, but is only a flickering spark seeking strength in the bright flame of the Spirit. While not claiming to be a theologian, Dostoyevsky thoroughly comprehended certain basic Christian beliefs. He understood that the efforts of the human mind on its own are not enough to bridge the gap between finite mortal man and the infinite God that was opened by the tragedy of the Fall. That is why God comes to humanity, and with His grace and revelation, fills the gap in the capabilities of the human mind.

Religion and the Mind

In Dostoyevsky's system, the mind is not alone and naked, as some understand him to mean. Never intending to minimize the capacities of the human mind,

Dostoyevsky was speaking only of the lonely and proud mind that has rejected divine inspiration. It was in reliance on the mind alone that he realized the powerlessness of atheism. Dostoyevsky's character Prince Mishkin in *The Idiot* was far more categorical: "Atheism proclaims nothing."¹⁰ At the same time, Dostoyevsky never discredited a mind that allowed faith and the experiences of the heart.

Dostoyevsky's own religious experience was never arbitrary, absurd, or irrational. His experience was based on the "scientific" experiment of a learning heart. Therefore, in a certain sense his faith was "scientific," although only by the reasoning of a special incontrovertible knowledge revealed only to believers.

Thus, Dostoyevsky understood the interrelation of different human cognitive powers in terms of dialectics, the logical testing of ideas to determine their validity. This point has not been adequately appreciated by Soviet scholars. It is no accident that in *The Dialectic of Myth*, Alexei Losev pointed to atheists' inability to think dialectically when faced with the relationship between notions such as faith and mind or knowledge. Losev is sure that "it is not that a believer does not have dialectics, but that he has another object of faith than an atheist." That certainly does not mean that an atheist has refuted belief, but that he has ignored the subject of his faith, and that something other than reasoning or science has made the atheist deny the faith. Thus, approaching the problem from the dialectical standpoint, faith is not only impossible without knowledge, but *faith itself is genuine knowledge*. Conversely, knowledge is not only impossible without faith, but is itself genuine faith.¹¹

Faith and Understanding

For Dostoyevsky, who based his ideas on biblical anthropology, humans are "the image and likeness" of their Creator. Each individual's divine nature is revealed by the fact that a soul open to God and to the universe receives and carries in itself the knowledge of everything it experiences. A believing person who is eager to comprehend divine mysteries, but unable to rationally understand them, is existentially



uneasy. He or she cannot help but be harassed by doubts, as Dostoyevsky himself wrote, "until his last breath." This is humanity's lot, and this is what St. Augustine meant when he wrote: "You created us for yourself, and restless is our heart until it finds peace in you."¹²

Human thought is a complex process produced by the rational working of the mind and also by powerful intuitive insights into the mysteries of the universe. The strength of these insights comes from a saving faith that believes the world is comprehensible and harmonious, not meaningless and absurd. A sense of the bond linking everything in the world, confidence that as one opens his or her heart to God, the world's beauty will pour in, giving meaning to existence—all this helps the believer keep his or her balance, even when doubts arise.

Faith does not ignore doubts; it provides hope to overcome them. Faith is not a magical wand. It does not promise the confused mind escape from anxiety, but it offers illumination of its dark visions. It promises the key to the mysteries of our being and understanding of the questions troubling the soul. This is how Dostoyevsky understood the world, and this is why he could repeat after Augustine, "I believe in order to understand."¹³

Dostoyevsky's Doubts

The doubts expressed by Dostoyevsky are the road to progress, the natural spiritual and intellectual process of knowledge. The writer's doubts do not testify of a religious failure, but of a

process of knowing, and of the triumph of a soul longing for faith.

As the philosopher Sergei Bulgakov wrote: "In Dostoyevsky's soul a perfect faith was always in tragic conflict with tragic unbelief...For him there was only one tragedy, not of religion in general, but a Christian one."¹⁴ Bulgakov's statement reveals Dostoyevsky's sense of the essence of Christian tragedy, and indeed, all human tragedy: that human beings feel their separation from God even while believing in Him. Christians are called to commune with God daily; that their thirst for relationship and harmony with Him is not always satisfied is a tragic experience for believers.

We must correctly understand the nature of the disharmony. Bulgakov's statement can be understood if we recognize that the soul of a Christian is basically turned to God. A Christian's real experience demonstrates that "an earthly law" (as Dostoyevsky called everything worldly) has some power over him or her, very often interfering with the heart's strongest inclination toward the Creator. The soul must resist any intrusions and be continuously purified. The Psalmist expresses his desire for perfect communion: "My soul thirsts for God, for the living God" (Psalm 42:2 NIV).

The "unreliability" of humans before God is also found in the gospel story of John the Baptist who, having baptized Jesus, doubts the Son of God while awaiting death in a dank prison.¹⁵ These living testimonies witness that spiritual and moral struggles are real battles for self-preservation through faith. The soul is strengthened by this continuous struggle and is thus enabled to pass through greater difficulties.

The Survival of Faith

I believe Dostoyevsky's doubts did not destroy his faith in God. On the contrary, they initiated his search for deeper answers to many paradoxes of our being. His doubts were the source of a continuous desire to know God and be in harmony with Him. Dostoyevsky repeatedly returned to this topic throughout his life. During the late 1850s, he wrote:

I am a child of the century, a child of unbelief and doubt up to the present, and even (I know this) till the end of my life.

*This thirst to believe, which has become stronger in my soul the more there are reasons to the contrary, has been and still is the source of the most terrible suffering.*¹⁶

Not long before his death, Dostoyevsky testified again to the firmness of his convictions. Reflecting on his favorite novel, *The Brothers Karamazov*, he wrote: "I believe in Christ, and I confess Him, not as a small boy. Through a great crucible of doubt, my Hosannah has passed! And it stood fast!"¹⁷

Dostoyevsky did boldly ask questions and at times challenged God, like the sufferer Job. But in that challenge natural to the experience of humanity, there was no rejection of God. Like the man in the gospel story, he cried, "I do believe; help me overcome my unbelief!" (Mark 9:24).

As the Danish critic George Brandes has written, "whether or not he was a believer in Orthodox dogmas, [Dostoyevsky] was in all his life and feelings a typical Christian."¹⁸ Bulgakov emphatically speaks of the writer's agony and suffering on the path of faith:

*The positive nature triumphed in Dostoyevsky's soul. His faith overcame his doubts, though it could not always take away their pain. Though bruised and bleeding, Dostoyevsky always survived and conquered.*¹⁹

Dostoyevsky was not a saint, nor was he always a righteous man. A terrible battle between God and Satan racked his soul, yet he emerged victorious. This great writer saw God as his bulwark, a continuous source of love, goodness, and light. Because in God he found the key to the mystery of mysteries, the meaning of life, he never accepted any other philosophy as his own. All Dostoyevsky's moral quests found their interpretation in God. Divine light revealed the true nature of the evil spirits of power-seeking and pride. In Him, the Absolute, was the solution of the essential problem of immortality. Without this, for Dostoyevsky, the very idea of "human being" had no meaning. □

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2. F. M. Dostoyevsky, *Complete Works* (Leningrad: Nauka, 1972), vol. 28, p. 176.
3. *Ibid.*, vol. 28, p. 157.
4. *Ibid.*, vol. 28, p. 158.
5. Dostoyevsky, *About Art* (Moscow: Art Press, 1973), p. 452.
6. Jan Parandowski, *Alchemy of the Word* (Moscow, 1990), p. 27.
7. Stefan Zweig, *The Three Masters*, in *Collected Writings* (Leningrad: Vremya, 1929), vol. 7.
8. Dostoyevsky, *Complete Works*, vol. 23, p. 117.
9. *Ibid.*, vol. 8, p. 450.
10. Yuri Seleznev, *Dostoyevsky* (Moscow: Sovremenyek, 1981), p. 238.
11. Alexei Losev, *The Dialectic of Myth* (Moscow: Pravda, 1992), p. 545.
12. St. Augustine, cited by Alexander Men, *The Source of Religion*.
13. St. Augustine, cited by B. Rabinovich, *Confession of the Lover of Books* (Moscow, 1991), p. 220.
14. Sergei Bulgakov, *Silent Thoughts* (Paris: YMCA Press) p. 30.
15. See Matthew 11:2.
16. Dostoyevsky, *Complete Works*, vol. 28, p. 176.
17. *Ibid.*, vol. 27, p. 86.
18. George Brandeis, *Collected Writings* (Kiev, 1902), vol. 6, p. 155.
19. Bulgakov, *Silent Thoughts*, p. 30.

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Seminary in Russia.





Homosexuality used to be discussed only in small private circles. Now it is talked about in the most graphic terms in the public media. Articles by and about homosexuals appear not only in the secular press but also in many church journals and popular family magazines. There are homosexuals who consider themselves active Christians as well as active homosexuals. They, and others sympathetic to their cause, have challenged the traditional interpretation of the Bible that sees homosexual behavior as unacceptable for Christians. Such interpreters claim that the Scriptures do not condemn homosexuality as such, but accept it as an alternative, "natural" life-

of explicit threats that the gay-rights movement would disrupt APA conventions and research.²

This unfortunate politicizing of the scientific process is still in full swing today. It skews or biases some of the scientific research as well as reporting in the popular press. This is especially true of those who advocate the "nature theory."

Most individuals read skewed media reports rather than the original research findings of I. L. Ward,³ or the more recent studies of Simon LeVay, Michael Bailey, and Richard Pillard. For example, the prenatal hormone theory researched by Ward and others states that deficiency of the hormone known as androgen, during the critical period of prenatal life when sex differentiation occurs, causes an otherwise normal male to develop a female differentiated brain. Furthermore, overcrowding and stressing of male rats and mice did produce distortion of the parts of the central nervous system that mediate sex-related behavior and demasculinized sex-related behavior. But as other researchers have pointed out, rats are not human beings.⁴

Likewise, LeVay's findings⁵ have been grist for the media mill, although the researchers themselves are honest about their biases and restrained about their claims.⁶ LeVay found the area of the hypothalamus allegedly governing sexual activity to be smaller in homosexual men than in heterosexuals. He studied the brains of 41 cadavers, 19 of which were homosexual. LeVay himself admits that his findings do not establish a cause and effect relationship. The meaning of his study is consequently open to debate.⁷

In December 1991 gay-rights advocate Michael Bailey and psychiatrist Richard Pillard published a study about twins. In explaining his research, Pillard says he believes that finding a genetic component in sexual orientation implies that, "This is not a fault, and this is not your fault." He further believes the research will disprove homophobic claims.⁸ Bailey and Pillard studied different types of twins: identical twins, who have identical gene codes, and fraternal twins, whose genetic codes are different. Their research showed that if an identical twin is homosexual, the other's chances of being homosexual are three times higher than among fraternal twins. This, they say, suggests a link between homosexuality and genetics. However, other researchers are skeptical.

Homosexuality

A Biblical Perspective

by
Ronald M.
Spingett

style. These and other related questions are of interest to many Seventh-day Adventist Christians who look to the Bible for moral and ethical guidance.

Nurture Versus Nature

Supporters of the "nurture theory" frequently point to studies in psychology which imply that homosexuality is learned behavior or arrested development. They argue that whatever is learned can be unlearned, and arrested development is amenable to therapy.¹ Therefore homosexuality is an aberration with psychosocial etiology as well as psycho-social consequences.

Another argument refers to the American Psychiatric Association's (APA) decision to remove homosexuality from its list of pathological conditions. Many take this to mean that homosexuality is no longer a "mental illness." Perhaps the most cogent answer to this argument is that the vote was taken at a time of tremendous social upheaval in the United States, at unprecedented speed, and under conditions

Many homosexuals find the following implications in this type of research:

- Homosexuals are born gay.
- Homosexuality is therefore a normal, "natural" condition.
- What is normal cannot be immoral.
- Therefore prohibitions against homosexuals make no sense.

