
**Christians and
Bioethics: Can the
Bible Help?**

**When God Sheds
Tears**

**Racism Versus
Christianity**

**Is There Hope for the
Unevangelized?**

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Youth are the church of tomorrow. The statement, usually made by the older generation, seems to say to the young, “You are not the church of today. Be patient and wait until tomorrow, until you are old enough to be trustworthy.” But in fact, young people are already a very important component of God’s church. In some places, they make up more than half the membership of the church.

The dynamic enthusiasm and hopeful vision God has planted in youth are indispensable to the health of the church, balancing the sage wisdom of experience. The two together make an unbeatable combination that God uses to advance His work in the world.

So effective is this combination that Satan is determined to separate its parts, setting one against the other in a conceptual tug of war. Trivial idiosyncracies get magnified into apparent monumental differences, undercutting the trust and harmony that is our spiritual heritage. This produces the so-called generation gap, whose lingering suspicion clouds what otherwise would be close cooperation. The line between style and substance, ever in flux when we practice superficial thinking, becomes blurred, with a resulting paralysis that renders impossible what the Holy Spirit wants to do for us, in us, and through us.

Many reading this are among our inquiring, exploring youth. You are sorting through value options available in today’s world, and making decisions about what will command the direction of your lives. Really, there is nothing you will ever do that is more important than this.

Spread across the intellectual counter of life you find a dazzling variety of options. Some are retreads of ancient ideas, others so contemporary that their paint is hardly dry. Each has its charm, but above all stands the claim of Jesus. Only with Him at the center of your life will you arrive at true answers to the real issues of destiny. Put to His service, your abilities, talents, and energies can develop to the fullest. This does not require denominational employment, but certainly may include it.

Furthermore, in dedicating ourselves to Christ we arrive at the real solution to intergenerational tensions. He empowers us to sort through and separate the trivial from the consequential. He enables us to overcome interpersonal differences. He leads us to recognize that our perspectives are limited and that we need patience to understand others’ points of view.

Embracing all is the everlasting love that Jesus implants in those dedicated to Him. The bounding enthusiasm of youth bonds with wisdom wrought out by years of service, and together the two accomplish just what He has in mind. The result: Multitudes newly introduced to the wonders of Jesus, enlisted into the ranks of the people of God, and fulfilling our assignment of taking the gospel to all the world. Here is the kind of unity we need in God’s church.

I urge each of you, take the step of involvement to achieve God’s plan for your life.



Robert S. Folkenberg, *President*
General Conference of Seventh-day Adventists

Writing for many others

I wanted to write a few lines letting you know of the fantastic job you all do with *Dialogue*. Having read it for the past three or four years, I appreciate your excellent coverage of important issues that especially pertain to us as young adults. Your choice of articles on contemporary concerns, the great book reviews, the personal stories, the “pen pal” section—all seems to be planned keeping us college and university folks in mind. You do it all without compromising the pillars of the Christian faith, while allowing individual views to be printed. I know that I must be writing for many thousands of other Adventist young adults such as myself, who may never write to you. Nevertheless, to everybody involved in publishing *Dialogue*, thank you for a job very well done!

ROBERT BRUNESE
Cheney, Washington, U.S.A.

A journal I connect with

I discovered *Dialogue* while visiting the teachers’ lounge at Ekamai International School, here in Bangkok. As a medical student, I found its content so relevant that I kept saying to myself, “Finally, here’s an Adventist journal I connect with!” I have been truly blessed. Please list me in “Interchange,” and may God guide you as you prepare future issues. I plan not to miss any of them!

ELEANOR CAMAGAY
Bangkok, THAILAND

Well-balanced and thought-provoking

Having just finished reading *Dialogue* 6:2, I want to congratulate you for the well-balanced mix of thought-provoking articles, informative reports, and attractive features. I was also pleased to see that all the book reviews in that issue were written by young people—and I knew them all! Keep up your good

work, which nurtures a global vision among Adventist university students and professionals.

PIETRO E. COPIZ
Hinterkappelen
SWITZERLAND

Shall We Dance?

Steve Case in his article on dance (*Dialogue* 6:2) brought to the fore some important principles applicable to the issue as it affects Christian life, particularly among Adventist youth. However, the concluding part of the article raises one key issue.

To imply that the Bible condones modern-day “secular” or “church” dancing takes more than a giant leap of faith. Rather than read into God’s Word some secular perspectives to justify the tendencies of sinful human nature, let us ask God through His Holy Spirit to change our hearts and lifestyles to match His Word.

DAN SEARNS, YOUTH DIRECTOR
Alvarado, Texas, U.S.A.

The author responds:

The Bible contains 27 references to dancing, and it would make a wonderful Friday evening or Sabbath afternoon study to find out what these passages say and how do they apply today to Seventh-day Adventists, in different cultures. How do we explain such passages as Psalm 150:4 or Ecclesiastes 3:4? How do we account for the curse that rested on

Michal for criticizing King David’s joyful dance in front of the ark of the Lord (2 Samuel 6:12-23)? Of course one should not be so naive as to ignore the potential sexual stimulation and negative associations usually involved in dance. At the same time, one should not ignore dance as a possible community expression of joy.

STEVE CASE
Piece of the Pie Ministries
Carmichael, California, U.S.A.

A cartoon commentary

A reader and a design artist from Argentina have cooperated in creating a cartoon in reaction to the article “Animals and Humans: Are They Equal?” which appeared in our last issue (6:3). We print it below for your reflection.

—The Editors.

A refreshing look at human relationships

This letter has two purposes. The first is to thank you for the very timely issue of *Dialogue* 6:1, especially the refreshing look at “the battle of the sexes.” This article focused my attention on our ultimate goal of relationship—oneness with God and each other, as the Father and Son are one. It is significant to me that whenever headship is discussed in the Bible regarding the relationship between the Father and the Son, it is done in the context of the incarnation. Headship becomes an issue with man in the context of the Fall (which made the incarnation

necessary). Considering that our ultimate goal is to return to God’s original plan for man and woman, our only perfect example is the relationship that exists in the Godhead.

Secondly, I wish to request a copy of this issue in both French and Portuguese. As director of Education, Family Life, and Communication for the Sahel Union, I plan to place a copy of this important article in the hands of our regional church leaders. Thanks again for meeting the needs of our people through your excellent journal!

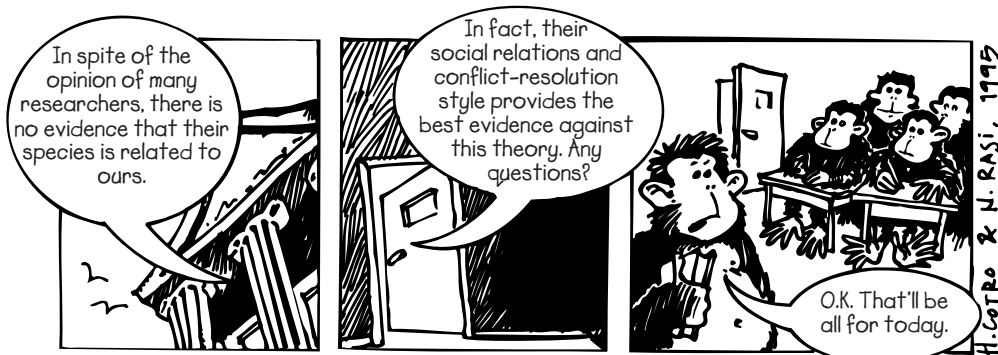
LYNN EISELE, SAHEL UNION
Lome, TOGO

A personal testimony

Only recently I became acquainted with *Dialogue*. What an interesting magazine! Let me briefly share a testimony of God’s goodness, for the encouragement of others. In May 1986 I was in my first year of studies at Makerere University. A kind gentleman named Fred Senoga entered the room I was sharing with a former schoolmate of his and began telling him the good news of Jesus. Although Fred was not able to persuade him to surrender his life to Christ, I accepted Fred’s invitation to join a Bible class and was baptized into the Adventist Church in November of that year.

I soon faced the challenge of exams scheduled on Sabbath and, as a result of my decision, had to discontinue my studies. After sharing my new faith with

Continued on page 33



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.

“Bioethics: a discipline dealing with the ethical implications of biological research and applications, especially in medicine.”—Webster’s Ninth New Collegiate Dictionary.

About 20 years ago, I tried to introduce a course called “Christian Bioethics,” at the Adventist college where I was teaching. One of my colleagues doubted the wisdom of the idea. The topic, he agreed, was interesting, but how could there possibly be a *Christian* approach to new questions in biology and health care when such questions were so clearly outside the moral territory of the Bible? After all, Scripture has no specific text applicable to most of the issues in the emerging field of bioethics. Despite my colleague’s doubts, I taught the course on an experimental basis.

Times have changed. Loma Linda University, where I now teach, houses the Center for Christian Bioethics, which recently celebrated its 10th anniversary. At the university, students can now earn an M.A. degree in bioethics.

What has changed? First, the urgent questions of bioethics—questions central to what it means to be human—stubbornly refuse to disappear. In fact, the issues have multiplied. Second, a growing number of Christians have accepted the responsibility to join the bioethics fray.¹

Consequently, my former colleague’s questions are more pertinent now than ever. Can we develop a distinctively Christian approach to issues of bioethics? Can this approach honestly be based on the Bible? Such questions demand serious attention by Seventh-day Adventists, with their commitment to biblical faith and health care.

Dilemmas in bioethics

Recent developments in bioethics illustrate the kind of questions that Christians need to address.

Abortion. Having read countless student papers on the subject, I sometimes think that all sides have been exhausted. But the issue shows no sign of disappearing. In fact, conflict over abortion appears to have turned uglier. And new biomedical developments promise to intensify the moral questions.

For instance RU486, the abortifacient drug developed in France,

over time will probably become available worldwide. Its use will make abortion cheaper, safer, and more private, thus increasing the need for morally responsible individuals to think clearly about their choices. Christians, especially those involved in health care, cannot avoid addressing the moral status of prenatal human life. Those Christians

Christians and Bioethics: Can the Bible Help?

by
Gerald R.
Winslow

who believe, as I do, that God wants us to protect prenatal life and that abortion, even when necessary, is a serious moral matter must ask what it means to make our faith practical. What can Christians do to reduce the tragedy of abortion?

Euthanasia. In the past, most countries had laws forbidding euthanasia (mercy killing). Euthanasia was associated with the corruption of medicine in Nazi Germany. But more recently, new medical techniques for prolonging human life have caused many people to wonder about the quality of life being extended. Are we actually saving lives or simply prolonging the process of dying?

The question arises with ever greater frequency in those countries rich enough to be burdened with excessive technologies. Starting in the Netherlands and moving to the United States and other countries, we are seeing a new, public willingness to “aid” those who are dying by intentionally shortening their lives. Is withholding or withdrawing medical care, which seems only to add to the

dying patient's suffering, morally the same as actively ending the patient's life? Does it matter if the active measures are taken by health care professionals (i.e., euthanasia) or by patients themselves (i.e., assisted suicide)? Does Christianity, which has traditionally opposed suicide and euthanasia, have answers for the current dilemmas introduced by technology's ability to control the end of life?

Reproduction. Among the newer questions of bioethics, none is more intriguing than those associated with assisted human reproduction. In addition to artificial insemination, surrogate mothers, and *in vitro* fertilization, we can now clone human embryos by cell division. We may even be able to harvest and store oocytes (i.e. developing egg cells) taken from the ovaries of aborted fetuses.

New possibilities for human life seem to be limited only by the imagination of the new technocrats. All this raises profound questions about parenthood, family, and caring for one's "own" children. In addition, commercialization of these new processes has added to the moral complexity, as people are drawn to participate because of their desire to make money. In the face of such dilemmas, what is the Christian view of procreation and family? What Christian principles should guide in decisions about offering or accepting new techniques for assisting human reproduction?²

Human genetics. New advances in genetics seem to provide more sweeping possibilities for defining what it means to be human. The mapping of the human genome is proceeding faster than most people would have predicted just a few years ago. Soon we may be able to identify thousands of traits that will develop in a person by prenatally studying that person's genetic code. The power of this new knowledge holds fantastic promise for health care.

The ability to predict genetic diseases and then prevent them is

exciting to anyone who cares about averting human suffering. It takes only a little imagination, however, to imagine how such information might also lead to such abuses as selective abortion for relatively trivial reasons and discrimination against those who carry certain genetic defects. How do Christians decide how to make optimal use of the medical opportunities provided by new genetic information, while rejecting the potential abuses?

In addition to understanding the human genome, we now have the power to change it. During the past 20 years, biologists have discovered how to manipulate the genes of many different forms of life, including humans. Genetic material can be moved from one life form to another, even across biological kingdom boundaries. Again, the potential for aiding those with serious diseases is astonishing. A person whose disease results from a missing or defective gene can be "infected" with the needed genetic material. Although such treatments are still in the experimental stages, they show wonderful promise. But there is also the threat of misuse, as people are tempted to use the power not only to alleviate human suffering but also to produce "higher quality" human beings. A common example is the increasing demand for genetically engineered human growth factor to cause normal children to grow taller than they otherwise would. What are the moral limits of genetic engineering? Does a belief in divine creation help us answer this question?

Limits of medical science

All of these "advances" might lead medical science to ever new heights of confidence. But some other recent developments remind us of the limits of our scientific success. For most of this century, we believed that we were gradually eliminating the most dreadful of human diseases. But the AIDS pandemic has renewed our sense of vulnerability as we face stubborn enemies of human health. Even diseases like tuberculosis, which were thought to be largely under control in most industrialized countries, are beginning to reappear with disturbing frequency. And new strains of antibiotic-resistant

bacteria threaten human health and security. What does Christian sacrifice mean in a time of pandemics, especially when some of the diseases, such as AIDS, are also associated with deadly social stigma? Does biblical faith offer any guidance about whether we should take the risks necessary to care for those in need?

Another reminder of limits is the fact that no society is rich enough to provide all its citizens with the latest and most expensive medical technology. As expensive new treatments, such as organ transplantation, have moved from the category of experimental to that of "standard care," even wealthy societies have had to face the reality of economic limits. More and more we hear debates over rationing health care, including potentially life-saving treatments.

One basic fact guarantees that this problem will only become more exasperating: The human capacity to invent things outstrips our capacity to pay for them. The idea of foregoing marginally successful medical technologies because they are too costly strikes many people as morally offensive. But, in the long run, we cannot avoid facing this reality. So who should get scarce life-saving medical resources? Those who can pay the most? Those who are most valuable to society? Alternatively, if such expensive medical technologies cannot be provided to everyone in need, should they be provided to any one? What does Christian ethics say about questions such as distributive justice?

Can the Bible help?

Central to Christian faith is the conviction that God provides guidance for the decisions that we must make. Through His Word (2 Timothy 3:16), through His Spirit (John 16), and through fellowship in the faith community (Acts 15, 1 Corinthians 12), we have the resources to carefully reflect and decide about God's will for us. These resources work together to develop basic Christian virtues in our lives. Much of the time, Christian traits of character, such as neighbor love (Romans 13:8-10), treating people impartially (Acts 10:34), and a willingness to obey God's commandments (John 14:15) lead to actions that reflect Christian responsibility. At other times, however, Christians face genuine moral dilemmas, especially

A Christian Framework for Bioethical Decisions

1. Analysis.

Begin with a clear understanding of the issue.

