Dr. Hope
Linda Hyder Ferry, M.D. M.P.H.—
New medication to help smokers quit

Our Ministry to Ministers
Adventists and the Media
Robert Folkenberg: In One Accord
Cry of the Cities

In his “The Cry of the Cities” (Jan. NAD Edition), Elder Alfred C. McClure says, “The largest unreached people group in North America consists of the Anglo residents in our largest cities.” This statement is stupendous when you consider the church has invested hundreds of thousands of dollars to reach this group. Programs like It Is Written, Voice of Prophecy, Amazing Facts, and Lifestyle Magazine have been broadcast in all the major cities for many years. We need . . . to give attention to other neglected methods such as medical missionary work.

—Albert Dittes
PORTLAND, TENNESSEE

Elder McClure states that “offering watered-down theology, non-Adventist sermons, and anti-organizational rhetoric” is not only a poor substitute for our God-given mission as Adventists, but that it leads people into a “false sense of security.” It’s good to hear such a statement coming from one of our church leaders.

—James Dwyer, principal
HARRISBURG ADVENTIST SCHOOL

As a 25-year-old native of New York, my great burden is for two of Review’s most popular topics: Generation X and New York City. I have left a profitable business and moved 1,200 miles to return to my homeland for the purpose of lifting up our message. In a time when both adults and Xers seem “ready to grumble,” let us move forward in the lifting up of Christ.

Young people, if your church doesn’t utilize you, start reaching souls for Christ. Bring an extra 20 people to church every week—believe me, the adults will notice you. If they don’t make you part of the team, run them over with an evangelistic explosion.

Lift up Jesus, and let’s go home.

—Joe Cirigliano, Jr.
NEW YORK, NEW YORK

Seven Candles for the New Year

What a great start to 1998! William G. Johnsson’s “Seven Candles for the New Year” (Jan. NAD Edition) not only sets the tone for the new year, but sheds light from the heavenly sanctuary to lighten our path. He not only captured the wonderful way the Lord has led us in the past, but has provided counsel to abide in Him through the time and space called 1998. Thank you!

—Jerry White
ST. CHARLES, ILLINOIS

Back to Gadsden

The premiere of Mystery Visitor (“Gadsden, Alabama, Seventh-day Adventist Church,” Jan. NAD Edition) moved me to write. This article brought back many memories of attending, as a 16-year-old, a tent evangelistic meeting and learning the Adventist message. My parents and I were baptized, and it was the beginning of a wonderful journey.

I am so glad to learn that the people in that little Gadsden church still have the caring, friendly, and loving people who minister to the new ones who show up. Those dear people nurtured and encouraged me as a young girl in such a way that it changed my life wonderfully. I am forever indebted to them. Mystery Visitor A: Thank you for writing about my beloved home church in Gadsden, Alabama.

—Jean Dickerson
LANsing, MICHIGAN

Coming to a Screen Near You . . .

The Adventist Review is more than a ministry on a printed page. It also comes . . . . . through your computer. Download the magazine each week on CompuServe’s Adventists Online Forum B. To subscribe to this forum, call 1-800-260-7171 or E-mail Ralph Blodgett at 74431.1566@compuserve.com.

. . . through your television. Tune in to “Adventist Review Presents,” a 90-minute concert uplinked on the Adventist Communication Network on Sabbath, March 21, beginning at 4:30 p.m. Eastern time on Galaxy 4, channel 11. Then on Sabbath, May 23 . . . The Review editors host a special 90-minute mission program uplinked live from Florida camp meeting, beginning at 2:30 p.m.

Then this fall, get ready for an Adventist Review motion picture! (Just kidding.)
Same Old Fight
I used to go to the Adventist Church and occasionally I get to read the Review. The articles are usually full of a good degree of hope and encouragement, but the Letters section is still the same old fight: “It’s not how we worship but who we worship...”

I’ve tried going back to church, but the response is always the same: What is she doing here? She’s the one who... God forgives me; why can’t His “remnant” people do the same? Why can’t the Adventist people practice what they preach? If you’ve ever gone away, it’s nearly impossible to get back “in.”