Other gays reject this line of thinking, asserting that they chose the homosexual life-style of their own free will. They view with scorn the search for the causes of homosexuality, saying that it tacitly implies that this orientation is abnormal, whatever its cause. This latter group of gays seems to realize that the research on genetic causes for homosexuality is thus far inconclusive. Also, studies are pointing up a considerable number of genetically caused conditions that no one would wish to label as "normal." The City of Hope research, for example, strongly suggests that alcoholism is a genetically related ailment.⁹ The same is true for schizophrenia.

As Joe Dallas has rightly pointed out, "Rather than continue the 'nature versus nurture' debate on origins, we ought instead to be asking whether homosexuality is desirable, healthy and moral no matter what factors led to its existence."¹⁰ We cannot conclude that having a genetic origin makes a condition "natural." Otherwise, birth defects would be considered natural and normal.

We are all born with inclinations and tendencies that future research may reveal as genetically related. But nowhere does the Bible imply that such inclinations or limitations negate its prohibitions against acting out these tendencies in immoral or unethical ways. As far as Scripture is concerned, inclinations and tendencies of whatever sort are not sins for which we are personally responsible. They are simply a part of the general depravity of humanity since the Fall. But we are all accountable for what we do in our depravity. On this principle hangs the basis of all justice—human or divine. Without it the common ground of human interaction becomes a social quagmire of uncertainty, guesswork, and speculation. From the biblical perspective, how one arrives at a condition, tendency, or inclination is really a moot point. The real issue is how one acts in the face of one's inclination to alcohol, same-sex attractions, drug addiction, or lustful thoughts and feelings.

Homosexual Acts or Abuse?

Pro-homosexual publications frequently claim that homosexuality is not condemned in the Scriptures. What is condemned is homosexual abuse such as rape, exploitation, violence, and idolatry. (Within the limits of this article we cannot explore this question in detail. Those interested in further study may refer to "For Further Reading," below.) The pro-homosexual literature attempts to establish this thesis in three ways.

First, in texts clearly associating homosexual acts with rape and violence, these authors see only condemnation of rape and violence, not homosexual acts. Thus in the Sodom account, it is violence and other sins that are being punished, not homosexuality. Some of this literature even suggests that the word *know* does not here refer to sexual intercourse but simply means "get acquainted" (Genesis 19:4-10). The same argument is applied to Judges 19:22-25. These scholars assert, further, that the Mosaic laws such as Leviticus 18:22 and 20:13 condemn idolatry but not homosexuality. The implication, then, is that loving, non-idolatrous homosexual acts would not be condemned by Scripture.

This brings us to the second argument in support of the homosexual life-style thesis: the Bible's recounting of numerous allegedly homosexual relationships that it does not explicitly condemn. This includes the supposed homosexual relationship of David and Jonathan (1 Samuel 18:1; 19:1; 20:30) that receives no condemnation in Scripture, it is said, because it was a loving mutual situation unencumbered by violence and idolatry. This, it is argued, was also the case with Ishmael and Isaac (Genesis 21:9), Ruth and Naomi (Ruth 1:16, 17) and Joseph and Potiphar (Genesis 39). Some would even include Nebuchadnezzar and Daniel (Daniel 2, 4).

We turn now to the third and final point—how to explain Bible texts that disapprove of homosexual acts and cannot be interpreted as involving violence, rape, or idolatry (for example, Romans 1:26-28). With regard to these texts, the pro-homosexual literature subtly distinguishes between inverts and perverts. The epistle of Romans, it is claimed, does not refer to the "natural," "normal," or "permanent" homosexual involved in a loving relationship. Paul is said to be talking about those who are not permanent homosexuals, because he states that those who do this go

against their nature. He is allegedly talking about perverted heterosexuals who engage in homosexual acts out of lust. So again the Scriptures are supposedly disapproving only of exploitation, prostitution, and unbridled homosexual lust. Paul, it is argued, was ignorant of the invert-pervert distinction, so tended to lump all homosexual activity together. Of course, one cannot have it both ways. How could Paul say they do it against their nature if he was ignorant of such a distinction?

It is here that the genetic argument becomes extremely important for some homosexuals. This approach allows them to assert that homosexual tendency is "natural." If this is true, then Paul only condemns what is "against nature."¹¹ A student of the Bible would answer that "natural" or "against nature" in Romans refers to God's original intention at Creation, not to any condition since the Fall (Genesis 1:27; 2:18, 24).¹² All human conditions are now tainted and more or less "unnatural."

Thorough students of Scripture will not be so easily convinced that the Old Testament texts against active homosexuality are invalid. The accounts of Sodom and Gibeah (Genesis 19:4-10; Judges 19:22-25) do depict violent homosexual rape. However, the Scriptures condemn *both* the violence and the homosexuality. This is clear from Leviticus 18:22 and 20:13, where lying with males is clearly condemned. The fact that this is called an abomination does not indicate only a condemnation of idolatry. From the biblical point of view, both idolatry and the practices associated with it were condemned.¹³ Some have suggested that Ham homosexually assaulted his father; however, Noah's curse on Ham certainly provides no basis to infer approval of such an act (Genesis 9:20-27).

In the New Testament, most of the anti-homosexual references appear in vice lists, such as 1 Corinthians 6:9-11. The majority of these passages do not involve either violence or idolatry. This is the case in Romans 1:26-28, where the homosexual act itself is described as a vice. The idea that Paul here condemns only perverts and not those whose homosexuality is "natural" cannot be sustained.¹⁴ Furthermore, the consistent witness of Judeo-Christian

Continued on page 24



Alan Collins

Dialogue With an Adventist Sculptor



In his years of ministry through his art to the Seventh-day Adventist Church, the British sculptor Alan Collins has frequently become a household name. He has tried to communicate to the public, deploring all pretentiousness and modishness. By nature a rather solitary person, Alan does not thrive on “running with the pack.” Artists who are social climbers, busy with parties and the buzz of gallery openings, he feels, may be preoccupied with fads and may do “showy” work that lacks substance. At the same time, he is no aesthete, for he has a warm personality and a lively, wry sense of humor.

While reluctant to evaluate himself, Alan hopes that his work reveals “conscientiousness, thoroughness, inventiveness, attention to detail, and consideration of other people’s feelings.” Never one to follow in another’s footsteps, anything of his own creation that he feels he might have seen somewhere before gives him little satisfaction.

■ *Can you recall the first time you knew that you could do unusual things with your hands?*

I suppose it was as a child in elementary school. I had an ability to cut things finely, to shape them with a pair of scissors. Once the teacher had the idea that broken halves of egg shells, if trimmed neatly at the edges, would form nice toy lamp shades. And I seemed to be the only one in the class who could get it right.

■ *Did the adults in your life continue to encourage your talents?*

Fortunately, yes. My high school art teacher, by training a silversmith, gave me experience in three-dimensional, volumetric craftsmanship. One day in art school, I modeled a clay bird on a tree branch, poised for flight. It pleased me to overhear one faculty member say to another, “There’s the touch of an artist there in that piece.” My sculpture teacher had been a student of Henry Moore, so I came under his influence also.

■ *Did your parents agree to your career choice?*

My father did try to interest me in banking. Whereas I’d happily stay up late into the night doing a drawing assignment for school, he could readily see my boredom with the work he brought home from the office and spread out on the table

to entice me. So he was farsighted enough to allow me to go my own way.

■ *What were the rewards of your long teaching career?*

I always enjoyed seeing students “wake up” to the beauty of what they were creating. I relished the moment when they realized the delight of fashioning shapes, ordering colors, and discovering the harmony of the design elements.

■ *Sharing the moments of discovery?*

Yes. Then, too, one can share some aspect of faith with a student who is possibly having doubts and trying to get through a time of questioning. To be able to reinforce a person in belief—that’s something I miss when I’m not teaching.

■ *What advice would you give to an inventive young Seventh-day Adventist college graduate hoping to make a career in art?*

The ability to draw well, of course, is the basis of all art work. Next decide which area of art is for you—fine art, painting, sculpture, print-making, or graphic design. Then take more training in technique... Life-style problems usually aren’t a major issue. Working privately in the studio secludes one from a lot of contact with the world—although that’s not necessarily the Christian’s object. The influence of an Adventist Christian, when he or she does mingle and mix, will be felt

socially as well as through his or her art.

■ *Is your pleasure in your work in proportion to the amount of satisfaction other people derive from it?*

Of course, I’ve enjoyed some things done just for myself, and it has delighted me whenever others recognize and respond to it. But the client must be satisfied.

■ *Of all the pieces you’ve done, which is your favorite?*

Hmm...There are a few that still please me when I’ve gone back to see them again after years, the effects of time and weather notwithstanding.

■ *Where and when was the happiest moment?*

One summer, I took my young family down to Saltdean, on the south coast of England. There I carved the figure of St. Nicholas, patron saint of sailors. Six feet high and in deep relief, with a lot of stone to be taken off. Working until 10 o’clock at night, I did the whole figure in 10 days.

■ *Creative people are often stereotyped as being impatient. We think of the enraged artist in a temper tantrum.*

That’s nonsense. You don’t throw down your tools and say, “Nah, I’m not doing this anymore. It takes too much time.” You don’t do that. No, not ever. You do have to be patient. A certain impatience drives you to persist in the task. As a



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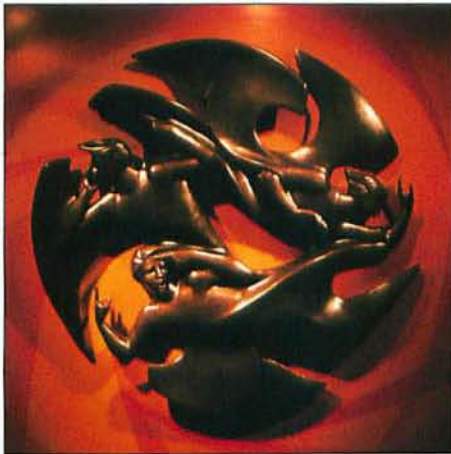
1,2 *“Three Angels of the Apocalypse”* (1963): Scale model in resin-aluminum, and sculpture at the Trans-European Division headquarters in St. Albans, Herts., England.

I understand this was the first major sculpture commissioned by the Seventh-day Adventist Church, and it was the result of a local planning requirement that a large, plain wall of the new building should either be patterned, or punctuated with windows, or that it receive a feature such as a clock or a sculpture.

Fortunately, a sculpture was chosen, because it prompts a lot of inquiries from the public who pass on the busy street below.



3



4

3 *“Regeneration”* (1974): Science Building, Andrews University, Berrien Springs, Michigan.

My first impulse on seeing the building that forms a background for this sculpture was to make a curving knot of reinforced concrete to contrast with the severity of the architecture. Of course, other meanings were needed to justify such a dominant sculpture to a community unaccustomed to non-representational art, so the design process became a dialogue between the literary meaning of traditional symbols and the visual character of shapes suggested by the material and the setting.

An Alan Collins Portfolio

with commentaries by the artist.

4 *“Three Angels of the Apocalypse”* (1975): Union College, Lincoln, Nebraska.

This design was influenced by the first NASA pictures of weather patterns covering the Earth’s surface and I took those forces to be an analogy of the spiritual force of the three angels’ message in Revelation 14. I expanded the sculpture’s influence on a wide wall by painting radial and tangential bands of related colors that originate from the center of the circular design.



5

5,6 *"The Good Samaritan" (1981):
Loma Linda University, Loma Linda,
California.*

While each larger-than-life sculpture presents a physical challenge to the sculptor, the stones needed for these four figures weighed 16 tons, and releasing the figures from the blocks needed many hammer blows! By updating the parable I hoped to make the statement relevant to its context. I think that its acceptance has shown that the sculpture speaks to not only Americans but also visitors from around the world. Public sculpture often becomes the target of vandals of various persuasions, and the head of the Samaritan figure was removed one night in 1983. Fortunately, I was able to carve and fit a replacement soon after.