- **What facts are in question?** To arrive at mature moral judgments requires a clear grasp of facts, including current scientific data and the nature of the proposed interventions.
- **What concepts need clarification?** Concept clarification involves preciseness of language and meaning of central terms. Conceptual confusion leads to communication failures. For example, Is artificial insemination using the sperm of a donor “adultery”? Is the withdrawal of artificial life-support from a dying patient the same as “euthanasia”? For Christians, clarification of concepts requires that the language of moral discourse be in harmony with the principles of Scripture.
- **What values are in conflict?** Identify explicitly the values at stake. For example, in caring for a dying patient, is there a conflict between the possibility of extending the person’s life and alleviating pain? Spirit-guided sensitivity ensures that we do not overlook key elements that should affect our understanding of the issue.
- **What human relationships will be affected?** Christian ethics should be always sensitive to how decisions affect personal relationships. For example, how would artificial insemination affect relationships within a family? Biblical principles are designed to foster healthy human relationships.
- **What is the appropriate realm of moral authority?** Who is the appropriate agent to make a bioethical decision? For example, the decision to accept or forego a particular medical intervention belongs to the patient if he or she is a mentally competent adult. If the patient is not competent, who decides? Family? Medical personnel? Society? The Bible acknowledges various types of authority, according special roles for parents, church leaders, and government officials.

2. Alternatives.

Give creative attention to a variety of options.

- **What courses of action exist?** God has given us the creativity to imagine, evaluate, and carry out alternative courses of action. For example, in caring for the dying, are there better ways to preserve the person’s dignity and alleviate pain rather than resorting to euthanasia?

- **What are the likely effects of various options?** While accurate prediction may not be possible in every case, it would be irresponsible not to consider the probable effects of a decision. For example, what are the likely complications of having a woman provide surrogate gestation for another woman?

3. Principles.

Mature, Christian decisions are guided by God’s principles.

- **What relevant principles can be derived from a study of God’s Word?** As we search the Scriptures, the Holy Spirit will empower us to discern principles to guide us in our decisions. Such study attempts to recover Scripture’s original meaning and to understand the moral direction in which God was leading. That direction reaches its clearest presentation in the ministry of Jesus.
- **Can the shared experience of the faith community assist us?** Being part of God’s people helps us to share moral insights in an atmosphere of mutual trust and respect. This includes a study of the reflections of Christians both now and in the history of the church.

4. Decision.

Prayer and careful Bible study should give confidence to make decisions and humility to change them when necessary.

- **What decision best fits with relevant biblical principles?** In facing complex moral decisions, Christians are not always free from ambivalence. However, God has given us sufficient resources for courageous decisions and appropriate actions.
- **What obstacles must be overcome in order to implement the decision?** We should implement our decisions with relevant strategies, including principled measures for surmounting hindrances.

5. Evaluation.

Learn from past decisions and make adjustments as needed.

- **What is our honest assessment of the decision?** God continues to work with and through us even when we err. Christian humility leads to new understandings and admission of past mistakes. God’s grace is liberating in this regard, since our ultimate destiny is secure in Christ and does not rest on the perfection of our decision making.

when two or more Christian values apparently conflict.

Such dilemmas, as noted earlier, are not uncommon today in bioethics. Christian maturity requires an honest, biblical approach to such difficult moral questions. There is, of course, no simple Christian formula for resolving all moral complexities. Still, we can outline basic considerations that Christians should

include in the decision-making process.

Openness to the Spirit’s guidance. Christian ethics begins with prayerful openness to God’s continued guidance (Matthew 21:22). Specific issues of bioethics may be new, but they need not intimidate us, because God has promised through the Holy Spirit to lead us to the

truths that we need to be faithful to His will (John 14:15-17). Our prayer for the direction of the Spirit stems from an acknowledgment that God’s wisdom is

vastly superior to our own (Proverbs 3:5, 6; 1 Corinthians 3:18-20).

Acceptance of the Spirit's direction leads us to the Bible, where God has revealed His moral wisdom (Psalm 119:105). In response to God's love, we are motivated to obey His commandments (John 14:15). The Ten Commandments (Exodus 20:1-17) and many other biblical expressions of God's will give us specific guidance for a wide range of human activity (Psalm 19:7, 8), including bioethical concerns. Even when no single text speaks directly to a specific bioethical question, the Bible still provides broad, summary principles to guide our actions (see Micah 6:8; Matthew 23:23).

For example, we don't find specific passages telling us what to do about the transfer of human embryos or the use of genetic therapy. But if we cooperate with the Spirit and search the Scriptures for some fundamental guiding principles, we will not be disappointed. Not only in the commandments of Scripture, but also in its history, poetry, and prophecies we have a wealth of resources that enliven our moral imagination and enable us to see human life from the perspective of God's values. These resources are most productive when we seek to understand what the text meant to the people who first received it and the direction in which God was leading them step by

step. Seventh-day Adventists also can find guidance in the writings of Ellen G. White.

Essential principles. The Bible tells us that the essential values and principles for our moral lives are unified in love. Jesus makes love for God and love for persons the essential foundation of ethics (Matthew 22:34-40). Paul affirms this as well: "The one who loves another has fulfilled the law....Love does no wrong to a neighbor; therefore, love is the fulfilling of the law" (Romans 13:8-10, NRSV).

In love, then, we have a practical basis for resolving value conflicts. This means we must apply all biblical norms in ways that are consistent with love. To affirm this is not asking for the impossible. We have love made real in the person of Jesus (John 3:16). The ministry of Jesus embodied God's love and awakens in us the desire to follow Him (Philippians 2:5; 1 Peter 2:21). In Jesus' healing ministry and in His respect for those who were vulnerable and rejected, we have an example with profound implications for bioethical issues. Since Jesus is the ultimate revelation of God's moral values (Hebrews 1:1-4), in Him we have the authoritative source to deal with complex moral issues.

God intends that Christians assist each other in following Jesus by participating in the life of their faith commu-

nity (Matthew 18:20). God gives gifts to the members of His body so that they may help one another with growth in the faith (Ephesians 4:11-16). When the early church faced perplexing issues, the leaders gathered in council and, led by the Spirit, they arrived at practical decisions (Acts 15:1-35). In so doing, they gave us an example of mutual trust that we should follow when addressing the potentially divisive issues of our time, including questions of bioethics.

With these biblical teachings as a basis, we can establish a framework for careful, faithful decision-making (for an example, see box on page 7). When we are secure in biblical faith, we are not intimidated by the new and challenging questions of bioethics. Instead, we gain the confidence that God will continue to lead us and empower us to enter any area of human inquiry, thus serving Him and humanity better.³ 🙏

Gerald Winslow (Ph.D., Graduate Theological Union) is dean of the Faculty of Religion at Loma Linda University, where he teaches Christian Ethics. His books include *Triage and Justice* (University of California Press, 1982) and *Facing Limits* (Westview Press, 1993). His articles have appeared in medical, nursing, and ethics journals, and church publications.

Notes and References

1. For earlier discussions of related issues in this journal, see Jack W. Provonsha, "Christian Bioethics: Making Rational Choices in Complex Life-Death Issues," *College and University Dialogue* 1:1 (1989), pp. 8-10; "Two Documents on Abortion," *Idem* 2:1 (1990), pp. 32-34; "Matters of Life and Death," *Idem* 5:2 (1993), pp. 26-28; and a review of the book *Abortion: Ethical Issues and Options*, *Idem* 6:3 (1994), pp. 26, 27.
2. See "Infertility and Technology: An Adventist Statement on Assisted Human Reproduction," *College and University Dialogue* 6:3 (1994), pp. 32-33.
3. Parts of this paper were first presented to the Christian View of Human Life Committee of the General Conference of Seventh-day Adventists. Those interested in obtaining a copy of the statement in English that the committee has produced on bioethics may write to the Health and Temperance Department of the General Conference: 12501 Old Columbia Pike; Silver Spring, MD 20904-6600; U.S.A.

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“Show that it is not
God who causes pain and
suffering.”

— Ellen G. White.¹

Alicia was about a month away from her 16th birthday when Mom and Dad noticed a few lumps on her neck. “Are you feeling OK, Alicia?”

“Yeah. Why?”

“What are those lumps?”

“I don’t know.”

The doctor didn’t know either. He ordered some tests.

Alicia’s affliction was lymphoma, a serious illness. As I write, Alicia is suffering terribly from her chemotherapy. Just four weeks ago she felt fine, but her treatment has almost killed her. The physicians hope that it is killing her cancer cells.

Why does Alicia suffer so? Why do *innocent* people suffer? Most of us could accept it if suffering came only upon evildoers, but *good* people suffer. Why?

It’s God’s will

Should Alicia and her parents listen to those who suggest that her lymphoma is God’s will? By attributing her life-threatening disease to God’s will, they are indicating that God *wants* her ill. To say “God *wills* it” is simply another way of saying “God *wants* it.”

According to Hebrews 10:7, Jesus spoke of the purpose of His incarnation as: “I have come to do your will, O God.”* Jesus came to do what God willed—or wanted.

And what did Jesus do? Did He inflict leprosy on someone? No, He healed the lepers. Did He strike a person with blindness? No, on several occasions He opened the eyes of the blind. Did He

Boethius wrote *On the Consolation of Philosophy*, a book that influenced some of the most profound thinkers of the Middle Ages. In it he said something like this: “If God is, then why is there evil?”

(See John Hick, *Evil and the God of Love*, rev. ed., p. 11, footnote 1.)

make people go deaf? No, He healed the deaf.

One Sabbath Jesus encountered a crippled woman at the synagogue. For 18 years this woman had been stooped over. Jesus stopped in the middle of His sermon and looked at her with pity and asked: “Should not this woman, a daughter of Abraham, whom Satan has kept bound for eighteen long years, be set free?” (Luke 13:16).

Did you notice whom Jesus blamed for the woman’s condition? *Satan* had

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crippled her for 18 years. But *Jesus* came to show us what God wants. And He healed the woman.

Certainly we can assure Alicia and her parents that God is the source of every *good* gift, but He is definitely *not* the source of *bad* things. How can we ever come to detest the mess we find on our planet if we keep projecting the cause of it all onto God?

Those whom God loves, He chastens

Well-meaning Christians have told people like Alicia, “You must be very special to God. God doesn’t waste His efforts on useless material. God wants to perfect you. When your heavenly Father has completed His work, you’ll be like gold tried in the fire.”

Elihu, a friend of Job, said pretty much the same thing. God, according to Elihu, sends suffering not as a punishment (as Job’s other friends Eliphaz, Bildad, and Zophar had insisted) but as *discipline* (see Job 33:15-22, 29, 30).

What about it?

Alicia’s parents have noticed imperfections in her, and like all good mothers and fathers they’ve disciplined her so that she will grow up to be an honor to the family name and a benefit to society.

by
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Is that what God is doing to Alicia now?

Suppose just for a moment that Alicia's lymphoma has come to perfect her soul. Is this an apt cause for the desired effect? Ellen White once wrote: "The body must be kept in a healthy condition in order that the soul may be in health."²

That being the case, how can Alicia's lymphoma cause perfection of her soul? A sickly body is not the way to sanctification.

If Alicia's lymphoma has come as divine discipline, why should she undergo chemotherapy in an attempt to cure it? Far be it for Alicia's parents to counter God's loving chastisement in the life of His child! They must not work at cross purposes with God. Indeed, if disaster, disease, and death come to perfect us, every earnest Christian, instead of relieving the pain, should help out God in His work of perfection by causing pain whenever and wherever they can!

Will Alicia come to love more deeply this kind of God?

It *does* sound, however, like the kind of God Satan would want us to believe exists. After all, what better way to distort our concept of God than to portray Him as an abusive parent!

Caught in the grand experiment

So far, Alicia's suffering from her chemotherapy has eclipsed any suffering caused by the lymphoma itself. Nonetheless, her pain and suffering are terribly real—so real that lately they've had to keep her sedated.

It all seems so senseless, so absurd. But in the face of this insanity, defenders of God have proposed the metaphor of a cosmic experiment between good and evil as a means of making sense of what on the

face of it seems terribly pointless.

Alicia knows that God didn't create evil; He created only that which was good. Lucifer (also known as the devil and Satan in his post-rebellious state) invented evil. And she understands that according to the concept of the great cosmic conflict, God could have destroyed Lucifer at the first sign of disaffection, but then the universe would have served God from fear—not love. So He has allowed Lucifer to embark on a grand experiment of evil.

Alicia believes that when the entire universe and all the world have become convinced that God is right and that Satan is wrong, then God will call a halt to the experiment. Meanwhile she and billions of others eke out a tortured existence on this globe—like so many white rats in a science lab.

What's happening inside this laboratory of evil is not pleasant, but it all contributes to some greater good.

Yes, she recognizes all this, but can you imagine how all this must sound to Alicia now? Probably something like this: God has set out to prove something—Himself. Satan has said that God is selfish, that God is arbitrary, that God is demanding, that God is not truly good. So God is giving Satan the opportunity to make his case.

And Satan's true nature *is* showing. We see it in the disasters, the diseases, and the deaths around us.

Clearly, the great controversy theme has tremendous explanatory power. Of all the explanations for the existence of suffering, it is probably the most effective. But we must not let it make us complacent.

If we accept the great controversy theme as one of the better explanations for the evil that has infected our planet, we must not slough off Alicia's suffering as something that is acceptable because it is supporting a good cause—the vindication of God's character.

Besides, how much suffering does it take to prove to the intelligent and unfallen beings of the universe that God is right and Satan is wrong?

And doesn't it seem rather self-serving of God to let all the atrocities of this world be perpetrated on billions of His creatures for thousands of years just to make the point that He is right and Satan is wrong? What kind of God would allow what has gone on for the past 24 hours—let alone for the past 6,000

"It is better . . . to remain without an answer than to accept an inadequate one" (Arthur J. Bachrach, *Psychological Research: An introduction*, p. 17).

years—simply to demonstrate that He—not someone else—is right?

When we resort to the great controversy imagery to vindicate God in the face of diseases such as Alicia has, we simply cannot pass off this suffering with a few glib figures of speech. If we do, we're dabbling in diabolical methods, doing the devil's work.

Et cetera

Other possible explanations are also commonly proffered to sufferers. And like the few we have briefly explored, they too have serious flaws, especially when applied to individual cases. The existence of disease, disaster, and death remains an absurdity. In the face of such flawed responses, maybe no solution is better.

So, what is the bottom line about evil?

We have explored some of the explanations that have been offered for evil's dastardly presence. Each has its merits, but each is also seriously flawed.

How can we avoid doing the work of Satan when we attempt to defend God in the face of disaster, disease, and death?

First, when we explain the purpose of suffering and God's relationship to it, we must remain sensitive to the enigma of evil. When we spin theories of why people suffer, the very process itself tends to encourage apathy on the part of those doing the theorizing. Defenses of God that try to deal with the existence of evil must never be allowed to desensitize our moral sensibilities. Evil, whenever it erupts, must outrage us. Suffering, wherever it strikes, must elicit our most tender emotions.

Second, in order to maintain our moral sensitivities while defending God and His relationship to evil, we must constantly do two things. One, we must ever empathize with those in pain. We must try to put ourselves in their place. We must hurt *with* them. It is not always easy to project ourselves into someone else's situation, but if we do not attempt to do so, callousness sets in. And sooner or later callousness evolves into coldness,

Dialogue 7:1—1995

Greek philosopher Epicurus (341-270 B.C.) posed these queries: "God either wishes to take away evils, and is unable; or He is able, and is unwilling; or He is unable, He is feeble" (*On the Anger of God*, chapter 13, *The Writings of the Ante-Nicene Fathers*, translated by William Fletcher, vol. vii, 1951).

and given enough time coldness, evolves into cruelty.

Two, we must ever critique our theories. We must not become so enamored of our theoretical theodicies that we lose sight of their inherent weaknesses.

Third, we must remember that God does not need our puny attempts to defend Him. Christians frequently remind themselves that God does not need their money—even though these same people insist on the importance of faithful stewardship. Similarly, we need to recognize that God does not *need* human beings to rationalize His relationship to the universe.