— Name Withheld

Diagnosis Needed
Pros and cons about Promise Keepers. Willow Creek and churches doing their own thing. Groups splitting off. A adventists’ divorce approaching the national figures. Family units in disarray.

The patient needs a diagnosis. A laboratory test might help. Suggest survey. Send questionnaire to all ministers and church leaders in the North American Division. How many have read, as a minimum, the Conflict of the Ages Series and the nine volumes of Testimonies for the Church? The results might be surprising. We might find that most are just “licking the lollipop” when they should be digesting the whole thing. If the findings confirm the problem, suggested therapy: bitter pill. No more ordinations or filling of leadership positions without at least those minimum reading requirements.

— Roderick L. Yip, M.D.
Hollister, California

Only 37,500?
I was appalled when I scanned the statement of ownership in the December 18 Cutting Edge Edition of the Review. Nine million Adventists in the world and paid subscriptions of only 37,500? I wonder how many of our people subscribe to a daily newspaper or cable television.


“Unity” is emphasized as a necessity for Jesus to return; 37,500 doesn’t sound like much “togetherness.”

— P. Knox Hagan
Hendersonville, North Carolina

Worst Lie in the World
Chris Blake’s “The Worst Lie in the World” (Nov. 17 AnchorPoints Edition) prompted the following idea for discussion with those believing the lie: If sinners are to burn forever in hell, they have eternal life. This is contrary to Jesus’ own declaration in John 3:16. It’s that simple. How can any Christian argue with that?

— Caesar Nawalkowski
Lacombe, Alberta
My mom and dad seem to think that just because people my age say things differently and ask tough questions that we don’t have much of a relationship with God. That’s not it at all. My parents are the ones who taught me about Jesus in the first place. I haven’t forgotten. I’m just trying to make it my own.
My article in the December NAD issue of the Review ("In Defense of Rahab") brought several vigorous responses from readers. Some, like that from Roger Dudley of Andrews University, expressed strong concurrence with the position I took. The idea “that there are no such things as ‘moral dilemmas,’” said Dudley, “goes against Scripture, reason, and human experience.”

No one should interpret this as an effort to minimize the seriousness of lying. Liars, says Jesus, will take their place among “dogs” and murderers outside the Holy City (Rev. 22:15).

But let’s use a little sanctified common sense here. We know that Achan (Joshua 7) deserves to be out there; and Judas (Matt. 26).

But do the Hebrew midwives deserve a similar fate for their imaginative strategy to save the lives of innocent infants (Ex. 1)? A re we to lump all situations in the same pot, regardless of circumstance or motive?

Lie is not the only English word to describe the situation before us. We also have the term prevaricate. According to Webster, prevaricate “softens the bluntness of lie by implying quibbling or confusing the issue.” Rahab (not unlike the Hebrew midwives) confused the situation just enough to frustrate the evil intentions of the Jericho police.

Was it because she was a heathen and knew no better? How then do we account for the incident we find in 1 Samuel 16? Here, in the wake of Saul’s rejection, God commanded Samuel to go to Bethlehem and anoint David king. Sensing the danger, however, Samuel protested. “How can I go? Saul will hear about it and kill me.” The Lord said, “Take a heifer with you and say, ‘I have come to sacrifice to the Lord”’ (verse 2, NIV).

And Samuel proceeded to do just that. “Do you come in peace?” the trembling elders of Bethlehem asked him when he arrived. “Samuel replied, ‘Yes, in peace: I have come to sacrifice to the Lord’” (verses 4, 5, NIV).

And Samuel proceeded to do just that. “Do you come in peace?” the trembling elders of Bethlehem asked him when he arrived. “Samuel replied, ‘Yes, in peace: I have come to sacrifice to the Lord’” (verses 4, 5, NIV).