6



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11

7 *"Dove of the Holy Spirit" (1985): North Hills Seventh-day Adventist church, Claremont, California.*

The symbol of the Holy Spirit's presence at each baptism hovers near the baptistry, and the repeated outlines of the wings are designed to suggest their movement. The attitude of the bird is frontal and heraldic to convey the power and personal engagement of the Holy Spirit with the individual. I used fibrous plaster as the final material blending the edges of the relief panel with the wall surface to avoid any restricting frame.

8 *"Lion and Lamb" (1985): Exterior of North Hills Seventh-day Adventist church, Claremont, California.*

I was directed by the North Hills church building committee to avoid any denominational themes that would not be easily recognized by other Protestant Christians, so I chose this ecumenical symbol of the restored Earth, basing my subject and style on that of the early American painting "The Peaceable Kingdom" by Edward Hicks. Children can reach up to this redwood relief carving and touch the hollow places where the lion's claws would normally be.

9,10,11 *"Basking Cat," "Greeting Cat" "Stalking Cat," (1986-89): Private collections.*

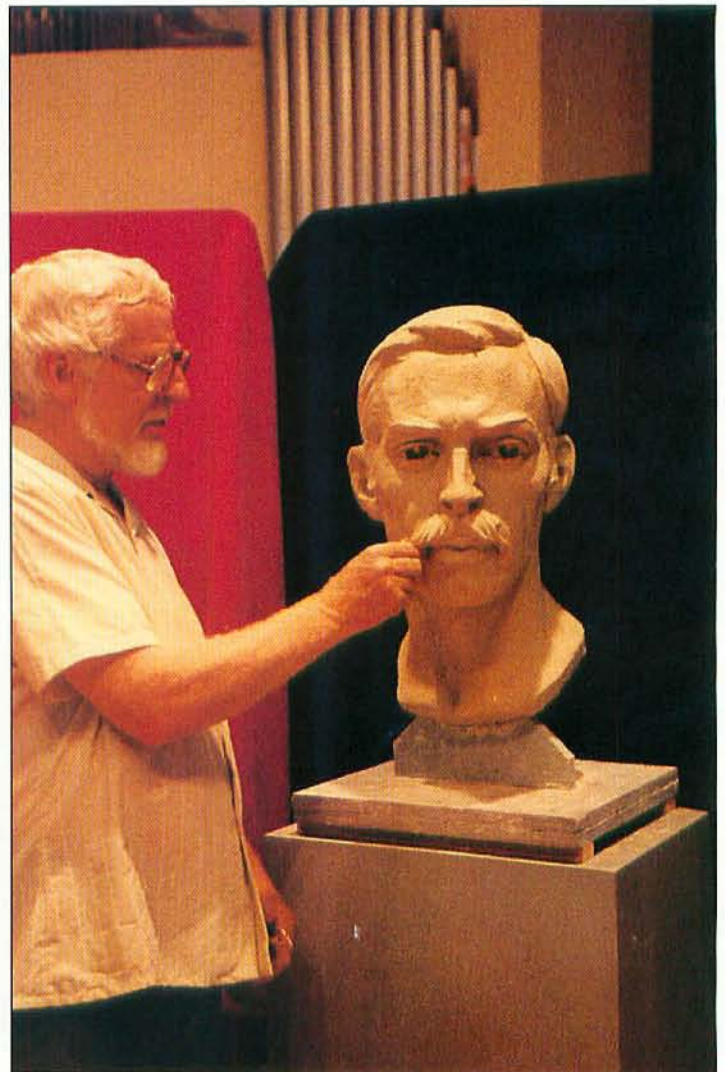
Cats have shared my home for much of my life and I love them. While my sculptures of cats have a stylized or generalized design, each one is based on my observation of a particular cat's characteristic movements. These smaller pieces are done "for myself," as opposed to the large public works that must speak to and for a community; but a number of individual art collectors have responded to them also and have acquired them.



12

12 *“Christ, Our Healer” (1991): Paradise Valley Hospital, National City, California.*

This bronze group was commissioned by the Board of Governors and was made possible by the donations of many individuals and groups. It is essential that a community can identify with “their” sculpture insofar as it expresses some of their deepest convictions. Since this body of Christian medical workers believes that God-given intelligence can devise treatments that help to fight disease, I put a bottle of medicine in the hand of the Christ-figure. He has filled the spoon that the mother is giving the sick baby, and He reassures the older sister that all will be well.



13

13 *“The Ages of Man” (1982 to the present): A program presented to church and college audiences.*

This multi-media presentation includes the reading of Scripture, poetry and prose selections chosen by a teaching colleague, Dr. Dorothy Minchin-Comm, and the playback of music appropriate to each stage of Life, chosen by Dr. Alan Crawe. Meanwhile, I change the proportions and features of a large-scale clay head to illustrate the growth and aging processes of man from babyhood to old-age and death. The interest of viewers of all ages is captured as they identify with the changes seen in the clay, and the Christian’s hope of the resurrection is featured at the climax of the program.

sculptor, I'm often impatient to see how the idea is going to be culled out of the stone.

■ *You've recently returned to freelancing. Was that intimidating, scary?*

Well, yes. A change from the springboard of a securer income in teaching. Back in England I dropped my two teaching appointments gingerly. As the order book became filled, I gradually lifted one foot off that life-support platform and put it tentatively onto that of commissioned work. When I saw that it could take my weight, I lifted the other foot off! Now I've found commissions multiplying sufficiently so that I can retire from teaching early.

■ *Describe your typical workday.*

It's difficult but very necessary to keep strict hours in the studio. I do have to keep my head down to keep the work moving forward. There are errands to run—mailings, purchase of materials, keeping accounts, and so forth. I used to be nocturnal, taking me late into the evening. My working rhythms have changed now, and I find a short mid-afternoon nap a great "topper-upper" of energy.

■ *How much time might you spend on a major sculpture?*

Nine months to a year. Had I had nothing else to do, I could have carved the four-figure "Good Samaritan" group at Loma Linda University in a year. Probably I'll need a year for the proposed Andrews piece and two for the nine-figure group, "The Watchers."

■ *Do you have any hobbies?*

I don't think so. But I do like to listen to classical music—especially Mozart—while I work.

■ *If you had a holiday, what would you be likely to do?*

Oh, go to art museums—lots of them. And look at public sculpture, of course. Then I always savor life at the shore—the meeting place of land and sea. I like to watch the breaking forms of the waves and the flight of birds...and to feel the movement of the air.

■ *Why have you been successful?*

(Laughs) Because I've always tried to do my best.

■ *Perseverance then, you would say, is a prime necessity?*

Most artists have to be persistent to the point of being a little crazy. But you don't "sell yourself hard." Rather show enthusi-

asm for your job and willingness to fit into the client's needs. The biblical principle of developing talents applies here. Never return your talent to God unused. Even in hard times, there is work out there for one who practices diligently.

■ *Do you often collaborate with other artists?*

Yes, I've always been glad to do that. I disagree with artists who think that their work lies at the center of the universe, and that everyone else's opinions can go hang. Opportunity comes with the question, "Would you be willing to collaborate with another team of artists, or a musician or a poet?" Asceticism can be dangerous.

■ *How do you relate to failure, the moment when you realize that a piece is not what you thought it was going to be?*

Well, I was once led into a new and unsuccessful bronze casting technique which I had to abandon. And another time some redwood I tried to use split and had to be given up.

■ *After such an episode, how do you heal emotionally?*

I do have a hard time accepting failure in myself. It's the analogy of a chain, I guess. When one has shown a weak link, it's always a little embarrassing.

■ *You are a perfectionist then?*

Oh, yes, yes. I wish that I could be more spontaneous. I'd just like to walk away from something without the wish to turn around, take another look and want to revise and reshape it. Actually, I spend far too long on every job ever to make it really pay. I always want to spend a lot of time on each piece—to come back in the morning and review it, to get a "fresh eye" on the work.

■ *Where do art and faith intersect?*

Hmm...there's art without faith. And a lot of faith that doesn't recognize art. Not all of the art of the faithful, however, needs to be about doctrine. Simply by being thorough in your work, you can fit your sense of design and craftsmanship to your faith. And beyond that, faith in God and His creativity means that the artist himself must be an innovator, not a copier.

■ *What has been the most important thing in your life as a Christian artist? Beyond the carved stone or the bronze figure, what will be your legacy?*

I hope that there is a feeling of goodness about my work—the form suited

Alan Collins Dossier

Birth: Born August 15, 1928, to

William Robert Collins, bank clerk, and his wife Edith, in Beddington, Surrey, England.

Education: At Wimbledon College of Art, followed by a three-year scholarship at the Royal College of Art (London). Graduated in 1951.

Military: Peacetime service in the British Army, 1946-1948.

Church: Brought up an Anglican Christian, he became a Seventh-day Adventist in 1947. The family were members of the Croydon Adventist Church, Surrey.

Family: Married Jeanne Fuegi in 1954. Two children: Marianne (1955) and Mark (1964). Having been widowed, he married Alike Snow (1993), and now resides in Salinas, California.

Membership and Honors: Elected Associate (1958) and then Fellow of the Royal Society of British Sculptors (1962). Sir Otto Beitz Medal for Sculpture (1964). Honorary Doctor of Fine Arts, Andrews University (1988). Member: The International Sculpture Center, Washington, D.C.; Golden State Sculptors' Association.

Professional:

Teaching appointments:

England: Hertfordshire College of Art (1951-1958);

Berkshire College of Art (1951-1959)

United States: Atlantic Union College (1968-1971);

Andrews University (1971-1978);

Loma Linda University (1978-1989)

Freelance Work: (1989-Present)

Gallery representation by Zantman Art Galleries, Carmel and Palm Desert, California.

Artist's Address: 17577 River Run Road; Salinas; CA 93908-1413.

to its context. And then I want those for whom I've made the work to accept and enjoy it. □

Interview by Dorothy Minchin-Comm

Dorothy Minchin-Comm (Ph.D., Univ. of Alberta) has taught creative writing and English literature in Jamaica, Canada, the Philippines and since 1979 at La Sierra University in California. She has published ten books and numerous articles.



Lynne Waihee

Dialogue With the First Lady of Hawaii



Lynne Kobashigawa Waihee is living proof that it is possible for a dedicated Seventh-day Adventist Christian to be prominent in public service without sacrificing her faith. Mrs. Waihee became the first lady of the state of Hawaii in 1986 when her husband John was elected governor. Her duties put her squarely in the public eye and make her a public figure in her own right.

Mrs. Waihee has made good use of her celebrity status in Hawaii to advocate causes she feels strongly about. Before her husband became governor, Mrs. Waihee was an English teacher at Hawaiian Mission Academy, the Seventh-day Adventist secondary school in Honolulu. Because of this previous experience, children's issues, especially an ongoing campaign to promote literacy in the state, are her top priorities and consume large amounts of her time. She also works with other charitable groups like the Hawaii Food Bank and the Multiple Sclerosis Foundation.

Even with all the demands put on her by a packed public schedule, Mrs. Waihee has managed to remain active in the church. She serves on the board of Hawaiian Mission Academy, Andrews University (the alma mater of both she and her husband), and Castle Medical Center, the Adventist hospital in Hawaii. She is also a member of Honolulu Central church, where she can often be found teaching the young adult Sabbath school lesson.

Lynne Waihee was born and raised in Honolulu, Hawaii. She attended Hawaiian Mission Academy, where she first met her future husband. The two of them then went on to Andrews University in Berrien Springs, Michigan, where Mrs. Waihee majored in English. The Waihees have two children: John IV, 22, and Jennifer, 21.

The following interview took place at Washington Place, the historic home of Hawaii's last reigning monarch, Queen Liliuokalani. Today it serves as the Governor's Mansion.