Fourth, we need to recognize that the existence of suffering is as inexplicable as the existence of sin. Most Christians believe that disaster, disease, and death somehow naturally follow on the heels of sin. It is not easy to detect a direct cause-and-effect relationship between eating a single piece of fruit in Eden and the baleful events that daily mar existence on our blue planet. But if there is a connection—as our tradition avers—then the answer to the question Why sin? ought to shed some light on the question Why suffering?

The problem is that sin has no logical explanation. It just does not make much sense. That's why Scripture calls it a mystery—the mystery of iniquity (2 Thessalonians 2:7). “Sin is an intruder, for whose presence no reason can be given....Could excuse for it be found, or cause be shown for its existence, it would cease to be sin.”³ Truly the physical evil around us is as bizarre as the moral evil that has devastated our planet. Like it or not, our planet has become a theater of the absurd. If we are genuinely honest with ourselves, others, and Scripture, we must admit that our explanations lack conviction and persuasiveness. Evil is an enigma that defies explication.

When God sheds tears

Alicia is still in the hospital. Her fever still rages. Her infection still runs rampant. The chemotherapy still keeps her teetering

Goethe once said, “If I were God, this world of suffering would break my heart” (cited by JonTal Murphree, *A Loving God and a Suffering World*, p. 85).

on the edge of life itself.

But what about the God of the Bible? Where is *He* at this time of tragic suffering? What is *He* doing?

We can take a clue from the experience of Mary and Martha when their brother Lazarus died. Where was Jesus? We find Him standing by Lazarus' tomb. And “Jesus wept” (John 11:35).

By the door of Lazarus' tomb, God (in Jesus) joined Mary, Martha, their neighbors, their friends and acquaintances in shedding tears.

And we find the same situation in the Old Testament. “The Lord was *grieved* that he had made man on the earth, and his heart was *filled with pain*” (Genesis 6:6).

Isaiah records that “*in all their affliction he was afflicted*” (Isaiah 63:9, KJV) I like the NIV rendition: “In all their distress he too *was distressed*.”

Jeremiah recorded the same response on God's part: “Therefore *I wail* over Moab, for all Moab *I cry out, I moan* for the men of Kir Hareseth. *I weep* for you, as Jazer weeps” (Jeremiah 48:31, 32).

Not only does our plight move God, but also we are encouraged to cast “all your care upon him; for he careth for you” (1 Peter 5:7, KJV). And Paul is emphatic, “I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord” (Romans 8:38, 39).

Alicia's illness does not imply that God has abandoned her. In her pain she need not worry about God being disaffected. “Often your mind may be clouded because of pain. Then do not try to think.... Jesus loves you. He understands your weakness. You may do His will by simply resting in His arms.”⁴

As Alicia suffers, God Himself sheds tears.

That's comforting, but is that all God does? Is He a compassionate but impotent God who wrings His hands in frustration while He weeps in sympathy? No.

Let's return to Mary, Martha, and Lazarus. “Take away the stone,” Jesus said (John 11:39). Then after a short prayer, Jesus, who is God incarnate, commanded: “Lazarus, come out!” (verse 43).

And “the dead man came out” (verse 44).

God did more than shed tears. He beat back death.

John Bowker, Lecturer in Divinity in the University of Cambridge, noted: “The sense that no suffering can separate the Christian from Christ (because his own suffering did not separate him from God) is extremely strong in the New Testament” (*Problems of Suffering in Religions of the World*, pp. 73, 74).

Our afflictions move God, move Him emotionally but also move Him to show His intent. We may not always see the evidence of His power today as we face disaster, disease, and death. We may, instead, merely sense His tears. Nonetheless, the New Testament makes God's purposes clear. Ultimately God will make everything new (Revelation 21:5).

One day “he will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away” (verse 4).

And as God blots the tears from our eyes, I rather imagine He'll dab at His own eyes, too, one more time. Then the God who sheds tears will throw away His divine hanky forevermore. 🧻

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**Unless otherwise stated, all Scripture passages are from the New International Version, with italics supplied by the author.*

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Racism is almost as old as the human race. It appears in many forms, both crude and subtle. Racism exists when we allow color, caste, language, nationality, tribe, ethnicity, culture or any such factor to erect a wall between people either individually or corporately so that one exercises contempt, prejudice, or lordship over another.

The suggestion that some people are inherently superior or inferior may derive from religion (caste in India or ethnic cleansing in Bosnia), economic aggrandizement (colonialism), chauvin-

superiority. It is the dogma that the hope of civilization depends upon eliminating some races and keeping others pure.”²

Those who assume or practice the inherent superiority or inferiority of one group of people over another may not, however, admit that they are in fact adhering to a religion of their own. Nevertheless, racism shares all the essential characteristics of religion, secular or supernatural.³

As a religion, racism offers a sense of power. Racists make the superior race the center of value and the object of devotion. Therefore in this religion, members find their sense and “power of being” from their membership in and identification with the superior race. Racism’s power takes two major forms: legal racism in which discriminatory practices are encoded in the laws of the land (apartheid, Nazism, slavery); and institutional racism where racial practices, even without the benefit of law, are subtly built into various social structures.

As a religion, racism has the structures common to religion. It has its own ideology (Arianism, white supremacy, black power, tribal triumphalism), tangible reality (swastika), a demigod (Hitler), creeds, beliefs, myths, rituals, and practices (purification ceremonies, mystic cults), symbolisms, community worships (periodic group assertions), and even moral values (with right and wrong defined by the group’s perceptions and priorities).

As a religion, racism competes with other religions. Traditional religions appeal to supernatural and other-worldly figures and values, but racism is more earthy and secular. It may compete with or subtly exploit other religions for its own purposes. For example, consider how Nazism attempted to destroy authentic Christianity while cooperating with pliant churches.

Religion appeals to a supreme leader, condemns evil in society, seeks to provide answers to societal problems, extols lofty ideals of justice, equity, and brotherhood, requires absolute obedience and self-sacrifice, and has its own book of codes. So does racism, albeit restricted to its own group of superior humans.

Racism and Christianity: the incompatibility

Racism is absolutely incompatible with Christianity. Seventh-day Adventists

Racism Versus Christianity

by
Samuel
Koranteng-
Pipim

ism (Nazism, apartheid, tribalism), or a false genetic premise (Ku Klux Klan). Whatever the factor, racism asserts that all human beings do not necessarily have *intrinsic value* and *equal worth*.¹

But is racism really a religion, as the title of this essay suggests? Why and how is it incompatible with biblical Christianity? What can we as Adventists do to promote biblical norms in human relations?

Racism a religion

Anthropologist Ruth Benedict points out that racism is a religion that is established on a naturalistic worldview. Racism, she states, is “the dogma that one ethnic group is condemned by Nature to hereditary inferiority and another group is destined to hereditary

need to understand this for the simple reason that racism, by wearing the cloak of religion, gets so easily domesticated that even sincere Christians sometimes fail to recognize its dangers and fall prey to its insistence of ethnic superiority. Genuine Christianity stands apart and indeed passes judgment on racism in any form or practice. We shall enumerate seven significant areas where the gospel of grace rejects the folly of racism.⁴

Epistemology. The Bible teaches that a knowledge of truth and reality comes “from above”: from a revelation of God in Jesus and in the written Word (John 17:3; 2 Timothy 3:15-17). Racism, on the other hand, appeals to sources “from below”, which assume the existence of an alleged superior race and incorporates various versions of ethnic pride. For example, white racism in the 19th century found a comfortable epistemological basis in Darwin’s theory of the survival of the fittest. In that theory Europeans received confirmation that “they were the fittest of all.”⁵ Herbert Spencer, arguing for social Darwinism, maintained that some races are “naturally unfit,” because they are biologically or inherently inferior. Such arguments provided “the ultimate license for social policies of domination” and “lent spurious credence to racism.”⁶

Also the source of knowledge for the racist is a subjective, usually derogatory, understanding of the other race, and it is strengthened by exaggerated beliefs, myths, stereotypes, and jokes. To fully understand what is going on in a given social context, one must belong to a particular race and adopt its interpretation of reality.

Racism’s version of truth thus ignores or rejects the biblical assertion that all human beings, created in the image of God, have a capacity to understand, empathize, appreciate, and communicate with each other, irrespective of racial background. Rejecting biblical revelation, the racist looks to sociology, anthropology, history, and science to explain and to address racial problems. Racism may consult the Bible at times, but only to find support to its postures.⁷

Creation. The biblical doctrine of Creation establishes the biological unity and racial parity of the human race. Paul’s declaration that God “hath made of one blood all nations of men” (Acts

17:26) emphasizes the oneness of God and the oneness of humanity. Racism’s assumption of inferiority of some races not only negates this biblical teaching but also affronts the character of God by suggesting that He is responsible for the alleged defects in some human species.

Further, a racist theology implies that since some people are not part of the human family to which God entrusted dominion over the created order (Genesis 1:26), they can be subjugated and exploited by the superior race. T. F. Torrance has correctly argued that racism is “an inversion of the very order of creation,” and runs “directly counter to the divine purpose of grace upon which the whole creation depends.”⁸

The nature of human beings. The biblical teaching that humanity is created in God’s image also argues that as free moral agents, they make choices for which they are answerable to God and to each other in community.

Racism rejects the biblical doctrine of humanity and appeals to genetic or biological determinism to prop up its racial assumptions. When, for example, racism teaches that some races are *by nature* physically weak, intellectually handicapped, or morally inferior, such determinism limits human potential and performance, and denies human accountability before God—something basic to the biblical worldview (see Acts 17:31; Revelation 14:6).

Sin and human depravity. The Bible teaches that “all have sinned, and come short of the glory of God” (Romans 3:23; see also 5:12; 1 Corinthians 15:22). Original sin and the consequent degeneration and death of all human beings are the result of the fall of Adam (Romans 5:12-21). But the racist argument of a superior-inferior race sees no such problem of Fall and sin. Racism argues for a hierarchy in depravity: the more the alleged inferiority of the race the more the depravity.

Even if racist theology admits that the superior race has also fallen, it reinterprets the nature of the Fall. Racism sees in the so-called inferior races a double-fall: the first because of Adam’s fall, and the second, a special racial “fall.” Hence to the racist, race mixing results in the loss of racial purity. So Hitler in his *Mein Kampf* held that the

superior race experiences a Fall whenever it allows its blood to mix with the inferior race.

How can such a belief be compatible with the biblical claim that the entire human race has a common origin and a common problem?

The Great Controversy. The Bible portrays a cosmic controversy between Christ and Satan (Ephesians 6:10 ff.). The central issue of this conflict is the loving character of God and His dealings and requirements vis-a-vis the created order. Racism as a religion also acknowledges a cosmic conflict between two major forces, but its participants are split on a racial line: God and His angels are recast in the image of the superior race; Satan and his evil angels form the essence of the inferior race. This dualism helps racism create a “Us-versus-them” dichotomy.

This cosmic platform also helps racism to speak of an unbridgeable gulf between races.⁹ The only way for racial harmony is for different races to know their place in society. To avoid conflict, the two worlds must be kept apart, separated and segregated.¹⁰

But the biblical view of the Great Controversy anticipates an ultimate reunion of God’s entire family with “one pulse of harmony and gladness [beating] ... through the vast creation.”¹¹ And when the gospel of Jesus demands the practice of such unity here on earth, how can racism with its hatred and segregation be ever compatible with Christianity?

Redemption. Racism runs counter to the Christian doctrine of redemption. The substitutionary atonement for sin effected by the cross redeems all human beings who choose to accept Jesus, irrespective of any differences between them (John 3:16; Romans 1:16; Galatians 3:26-28). The cross also assures an eschatological consummation of redemption in the earth made new (John 14:1-3; 1 Thessalonians 4:14-17; 2 Peter 3; Revelation 21). In racist theology, however, human beings (the

superior race) seek to effect their own redemption: “The essence of redemption is racial renewal, the revivification of the superior race by techniques of purification.”¹² Through techniques such as eugenics, sterilization, warfare, ethnic cleansing, etc., the racist eschatology aims to protect superior genes from being diminished by the inferior race. That means the superior race must be bred and the inferior race must be eliminated.¹³

Ethics. The Christian ethic and the racist ethic are inevitably at odds. The former is based on the “sanctity of human life,” arising from the doctrine of Creation. The Bible presents the Ten Commandments as the clearest norm for human conduct, and Jesus as the supreme example for humanity.

Racism, however, upholds the “quality-of-human-life” doctrine, which suggests that the personhood of human beings is determined by their biological characteristics, with some people having only *relative* value. According to the “quality-of-human-life” ethic,¹⁴ some human beings are not true “persons” and may therefore be exploited. Thus in the infamous *Dred Scott* case of 1857, Chief Justice Roger Taney of the U.S. Supreme Court could argue: Since the blacks are of an inferior order “the negro might justly and lawfully be reduced to slavery for his benefit. He was bought and sold, and treated as an ordinary article of merchandise and traffic, whenever a profit could be made by it.”¹⁵

Philosophy of history. The Bible looks at history as proceeding under God’s sovereignty. God brought creation into being to be the “arena of history”; He created time to measure the “movement of history”; and He formed the human being to be an “entity inhabiting history.”¹⁶

But in the religion of racism, the superior race is the center of human history. The racist believes that it is only “one race [the superior race that] has carried progress throughout human history and can alone ensure future progress.”¹⁷ Thus the racist not only ignores, discounts, or distorts the histories of other races, but also refuses to listen to or learn from other races. After all, there is only one history: the history of, or the history interpreted by, the superior race.¹⁸

While racism cannot be blamed for every failure to recognize the contributions and potentials of all people, one wonders at the subtle way racism has influenced the church’s slowness in giving equal opportunity to all Christians in its life and mission.

Racism and Adventists: the challenge

Seventh-day Adventists have a unique opportunity to address the issue of racism in both church and society. Consider three advantages we have.

Being the remnant. In identifying ourselves as the remnant church, we lay claim to being God’s final people,

keeping the commandments of God and the faith of Jesus (Revelation 14:12). Such a claim should make us recognize in proclamation and practice that membership in the remnant is dependent not on natural birth but on spiritual birth (John 3:3-21), not on ethnic blood but on Christ’s redeeming blood (Hebrews 9:14, 15), and not on a superior race but a holy race (1 Peter 2:9).

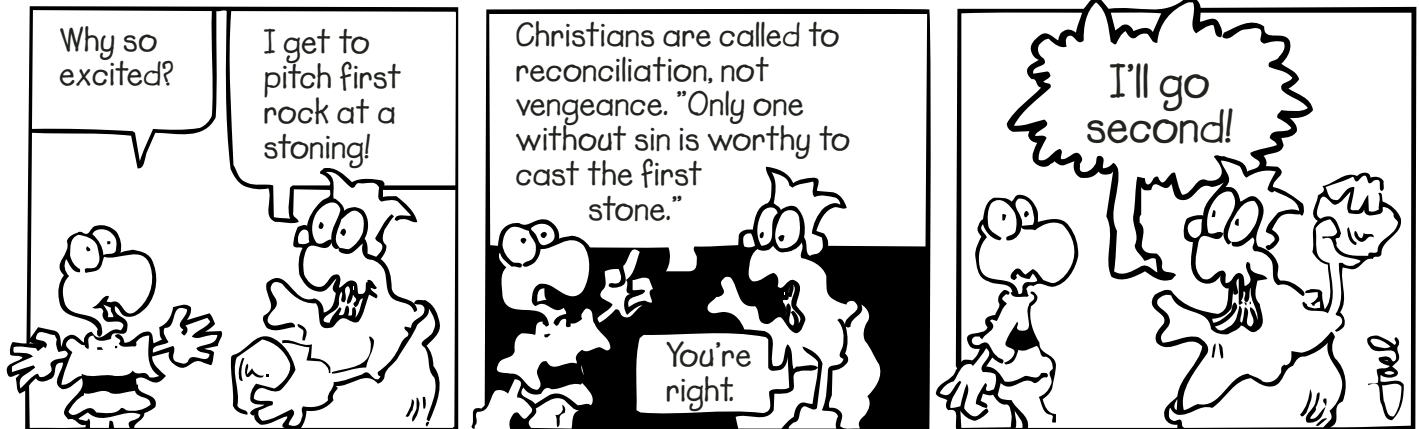
Having a global mission. With our faith, mission, and structure committed to the formation of an eschatological global family, we ought to combat everything that would drive a wedge between people and people. Racism hurts the body of Christ and destroys its global mission. We have been called to praise and proclaim the One who “has redeemed us to God by [His] blood out of every kindred, and tongue, and people, and nation” (Revelation 5:9; see 14:6).