■ *Did you have any idea when you married John that he would end up holding political office?*

Not at all. Even though he was student body president at Andrews University, I had no inkling that he would be interested in politics. But I should have known...

■ *People look at you and all of your different roles—a public figure, a champion of several causes, an active church member, a member of various*

boards in addition to being a wife and mother—and wonder, how do you balance all these roles?

That is an area I really wrestle with. One good thing about being first lady is that I have learned to manage my time better and to get things done. I have a wonderful secretary to keep me on track. When you are busy you have to learn to use your time more wisely and become more selective, picking only those things that can really make a difference. Family occasions, though, take priority. For example, today is my husband's birthday and we blocked out time to celebrate even though both of us are very busy. We can

all make a difference, but we can't do everything. Part of Christian maturity is accepting that we can't do it all. That part is hard for me. I like saying Yes to people.

■ *You were an English major at Andrews University and then a teacher. What influence have those experiences had on your role and the causes you advocate?*

My interest has always been in young people. So when I began to look at issues that I would become involved in, most of them were child-centered. And because I taught English, it was only natural that I be interested in literacy. I'm involved with a lot of organizations that are related to education and children. For example I am involved with HUGS, a group that works with children who suffer from life-

threatening illnesses. I've also spent time on the Read to Me campaign in which we encourage parents to read aloud to their children at least 10 minutes a day. I think that a lot of this emphasis comes from my background in the church. My experience as a teacher has affected me a lot. I taught for seven years at Hawaiian Mission Academy. Before that I spent time tutoring students who were learning English as a second language.

■ *Were you born a Seventh-day Adventist?*

No. My mother comes from a Buddhist heritage, although she was never really a practicing Buddhist. I think that made it easy for my sister and I to accept Adventism. We were raised with a Buddhist philosophy that emphasizes dignity and the importance of treating others with respect. Maybe that kind of upbringing made it easy for me to become a Christian.

■ *Do most of the people you come in contact with, especially other public figures, know you are a Seventh-day Adventist? How do they feel about it?*

Yes, I think most people know. I don't just introduce myself as a Seventh-day Adventist, but I never hide the fact that I am. People know I don't do certain things, that I avoid Friday night and Saturday official activities and that I don't drink alcohol or eat certain foods. The subject of my religion comes up frequently because of how I live and when it does, I share my beliefs with them. People usually react very positively when they find out that I am an Adventist. They appreciate the fact that I have certain religious convictions that I am committed to.

■ *Do you find it difficult being both first lady and a Seventh-day Adventist?*

There are certain pressures and even conflicts, many of them having to do with Sabbath observance, that are difficult to resolve at times. It's not always easy to know what is the right thing to do in a particular situation. Most Adventists simply don't have to face some of the issues that I do. But I have really appreciated the support of the Adventist community in Hawaii.

■ *You've been teaching the young adult Sabbath school class at Honolulu's Central church. Now I hear that the nominating committee has asked you to become an elder. Are you going to accept?*

I still haven't made up my mind for two reasons. One, I'm so busy that I want to do it only if I can devote the right amount of time. And then I have to think through that some people might think I'm not a good Adventist—at least not good enough to be an elder—because not everything I do is automatically pleasing to Adventists. I may take a public stand for something that could be controversial—politics is that way, you know—and members might frown. So I'm still thinking about it.

■ *You rub shoulders with dignitaries and important public figures. What sort of image do you think that Adventists have in the political community? Does it ever come up in conversation?*

I don't think that most people know very much about Adventists, or even that we exist. I frequently talk with people who have never even heard of us. That is in itself a good reason for Adventists to serve in the public sector. How can we witness to people if they don't even know what we are?

■ *So you think it is good for Adventists to enter public service and even seek elected office?*

Sure, why not? I think that elected officials can make a difference in people's lives, in the way that Jesus asked us to address the social and humanitarian needs of people. In fact, I believe that many public officials have an opportunity to make a greater difference than many who work for the church. Some Adventists feel that members shouldn't go into politics. Politics does have a bad reputation. But I don't think that many Adventists realize how much politics is a reality in the church today and we simply won't admit it. Sometimes I feel that the secular world is less "political" and has less conflict of interest than the church world. Maybe if we admitted that the church also has politics—it's just the way big organizations are—the church would be better off.

■ *What special qualities does a public official need to have in order to be effective?*

A strong conviction about right and wrong. There are so many people wanting

to pull you in one direction or another. You also have to be resilient. You have to really learn not to be defensive or to react to negative publicity every time it comes out. You just can't react to every negative newspaper article or quote, even if you want to. You can't let it control you. It takes a lot of toughness to be in politics and someone shouldn't go in thinking otherwise.

■ *President Bill Clinton with his wife Hillary and their daughter Chelsea visited Hawaii and were your guests a few weeks ago. You spent quite a bit of time with them. How did it go?*

The Clintons love Hawaii and have been here several times. They needed the rest after coming back from some meetings in Asia. We've known them for more than six years. I think that some of the reasons we have become friends is that we are the same age, belong to the same party, and my husband was one of the first public officials to endorse Clinton for president. They are lots of fun to be around. I don't think that anybody has any idea how hard it is for them to have any privacy; though I can understand just a bit of what they go through.

■ *You are very popular in Hawaii. When are you going to run for public office?*

(Laughter) No, not me. This is as close as I want to get! □

Interview by Charles Sandefur

Charles Sandefur was until recently president of the Hawaiian Conference of Seventh-day Adventists. He now serves as president of the Rocky Mountain Conference, with headquarters in Denver, Colorado.

I squeezed myself into the overcrowded bus. With one hand holding a briefcase, and the other hanging on to the railing, I was not exactly enjoying the ride that summer afternoon in Calcutta. The driver speedily swung the bus around a sharp corner. I spun with the bus and made a 360-degree turn. In that singular moment, I met that face so familiar, so distant... and not so sure.

Was that my childhood friend, Jaya? I had not seen him for 31 years now, ever since we parted ways after high school—he to a local college, I to a distant Adven-

The Pastor and the Pickpocket

by
John M.
Fowler

tist center. I was about to call him by name when I suddenly remembered my wife's sage advice: "You have a terrible time with names; don't call people by name unless you are sure."

I'd better make sure, I thought, and in the process my mind had flashbacks of its own. Jaya and I had grown up in a mining town in south India. We went to the same school, lived in the same neighborhood, ate almost the same food, played marbles and soccer and kites, and got into the same mischief. Now and then Jaya took tangents of his own.

Once six of us boys planned a cookout. We wanted to make halva, a delicious Indian sweet. We sorted out responsibility for bringing the ingredients. Jaya was to bring peanuts—we couldn't

afford cashews, almonds, or pecans. At cookout time, Jaya came not with peanuts, but with cashews and raisins. We knew that Jaya's mother couldn't have given him those, and so we insisted on an answer. Well, on his way to our rendezvous he had to pass by the Cresswells, an exclusive store for the British. There he saw a lady come out with a basket of groceries, place it outside her car, and go back to the store again. Jaya looked, and behold, right on top of the basket were what he needed for a cookout. We, the righteous and all under 12, held court and decided to make the halva without the ingredients from Cresswells. That did not bother Jaya. He ate all the nuts and the raisins in front of us, and when the sweet was ready, he wanted to have a share of that too. That was Jaya—easy going, ready always to enjoy life, helpful when he could be, and hardly bothered about anything.

On another occasion, we were returning after a long day of school (we had to walk three miles each way) and an after-school soccer game. "I'm hungry," I remember saying. Within moments, we heard Jaya's screams. We rushed to find him with a bloody face. He had heard me say "hungry," and had decided to help out. He had entered a bungalow, climbed a guava tree, and stuffed in his pocket as many guavas as he could, and was coming with the smile of mission accomplished, when the guard saw the intruder and gave a good chase. Jaya jumped over the fence, the guavas fell out of his pocket, and he landed on barbed wire and cut his face. We rushed him to the hospital, and he got 16 stitches on his right cheek. There was no plastic surgery in those days, and the scar remained forever.

That's it. Scars. Now I knew how to make sure. I turned around in the bus, focused my eyes on his right cheek, and presto, there he was: Jaya.

"Hi, Jaya!" I shouted in excitement of seeing a friend after 31 years. No answer. "Aren't you Jaya?" I almost screamed.

"Hmm. Who are you?"

"Don't you recognize me? I am John Fowler!"

"Hmm." He stood cold as a statue. No sign of joy in seeing a childhood friend. No smile. Nothing. I tried starting a conversation. Talked about my family, and

asked if he had one. Talked about my being a Seventh-day Adventist pastor, and wondered what he was. No luck in opening his mouth. Had he gone dumb, I wondered?

The bus was signaling a halt. I decided I would take Jaya for lunch. We would get off at the next stop in the downtown area. But Jaya was hurrying to leave the bus. I held his hand and invited him to stay on till the next stop to have lunch with me. He shook his head and rushed to the exit. But before he got off the bus, he swirled around, came back to me, thrust in my hand something, saying, "I'm sorry," and he was off. I looked into my hand, and found—to my amazement—my wallet. Sometime between the moment I entered the bus and the 360-degree turn I made, Jaya had picked my pocket.

I did not sleep for days. I kept wondering. As boys we both were the same in many ways—in what we had, in what we did not have, in the opportunities that came our way, in the sufferings that mocked our growing days. We shared the same environment, the same teachers, and the same challenges. And yet what makes one a pastor and the other a pickpocket? Perhaps I can think of three reasons, not altogether satisfying, but sufficient to add some meaning to my disturbing world.

Home. I had a strong Christian home. My father had only a fourth-grade education, my mother not even that, but together they had the wisdom to make God central in their home. Worship, prayer, family togetherness, and strong moral values were part of our priceless heritage. During the war years, there was not much at home—not much of clothes, food, or toys—but we had plenty of love, caring, sharing, and living for each other. A secure home leads to a purposeful life.

A life philosophy. Does a child need a life philosophy? I don't think I knew it then, but now I know that even as a boy I had influences molding a philosophy of life. I remember one day coming out of my English class, all enthusiastic about memorizing something that sounded great. All week I was repeating that quote from Shakespeare: "Life is a tale told by an idiot, full of sound and fury, signifying nothing." During my Sunday school class, the discussion turned to what we did during the week. For my part, I repeated

the quote. My old Sunday school teacher told me what my English teacher never explained. Life is not a tale. Nor does it have anything to do with idiots, fury, or nothingness. Life, I learned, is meaningful—and the meaning is found in God—His image, His purpose, His caring, and His cross.

A life commitment. At 15 Jaya and I had parted ways, not just because it was time to begin thinking about college. A Man called Jesus confronted us with the truth that He is coming again. The second coming of Jesus was an astounding message to come to our town. Many ignored, some mocked, a few believed. When I accepted Jesus as Saviour and became a Seventh-day Adventist, my life began to have a clear purpose and destiny.

Later, as I attended Spicer Memorial College to become a minister, my entire life-style changed. I could no longer be the same. Preparation for the great day, so soon to come, became almost a passion.

Thirty-eight years later, I ponder: But for the grace of God—the amazing grace of God—where would I be? □

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Quotable

We are not sent to preach sociology, but salvation; not the economy, but evangelism; not reform, but redemption; not culture, but conversion; not progress, but pardon; not a new social order, but a new birth. [Our greatest need is] not a new organization, but a new creation; not democracy, but evangelism; not a civilization, but a Christ. We are ambassadors, not diplomats.

—Hugh Thomson Kerr

The best argument for Christianity is Christians: their joy, their certainty, their completeness. But the strongest argument against Christianity is also Christians. When they are sombre and joyless, when they are self-righteous and smug in complacent consecration, when they are narrow and repressive, then Christianity dies a thousand deaths.

—Sheldon Vanauken

God has given the power of choice to each person, and it is theirs to use. We cannot change our hearts. We cannot by ourselves give our love to God, but we can choose to serve Him. We can give Him the powers of our minds. He will help us choose the right way. Then our whole being will be guided by the Spirit of Christ. We will love God, and our thoughts will be like His.

—Ellen G. White

Homosexuality

Continued from page 17

literature opposes the homosexual lifestyle.

A Closer Look at Romans 1

The standard argument against New Testament texts is the invert-pervert theory, as described above. In Romans 1:24-28 Paul, it is said, opposes homosexual abuse, not homosexual acts, which are alleged to be natural to the individual. As already noted, the two key terms in these verses are the expressions *natural* and *unnatural*, and much depends on what Paul mean. The crux of the issue concerns the sources to which Paul alluded in asserting that homosexuality is unnatural.¹⁵

This context clearly demonstrates that Paul used Greek and, particularly, Stoic ethical terms. But the apostle does not use

For Further Reading

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P. Coleman, *Christian Attitudes to Homosexuality* (London: SPCK, 1980).

S. Kubo, *Theology and Ethics of Sex* (Washington, D.C.: Review and Herald Publishing Assn., 1980).

R. F. Lovelace, *Homosexuality and the Church* (Old Tappan, N. J.: Fleming H. Revell Co., 1978).

E. A. Malloy, *Homosexuality and the Christian Way of Life* (Lanham, Md.: University Press of America, 1981).

E. R. Moberly, *Homosexuality: A New Christian Ethic* (Cambridge: James Clarke and Co., 1991).

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the terms and concepts the same ways as the Stoics did. Like the Stoics, Paul probably did define *nature* as the providential ordering of the world. However, for the pantheistic Stoics, nature was God. They believed that existence went on forever in endlessly recurring cycles following a fixed "law" or "formula" called *logos*. On the other hand, Paul's God was above, beyond, and separate from nature. For Paul, nature since the Fall is not determinative for human essence. From his perspective, appealing to nature in a fallen world to determine what a person should or should not do or be is at best relative and at worst useless. Within nature, only relative distinctions can be made between the natural and the unnatural.

Paul does not share the Stoics' concepts about the absolute authority of nature and determinism. For him there is no nature that is either detached from God or that can be identified with Him. Paul taught that only God's original intention for humanity can be considered determinative in defining their essence, and that God revealed His will in Scripture. It is difficult to see what else Paul could mean by "nature" in this text if not the world and humanity as intended and created by God; the "unnatural" being a consequence of the Fall and, therefore, not God's intention for human sexuality. The cosmic sweep of the Fall and degradation of humanity described in the first chapter of Romans includes both Jews and Gentiles. In this context homosexuality is not treated merely as an expression of cultic idolatry. Rather, both are traced back to the consequences of disregarding the Creator's design and intention. As D. Field states:

In writing about "natural relations," Paul is not referring to individual men and women as they are. His canvas is much broader. He is taking the argument back, far more radically, to man and woman as God created them. By "unnatural" he means "unnatural to mankind in God's creation pattern." And that pattern he clearly understands to be heterosexual. So the distinction between pervert and invert (which Paul could hardly have made anyway) is undercut."¹⁶

Who Is My Neighbor?

Thus far we have spoken about homosexuality mostly in the abstract. In

real life it never appears that way; there is always a person or persons involved. Many Christians talk at great length about homosexuality as if it were something on another planet. This occurs largely because such people fail to distinguish between the active and possibly the promiscuous homosexual and the person with homosexual inclination who is not sexually active. Therefore, the thought of meeting an Adventist homosexual is, to put it mildly, very discomfoting. When we meet the homosexual we discover that he or she is us—a human being with hopes and plans and dreams and wishes. For many people this is too close for comfort. It often reveals the ambivalence and vulnerability of their own sexual impulses. So-called homophobia is often fear of self, or fear of the unknown. Fear builds walls—but love builds bridges.

In my first year of pastoral ministry I was approached by a young man about my age who confided to me his homosexual inclinations. He was a teacher at a boys' boarding school. He wanted to be morally and ethically responsible to the teenagers in his charge, but confessed that it was a struggle. Although I cannot remember ever previously forming an attitude about homosexuals, I must have stereotyped them as stupid, nasty, and dirty. My first reaction was disbelief. Here was a devout, conscientious, intelligent, well-educated young man just beginning his professional career. He could not be a homosexual—he was too much like me! I was too young and inexperienced to offer him professional counseling or advice. I remember we just stood under the trees, out of the drizzling rain, and discussed his options, as friend to friend. One possibility was to train as a minister, so he could serve other groups of people than young boys. This he eventually did. He became and still is a successful Seventh-day Adventist minister.

The young lawyer in Jesus' story of the Good Samaritan wanted to know how to gain eternal life (Luke 10:25-37, RSV). Jesus said, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." The young lawyer wanted to make himself look good, so he asked, "Who is my neighbor?" Jesus's answer, the parable of the Good Samaritan, illustrates that one's neighbor may be someone against whom our society and church has long been prejudiced. When

Jesus finished His story he asked the young lawyer, "Which of these three do you think, proved neighbor to the man who fell among the robbers?" The prejudiced young man still would not take the name Samaritan on his lips, so he said, "The one who showed mercy on him." Jesus said, "Go and do likewise."

As Adventist Christians, we exalt the inspiration and authority of the Bible. We do not accept the active homosexual life-style as a Christian alternative. We reject it not simply because of the negative statements in Scripture condemning it. We also disavow it because of the many statements in the Bible depicting the heterosexual life-style as God's plan for human sexuality. If Creation and the Fall, as described in Scripture, accurately depict our situation, then to affirm homosexual relations as "natural" is to affirm the Fall as good. Then we would have no need for redemption, and we could throw away the Scriptures as irrelevant.

Many Christians resent the attempts of homosexual literature to revise the biblical witness. As Jones observes, "the only way to neutralize the biblical witness against homosexual behavior is either grossly to misinterpret the Bible or to undermine its authority. The apologists for the 'gay Christian' movement tend to do both."¹⁷

On the other hand, the Bible gives the church no mandate to treat the individual with homosexual orientation as a worse sinner than anyone else. If someone with a drug or alcohol problem has a relapse, we are prompted by Christ's love to intensify our help and nurture for this individual. The same should be true of the homosexual.

None of us should ever underestimate God's power to change lives and to heal. Our morbid and sometimes exaggerated fear and hatred of homosexual sins should never be transferred to the individual struggling with homosexuality. If the church is to minister to homosexual sinners as it does to other sinners, then it must become a place where those who experience homosexual desire can be welcomed. It must become a "sanctuary" for them, where they can receive prayerful support, help, and acceptance. □

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Notes and References

1. Elizabeth R. Moberly, *Homosexuality: A New Christian Ethic* (Cambridge: James Clarke and Co., 1991).
2. R. Bayer, *Homosexuality and American Psychiatry: The Politics of Diagnosis* (New York: Basic Books, 1981), p. 167. While the deletion of homosexuality from the professionally authoritative *Diagnostic and Statistical Manual of Mental Illness* was a response to a minority vote of the APA, it appears that the majority of APA's membership still view homosexuality as pathological. Some four years after the vote, a survey found that 69 percent of psychiatrists believed that homosexuality "usually represents a pathological adaptation."
3. I. L. Ward, "Prenatal Stress Feminizes and Demasculinizes the Behavior of Males," *Science*, 175 (1972), p. 82.
4. I. L. Ward, "The Prenatal Stress Syndrome: Current Status," *Psycho-neuroendocrinology*, 9 (1984), p. 9. Ward herself concluded, "Whether or not this model holds as one moves up the philogenetic scale remains to be determined. The optimistic conclusion of Dorner, and others, that this syndrome provides a direct explanation of homosexuality in human males should be greeted with some caution."
5. S. LeVay, "A Difference in Hypothalamic Structure Between Heterosexual and Homosexual Men," *Science*, 253 (August 1991), pp. 1034-37.
6. *Newsweek* (February 24, 1992), pp. 46 ff. LeVay is a neuro-scientist with the Salk Institute of La Jolla, California. He told *Newsweek* that after his lover died of AIDS he wanted to do science relevant to being gay; i.e., to find an inborn cause for homosexuality. For him this was a quest so important that he would give up his scientific career altogether if he did not find it.
7. *Ibid.* Scientists do not even agree on how this portion of the brain should be measured—by size or number of neurons. Another scientist at the Salk Institute points out that we do not know if homosexuality caused the different brain structure or if it caused the homosexuality. Also, the only evidence that the 19 cadavers were homosexual was from information gleaned

from their files. This leaves open the question about the sexual orientation of the other subjects in the study. Strictly speaking, it is unknown but for the purpose of the study assumed to be heterosexual.

8. J. M. Bailey, R. C. Pillard, "A Genetic Study of Male Sexual Orientation," *Archives of General Psychiatry*, 48 (December 1991), pp. 1089-1095. See also C. Holden, "Twin Study Links Genes to Homosexuality," *Science*, 255 (January 1992), p. 33.
9. This is an important piece of research that has received scant coverage from the press compared to the homosexual research. No one is promoting the alcoholic life-style, however, neither are there any advocates for alcoholics' rights. No one considers this a normal condition because it is genetically caused.
10. Joe Dallas, "Born Gay?" *Christianity Today*, 36 (June 1992), p. 23.
11. D. S. Bailey, *Homosexuality and the Western Christian Tradition* (Hamden, Conn.: Shoe String Press, 1975), pp. 1-5.
12. Other authors would counter this argument by pointing to 1 Corinthians 11:14, "Does not nature itself teach you that for a man to wear long hair is degrading to him." "Nature" here seems to mean no more than prevalent social custom. The word *nature*, of course, has many meanings and each must be interpreted in its context.
13. See Deuteronomy 23:17, 18; 1 Kings 14:23, 24.
14. This would also be true of 1 Corinthians 6:9, 10 and 1 Timothy 1:8-10.
15. Paul uses the terms *para phusin* (against, beside, or contrary to nature), and *kata phusin* (according to nature). These Greek words are commonly used to express an ethical judgment on homosexuality. This is true of Plato (*Laws I*, 636; VIII, 841). In the Hellenistic literature homosexuality is usually referred as unnatural; e.g., Diodorus Siculus, *History*, 32, 10, 8-11; Dionysius of Halicarnassus, *Roman Antiquities*, 4, 2-3; Musonius Rufus, *Frag. XII*; Flavius Josephus, *Against Apion*, II, 273, 275. For a more detailed treatment see R. M. Springett, *Homosexuality in History and the Scriptures* (Washington, D.C.: Biblical Research Institute, 1988), pp. 126-131.
16. D. Field, *The Homosexual Way: A Christian Option?* (Bromcote, Notts., England: Grove Books, 1980), p. 16.
17. S. L. Jones, "The Loving Opposition," *Christianity Today*, July 19, 1993, p. 24.

Matters of Life & Death

As we rapidly approach the 21st century, advances in science and technology as well as changes in our society are presenting Christians in general, and Seventh-day Adventists in particular, with new and perplexing ethical issues. Two of the most difficult are questions relating to the beginning and the end of life. Medical doctors, health-care personnel, and families face frequently these serious dilemmas when asked to decide, for example, on pregnancies that endanger the mother's life or procedures that merely prolong the process of dying.

Seeking to provide biblically based guidance in these sensitive issues, the leadership of our church appointed a Christian View of Human Life Committee. Chaired by Dr. Albert S. Whiting, director of the General Conference Health and Temperance

Department, the committee membership consists of biblical scholars, chaplains, educators, ethicists, family life specialists, hospital administrators, legal experts, medical personnel, and psychologists, including a representative number of single and married women.

The documents developed by this committee were circulated among the world divisions, in order to receive suggestions before being formally adopted by the church body. (Drafts of these documents were published in *Dialogue* 2:1.)

During the Annual Council of the General Conference Committee, held in October 1992, the world delegates approved two important documents, based on biblical principles, which are presented here for the careful consideration of our readers.