Bearing a name. Our name calls for a rejection of racism and a display of harmony.¹⁹ To affirm the “Seventh-day” Sabbath is to affirm God as Creator and Father of the entire human race, and hence, to hold that all people are brothers and sisters. To affirm the “Adventist” component in our name is to look forward to a time and a place where people from “every nation, tribe, people, and language” will live together in perfect peace.

That such a grouping of humankind from every nationality, race, and language will actually exist will be a wonder to behold. Meanwhile, the



Pontius' Puddle



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church must be “a kind of preliminary model, on a small and imperfect scale, of what the final state of mankind is to be in God’s design.”²⁰ 📖

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We Can Foster Racial Harmony

“The same agencies that barred men away from Christ. . . are at work today. The spirit which built up the partition wall between Jew and Gentile is still active. Pride and prejudice have built strong walls of separation between different classes of men.”¹ That is the problem. What is the solution? Here is a five-step starter.

1. Acknowledge racist prejudices. Like Peter (Acts 10), racial harmony and healing cannot begin unless we take this first step. “The most dangerous attitude we can have,” says David A. Rausch, “is to think that we have no prejudice. The next danger is to believe that it cannot make us cold and indifferent—that it does not harm our society and that it takes no toll on our spiritual life.”²

2. Confess the sin of racism. Peter’s statement, “Of a truth I perceive that God is no respecter of persons” (Acts 10:34) is an act of confession. We need to confess our racial sins of commission and omission, prejudices, paternalism, discrimination, hatred, intolerance, greed, failure to speak out or stand up, and for other acts that betray a racist position. Both the perpetrator and the victim of racism may find in confession a path for forgiveness and harmony.

3. Seek biblical solutions. Racism does not have its root in economics or politics but in *pride*. This is a problem of the heart and can be dealt with only through new birth. Reconciliation, not a forced integration, is the key. Integration as a political pursuit may make racism illegal, and to that extent is

helpful in reducing the effects of racism. A lasting solution, however, can be found only in reconciliation through the transforming power of Christ (2 Corinthians 5:16-21).

4. Develop interracial relationships. Peter’s perception that God is no respecter of persons began with *prayer* and moved toward *relationships* (Acts 10:23-29, 48). Peter risked his life, career, and position in order to establish that relationship between himself (a Jew) and Cornelius (a Gentile). Building positive, intentionally proactive relationships in homes, neighborhoods, schools, and churches, etc. promises better racial harmony.

5. Take a stand. Be sensitive to any form of injustice, wherever and whenever it appears. The responsibility for this lies more with those who are in privileged positions, as exemplified by John, who once wished for fire from heaven to consume a Samaritan village but later went to Samaria on a loving mission (Luke 9:52-54; Acts 8:14-25). Taking a stand includes going the extra mile to equip and empower the underprivileged so that they could achieve their maximum potential.

Notes and References

1. Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Publ. Assn., 1940), p. 403.
2. David A. Rausch, *Legacy of Hatred: Why Christians Must Not Forget the Holocaust* (Grand Rapids: Baker Books, 1991), p. 1.

Is There Hope for the Unevangelized?

by
Jon
Dybdahl

What is the fate of those who have had no opportunity to hear about Jesus? Are they saved or lost?

These questions lead to other important issues. How does Christianity relate to other world religions? Is Christianity really unique? Should Christians be missionaries? Isn't mission a colonial concept?

These are not new concerns. They have been pondered and debated for centuries. But with the globe becoming a village, with its population soaring beyond five billion, and with its religions becoming the faith of the neighborhood, the issue assumes more importance today than at any other time in history. In this complex situation, Christians must remain faithful to their Lord and at the same time find answers that can satisfy their own minds and make sense to those outside their faith.

Over the years Christian theologians have developed three basic answers to the questions listed above.¹

Answer 1: Restrictivism

Restrictivism holds that all the unevangelized are damned. Unless people hear the message of Jesus and respond, they have no hope. This has been the most

widely held belief through Christian history. Augustine taught this view, as did the Reformation theologian John Calvin. Many modern evangelicals continue to believe and preach it.² However, many Christians today do not accept this position.

The strength of this concept lies in its powerful motivation for mission. J. Hudson Taylor, the great British missionary of the past century, founded his missionary society on this premise. By graphically portraying the millions of Chinese going into Christless graves doomed to eternal death, Taylor moved thousands to give of their money, time, and even lives to work for inland China. Many 20th-century mission societies continue to do the same.

Restrictivists find support for their position in such Bible passages as John 3:36 ("He who believes in the Son has eternal life; he who does not obey the Son shall not see life, but the wrath of God rests upon him") and 1 John 5:12 ("He who has the Son has life; he who has not the Son of God has not life.")*

The restrictivist has a problem. How can one believe in a just and loving God if people will be lost because they have not had a chance to hear the good news of Jesus, through no fault of their own?

Watching a film series on missionaries produced by the British Broadcasting

Corporation brought this home in a vivid way. The setting was a clearing in the dense New Guinea jungle. A young evangelical missionary couple sat side by side as they were interviewed.

Questions were asked about their work with a tribe that had never before been reached by Christian missionaries. Having seen the interviewer in action earlier, I could sense what was coming. He did not disappoint me. Looking squarely at the young wife the reporter asked, "Do you really believe that this tribe would be lost eternally if you had not come to teach them about Jesus? You have earlier declared what lovable people they are. Why would God do this?"

The camera zoomed in on her face, which showed agitation and uncertainty. Clearly she had been taught that her answer should be "yes," but it was so hard to say it and defend it in such a situation. In desperation she turned to her husband who did his best to provide an answer. The interview went on, but the point had been made.

Answer 2: Universalism

Universalism maintains that all sincere religious seekers will be saved. Most Christian universalists see this as taking place through the work or merit of Jesus. While there are many differing explanations of how this occurs, one thing is certain: in the end all unevangelized—even those who are now rebellious—will be rescued.

A minority of universalists believe that God will save all people in spite of their choices. A larger number hold that God will continue working with people until all finally are convinced that His way is best.

Universalism was advocated in the early church through the writings of Origen. It fell into disfavor and was revived only after the Reformation. Since 1800 it has been gaining strength among both Protestants and Roman Catholics. Part of this development is due to the revulsion many Christian feel toward the restrictivist position. Well-known 20th-century proponents include British Bible scholars William Barclay and John A. T. Robinson, as well as American theologian Paul Tillich.

Among the universalists' favorite texts are: 1 Timothy 4:10, where Paul speaks of God "who is the Savior of all men"; Titus 2:11, "For the grace of God has appeared for the salvation of all men"; and John 12:32, where Jesus declares "And I, when I am lifted up from the earth, will draw all men to myself."

The strength of the universalist position is its view of God. A divine Being who in the end saves everyone can easily be seen as loving, caring, and long-suffering.

On the other hand, universalists, if they take the Bible seriously, have a difficult time explaining why Jesus commands His followers to take His saving message “to the end of the earth” (Acts 1:8) “and make disciples of all nations” (Matthew 28:19). Why witness if all people everywhere will in the end be saved?

Answer 3: Inclusivism

Between the two extremes of restrictivism and universalism is inclusivism or the “wider hope.” This view holds that because of what God did through Jesus Christ, all sincere religious seekers will be saved. While Jesus is the basis for salvation, He can save true seekers of other religions or of no religion at all who may never know about Him. Inclusivism differs from universalism in that people who are not true seekers of salvation are lost.

At present, inclusivism is gaining adherents, often at the expense of restrictivism. John Wesley, the founder of Methodism, and C. S. Lewis, the popular Christian writer, are among those who have supported inclusivism.

What do inclusivists believe about how salvation takes place? Some maintain that God in some way gives all a chance to hear about Jesus and make their decision. One group sees a special evangelization taking place after death, while others see it occurring before death. Still another group believes God doesn’t need to evangelize these people. Since He knows all things, He can simply judge them on the basis of how they would have responded *if* they had heard the message.

Probably the largest group feels that sincere seeking after God and doing right are all that is needed for salvation to take place. All viewpoints agree that God can save people without actual contact with a flesh-and-blood Christian missionary or witness.

As Bible evidence for their position, inclusivists often utilize texts used by universalists and even restrictivists, but interpret them differently. They would interpret “Savior of all men” as referring to accessibility of salvation to all, rather than the necessity of salvation. The texts used by restrictivists speak of the necessity of “having the Son,” or “obeying the Son.” Inclusivists understand these texts to mean that the unevangelized could obtain salva-

tion without explicitly knowing the name or identity of Jesus.

Inclusivists claim that they are able to defend the goodness of God. Although some are lost, it is by their own choice. God honors that choice by not forcing them to live in heaven.

Important evaluation principles

When we study these varying views, we must keep four crucial principles in mind:

1. Sincere Bible-believing Christians are in all three camps. We must resist the temptation to judge those who disagree with our viewpoint as less than Christian. Articulate proponents of any of these viewpoints could give an extensive Bible study supporting their position. If the Bible were totally clear on the issue, there would probably not be this much variation. For reasons known only to God, Scripture does not address this topic as clearly as we might wish.

2. Christians should maintain the centrality and sovereignty of Jesus. Christians should take seriously the words of Acts 4:12: “Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved” (NIV). Unfortunately, some extreme views deny either the power of Jesus and/or the uniqueness of His person.

Many restrictivists seem to limit the power of Jesus. He can, they believe, save only those who have been reached by a missionary. I believe that the risen Christ, the only source of salvation, may in fact have the ability to save people in ways other than this one single method. In striving to take Jesus seriously as the source of salvation, restrictivists may actually deny Him some of His sovereign power.

Some universalists seem to deny the uniqueness of Jesus and suggest that salvation can be found apart from Him. Two popular modern authors who advocate that view are John Hick and Paul Knitter. Hick states: “It may be that one [religion] facilitates human liberation/salvation more than the others, but if so it is not evident to human vision. So far as we can tell they are equally productive of the transition from self to reality which we can see in the saints of all traditions.”³

I believe that Jesus is unique and that He is the only way to salvation, but also feel that sincere seekers from other

Why Should I Become Involved in Mission?

• **Because of the desperate need of people.** Jesus found the crowds “harassed and helpless, like sheep without a shepherd” (Matthew 9:36). That is the reason He gave for sending workers into the harvest. Spiritual, social, familial, physical needs overwhelm our world today.

• **Because Jesus commands it.** The great commission is a command, not a suggestion. Jesus must have known what He was saying. Even if we don’t understand all the reasons, followers of Jesus love to obey His command (see Matthew 28:18-20; Mark 16:15, 16; Luke 24:48, 49; John 20:21; Acts 1:8).

religions can be saved. People who are lost need not necessarily know in this life the exact source of their salvation. In short, we must reject any view that limits the power of Jesus or denies the special place given Him by Scripture.

3. Christians must maintain a balance between God’s love and justice, and the clear command to witness. The Bible repeatedly stresses the love and justice of God as essential to His character. It also urges Christians to go and share their beliefs about Jesus with others (see Matthew 9:37, 38; 28:16-20; Luke 24:46-49; Romans 10:13-17; Acts 1:8).

I like to call myself a conservative inclusivist. Such a position seems closest to the right balance of God’s love and the validity of mission. Both restrictivism and universalism fail to achieve this balance.

I believe that God usually saves people through human messengers sharing His good news. I also believe that God is fair and loving, and not limited by our failure to give the message. He reads the hearts of people and judges accordingly. While Jesus is always the basis for anyone’s salvation, some who have not heard His name may still be saved by Him.

This balanced emphasis appears in the writings of Ellen White. On the one hand, she stresses that people are perishing because of our failure to reach them: “Multitudes perish for want of Christian teaching. Beside our own doors and in

Continued on page 29

Elfred Lee

Dialogue With an Adventist Artist in Mexico



Elfred Lee is a well-known illustrator and painter who currently teaches at the University of Montemorelos, a Seventh-day Adventist university in México. He was born in Seoul, Korea, in 1940 to missionary parents. While still a child, he and his family spent three years in Japanese prison camps in the Philippines. Rescued by paratroopers when they were about to be executed, the family returned to Korea, from where they had to escape again in 1950 because of the communist invasion.

After completing his basic studies in Japan and Singapore, Elfred obtained a baccalaureate degree in commercial art at Pacific Union College, in California. While serving in Vietnam, he was shot down in a helicopter on a photography mission. He later obtained a Master of Fine Arts degree at Syracuse University. Lee has taught art at Columbia Union College, Weimar Institute, and Oakwood College, and also served as art director at the Review and Herald Publishing Association.

Though he has experienced the ugly and painful sides of life, Elfred Lee's art stands out for its beauty and serenity. He has chosen to portray the uplifting feeling of peace and joy that characterize the Christian life.

■ *When did you first become interested in art?*

In a prison camp in the Philippines, when I was four. There was a Portuguese fellow prisoner named Pedro, who would draw portraits with colored pencils. I also started to draw by imitating him the best I could. I drew pictures of our Japanese guards and of the scenes in the camp. Somehow, this helped me escape the terrible conditions, since we were all barely surviving at the time.

■ *Who helped you develop your artistic talent?*

I thank God and my parents who were always supportive and encouraging. As a youngster in Japan, I got into oil painting and water color with a noted painter. Later Vernon Nye, my major professor at Pacific Union College, broadened and guided my development. I also had the privilege of working with Harry Anderson, an outstanding Adven-

tist artist whose work has blessed countless thousands. While serving as art director at the Review and Herald, I worked with him on *The Bible Story* and was involved in the publication of the book *The Man Behind the Paintings*, which was a small tribute to this truly great man. Many classical, impressionist and surrealist painters have also influenced my work.

■ *Under what circumstances did you go to Vietnam?*

While doing graduate studies in art, I was drafted. The Army trained me in medical illustration and motion picture photography at the Walter Reed Army Medical Center in Washington, D.C. From there I was sent to film and photograph the medical aspects of the Vietnam War. At times we were in very dangerous circumstances, behind enemy lines. Although I saw much death and more than once had blood splattered over my equipment, God protected me. Some of the thousands of slides and many feet of film that I took in Vietnam are used in movies and documentaries about that war.

■ *Did you have other memorable experiences?*

In 1969 I was asked to participate as an illustrator and film maker in the search for Noah's ark at Mount Ararat, in Turkey. We climbed the mountain and found ancient hand-tooled wood. Through the years I have remained very involved and interested in that archaeological search, including consultation on many books and movies on the subject.

■ *Your life has been quite adventurous!*

True, and in spite of the many changes in location I have always remained an artist. Each experience has enriched me and made me grow. In addition to the joy of working as an illustrator and painter, I've had the satisfaction of fostering the talent of scores of young Adventist artists who now are making their mark in many parts of the world.