Principles for a Christian View of Human Life

"Now this is eternal life; that they may know you, the only true God, and Jesus Christ whom you have sent" (John 17:3, NIV). In Christ is the promise of eternal life; but since human life is mortal, humans are confronted with difficult issues regarding life and death. The following principles refer to the whole person (body, soul, and spirit), an indivisible whole (Genesis 2:7; 1 Thessalonians 5:23).

Life: Our valuable gift from God

1. God is the Source, Giver, and Sustainer of all life (Acts 17:25, 28; Job 33:4; Genesis 1:30, 2:7; Psalm 36:9; John 1:3, 4).

2. Human life has unique value because human beings, though fallen, are created in the image of God (Genesis 1:27; Romans 3:23; 1 John 2:2; 1 John 3:2; John 1:29; 1 Peter 1:18, 19).

3. God values human life not on the basis of human accomplishments or contributions but because we are God's creation and the object of His redeeming love (Romans 5:6, 8; Ephesians 2:2-6; 1 Timothy 1:15; Titus 3:4, 5; Matthew 5:43-48; Ephesians 2:4-9; John 1:3, 10:10).

Life: Our response to God's gift

4. Valuable as it is, human life is not the only or ultimate concern. Self-sacrifice in devotion to God and His principles may take precedence over life itself (Revelation 12:11; 1 Corinthians 13).

5. God calls for the protection of human life and holds humanity accountable for its destruction (Exodus 20:13; Revela-

tion 21:8; Exodus 23:7; Deuteronomy 24:16; Proverbs 6:16, 17; Jeremiah 7:3-34; Micah 6:7; Genesis 9:5, 6).

6. God is especially concerned for the protection of the weak, the defenseless, and the oppressed (Psalm 82:3,4; James 1:27; Micah 6:8; Acts 20:35; Proverbs 24:11, 12; Luke 1:52-54).

7. Christian love (*agape*) is the costly dedication of our lives to enhancing the lives of others. Love also respects personal dignity and does not condone the oppression of one person to support the abusive behavior of another (Matthew 16:21; Philippians 2:1-11; 1 John 3:16; 1 John 4:8-11; Matthew 22:39; John 18:22, 23; John 13:34).

8. The believing community is called to demonstrate Christian love in tangible, practical, and substantive ways. God calls us to restore gently the broken (Galatians 6:1, 2; 1 John 3:17,18; Matthew 1:23; Philippians 2:1-11; John 8:2-11; Romans 8:1-14; Matthew 7:1,2, 12:20; Isaiah 40:42, 62:2-4).

Life: Our right and responsibility to decide

9. God gives humanity the freedom of choice, even if it leads to abuse and tragic consequences. His unwillingness to coerce human obedience necessitated the sacrifice of His Son. He requires us to use His gifts in accordance with His will and ultimately will judge their misuse (Deuteronomy 30:19, 20; Genesis 3; 1 Peter 2:24; Romans 8:5,6, 6:1, 2; Galatians 5:13).

10. God calls each of us individually to moral decision making and to search the Scriptures for the biblical principles underlying such choices (John 5:39; Acts 17:11; 1 Peter 2:9; Romans 7:13-25).

11. Decisions about human life from its beginning to its end are best made within the context of healthy family relationships with the support of the faith community (Exodus 20:12; Ephesians 5, 6).

12. Human decisions should always be centered in seeking the will of God (Romans 12:2; Ephesians 6:6; Luke 22:42).

Seventh-day Adventist Guidelines on Abortion

Many contemporary societies have faced conflict over the morality of abortion.¹ Such conflict also has affected large numbers within Christianity who want to accept responsibility for the protection of prenatal human life while also preserving the personal liberty of women. The need for guidelines has become evident, as the Church attempts to follow Scripture, and to provide moral guidance while respecting individual conscience. Seventh-day Adventists want to relate to the question of abortion in ways that reveal faith in God as the Creator and Sustainer of all life and in ways that reflect Christian responsibility and freedom. Though honest differences on the question of abortion exist among Seventh-day Adventists, the following represents an attempt to provide guidelines on a number of principles and issues. The guidelines are based on broad biblical principles that are presented for study.²

1. Prenatal human life is a magnificent gift of God. God's ideal for human beings affirms the sanctity of human life, in God's image, and requires respect for prenatal life. However, decisions about life must be made in the context of a fallen world. Abortion is never an action of little moral consequence. Thus prenatal life must not be thoughtlessly destroyed. Abortion should be performed only for the most serious reasons.

2. Abortion is one of the tragic dilemmas of human fallenness. The Church should offer gracious support to those who personally face the decision concerning an abortion. Attitudes of condemnation are inappropriate in those who have accepted the gospel. Christians are commissioned to become a loving, caring community of faith that assists those in crisis as alternatives are considered.

3. In practical, tangible ways the Church as a supportive community should express its commitment to the value of human life. These ways should include: (a) strengthening family relationships, (b) educating both genders concerning Christian principles of human sexuality, (c) emphasizing responsibility of both male and female for family planning, (d) calling both to be responsible for the consequences of behaviors that are inconsistent with Christian principles, (e) creating a safe climate for ongoing discussion of the moral questions associated with abortion, (f) offering support and assistance to women who choose to complete crisis pregnancies, and (g) encouraging and assisting fathers to

participate responsibly in the parenting of their children. The Church also should commit itself to assist in alleviating the unfortunate social, economic, and psychological factors that may lead to abortion and to care redemptively for those suffering the consequences of individual decisions on this issue.

4. The Church does not serve as conscience for individuals; however, it should provide moral guidance. Abortions for reasons of birth control, gender selection, or convenience are not condoned by the Church. Women, at times however, may face exceptional circumstances that present serious moral or medical dilemmas, such as significant threats to the pregnant woman's life, serious jeopardy to her health, severe congenital defects carefully diagnosed in the fetus, and pregnancy resulting from rape or incest. The final decision whether to terminate the pregnancy or not should be made by the pregnant woman after appropriate consultation. She should be aided in her decision by accurate information, biblical principles, and the guidance of the Holy Spirit. Moreover, these decisions are best made within the context of healthy family relationships.

5. Christians acknowledge as first and foremost their accountability to God. They seek balance between the exercise of individual liberty and their accountability to the faith community and the larger society and its laws. They make their choices according to Scripture and the laws of God rather than the norms of society. Therefore, any attempts to coerce women either to remain pregnant or to terminate pregnancy should be rejected as infringements of personal freedom.

6. Church institutions should be provided with guidelines for developing their own institutional policies in harmony with this statement. Persons having a religious or ethical objection to abortion should not be required to participate in the performance of abortions.

7. Church members should be encouraged to participate in the ongoing consideration of their moral responsibilities with regard to abortion in light of the teaching of Scripture.

1. Abortion, as understood in these guidelines, is defined as any action aimed at the termination of a pregnancy already established. This is distinguished from contraception, which is intended to prevent pregnancy. The focus of the document is on abortion.

2. The fundamental perspective of these guidelines is taken from a broad study of Scripture as shown in the "Principles for a Christian View of Human Life," quoted above.

Care for the Dying

For people whose lives are guided by the Bible, the reality of death is acknowledged as part of the current human condition, affected by sin (Genesis 2:17; Romans 5; Hebrews 9:27). There is "a time to be born, and a time to die" (Ecclesiastes 3:2). Although eternal life is a gift that is granted to all who accept salvation through Jesus Christ, faithful Christians await the second coming of Jesus for complete realization of their immortality (John 3:36; Romans 6:23; 1 Corinthians 15:51-54). While waiting for Jesus to come again, Christians may be called upon to care for the dying and to face personally their own death.

Pain and suffering afflict every human life. Physical, mental, and emotional traumas are universal. However, human

suffering has no expiatory or meritorious value. The Bible teaches that no amount or intensity of human suffering can atone for sin. The suffering of Jesus Christ alone is sufficient. Scripture calls Christians not to despair in afflictions, urging them to learn obedience (Hebrews 5:7-8), patience (James 1:24), and endurance in tribulations (Romans 5:3). The Bible also testifies to the overcoming power of Jesus Christ (John 16:33) and teaches that ministry to human suffering is an important Christian duty (Matthew 25:34-40). This was the example and teaching of Jesus

(Matthew 9:35; Luke 10:34-36), and this is His will for us (Luke 10:37). Christians look in anticipation to a new day when God will end suffering forever (Revelation 21:4).

Developments in modern medicine have added to the complexity of decisions about care for the dying. In times past, little could be done to extend human life. But the power of today's medicine to forestall death has generated difficult moral and ethical questions. What constraints does Christian faith place upon the use of such power? When should the goal of postponing the moment of death give way to the goal of alleviating pain at the end of life? Who may appropriately make these decisions? What limits, if any, should Christian love place on actions designed to end human suffering?

It has become common to discuss such questions under the heading of euthanasia. Much confusion exists with regard to this expression. The original and literal meaning of this term was "good death." Now the term is used in two significantly different ways. Often euthanasia refers to "mercy killing," or intentionally taking the life of a patient in order to avoid painful dying or in order to alleviate burdens for a patient's family or society. (This is so called active euthanasia.) However, euthanasia is also used, inappropriately in the Seventh-day Adventist view, to refer to the withholding or withdrawal of medical interventions that artificially extend human life, thus allowing a person to die naturally. (This is so called passive euthanasia.) Seventh-day Adventists believe that allowing a patient to die by foregoing medical interventions that only prolong suffering and postpone the moment of death is morally different from actions that have as their primary intention the direct taking of a life.

Seventh-day Adventists seek to address the ethical issues at the end of life in ways that demonstrate their faith in God as the Creator and Redeemer of life and that reveal how God's grace has empowered them for acts of neighbor love. Seventh-day Adventists affirm God's creation of human life, a wonderful gift worthy of being protected and sustained (Genesis 1-2). They also affirm God's wonderful gift of redemption that provides eternal life for those who believe (John 3:15; 17:3). Thus they support the use of modern medicine to extend human life in this world. However, this power should be used in compassionate ways that reveal God's grace by minimizing suffering. Since we have God's promise of eternal life in the earth made new, Christians need not cling anxiously to the last vestiges of life on this earth. Nor is it necessary to accept or offer all possible medical treatments that merely prolong the process of dying.

Because of their commitment to care for the whole person, Seventh-day Adventists are concerned about the physical, emotional, and spiritual care of the dying. To this end, they offer the following biblically based principles:

1. A person who is approaching the end of life, and is capable of understanding, deserves to know the truth about his or her condition, the treatment choices and the possible outcomes. The truth should not be withheld but shared with Christian love and with sensitivity to the patient's personal and cultural circumstances (Ephesians 4:15).

2. God has given human beings freedom of choice and asks them to use their freedom responsibly. Seventh-day Adventists believe that this freedom extends to decisions about medical care. After seeking divine guidance and considering the interests of those affected by the decision (Romans 14:7) as well as medical advice, a person who is capable of deciding should

determine whether to accept or reject life-extending medical interventions. Such persons should not be forced to submit to medical treatment that they find unacceptable.

3. God's plan is for people to be nourished within a family and a faith community. Decisions about human life are best made within the context of healthy family relationships after considering medical advice (Genesis 2:18; Mark 10:6-9; Exodus 20:12; Ephesians 5-6). When a dying person is unable to give consent or express preferences regarding medical interventions, such decisions should be made by someone chosen by the dying person. If no one has been chosen, someone close to the dying person should make the determination. Except in extraordinary circumstances, medical or legal professionals should defer decisions about medical interventions for a dying person to those closest to that individual. Wishes or decisions of the individual are best made in writing and should be in agreement with existing legal requirements.