■ *Where do you stand in the continuum between commercial art and fine art?*

There is a natural tension between these two areas. I feel comfortable in both. While personally moving toward fine art, I find that illustration serves as a

bridge between the two. A good illustrator must also be a fine artist with the technical discipline of the commercial artist.

■ *What are your favorite themes in your art?*

Although I respect the abstract and other styles, I have always liked realism. God has given me the ability to draw realistic faces and figures, frequently with a natural background. As a free lancer, I have had the opportunity to do portraits of famous people such as the premier of Bermuda—the honorable Sir John Swan—, President Ronald Reagan, and others. At the request of actor Burt Reynolds, I have done his portrait and that of Loni Anderson. Martha, my wife, is my favorite human model, critic, supporter, and inspiration. My children also have modeled often. But the figure I come back to again and again is Jesus. I enjoy painting Him in different settings.

■ *Do you prefer a particular art medium?*

I like all of them—pencil, watercolor, oil—but I'm using more acrylic now. It's a good commercial medium that is fast becoming accepted in fine art. Acrylic is a plastic co-polymer and therefore is very flexible, dries fast, and doesn't crack. It is permanent. If the classical artists had had access to acrylic, their paintings would be in much better condition today.

■ *What are the challenges you face as an artist?*

Time—having enough time to paint all that I would like to paint. It's frustrating to be in the middle of a moment of inspiration and be interrupted. This highlights the inevitable tension between carrying out your own artistic calling and helping, as a teacher, to further the development of younger artists—though I can't ever consider them an "interruption." At the University I try to combine both activities by having in my office studio paintings in process, so my students can see me at work. That's the way I learned, by observing my teachers doing art and imitating their example from my own perspective.

Of course, I also have to struggle with my own limitations as an artist, and with my personal imperfections as a human being.

■ *What difference does your Christian faith make in your art?*

Every painting I do, I pray that it will be a blessing to someone. I feel God gave me a talent that I must develop and use for His glory. It doesn't need to be a religious painting or a pretty portrait of Jesus. A landscape or a figure study can also honor God as the Creator of everything beautiful, pure, and uplifting.

■ *How does God factor in your life?*

As I look back, I see God leading me step by step, usually in the direction I would have chosen if I had known the end from the beginning. Under His direction every experience—even the painful ones—has been a stepping stone leading to where I am today as an artist and a Christian.

■ *How do you nurture your spiritual life?*

Personal devotions are very important—staying in conversation with God. My wife and I enjoy studying the Bible and Sabbath School lessons together. I also listen to music, classical or gospel, and inspirational tapes while I paint.

■ *Do you have an opportunity to share your religious convictions with your non-Adventist clients?*

Yes, but I try to do it in a natural way. For instance, when Burt Reynolds asked me to paint Loni Anderson at their home, I noticed that they had a low cholesterol, basically vegetarian diet. This allowed me to share with them our views on health and also some spiritual insights. Loni is especially sensitive and spiritual. We talked for hours. Art opens doors and hearts that are often closed to preachers and evangelists.

■ *Do you have hobbies?*

I enjoy hiking, traveling, and photography. I also like to view sea life underwater. As a teenager I did snorkeling in Singapore. Later, I participated in a diving expedition in the Red Sea looking for archaeological evidences of the crossing of the Israelites during the Exodus. We found Egyptian chariot wheels.

■ *What gives you the most satisfaction as an artist?*

A job well done. I suppose this is similar, at the human level, to the satisfaction that God Himself expressed

when, after completing His work of creation, said, "It is very good!" Naturally, my work is not always good. Rarely it is what I originally conceived or as good as I would like it to be. But I love to deliver a completed job and see the clients very happy with it. To know that they feel blessed by the painting is much more than money to me.

■ *Do you think that artistic abilities are inherited or learned?*

I believe that, like music and singing, the basic capacity to draw and paint well are inherited. Art is not easy. God gives the talents and we have to develop them.

■ *What advice would you give to a young Adventist who has discovered that he or she has an artistic talent?*

I would say, Draw, draw, draw! Develop your ability to see and also your eye-hand coordination. And also paint, never forgetting that the basis of all good visual art is drawing. Take classes, study some art books, befriend a good artist. Draw what you see—still lifes, landscapes, human figures. If you can draw the human figure accurately, you can draw anything.

■ *How will you be remembered as an artist?*

That's a difficult question. I don't even know if I will be remembered at all! I just hope that I will have done something to make this world a better place. I also hope that through my art, people will be inspired to come closer to God, our Creator and Saviour.

■ *Do you imagine yourself painting in the New Earth?*

Definitely. And I'm going to be bold enough to ask Jesus to sit for a portrait!

Interview by **Humberto M. Rasi**

Humberto M. Rasi is director of the General Conference Education Department and editor of Dialogue.

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Birgid Faber

Dialogue With an Adventist Orthodontist in Germany



Birgid Faber is an orthodontist in private practice in Mittelhessen, Germany. Born in an Adventist home, she attended the Adventist secondary school at Marienhoehe and later completed her M.D. (dentistry) at the University of Marburg. While at Marienhoehe she met her future husband, Roland, who is now a lawyer. They have two sons, Christian (18) and Matthias (16), both in secondary school.

Dr. Faber and her husband are active in their local church. She also serves as member of the Euro-Africa Division Executive Committee. The interview took place during one of her visits to the division headquarters in Bern, Switzerland.

■ *Dr. Faber, why did you choose dentistry as a profession?*

Both my parents were dentists and had their private practice in our house. Since my childhood, I was impressed by how much they loved their work, even though my mother had to cope with her dual role as a mother and as a professional. So when I completed my course work in dentistry, I decided to specialize in dental surgery for children. This specialty allows me to organize my own schedule, thus giving me time to pursue my career while being a wife, a mother, and a leader in our local Adventist congregation.

■ *When did you decide to join the Seventh-day Adventist Church?*

My parents became members shortly before I was born. They provided me with a happy Christian home. I surrendered my life to Jesus Christ and was baptized at age 16, when I was a student at Marienhoehe. Roland, my future husband, was also baptized there at the same age.

■ *Did you face any challenges to your Adventist beliefs while attending the university?*

Soon after starting my studies at the University of Marburg I became aware that most German universities scheduled their chemistry labs on Sabbath. I sought God's help in trying to solve this difficulty. I searched for another university where I could fulfill that requirement without attending labs on the Sabbath. First, I transferred to Giessen, a nearby university town, where the lab practice was scheduled during a week-day. However, I met considerable intolerance from the faculty and ridicule from the students there. So I transferred to the University of Wurzburg, where a fellow Adventist was teaching anatomy. I was allowed to complete the basic science courses there without encountering major difficulties. If I hadn't succeeded then, I had made up my mind to abandon the health sciences and choose another career that did not require Sabbath attendance.

■ *Was it easy to transfer back to the University of Marburg?*

No, it wasn't. My advisor had granted me permission to study for only

one or two semesters at Wurzburg. I had taken long. Moreover, at that time only a limited number of students were admitted to German universities. Only through prayer and the intervention of a colleague of my father was I allowed to reenter the University of Marburg and proceed with my studies. I am convinced that God led in both of these moves, although many of my fellow students could not understand why I was acting in that strange way.

■ *Did you face other difficulties as you continued your studies?*

During the clinical sequence of the program, the patho-histological part of a required class was also held on Sabbath. Since I knew this in advance, I made arrangements to take an equivalent course at another medical department of the university. This course was much more complex and time-consuming than the other, but I gladly put up with it because it was offered on weekdays. By arranging the schedule of all the other classes, I was able to finish my dentistry course work as planned and immediately started my specialization. Even here I felt the special leading of God, for only a limited number of openings was available in orthopedic dentistry. I was not only given a seat, but was told to work

immediately on a doctoral project in the specialty. So, in a relatively short time, God helped me complete my studies, pursue a specialization, and obtain a doctoral degree.

■ *How would you describe the religious climate in Germany today?*

It is ironic that here in Germany—the land of the Reformation, and a country with a rich Christian heritage—faith in a Creator God has practically disappeared among the general population. So is the case in other European countries. By contrast, there is considerable interest in Eastern religions and even in Islam. The New Age and the occult seem to be gaining ground, exerting a powerful influence over our children and youth through toys, literature, music, the arts, and film.

■ *Moving to another topic, the Berlin wall that has divided Germany for so long is no longer there. What effect has this had on the Seventh-day Adventist Church?*

The collapse of the wall had a domino effect on many other human barriers. No longer were Germans separated by political divisions. Adventist believers, who were bound by a common faith and shared goals, were able again to gather and worship together as members of God's family. There were also organizational adjustments that now allow us to work unitedly.

■ *What challenges do we face as a church in Germany?*

Internally, our greatest challenge is how to lead our youth to Christ and encourage them to remain friends with Him for the rest of their lives. Satan follows them everywhere, seeking to entice them and to ruin their lives. We must find ways to care for the spiritual and social needs of our children and youth, and to engage them in the mission of the church.

We have about 35,000 Adventist members in Germany. Our greatest missionary challenge is how to share a living faith in Christ with a population of more than 80 million.

■ *Do Adventists in Germany look to human needs outside their borders?*

Yes, we are sensitive to the suffering of people in countries such as Russia, Romania, Poland, and Bosnia, and have

provided considerable material help to those in need. Some of our young people have also gone to serve abroad as student missionaries for short periods of time.

■ *Tell us about the Adventist church to which your husband and you belong.*

Our congregation consists of around 30 members. We all care about and for each other. In addition to fellowshiping during the Sabbath school and worship service, we try to keep in contact with each other during the week. Fortunately, we don't have generational problems among ourselves. I wish, however, that we would spend more time and energy on service to others outside our fellowship. This would provide much needed practical help and would help others to see us not simply as "odd Christians."

Now that my children have grown up and I have another orthopaedic dentist assisting me in the office, I have more time to devote to church work, such as home visitation, Bible studies and other activities. I also serve as a deaconess.

■ *Do you find your Christian faith an asset in the practice of your profession?*

Yes, I love to go to my work daily. One of the reasons is the good atmosphere we enjoy at our dental office. Patients and parents often tell me that they seldom find a dental practice where they notice as much friendliness, warmth, and care for the children as in ours. Of course it takes a lot of energy to keep up such a pleasant atmosphere. That's when I need my faith and prayer.

■ *Do you have opportunities to share your faith as you practice your profession?*

As an orthodontist I work with children, who usually come with their parents. This allows me to draw their attention to the gospel, for example, by putting a certain kind of literature in our waiting room. We live in quite a religious area, with different Christian denominations and a strong pietistic influence. When I encourage the children to join their youth groups or to go on Christian outings I often find a prepared and fertile soil. On many occasions I have spiritual discussions with their parents. I am always happy to not only treat the children in order to ensure for

them nicely arranged teeth and raise their self-confidence, but also to have the possibility of telling them and their parents about their need for God's presence in their lives.

■ *It seems that you have been able to harmonize your roles in your family, professional, and church circles.*

Yes! I pray daily for the people around me, asking God to help me to show and share His love for them. I always carry a burden for people and spend considerable time speaking to them, hoping that the Holy Spirit can have His way in their lives.

■ *Do you have any hobbies?*

Not in the usual sense of the word. My "hobbies" are people: my family, my fellow believers, and others whose lives I touch. I sense that this is my calling and it provides me with immense personal satisfaction.

Interview by **John Graz**

Dr. John Graz serves as Youth and Communication director for the Euro-Africa Division of Seventh-day Adventists, in Bern, Switzerland.

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“A rose by any other name would smell as sweet.”—Shakespeare.

But not this one. Suddenly from the dark alley, she jumped in front of me and caught my hands. “Please, sir, make love to me,” she begged. In her form there was no comeliness; in her voice there was tragedy. She was probably 11 or perhaps 12. Even against the shadows of darkness I could see the tenderness of innocence, written all over her face.

The Cry of Rosy

by
David R.
Syme

I knew the city well. I knew its concrete jungles and its inhumanity. I knew its poverty and its arrogance. But I was not prepared for this tryst in the darkness. Self-righteous that I was, I immediately began my sermon. “Little girl, do you know what you’re saying. Haven’t you heard of AIDS? Don’t you know you’re going to die if you live like this?”

But Rosy was more concerned about my health. “You needn’t worry, sir,” she said. “I’ve got a condom.”

Ah, the wretchedness of life. “You’re too young to die,” I continued. “Go home to your parents.”

I was walking away, literally sick to my stomach, and for a moment I was numb. But my numbness was shattered by Rosy’s cry. “This is my home,” she said, pointing to the street, “and my mother and baby sister are just around the corner. We haven’t eaten for three days, and we’re going to die anyway. Please, mister...”

Her cry shattered my smugness, and within myself I could feel the pangs of her cry. Why? Why this child? What would you do, Lord?

Pictures of a timeless finger writing on the Palestinian sand passed before me. No, this child is not up for sale or condemnation. And who am I to forgive her?

“Come on, Rosy,” I said, “let’s get something to eat.” We got some roast chicken, fries, and milk. I sat on the street with Rosy, her mother, and the little baby. As they ate their first decent meal in days, they told their story—of poverty, of being pawns in the hands of arrogant power and injustice.

Rosy was the first child of a young family. Her father was a subsistence farmer. Life was hard. Despite his sweat and toil, the tiny parcel of land could not sustain the family. Nearby a large multinational company had established a food production and processing plant. They needed more land, and began buying up small land holdings in return for a job. Rosy’s father sold the land and joined the factory. But soon the workers learned that the company was paying substandard wages. The workers petitioned the management for proper pay. They were fired. Hundreds were waiting at the gate each day to work at any pay.

Rosy’s parents had only one option: the city where somehow one could survive. For a home, they rented a cardboard shack in a squatter tenement outside the city. The three joined 85,000 others packed like sardines on three acres of swampy ground. Rosy’s father found a job delivering groceries from the market to private homes. The work was hard. The hours were unending. Before long, the father started to cough up blood. Within months, tuberculosis extracted its toll. Rosy and her mother were out on the streets. With no work skills, the mother resorted to the world’s oldest profession while Rosy watched over the small plastic sack with all their earthly possessions.

Rosy’s baby sister was a child of the street, conceived and born on the street. Late in her mother’s pregnancy, Rosy, then 10, had to make her supreme sacrifice for the sake of survival. She became the breadwinner. “Please, sir...” began her cry night after night.

My emotions were in turmoil as I listened to the endless echoes of that cry. I was angry and in shock. How could such injustice be permitted? I advised Rosy and her mother where to find help and left them with money enough for a few weeks.

That was the last I saw of Rosy. I have gone back to that city several times since. Each time, I tried to locate Rosy, but without success.

But Rosy's cry still rings in my ears. And it raises some hard questions for me, and I hope for you, as a Christian. There are hundreds of Rosys caught in the vice of injustice—hurting, hungry, and hopeless. What should we do? There are no simple answers. But one thing we know for sure: Our God constantly affirms His interest in the poor and pronounces His judgement against greed and injustice. He is the God who demands of His followers, "Defend the poor and fatherless: do justice to the afflicted and needy. Deliver the poor and needy: rid them out of the hand of the wicked" (Psalm 82:3, 4 KJV).

Jesus defined His mission in similar terms. At the beginning of His ministry, He positioned Himself as the Redeemer, "to preach Good News to the poor;... to heal the brokenhearted and to announce that captives shall be released, ... that the downtrodden shall be freed from their oppressors, and that God is ready to give blessings to all who come to him" (Luke 4:18, 19 LB).

At the end of time, Jesus will position Himself as the universal Judge, and His evaluation of humanity will revolve around two issues: Do we know God in the person of His Son? Have we ministered to Him by meeting the needs of the poor and the marginalized?

Within this biblical framework, I, as a Christian, am called upon to respond to human needs. To so respond may be hard and risky. It may be costly and bear no fruit. But it has no escape clause.

The ultimate question in terms of my own salvation is not how many lives I have changed or how much injustice I have prevented, but how much of myself I have given to another human being in need. Right now I don't know where Rosy, her mother and baby sister are. I don't know if what I did made any difference in their lives. But I do know this: the peace that comes when in the coolness of a tragic night the God of the poor overrode my instinctive prejudice and judgment, and helped me to listen to a haunting cry. The cry of Rosy. 🙏

Born in England, David R. Syme is director for development of Adventist Global Mission. He has served as a nurse and a minister in Africa.

Will You Help Me?

I was hungry, and you formed a club to discuss my need.

I was in jail, and you appointed a committee to study the causes of crime.

I was naked, and in your mind you debated the morality of my appearance.

I was sick, and you thanked God for your own good health.

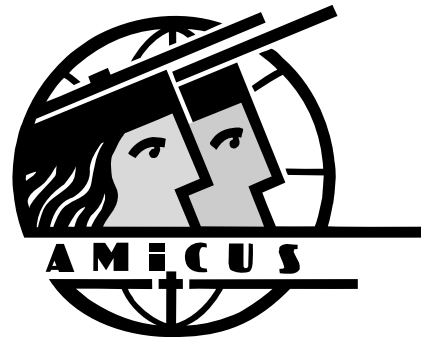
I was homeless, and you preached to me about the shelter of God's love.

I was lonely, and you left me alone to pray for me with your family.

You seem so holy, so close to God, but I'm still hungry, sick, lonely, and cold.

For a different version, read the words of Jesus in Matthew 25:31-40.

New Logo for AMiCUS



For some time, leaders of Adventist student associations have been asking if there was an international logo that they could adopt as a symbol of their activities. In response to this desire, the Committee on Adventist Ministry to College and University Students (AMiCUS) asked a team of young designers to prepare such a logo, which can be used on the stationary for the association, on tee-shirts, book markers, bags, and on posters announcing chapter activities.

Tim and Georgina Larson have designed a striking symbol to identify and promote your student association, connecting it to similar Adventist groups around the world. This is how Tim and Georgina explain what they intended to convey with this symbol:

"The stylized student profiles represent the international, multi-ethnic nature of the Adventist family. They look determined in their academic pursuits and

are moving forward toward their chosen careers or professions. The world in the background suggests that, as Jesus stated, we are *in* the world for a mission, but are not *of* this world. The extension of the lines to the right point forward and upward, symbolizing a sense of moral and spiritual direction that should mark the Adventist student community. Finally, at the bottom, the cross indicates the foundation of our principles and the intention to serve others as Christ did, motivated by sacrificial love."

If you are an officer of an Adventist student association or an AMiCUS representative and would like to obtain a camera-ready copy of this new symbol, request it free from our regional representative for your area (see p. 2). You can then adapt it to your needs, placing on it the name of your own student association. You may also request a copy of the logo from *Dialogue's* editorial office. 🙏

Youth with a Mission: The 1000 Missionary Movement

by
G. T. Ng



Celedonio del Rosario, improvised evangelist in Russia.

Shin was a university dropout. Not because of poor grades. Not because he could not pay the tuition. But because of what he considered “the greatest challenge of the century.” For some time now, Shin had been hearing exciting stories of the 1000 Missionary Movement. Conceived in faith and executed with vision, the Movement trains, equips, and motivates the youth of the Asia-Pacific Division to give a year in sharing the gospel with people who may otherwise never have such an opportunity. Inspired by what he heard, Shin applied to be a volunteer missionary and rejoiced when he was accepted into the 1000 Missionary Movement.

Shin raised his own funds to fly to the Philippines, to the 1000 Missionary Movement headquarters, located an hour’s drive north of Manila. He spent the first two months in an intensive English language course and the next two months in cross-cultural missionary training. Along with 51 other graduates, he listened to the challenge given by the graduation speaker to devote one year to God’s service, and if necessary, to die for the cause of Christ. He shuddered to think of the prospect of being a martyr. But by then his commitment held firm; come what may, he would give his life to God without reservation.

A battle in a cock-fighting arena

Shin and five other young missionaries went to evangelize the island of Bohol in central Philippines. One of the first things they did was to prepare the people in the town of Carmen for an evangelistic crusade. They rented a local cock-fighting arena for the meetings. For two weeks, rather than cocks fighting cocks, a relentless battle between good and evil took place. God emerged as the victor when 53 new Adventist believers were baptized.

To house the new converts, Shin and his team decided to erect a church building, but none of them had ever built so much as a shed. However, God’s biddings are enablings. The missionaries laid the foundation of a 150-seat church on July 25, 1994. The spirit of service was so strong in these young missionaries that they doubled up as construction workers at night. During the day they visited newly constructed buildings looking for tips on construction. When funds ran out, they prayed, and the Lord miraculously provided US\$15,000.

November 12, 1994 was a day Shin and his group will never forget. On this day they and the new converts worshipped in the new church for the first time. They wept in thanksgiving and joy. They gave praises to the sovereign God who brought to reality their project of faith. The Lord had more than made up for all their insufficiencies in faith, experience, and funds.

But that was not all. More victories were ahead for the young missionaries. As part of the celebration on that memorable Sabbath, four more persons were baptized: carpenters who had helped construct the church. Every evening for four months, the missionaries had given Bible studies to seven carpenters, and now four of them stepped forward to commit their lives to Christ. They were baptized in the baptistery they themselves had constructed.

A little later, another evangelistic crusade followed. This time one of the pastors in the area led out in the preaching. Twenty-three were baptized, including 11 former Jehovah Witnesses and a police officer.

To Russia as well

Meanwhile, Shin’s fellow missionary, Celedonio del Rosario, went to Russia, where he had a most unusual experience. In a town in the Sakhalin Island, Rosario and his group embarked on an English language program. Despite opposition from another church group, 50 students enrolled. After a month, the team made preparations for an evangelistic series, with the language class students as their primary audience. Everything was ready, but the speaker from the local field did not turn up on the opening night. Rosario had to fill in. He did not know what to say or do, but he knew he could count on help from above. All week long he spoke, and at the end of the crusade 10 students were baptized. Why did these young people come to Christ? “They came,” says



The second group of young missionaries after their graduation, ready to go.

Rosario, “because they were thirsty to hear the Word of God. Millions in Russia today are waiting to hear the gospel.”

A project of faith

These are just two of the many thrilling experiences reported by young men and women who have joined the 1000 Missionary Movement. Started in 1993, the Movement is a Global Mission project of the Theological Seminary of the Adventist International Institute of Advanced Studies (AIAS), located near Manila, Philippines. The idea was conceived by the seminary faculty when they began to fully realize the needs of unreached billions in the Asia-Pacific Division (APD). With the exception of Korea and the Philippines, the vast majority of the APD population in 17 countries are scarcely touched by the three angels’ messages. In fact, the membership of the entire APD is far less than one percent of the entire Asian population!

AIAS faculty’s second concern was the tragic loss of Adventist youth to the church in the APD. The 1993 Commission on Youth Survey indicated that as many as 39 percent of Adventist youth leave the church after being baptized. The notion of two out of every five young people abandoning the church called for innovative ways to keep them involved and engaged in the life of the church.

So began the 1000 Missionary Movement, under the leadership of the seminary faculty headed by Dean Jairyong Lee. The result has been heartening.

Young people have responded enthusiastically to the challenge. So far 291 youth have been trained and sent to various mission territories. They come from the Philippines, Korea, Malaysia, Australia, Taiwan, Myanmar, Marshall Islands, Guam, Pakistan, Indonesia, India, and the U.S.A.

Most missionaries are college or university graduates or near-graduates. They come from a wide variety of disciplines, ranging from engineering to dentistry, from theology to medicine. The diversity in background, education, and culture makes the missionary movement as adventurous as it is arduous.

The Lord has indeed blessed the Movement beyond expectations. As of February 1995, the 1000 Missionary Movement reported baptizing 2,159 new members and constructing 28 churches.

D. L. Moody once said, “The world has not yet seen what God could do through a young man thoroughly consecrated.” The 1000 Missionary Movement represents a consecrated outreach army. For most of them one year for the Lord turns out to be the rest of life for His service. 🙏

G. T. Ng (Ph.D., Andrews University) is the Assistant Dean of the Theological Seminary at the Adventist International Institute of Advanced Studies (AIAS). He is also the editor of Maranatha, the official bimonthly magazine of the 1000 Missionary Movement.

Are You Adventurous?

Interested youth 16 to 30 who live in the Asia-Pacific Division (APD) may apply to join the 1000 Missionary Movement through their respective conferences, missions, and unions. Those who reside outside APD may apply to the Movement directly by writing to P. O. Box 7, Silang, Cavite, 4118, Philippines. Fax messages may also be sent to 63-969-9625 or 63-2-816-2645. Once accepted, missionaries will come to the Philippines at their own expense. They will first undergo two months of intensive training, after which they will be assigned to work in unentered areas. Each will receive a modest monthly stipend for food and lodging. The minimum commitment is one year, which may be extended if requested.

The 1000 Missionary Movement is a faith ministry funded mostly by private donations. The number of missionaries trained are expected to increase eventually to 1000 every year until Jesus comes.

How to Reach the Unreached

A six-step method from the Master of ministry

by
Philip G.
Samaan

Several years ago I met a graduate psychology student at a public university. After chatting with me for a while about his studies, he confided to me that many of the psychologists he had studied left him cold, confused, and empty. “I really need to find someone whose approach will help me discover meaning and purpose in life,” he said. “Have you ever studied a psychologist who gave you a sense of inner satisfaction?”

Indeed I have. I told him about Jesus, my favorite psychologist, the One who knew much about the intricacies of human mind and personality. I told him how I discovered Jesus, how profoundly He has affected me, and how He could do the same for him. I invited him to discover for himself who Jesus is. From the library he checked out a Bible. “I sure hope that what you are saying is true,” he said with anticipation. “I’ve already tried so many. I might as well check out your Jesus.”

This experience led me to think about the most urgent need of Adventist students on a public college or university campus.

The urgent need

That need is knowing how to reveal Christ to their classmates and professors. All who interact with us need to sense

that there is something different about us, and the difference is Jesus. I don’t mean dispensing information about Jesus; I mean modeling Jesus.

But how can we be such witnesses? How can we reveal the life and loveliness of our Lord so as to attract others to Him? Christ Himself has shown the way. Ellen White describes it in five steps: “The Savior *mingled* with men as one who desired their good. He showed His *sympathy* for them, ministered to their *needs*, and won their *confidence*. Then He bade them, ‘*Follow Me*’.”¹ We may add a sixth: His promise to make us “*fishers of men*” (Matthew 4:19).²

Let us now consider these six steps briefly.³

Step 1: Mingling

We are the salt of the earth and the light of the world (Matthew 5:13, 14). As such, we cannot insulate and conceal ourselves from others around us. Of course, we can never be that salt unless our lives are salted by Christ’s life, and we cannot be the light except as we take part of His light. As we let Him, He takes the initiative and helps us to become friends with others.

People mingle with one another with different motives, more often selfish than altruistic. Because people have been manipulated, used, and exploited, they may be wary when we try to get close to

them. They assume we are after something. “What is the catch?” they may wonder.

We need to show people that we love them for who they are.

Step 2: Sympathizing

To show sympathy is not to feel sorry for others. Such a stance gives a negative connotation, and people may well react, “I really don’t need your sympathy!” Sympathy comes from two Greek roots, *syn* (together) and *pathos* (feeling). Sympathy literally means feeling together.

And that is how Jesus sympathized with others: He listened to them, felt with them, and entered into and shared their emotions. So should we, for the religion of Christ is not merely a religion of the mind, but also of the heart. “In Christlike sympathy,” says Ellen White, “we should come close to men individually” for “while logic may fail to move, and argument be powerless to convince, the love of Christ, revealed in personal ministry, may soften the stony heart.”⁴

Showing Christ-like sympathy leads us to give of ourselves and to validate others as persons of worth.

Step 3: Meeting needs

Christ’s loving initiative and genuine sympathy propelled people to come to Him with their needs. They were convinced that He cared for them as individuals, and would meet their real and felt needs. When Jesus saw the leper, He was “filled with compassion,” and “reached out his hand and touched the man” (Mark 1:41). Jesus met his need for healing. He also responded to his need for human touch and acceptance. Christ was not merely task-oriented but people-oriented as well. When we integrate the two, our ministry becomes effective.

Genuine love sees the perceived needs while discerning the deep-rooted needs of the soul. When we show interest in people’s visible needs, they often reveal their invisible ones.

Jesus also showed us to be reciprocal in meeting needs. He not only ministered to others, but also welcomed their helpfulness to Him. He asked the Samaritan woman for a drink of water before giving her the Water of Life (John 4). He ministered to Lazarus and his two sisters, while accepting their hospitality (see Luke 10:38-42).

Step 4: Winning trust

Trust is the glue that holds relationships together. If we follow the first three steps, we will win the trust of people with whom we are working.

It's easy to trust the trustworthy, but it's difficult to trust those who are unreliable. But we must risk trusting the untrustworthy, for trust awakens trust. Jesus trusted us before we ourselves were worthy of His trust. Indeed, such love-based trust, enlightened and brave, is the very thing that inspires trust in others' hearts.

Step 5: Following Christ

As we win people's trust, we must point them to Christ as the ultimate source of all trust. For if their trust in us does not lead them to place their trust in Jesus, then we are setting them up for disappointment. This does not mean we simply abandon them to Christ, but that we take them to Christ, and place their hands and ours in His. Then together we follow Him.

We serve as liaisons, connecting people with Christ, while showing them that we also need Him as much as they do. "There are souls perplexed with doubt, burdened with infirmities, weak in faith, and unable to grasp the Unseen, but a friend whom they can see, coming to them in Christ's stead, can be a connecting link to fasten their trembling faith upon Christ."⁵

How do we invite people to follow Christ? Well, they must have first witnessed our vibrant relationship with Christ as we implemented the first four steps of His method in our interaction with them. This relational foundation encourages them to be open to follow Christ. Having been surprised to find us genuinely caring, they become curious about the reason we operate on a different level of relationship than what they expect.

We need to tell them that the expressions of such genuine love can come only from knowing and following Christ. We acknowledge that without Him, we are all basically selfish. "Our confession of His faithfulness is Heaven's chosen agency for revealing Christ to the world.... That which will be most effectual is the testimony of our own experience." And when such personal testimonies are "supported by a Christlike life [they] have

an irresistible power that works for the salvation of souls."⁶

When we invite others to follow Christ, we need to encourage them to love, obey, and follow Him wherever He leads. Christ-centered Bible studies fit naturally here. Our friends should know more of the One they love and desire to serve.

Step 6: "Fishing" with Christ

Just as we cannot become "fishers of men" without following the Man, likewise we cannot merely follow Him without "fishing" with Him. For He who said "follow Me" also said "I will make you fishers of men" (Matthew 4:19, 20).

Dietrich Bonhoeffer asserted that "discipleship means adherence to Christ."⁷ Only in that close relationship can we become true disciples. Adhering to Christ and armed with His method, we can infiltrate our classrooms and dormitories, as salt pervades food and light penetrates darkness.

On a secular campus, the Master's method may be used in a two-pronged approach: to nurture the faith of Adventist students, and to mobilize them to reach out to others around them. Thus the Adventist students grow spiritually as they help others to come to Christ. This method can become the heart of everything we do in nurture, outreach, and evangelism in non-Adventist colleges and universities.

Take Heather, for example. She is a committed Adventist student attending a public university. After being nurtured and trained by Christ's method of reaching people, she prayed earnestly for the young women living on her floor. As she made herself available to God, she confidently petitioned Him to guide her to draw her friends to Christ. Such prayers and availability to God eventually caused her friends to inquire about her faith. They desired to have what she had in Christ. Twelve of them studied the Bible with her. At the end of the school year, four accepted Christ and were baptized.