4. Christian love is practical and responsible (Romans 13:8-10; 1 Corinthians 13; James 1:27; 2:14-17). Such love does not deny faith nor obligate us to offer or to accept medical interventions whose burdens outweigh the probable benefits. For example, when medical care merely preserves bodily functions, without hope of returning a patient to mental awareness, it is futile and may, in good conscience, be withheld or withdrawn. Similarly, life-extending medical treatments may be omitted or stopped if they only add to the patient's suffering or needlessly prolong the process of dying. Any action taken should be in harmony with legal mandates.

5. While Christian love may lead to the withholding or withdrawing of medical interventions that only increase suffering or prolong dying, Seventh-day Adventists do not practice "mercy killing" or assist in suicide (Genesis 9:5, 6; Exodus 20:13; 23:7). They are opposed to active euthanasia, the intentional taking of the life of a suffering or dying person.

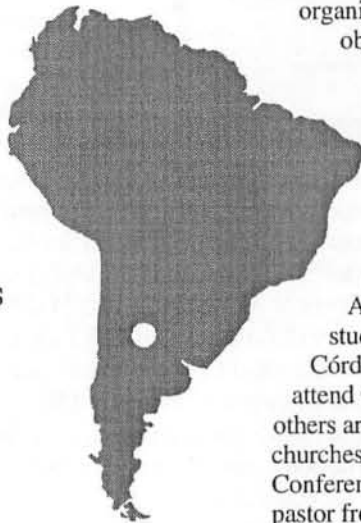
6. Christian compassion calls for the alleviation of suffering (Matthew 25:34-40; Luke 10:29-37). In caring for the dying, it is a Christian responsibility to relieve pain and suffering, to the fullest extent possible, not to include active euthanasia. When it is clear that medical intervention will not cure a patient, the primary goal of care should shift to relief from suffering.

7. The biblical principle of justice prescribes that added care be given the needs of those who are defenseless and dependent (Psalm 82:3, 4; Proverbs 24:11, 12; Isaiah 1:1-18; Micah 6:8; Luke 1:52-54). Because of their vulnerable condition, special care should be taken to ensure that dying persons are treated with respect for their dignity and without unfair discrimination. Care for the dying should be based on their spiritual and medical needs and their expressed choices rather than on perceptions of their social worthiness (James 2:1-9).

As Seventh-day Adventists seek to apply these principles, they take hope and courage from the fact that God answers the prayers of His children and is able to work miraculously for their well-being (Psalm 103:1-5; James 5:13-16). Following Jesus' example, they also pray to accept the will of God in all things (Matthew 26:39). They are confident that they can call on God's power to aid them in caring for the physical and spiritual needs of suffering and dying individuals. They know that the grace of God is sufficient to enable them to endure adversity (Psalm 50:14, 15). They believe that eternal life for all who have faith in Jesus is secure in the triumph of God's love. □

Adventist Student Action in Argentina

by
Héctor Rhys
and Raúl A.
Pérez



The oldest and most active Adventist university student association in Argentina is based at the National University of Córdoba, located at the geographic center of the country. The university's reputation attracts students from many Latin American countries and beyond.

Established in 1634, during Spain's colonial period, the university has provided advanced training for religious, social, and political leaders of southern South America. Several of its alumni became leaders of the 19th-century freedom movements that resulted in the independence of Argentina, Bolivia, Chile, Paraguay, and Uruguay. Nationalized in 1856, the institution, which has strong programs in science and technology, continues to attract students (60,000 full-time and 40,000 part-time) who upon the completion of their studies occupy prominent positions in government, education, business, and research in several countries.

In the mid-1960s, Adventist students at the university organized a student association—the Centro de Universitarios Adventistas de Córdoba (CUAC), whose leaders are elected by the members. The organization's constitution describes its objectives as providing spiritual, intellectual, and social support to its constituents, and working closely with local Adventist churches in their nurture and outreach programs.

Recent years have shown an average enrollment of 200 Adventist national and international students at the University of Córdoba. More than 100 of them attend Córdoba's central church, while others are active in the other eight churches of the city. The Central Argentine Conference has appointed an associate pastor from the central church to serve as chaplain to the students.

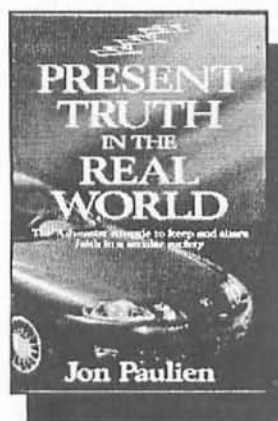
Several steps have been taken to foster close cooperation between the university students and local churches. The president

of the student association is a member of the central church board, and one of the church elders—usually a university professor—serves as an advisor to the student association. The university students hold their own Sabbath school and frequently have a worship service as well. Social activities, spiritual retreats, presentations on relevant issues, and outreach programs are also sponsored by the group.

The Adventist Student Association and its constitution have been officially recognized by the university. The association plays a double role on campus. On the one hand, after considerable effort on the part of the student association, the university has issued a resolution exempting Adventist students from laboratory sessions and examinations on the Sabbath. Whenever problems arise, student association leaders intervene on behalf of the student. On the other hand, the association contributes to campus life by offering seminars on professional and scientific topics, stop smoking and anti-stress programs, as well as presentations on Revelation and other religious topics.

Because they have heard of the active Adventist Student Association from friends, former classmates, and others, many students select the University of Córdoba as a place to pursue advanced studies in fields that are currently not available within the Adventist educational system. The student association provides support to Adventist students, keeping them in touch with one another, and strong in their faith. Many former student association members, now graduates and young professionals, have fond memories of their years as university students and members of CUAC. More importantly, they have also become committed, active, and enthusiastic members and leaders of the churches in the communities where they live and work. □

Héctor Rhys is a dentist practicing in Córdoba. Raúl A. Pérez serves as education director in the Central Argentine Conference.



Present Truth in the Real World, by Jon Paulien (Boise, Idaho: Pacific Press Publishing Association, 1993; 253 pp.; paperback).

REVIEWED BY MICHAEL PEARSON.

Present Truth in the Real World is an honest and brave book. Paulien is to be applauded for writing it, Pacific Press for publishing it. In its 253 pages Paulien, a professor at the

Seventh-day Adventist Theological Seminary at Andrews University, considers how Adventists can be true to their charter and yet communicate with those inhabiting a society very different from that in which Adventist identity was first forged.

This analysis of "the Adventist struggle to keep and share faith in a secular society," as the subtitle has it, is broken down into three parts. In Part I, Paulien accurately characterizes those who live and move in a secular context. They are young, urbanized, educated, mobile. He draws on Gilkey for the dominant values of that society—autonomy, temporality, relativism, etc. He is liberal enough in his provision of illustrations that the theoretical structure of the book is easily accessible to the reader. He acknowledges quite frankly the difficulty many Adventists have in establishing contact with those who are thoroughly secularized.

In Part II Paulien deals with the matter of how to conserve faith in the midst of a secular environment. He advocates a "radical conservatism," calling Adventists not so much to a change in substance as in style. Recognizing that not everyone will share his commitment to or talent for secular ministry—"the salt model"—he allows that some are more comfortable with "the fortress model." A particular strength of his book is its implicit celebration of the variety of spiritual gifts in the church.

Part III is devoted to a consideration of various ways of sharing faith with secularized people, both individuals and groups. Paulien comes up with a number of practical suggestions, some of them unconventional, for innovations in witness and worship.

Those who are unused to casting a critical eye over the life of the church will find that this book makes uncomfortable reading. Adventist worship styles, organization, forms of witness, and use of language all attract frank criticism. His assertion that "the greatest need of Adventism in the nineties is to make an end of living a lie" (p. 201) is bold indeed.

Paulien exhibits a considerable desire throughout the book not to be misunderstood (p. 36), which does perhaps dilute its strength in places. One senses, however, that, for the sake of the church community, he is involved in the delicate task of balancing his self-confessed conservatism with his radicalism.

Certain features of the book irritate a little. There is too much of Paulien's own experience in the text for comfort. The book protests against over-organized spirituality and yet is written

by someone who seems to favor a highly organized life. It is critical but somehow a little short on agonizing. The American flavor of the book is perhaps unavoidable.

Designed for a popular market, the book makes some generalizations that certain scholars might find difficult to swallow. However, his concern is to paint with broad brush-strokes to create an agenda for Adventist churches to consider.

One senses that here is a man who loves his church enough to want to discipline it, as one would one's child. Paulien has done all of us a considerable service in defining a "third force" in Adventism. The church will ignore the sentiments he has articulated here at its peril.

Michael Pearson (D.Phil., Oxford University) is principal lecturer in Christian ethics and philosophy at Newbold College in England and author of Millennial Dreams and Moral Dilemmas (Cambridge University Press, 1990), which was reviewed in Dialogue 2:3.



Light Dawns Over Asia, edited by Gil G. Fernandez (Silang, Cavite, Philippines: AIIAS Publications, 1990; 360 pp., hardbound).

REVIEWED BY NANCY J. VYHMEISTER.

Prepared as part of the centennial celebration of the arrival of Abram LaRue in Hong Kong, *Light Dawns Over Asia* chronicles the development of the Seventh-day

Adventist Church throughout the Far Eastern Division (FED). The editor chairs the church history department of the Adventist International Institute of Advanced Studies (AIIAS), the FED's graduate institution located in the Philippines. This book was a joint endeavor of AIIAS, FED, and 14 different authors who each told the story of Adventism in their own area.

The editor and 13 of the contributors are nationals of the FED; the artist taught at Philippine Union College; the typesetting was done at AIIAS; the printing, at the Philippine Publishing House. The book shows that indeed "the Adventist Church in the Far East has come of age" (p. 7).

The chapter titles show the expanse of the FED: Hong Kong-Macao, Japan, Korea, Taiwan, Guam-Micronesia, Philippines, Indonesia, Singapore-Malaysia, Brunei, Thailand, Indo-China, Burma, Bangladesh, and Sri Lanka. In addition to the narrative of Seventh-day Adventist history, each chapter contains an artistic sketch of some feature of the area, a map, two pages of photographs, and four graphs showing the numerical growth of membership, finances, churches, and workers, and the number of students in Adventist schools. Every chapter closes with endnotes to document the history, and sources for further reading. Three useful appendices conclude the book.

While each chapter tells the story of Adventism in a specific area or country, the chapters are somewhat uneven in content and style. This is to be expected from authors as diverse as a Korean history professor and a retired pastor in Myanmar (Burma). In his usually entertaining style, editor Fernandez notes that "it is normally not easy under such circumstances to find leather strong enough to bind the separate elements of the book together into a homogeneous whole" (p. 6). Unity is achieved, however, in the purpose of the book: to "remind us of the Lord of history and His leading in Asia during the last one hundred years" (p. 7).

Sources for the history of Adventism in the FED range from recollections of pioneers to the latest statistical reports. Committee minutes and reports printed in denominational papers, both local and international, also appear in the reference notes. Minor problems mar the book. Some typesetting details (the book was computer set) should have been corrected. Further research, precluded by time strictures, might give a more precise picture of the past. In spite of these flaws, the message is clear. In his conclusion, Fernandez notes the "bone-fattening report" of "record-breaking levels of church growth." But he also points to the "millions of still unreached peoples of Asia" and prays that "the God of Abram LaRue [will] fill your heart with a sense of urgency for the speedy finishing of His work" (p. 335).

Those interested in tracing God's merciful care and powerful acts—young or old, Asian or Western—will find in this volume evidence of God's leading as the light of truth dawned over Asia.

Nancy Jean Vyhmeister (Ed.D., Andrews University) teaches mission and New Testament, and edits Andrews University Seminary Studies at the Seventh-day Adventist Theological Seminary in Berrien Springs, Michigan, U.S.A. She has authored a textbook for biblical Greek in Spanish and Handbook for Research: Guidelines for Theology Students, in Spanish and English.



The Creationists: The Evolution of Scientific Creationism, by Ronald L. Numbers (New York: Alfred A. Knopf, 1992; 458 pp.; hardback).

REVIEWED BY GARY LAND.

Well-known to Adventist scholars because of his previous work addressing both Ellen White and the Millerite movement, Ronald L. Numbers in *The Creationists* combines his interest in religious and scientific history. He also brings impressive credentials to his subject, currently serving as professor of the history of science and medicine at the University of Wisconsin and as editor of *Isis*, the major journal in the history of science.

Numbers argues that modern scientific creationism arose in the 20th century, largely through the influence of the Seventh-day

Adventist writer George McCready Price, who in turn received inspiration from Ellen G. White. Beginning with his first published work in 1902, Price rejected the day-age theories accepted by most 19th-century conservative Protestants in favor of a "literal" reading of Genesis, which placed the age of the Earth at about 6,000 years ago and regarded Noah's flood as the key event in geological history.

Although Price's "flood geology" had little influence outside Adventist and Missouri Synod Lutheran circles during the 1920s to the 1940s, it provided the theoretical framework for John C. Whitcomb and Henry M. Morris's *The Genesis Flood*, published in 1961 and eventually selling more than 200,000 copies. Tapping a responsive chord, this work and its authors stimulated the contemporary "creation science" movement, with its institutes, journals, textbooks, and efforts to influence public education.

In telling this story, Numbers describes the colorful if not always respectable characters who have peopled the creationist movement. He analyzes in considerable detail the various schools of thought that have emerged within the movement and the conflict between them. Seventh-day Adventist readers will be particularly interested in the important role their fellow church members have played in these controversies. In addition to Price, such individuals as Harold W. Clark, Frank L. Marsh, and Richard Ritland, as well as the Geoscience Research Institute (GRI) figure significantly in these pages. Of particular interest is Price's attack on Clark for his "ecological zonation" theory and the split within GRI during the late 1960s and early 1970s over both the dating of Earth history and the purpose of the institute. Clearly, neither scientific creationism in general nor Adventist creationism in particular have been unified movements.

Among the interesting elements that emerge from this history is the fact that most of the creationist scientists are either biologists or engineers; not until the late 1970s did a creationist obtain a Ph.D. in geology with his faith intact. It is also apparent that maintenance of a young Earth view is difficult, for many who held this view early in their professional careers moved to more liberal positions later in life. J. Lawrence Kulp is probably the most important example of this shift. Finally, it is obvious that virtually no one in the movement adopted Flood geology because of scientific evidence. Rather, they sought to interpret scientific evidence within the framework of their religious faith and adopted Flood geology because it fit their assumptions.

Although Numbers tells us that he is an agnostic on the question of origins, he deals both fairly and sympathetically with his material. Extensively researched and engagingly written, *The Creationists* is necessary reading for anyone wishing to understand contemporary popular American Christianity as well as the ongoing discussion of science and religion within Adventism. As Numbers concludes, the very existence of the creationist movement challenges modern assumptions regarding the inevitable secularization of our culture.

*Gary Land (Ph.D., University of California, Santa Barbara) is chairman of the History Department at Andrews University. He has edited *Adventism in America* (Eerdmans, 1986) and *The World of Ellen G. White* (Review and Herald, 1987), and published several articles in professional journals.*



It was early in September 1977 when Patrick Basalirwa was admitted to the electrical installation program at Elgon Technical Institute (now Uganda Technical College-Elgon), where I am a lecturer. I was happy to meet Patrick because he shared my Adventist faith. We became good friends. Every Sabbath, we would travel to the local church, whose members nicknamed us "Timothy and Paul." A few weeks after the beginning of school, the Ugandan government declared 27 religious groups banned, including the Seventh-day Adventist Church. Of course, Patrick and I were very saddened by this news, but we continued worshiping the Lord on His day.

At the close of the first school term, Patrick learned that he had ranked second out of the 54 students in his class. This good news was overshadowed by the government's declaration that Friday was

meantime, I continued attending church and faithfully recorded my absences in the duty master's report book: "I did not attend as a duty master on Saturday because I went to church as is ordered by the fourth commandment."

During the school holiday, a colleague and former classmate of mine who taught mathematics and engineering science at the institute did not report to work for several days. Since he was an active member of the Native Anglican Church and I of the Seventh-day Adventist Church, my colleague had been christened "the deacon" and I "the archbishop." Part of the mystery was cleared up when the director received my friend's letter of resignation. The director called me into his office and asked me what else I knew about "the deacon." I replied that I knew nothing more than he did.

"I suspect you will be the next one to leave us," he added, "if you refuse to lecture on Saturdays."

"I have been recording my absences," I replied, "and I am willing to leave today if I am forced to lecture on the Sabbath."

The director hastily assured me that the school could not afford to lose another instructor, and thus my work schedule was rearranged. I praised God for His goodness to me.

When Patrick returned to school in January 1978, we discussed the effect of the government's decrees. Patrick told me that he had determined not to attend any Saturday classes, regardless of the consequences. I congratulated him, but warned him that his decision would not be an easy one to maintain. Two of Patrick's final exams that semester fell on Saturdays. He notified his teachers of his planned absences and did not take the exams. Upon returning for the third term, however, Patrick learned that he had placed ninth out of his 52 classmates, despite having missed two of his final exams. Even more surprisingly, there was no indication on his report form that he had failed to take any of the final exams. We praised God.

During the summer term, the school administration realized Patrick was not attending his Saturday classes. He was summoned to appear before his teacher, the director, and several other administrators. The director began by asking Patrick to explain why he refused to attend classes

Your Religion Has Been Banned!

by
John J.
Washagi
Masolo

to be observed as a holiday and Saturday was now to be a workday. Friday lectures were moved to Saturdays and I was informed that I would have to work from 8:00 to 10:00 Saturday mornings, after which I would be free to do as I pleased. I could do nothing more than pray for a solution to this difficult problem. In the

on Saturday, adding, "The government has decreed Saturday to be a workday. Your religion has been banned!"

Patrick replied, "Isn't our nation's motto 'For God and My Country'? I'm sorry, sir, I really cannot in good conscience attend, for God has commanded otherwise."

His teacher then suggested that Patrick suspend his Sabbath observance until after completing his studies. Again, Patrick held his ground and stated that this was impossible. The meeting was adjourned. Patrick continued to observe the Sabbath despite continued pressure from the administration.

One Saturday, when Patrick and I had gone to church, Patrick's father met with the school's director. The director explained the situation to Patrick's father.

"We have tried to reason with your son," he said, "but he will not listen. I'm sure you're aware that if he is caught worshipping at his church, he'll be automatically imprisoned. We cannot allow him to remain here while he insists on worshipping on Saturday."

Upon hearing this, Patrick's father became angry. "Of course I know he could go to jail! My son doesn't listen to me either!" he shouted. "You can tell my good-for-nothing son that as soon as he gets home for his vacation, I'll lock him up until he changes his mind!"

At the end of the term, Patrick was told not to return to the Technical Institute unless he attended Saturday classes. At home, he faced constant pressure to give in, but he held firm. Despite the letter of dismissal, he returned to school in the fall.

During the first few days of school, he met another Adventist student, Samuel Gamutambuli. During the opening assembly, as if directing his remarks to the three Sabbathkeepers in the audience, the director emphasized the importance of attending classes on Saturday. After the assembly, Samuel and Patrick came to my house. We talked, prayed, and resolved to follow the example of Daniel and his companions by standing firm.

Patrick also became friends with another student, Ndawula Semei. Ndawula attempted to dissuade his new friend from his course of action regarding the Sabbath, but failed. Because Patrick continued to disregard the letter he had been sent, he was dismissed from the institute only two weeks after the term had begun.

Shortly after Patrick's dismissal,

Samuel was called before the director and other administrators. After being questioned, Samuel testified that working on a Saturday would be like going to a workshop with neither overalls or a pair of shoes on: simply unthinkable. The director sent him out with the instructions to consider his decision very carefully. After Samuel left the room, I was summoned by the director, who asked me what I advised him to do about Samuel—"another young man who shares your faith."

"The Sabbath was established by God," I stated. "It is our responsibility to observe it, sir."

"You haven't helped me at all," the director said, and he dismissed me.

In a final attempt to resolve the problem, Samuel was called back to the director's office, where he was asked what he had decided. Again Samuel declared that it was impossible for him to attend Saturday classes. Hoping to bring some familial influence to bear on Samuel, the director asked him to whom he was closely related. Samuel mentioned Stephen Kakidi, a church member and an employee of the Uganda Electricity Board. The director telephoned him, hoping that his relative would persuade the stubborn student. Stephen told the principal that he himself did not appear for work on the Sabbath because it was the Lord's day. The exasperated director hung up the phone and expelled Samuel.

The expulsion of Patrick and Samuel created quite a stir among the institute faculty. They calculated that "the archbishop," that is I, would be the next one to go. However, God's plans did not include my dismissal. In an unexpected development, a new government speedily replaced the former oppressive regime. The workweek assumed its previous Monday-Friday configuration and, happily, the ban on religious organizations was lifted.

The principal approached me shortly thereafter and observed, "Someone told me

that you people knew how to pray, but I didn't know that it included the overthrowing of a government!" He added, "Please contact Patrick Basalirwa and Samuel Gamutambuli and tell them to return to the institute." You can be sure that I happily did so!

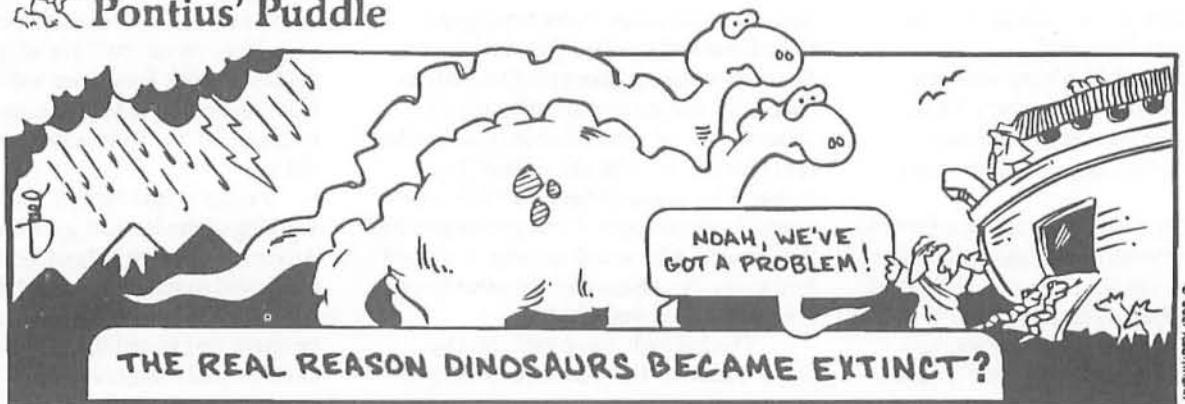
I learned that Patrick and Samuel were working at the Buwenge Seventh-day Adventist Primary School, and they were overjoyed to return to school. Patrick completed his electrical installation program and joined the Bugema Adventist College staff. Samuel worked in the industrial sector in Jinja upon completing his advanced craft courses.

When Patrick returned to the technical college to continue his studies, he was again confronted by the specter of Sabbath examinations, but again was victorious with God's help and the support of the members of the Nampanga Seventh-day Adventist church who fasted and prayed during his trying times. I am happy to say that Ndawula, the schoolmate who had tried to convince Patrick to disregard the Sabbath, became convinced of the need to obey God in everything and was baptized during an evangelistic crusade in 1989.

Looking back, we see God as our sovereign Lord, for He knows no failure. It is really an honor to be on His side and to experience the true joy of putting Christ first in school, in work, and in everything. □

John J. Washagi Masolo is a lecturer and an examination secretary at Uganda Technical College in Elgon, Uganda. He also serves as regional coordinator of the Seventh-day Adventist Welfare Association (SEDAWA) in the Eastern Uganda Field.

Pontius' Puddle



Dinosaur

Continued from page 11

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