Yes, if our Master's method in reaching others becomes a way of life for

us, we will become Christ's personal ambassadors in reaching the unreached within our own circle of influence. 🙏

Born in Syria, Philip G. Samaan teaches at the Seventh-day Adventist Theological Seminary, Andrews University, where he also directs the Doctor of Ministry program. Previously he served as a missionary in Africa, and was director of youth activities and secular campus ministry in the United States.

Notes and References

1. Ellen G. White, *The Ministry of Healing* (Mountain View, Calif.: Pacific Press Publ. Assn., 1942) p. 143. Emphasis supplied.
2. All Scripture passages in this article are quoted from the New International Version.
3. For a detailed discussion of these steps, see my book *Christ's Way of Reaching People* (Hagerstown, Md.: Review and Herald Publ. Assn., 1990).
4. White, *Christ's Object Lessons* (Washington, D.C.: Review and Herald Publ. Assn., 1941), p. 57.
5. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Publ. Assn., 1898), p. 297.
6. White, *The Ministry of Healing*, p. 100.
7. Dietrich Bonhoeffer, *The Cost of Discipleship* (New York: The Macmillan Co., 1963), p. 63.

Attention, Adventist Musicians!

If you care about the music in the Seventh-day Adventist Church, you are invited to become a member of the International Adventist Musicians Association (IAMA). Established in 1982, it provides a forum in which Adventist musicians can share their professional interest and expertise with one another. In addition to publishing a journal in English—*Notes*—the association offers specialized subdivisions for artists, choir directors, composers, music teachers, and musicologists. For more information and an application, write to: International Adventist Musicians Association; P.O. Box 476; College Place, WA 99324; U.S.A.



1995: Year of the Adventist Woman

by
Ardis Stenbakken

Women have always been active in the Seventh-day Adventist Church. In the early days of our movement, many served in leadership roles. In this century, however, a declining trend of women in church leadership began and continued unquestioned until recently. In 1990 a new appreciation of what women could offer to and receive from the church led the General Conference to vote the establishment of the Office of Women's Ministries.

One of the first things this new office did was to ask the church to dedicate a year to honor the Adventist woman. The church leadership designated 1995 as *The Year of the Adventist Woman*. The theme, "An affirmation of women and mission," indicates two main thrusts of the year and the office—to recognize and affirm women for what they are already doing, and to challenge them to become involved in the future of the church. An attractive logotype, which illustrates this page, was also designed.

In studying the needs and challenges women face, the Office of Women's Ministries chose six global issues: poverty, abuse, illiteracy, work conditions, health risks, and leadership training and mentoring.

Women's Ministries set out to make a real difference in the real world by doing something about these issues. However, one thing quickly became obvious: before most of these issues can be addressed, illiteracy must be tackled first.

Literacy affects both developed and developing countries. In North America, for example, one in five adults cannot read a bedtime story to his or her child or read and understand a simple advertisement. World-wide, 905 million adults cannot read. That is about one-fourth of the adults in the world. Of these, 65 percent, or 587 million, are women. In five countries of the world, more than 89 percent of women cannot read.



Literacy and church growth

Church growth specialists say that where illiteracy is over 50 percent, literacy programs are the best way to plant churches. Furthermore, without the ability to read, people have no direct access to the Bible, and their religious experience will always depend on what someone else tells them.


For these reasons, Women's Ministries decided to focus first on literacy during *The Year of the Adventist Woman*. At least one literacy program will be in place in each world division in 1995. Each division is also encouraged to choose at least one of the other issues for a pilot program.

Reasons for illiteracy vary. In developing countries, the problem appears largely because adults have not had an opportunity for universal basic education. In developed countries there may be other reasons. Therefore literacy programs must use different approaches.

In the United States, a reader can go to almost any public library and find a place to be trained as an adult literacy tutor. Books, training, and students are easily available. Many collegians find this a very fulfilling public and personal service.

Many developing countries have excellent adult literacy programs, but there may be a lack of materials, training, and organization. College and university students and teachers who have some training in adult education can make a valuable contribution to adult literacy.

Whether male or female, if you have an interest in working with literacy programs, contact your nearest Adventist Women's Ministries leader. Your help will be valuable and appreciated. You may also write to the General Conference Office of Women's Ministries at the editorial address of *Dialogue*, listed on page 2.

Get involved in *The Year of the Adventist Woman* and make this world a better place because, as a Christian, you have committed yourself to make it so. 

Ardis Stenbakken serves as coordinator for the Year of the Adventist Woman and the Women's Ministries Scholarship Program.



Unevangelized?

Continued from page 17

foreign lands the heathen are untaught and unsaved. While God has...so freely given to us a saving knowledge of His truth, what excuse can we offer for permitting the cries of...the untaught and the unsaved, to ascend to heaven?"⁴

On the other hand, Ellen White clearly points out how some heathen will be saved: "Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard His voice speaking to

them in nature, and have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God."⁵

4. Careful study shows that at times other questions are more appropriate than the "salvation" question.

Don't get me wrong. I believe that saving the unevangelized is very important. Informed Christians should have a good answer to this problem. But I also believe that in some situations, especially where believers can share their faith freely, other questions are more profitable: How is God working in this person's life? What can I do to advance the process? How is God at work in divergent situations? Such

questions leave salvation in the hands of God and lead us to see how we can cooperate with Him.

Our commitment

When all is said and done, Christian evidence should center on Jesus. Situations can become hostile when adherents of other religions think we imply that Christians are better people than believers of other religions. That is emphatically not our claim. What is special about Christians is that Jesus is the unique God-man and the only way to God, the Father. That is good news that has nothing to do with the goodness or badness of any particular person or religious system. Our main task is to tell this story lovingly and persistently, and let God do the deciding about who will be saved.

Our belief must also preserve the centrality of mission. I am not as concerned with what we believe about the fate of the unevangelized as I am about our commitment to obey Jesus' command to proclaim the good news to all people. The church—that's us!—lives and dies on the basis of our obedience to our mission. 🙏

Jon L. Dybdahl (Ph.D., Fuller Theological Seminary) is director of the Institute of World Mission at Andrews University, Berrien Springs, Michigan.

*Except where indicated, all Scripture passages in this article are from the Revised Standard Version.

Opportunities for Mission Service

If you have skills and a willingness to serve, consider these options:

• **Adventist Development and Relief Agency (ADRA).** Adventist college and university volunteers can be involved in short-term projects. Professionals are also needed. At present, these professionals are in demand: biomedical technicians, computer programmers, physicians, engineers, construction workers, mechanics, nurses, persons trained in agriculture, finance or management, and technical writers. Contact ADRA Volunteer Coordinator, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600, U.S.A. Telephone: 301-680-5122. Fax: 301-680-6370.

• **Adventist Youth Service (AYS).** Baptized members, ages 18-30, interested in serving the church in their own country or abroad may contact the local mission or conference youth director. AYS term of service ranges from several weeks up to two years. Contact the AYS Director, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600, U.S.A. Telephone: 800-252-7363 or 301-680-6148. Fax: 301-680-6155.

• **Center for Volunteerism.** The Center serves as a clearinghouse for Adventist volunteers who reside in the North American Division, matching volunteers with church needs around the world. A wide variety of skills are needed in North America and abroad. Skills most in demand are teaching,

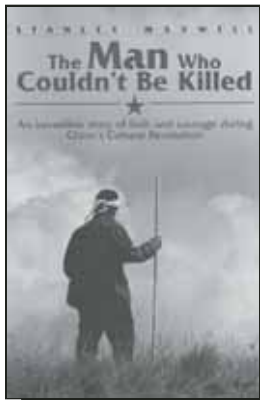
medical and para-medical work, construction, as well as personal and public gospel outreach. Potential volunteers should contact: Center for Volunteerism, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600, U.S.A. Telephones: (800) 331-2767 and (301) 680-6479. Fax: (301) 680-6464.

• **Global Partnerships.** This program offers pre-departure training in mission areas and then maintains contact with Adventists who use their vocational or professional training to find employment in countries where conventional missionaries are not allowed. These special missionaries support themselves by working for multinational corporations, governmental agencies, medical institutions or universities. Work opportunities in most occupations are available. Contact: Global Partnerships; Southerland House, Andrews University; Berrien Springs, MI 49104. Telephone: (616) 471-6532. Fax: (616) 471-6252.

• **International Teacher Service (ITS).** Qualified Adventist teachers are needed to teach English and Bible to university students or professionals in Argentina, Brazil, China, Peru, Poland, Russia, and Turkey. Native speakers of English who have completed a college degree may be eligible for a one-year assignment. You will be expected to cover round-trip transportation. Contact M. T. Bascom, ITS Director, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600, U.S.A. Telephone: 301-680-6029. Fax: 301-680-6031.

Notes

1. For an excellent summary of the main positions see John Sanders, *No Other Name: An Investigation Into the Destiny of the Unevangelized* (Grand Rapids, Mich.: Eerdmans, 1992).
2. A survey of 5,000 evangelicals who attended the Urbana Missions Conference of 1975 showed that 37 percent could be classified as restrictivists. See Sanders, p. 216.
3. John Hick, *Problems of Religious Pluralism* (New York: St. Martin's Press, 1985), pp. 86, 87.
4. Ellen G. White, *The Ministry of Healing* (Mountain View, Calif.: Pacific Press Publ. Assn., 1942), p. 288.
5. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Publ. Assn., 1940), p. 638.



The Man Who Couldn't Be Killed, by Stanley Maxwell
(Boise, Idaho: Pacific Press Publ. Assn., 1995; 223 pp.; paperback).

REVIEWED BY MARY WONG.

Told against the backdrop of one of the most turbulent periods in the history of the People's Republic of China—the Cultural Revolution—*The Man Who Couldn't Be Killed* is the gripping story of a

Chinese man's conversion to the Adventist faith and his subsequent persecution during the socialist regime under Chairman Mao Tse-Tung.

All facts of the story were related to the author by the protagonist himself.

Glorious Country Wong, a polygamist and habitual gambler, experienced a dramatic change when he joined the Seventh-day Adventist Church. As the drama of Wong's life unfolds, the reader is taken from the city of Shanghai, where he was baptized and later imprisoned, to Tsunghai Province, where he was sentenced to 20 years of hard labor—an attempt on the part of the government to rid him of the “superstitions of the Western Imperialists.” Accounts of Wong's life in hard labor camp vividly portray the severe deprivations and intense suffering inflicted on those dubbed as counterrevolutionary elements, and provide insight into the fear that gripped the people, as well as the intrigues and betrayal that marked this period of political upheaval.

The author has skillfully woven into the story elements of the Chinese culture and doctrines of the Adventist Church, while effectively drawing parallels between Wong's experiences and those of biblical characters. The stirring example of Wong's indomitable faith and courage in the face of persecution, as well as his miraculous deliverance from certain death, will particularly appeal to readers encountering similar situations in countries without the freedom of religion. However, the legalistic approach of Wong to his religion, as demonstrated by the great emphasis placed on observance of the “Ten Regulations,” can evoke negative reactions in others, leaving them to wonder if some of the painful situations encountered by Wong could have been avoided had he been more subtle in his approach to proselytizing and more tactful in the defense of his faith by pointing his persecutors to the love of Christ rather than the law.

In sum, this is a poignant story of a modern Christian's courage, determination, and faith.

Mary Wong (Ph. D., Michigan State University) has taught English and chaired the English Department in various educational institutions in Taiwan and Singapore prior to coming to Burtonsville, Maryland, U.S.A., where she now resides.



¡Disfrútalo!, by Jorge D. Pamplona Roger (Madrid, Spain: Editorial Safeliz, 1993; 190 pp., hardbound).

REVIEWED BY MAGALY RIVERA HERNÁNDEZ.

Is vegetarianism a fad pursued by religious mystics, or a lifestyle that promises better health? Dr. Jorge Pamplona Roger marshals nutritional and scientific facts to

assert that vegetarianism is not a fad but a pad that can launch you into wholesome living.

The author begins with eight natural remedies that Adventists have stressed in their lifestyle message—pure air, sunlight, abstemiousness, rest, exercise, proper diet, water, and trust in divine power. After establishing that philosophic basis for healthful living, the author devotes seven chapters on basic nutritional principles. Carbohydrates, fats, protein, vitamins, and minerals get a thorough coverage in simple, easy-to-follow language.

And then some heavy stuff. One chapter traces the history and tradition of vegetarianism, while another reviews scientific research done on people whose main diet was vegetables, cereals, and fruits with little or no meat. The book also discusses the advantage of vegetarianism over a meat-based diet, and points out the decreased risk of cancer, obesity, osteoporosis and other ailments when a vegetarian diet is followed. The last two chapters are practical: how to lose or maintain weight when following a vegetarian diet, and how to change from a meat-based diet to vegetarianism.

In spite of the book's careful analysis of data, a few oversights need to be noted. First, the author correctly points out that vegetable proteins are incomplete because of their lack of one or more of the amino acids, and emphasizes that it is necessary to complement incomplete protein foods at the same meal. Scientific evidence no longer supports precise complementation of protein at the same meal. Complementation within a 24-hour period is sufficient. The key is to eat a variety of foods, including cereals and legumes.

Second, the author cites from a study that the bacteria in the mouth could produce sufficient vitamin B₁₂ and that spirulina is rich in B₁₂. Research indicates that strict vegetarians cannot produce in their system enough of this vitamin. Even though spirulina contains moderate amounts of B₁₂, it does not have the active B₁₂ molecule but only analogs that may actually block the absorption of B₁₂.

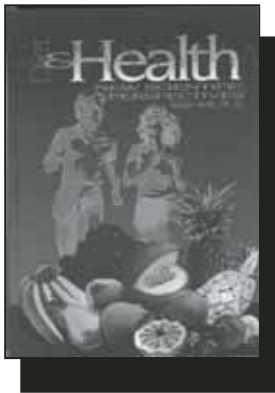
Third, the author points out that the iron requirements of pregnant women are met by the savings of iron not lost through menstruation. This may seem true, but in fact it is not. With the increased demands of iron, often insufficient maternal stores,

and inadequate provision through the usual diet, a daily supplement of iron is needed.

Last, the author suggests that soy milk meets the nutritional needs of infants. Soy formula with added nutrients does meet the infant's needs, but soy milk by itself does not. Using homemade soy milk may be detrimental to an infant.

With these oversights taken into account, the reader fluent in Spanish will find this colorfully illustrated, lay-person oriented book quite helpful in understanding vegetarianism as a lifestyle worth pursuing.

Magaly Rivera Hernández, who holds degrees in dietetics and public health, teaches nutrition at Andrews University, in Berrien Springs, Michigan. She also works as a clinical dietitian for a hospital in St. Joseph, Michigan.



Diet and Health: New Scientific Perspectives, by Walter J. Veith (Cape Town, South Africa: Southern Publ. Assn., 1994; 293 pp.; hardbound).

REVIEWED BY ELLA HADDAD.

Dr. Walter Veith, a zoologist at Western Cape University, South Africa, writes with a focus: the role of diet in preventing disease and

promoting health. His premise is clear: a plant-based diet composed of whole natural foods provides the ideal eating pattern. His purpose is laudable: to increase awareness of the link between diet and disease, and provide guidelines for a healthy diet.

The book itself is attractive, with numerous tables and color graphics, although it could have benefitted from some careful editing and proofreading. The first part deals with basic nutrition, with research findings to substantiate the diet-disease connection. Helpful information about different foods and their nutrient composition makes up the second part. The last part offers practical suggestions for dietary change and includes a shopping list and recipes.

Although the book is extensively documented, it has a tendency to overstate in order to substantiate a particular point of view. For example, Veith refers to an Adventist Health Study that found that higher dairy product and egg consumption was associated with increased risk of certain cancers, and quotes this finding to assert that vegans (who eat only vegetables, fruits, grains, and nuts) have less cancer. Such a deduction is not appropriate, because the concerned research did not examine the effect of the vegan diet.

The book also contains some statements and concepts that are open to question. For example, the author suggests that

degenerative diseases, such as heart disease and cancer, are linked to animal proteins. In fact, animal fat may be the greater problem. Also, current research does not support the author's position that diet should have a balance between acid-ash and alkaline-ash food. The claim that a high acid-ash diet leads to impaired immunity, kidney failure, and early aging cannot be substantiated. Likewise, the claim that certain foods allegedly cause increased buildup of acid fermentation in the stomach and accumulation of toxins in the body has no basis in fact.

Despite such shortcomings, the book leads the reader towards healthier eating. Much of the food information reflects current thinking on nutrition and health, and may be helpful resource for those who seek to eat more healthfully for a better life.

Ella Haddad, (Dr.P.H., R.D., Loma Linda University) teaches in the Department of Nutrition, School of Public Health, at Loma Linda University, California, U.S.A.



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by
Valentina Pilatova
as told to
Kristin Bergman

From Communist Daughter to God's Translator

I was raised a loyal communist in the former Soviet Union. My father was a communist political officer who served the Soviet government in Romania, Czechoslovakia, East Germany, and Cuba. My family was indeed very “Red.” Although it may be hard for others to understand, my father was a good person. He was a kind, loving father. I love him very much and am grateful to him for all his care for me.

Both my grandfathers died before I was born. My grandmothers were Russian Orthodox Christians. My father forbade them from talking about Jesus or praying. Yet, every time my grandmothers saw me, they would say, “Valentina, always remember to pray!”

Those words never left my mind, and all my life I *did* pray. No one had ever taught me how, and perhaps I didn't do it “properly,” but I prayed. I never learned to confess my sins to the Lord, or to thank Him for what He had done for me. All I knew about prayer was to ask God for things. I had no idea what repentance or, for that matter, what sin was. The concept of sin and salvation was totally absent in modern Russia before *perestroika*. But God answered many of my prayers, anyway. He always knows where we are in our walk with Him, and I believe He is patient enough

to understand and answer us, even when we don't pray “right.”

My first contact with God's Word

Soon after *perestroika* began, Bibles became available. Every time I was in a shop and saw a Bible for sale, I would want to buy it. But Bibles were very expensive, and each time I would say to myself, “I'll buy it next month, when I get another paycheck.”

One day, a group of American ministers came to the school where I taught English, and brought religious publications for our students. Because I could speak English, they invited me to lunch and left some books with me as well. As I was sorting the books, there it was: a New Testament in modern Russian. I couldn't believe my eyes. Excitement flooded my soul. I rushed home and read it through in two days and two nights. What I read amazed me so much so that my body temperature was high for two days. I wasn't sick; it was just my emotions. A sudden light electrified my mind.

I have always loved reading, especially classical works. In my reading I sought for truth, hope, love, and meaning. The Soviet regime had outlawed religion, but some writers like Dostoyevsky—he's my favorite Chris-

tian author—dealt with Christian-like ideals in their books. I took in all these ideas, but they were not enough. Not until I read the New Testament did I find fulfillment. The experience was overwhelming.

My contact with Adventists

The evangelists who left the New Testament with me were Presbyterians, but their bus driver and interpreter were Seventh-day Adventists. They led me to other Adventists in my hometown of St. Petersburg. I visited the main Adventist congregation there, and studied with Pastor A. I. Romanov for about a year (he is now president of the Northwestern Russian Conference of Seventh-day Adventists). I was baptized on May 3, 1992.

My father and mother live in the Russian town of Königsburg. When I called my father and told him about the Bible and the studies I was taking, he was very upset. “These people are agents of the CIA who want to destroy Russia!” he told me. “They are propagandists. Don't believe a word!” My father was raised an atheist, and had been taught all his life that the United States was the enemy, always looking for ways to destroy the Soviet Union.

In the summer of 1993, John and Ione Brunt, and Darold and Barbara Bigger from Walla Walla College came to St. Petersburg with an evangelistic team to hold meetings. Because of my knowledge of English, I became their interpreter. With their help, we raised a new Adventist church in Pushkin; that church is now one of my favorites!

I also translate for and help members of the Operation Bearhug teams that visit Russia. Operation Bearhug, begun by the North Pacific Union, helps arrange contacts between Russian and American Adventists. Teams of Walla Walla College students and graduates spend a year in St. Petersburg, teaching English and Bible classes at the St. Petersburg University of Transportation. I am the main contact between those teams and the university faculty.

A new experience

In the summer of 1994, I was invited to the United States to visit Walla Walla College and several Adventist churches in the area. Just before I left, I called my father. To my shock and happiness, he

told me that he and my mother had begun to study the Bible at home! I am so thrilled to know that God is working in the lives of my family, as He has worked in mine.

My host at Walla Walla College was Roland Blaich, chair of the history and philosophy department, and local organizer of Operation Bearhug. I visited classes and spoke in several area churches. The experience allowed me to improve my English. I loved my time there. I could see the difference Christian education was making in students' lives. I also appeared on a local television station to tell my story.

Later I traveled to Southern California and spoke at the Loma Linda University church. For a long time I have suffered from poor eyesight. I found it difficult to read, and a translator must be able to read! I was afraid I needed eye surgery. But at Loma Linda, a team of eye specialists fitted me with glasses that made my vision nearly perfect, without surgery!

I left the United States to return to my homeland and my teaching with the dream that I would come back soon to a place that provides freedom and encouragement initiative and creativity.

I now volunteer as the main English-Russian translator for the Northwestern Conference of Seventh-day Adventists in and around St. Petersburg. When people in other countries hear that I have only been an Adventist since 1992, they often say, "Oh, you're such a 'young' Adventist!" But in Russia, I am considered an "old," experienced Christian. Ninety-five percent of the Adventist members in Russia are new Christians. When Adventist evangelistic crusades began in Russia after *perestroika*, there were only 70 Adventists in greater St. Petersburg (an urban area of almost 9 million). Now there are 2,000 church members.

Russia is going through a crisis right now. Many factories and small businesses have gone bankrupt. The future looks bleak. Unemployment is everywhere. In the midst of it all, the church must do its work, and its primary needs are two: church buildings and education for our members and pastors. The Russian church needs your prayers. 🙏

Kristin Bergman is a student and media relations writer at Walla Walla College, in Washington State, U.S.A.

Letters

Continued from page 5

my wife, she was baptized. Two brothers of mine have also joined our church. I taught for a while at an Adventist school, while becoming personally involved in evangelism. More than 50 persons have surrendered to Christ, by God using me in public crusades and personal Bible studies. I'm now studying theology while my wife teaches school. Our home has been blessed with three children. God's surprises and blessings never cease!

RICHARD KASUMBA
Bugema Adventist College
Kampala, UGANDA

Useful for youth programs

I am a regular reader of *Dialogue*, a journal that is much appreciated by our group of university students. My special preference goes to "First Person," "Profiles," and essays dealing with social issues. Last year I was Adventist Youth leader for the largest church in the East Bolivia Mission. You will be pleased to know that I used articles from *Dialogue* to plan for several youth programs and group discussions.

ELISEO MÉNDEZ
Santa Cruz, BOLIVIA

Thanks for the encouragement

A few months ago you wrote a letter of encouragement to Adventist university students in Johannesburg who had chosen not to take part in the graduation ceremonies on a Sabbath, but to meet instead for church service. I was part of that group who met with Adventist pastors to discuss the challenges we faced and also to plan the establishment of an AMiCUS chapter on our campus at the University of the North. After working as a lecturer at that university, I was sponsored to study for a graduate degree in mathematics education at the University of Eastern Illinois. There are four of us here from South Africa and

two of us are Seventh-day Adventists. I am writing to thank you for the opportunity encouragement you provided for us at a critical moment and to request copies of recent issues of *Dialogue*. We want to stay in touch!

MOGEGE DAVID MOSIMEGE
Charleston, Illinois, U.S.A.

Interested in student activities

As an officer in the Movement of Adventist Students (MAS) for our area, I want you to know that we appreciate *Dialogue*. Regularly I check the library in our school to find and read the latest issue. I'm particularly interested in the reports of activities by Adventist college and university students in other parts of the world. Whatever changes you may have in mind for the future, make sure that the journal keeps reporting on the trials and triumphs of Adventist students on secular campuses.

WENDY S. ROSA
Pagadian City, PHILIPPINES

More articles by students

I enjoy the content of *Dialogue*, but would like to see more articles written by students. A suggestion: Why don't you place in the journal an open invitation to submit articles on particular topics? *The Australasian Students Association Magazine* does this and we get a good response.

KAYE WENDELBORN
Milford, Auckland
NEW ZEALAND

Thank you, Kaye, for your constructive suggestion! We welcome more student submissions. In our last issue (6:3), we published a detailed description of the type of articles and reports we are looking for. Would you help us locate student writers capable of producing interesting pieces for our international readers?

—The Editors.

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

Mark E. Alwyn: 19; male; single; studying toward a degree in Psychology; hobbies: photography, fusion music, abstract painting, intercultural interaction, and letter exchange; correspondence in English. Address: 6/11-12 Old Telegraph Lines; Napier Road, Wanaworie P.O.; Pune 411040, Maharashtra; INDIA.

Deanne Amrein: 20; female; single; studying Pre-Veterinary at Purdue University - Calumet; hobbies: reading, music, animals, and painting; correspondence in English: 500 Revere Ave.; Westmont, IL 60559; U.S.A.

Guy Selenge Bafaka: 35; male; originally from Zaire; working as a tailor; hobbies: listening to gospel music, reading, and travel; correspondence in English or French. Address: c/o Tony Rading; P.O. Box 163; Kisumu; KENYA.

Greg Barrett: 32; male; divorced; working as a civil engineer; interests: making new friends, reading, music, sports, travel, and outdoor activities; correspondence in English, French, or Spanish. Address: R.R. 2, Site 17, Boite 7; Shippagan, N.B.; EOB 2P0; CANADA.

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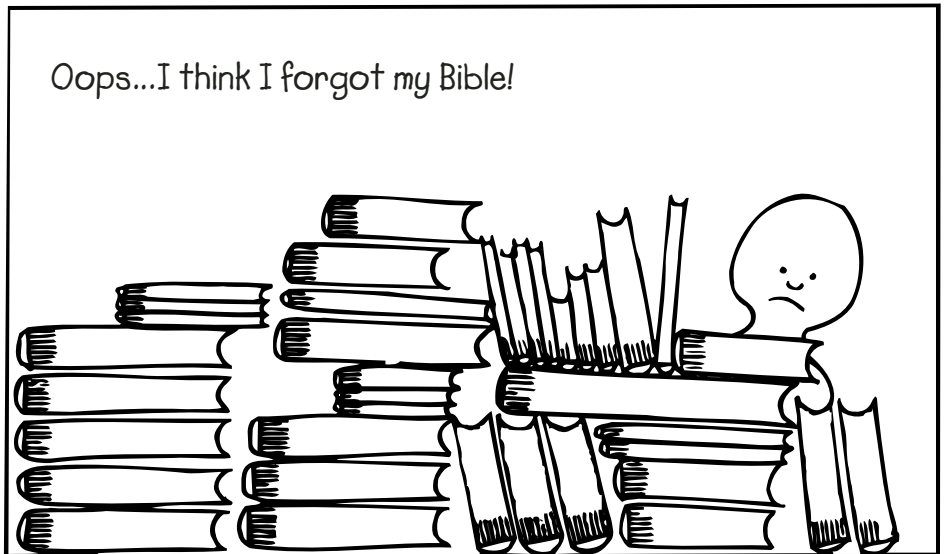
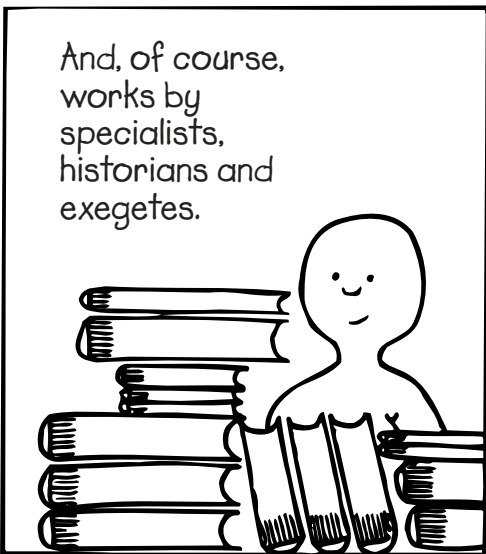
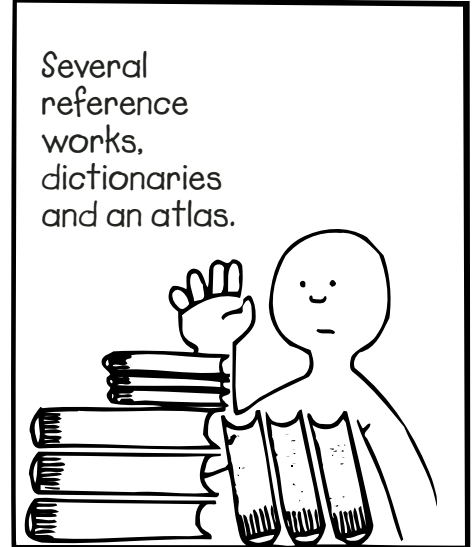
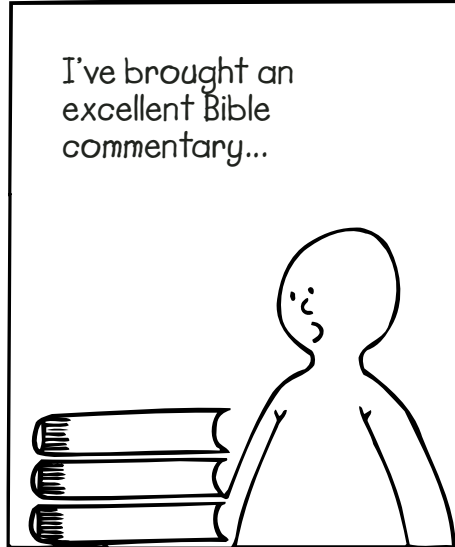
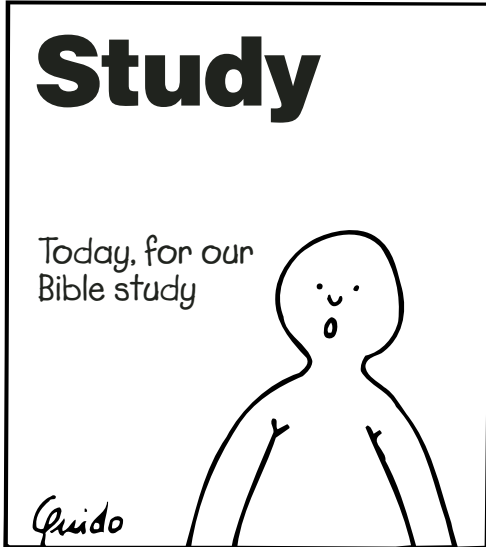
Soloman Tiru: 19; male; single; studying toward a baccalaureate in Commerce; hobbies: football, music, playing musical instruments, and travel; correspondence in English. Address: SDA English School, near Daink Alok Press; Talliya, Bhopal; 462001 INDIA.

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



“The Holy Scriptures... are able to give you the wisdom that leads to salvation.”

—2 Timothy 3:15
Today's English Version