Don’t jump around this story—face it. Don’t charge “situation ethics”—this is Bible. Don’t suggest heathenism—this is God talking. Don’t cry “Old Testament”—the Jehovah of the Old Testament is the Jesus of the New. Woul we have the temerity to accuse God Himself of lying? What are we to make of this story?

I’ll tell you what I make of it. God is much more practical and down-to-earth than some of us seem to be. He did not say to Samuel, “Where is your faith? Don’t you know that I can protect you even if Saul gets wind of your mission?” Some of us would have said that, but God didn’t.

A few who wrote envisioned dire eschatological consequences from what I said. “If we accept such a premise,” asked John Kelly of Loma Linda University, “will not the death decree quickly bring us to accept the mark?”

Such incredible leaps of logic always take me by surprise. What I would say, however, is that those brave men and women who during the Nazi atrocities of the 1940s protected the innocent, refusing to go along with the crowd in simply “obeying orders,” are probably the best models of those who will stand for principle amid the terror of the final conflict, when a power more ruthless than the Gestapo will lift its murderous head.

Let’s do a little thinking, for a change. Mine was not a defense of David, who feigned madness to save his own life (1 Sam. 21). Nor of Jeremiah, who, when hostile officials inquired about the details of his visit with Zedekiah, mouthed the falsehood the king had instructed him to speak (Jer. 38). Instead, I defended Rahab. For while these enlightened Israelites acted to protect their own skin, Rahab preserved the Israelite messengers “at the peril of her own life” (Patriarchs and Prophets, p. 483).

If anyone thinks I’m playing fast and loose with the high standards of the Bible, they should think again. If my definition of a lie is taken seriously, a lot of what goes on among us would stand indicted—the padded report, presented to enhance the reporter’s standing or career; the wicked innuendos that impugn a colleague’s character or standing; the doctoring of the numbers, meant to enhance our status with “the brethren”; our silence in the face of blatant character assassination. All these are lies. Sometimes it takes only a nod, a shrug of the shoulder, a twitch of the eyebrow, a deep breath before the microphone at a strategic moment. Such lies discourage. They maim—and even kill. God hates them. Rahab was not there!

So that’s my point. If after a second explanation some still misunderstand, then that’s it. I’m done.

* A false statement, with wicked or malicious or selfish intent to impress, deceive, or mislead.
This past month has been full of committee meetings. We met as the division officers and union presidents. We met as the evangelism and media board. As the Loma Linda and Andrews University boards. As the Adventist Healthcare Association cabinet. And more.

I enjoy these committees. Yes, they are sometimes tedious, and sometimes they're nitpicky. But for every minute we wrangle over minutia, there are hours in which we hear reports about how God is blessing His church.

These committee meetings also have taught me important lessons about trust in God. Often we have decisions to make even though God hasn't made our choices completely clear. Often we kneel and ask God for wisdom, and then we move forward as God seems to be leading us.

Luke 17 has a story that teaches us an important lesson, for our personal lives as well as for committee meetings. It's the story in which 10 lepers call out to Jesus, “Master, have mercy on us.” Jesus tells them, “Go show yourselves unto the priests.” But only one of them returns to thank Jesus for the healing. We often use this passage to illustrate the unthankfulness of Jesus’ generation and ours. And rightly so. We're often unmindful of the gifts Jesus gives us.

But there's more. The second half of verse 14 in this story fascinates me. The Bible says, “And . . . as they went, they were cleansed.”

Do you know what that means? It means that these 10 lepers left Jesus’ presence without any sign that the disease had been healed—except that Jesus told them they should go show themselves to the priests. They went off to see the priests while they were still lepers. “As they went, they were cleansed.” They moved out in faith!

The 10 lepers did not understand exactly how Jesus would heal them, but they knew what He commanded. They obeyed His command, and the blessing followed.

There's a message here for Adventist committees. Sometimes we have to move forward when every detail hasn't been nailed down.

We had this experience at the Adventist Media Center. The media center's property in Thousand Oaks, California, had been sold, and we needed to rebuild. For two years we moved ahead by faith. We weren't certain exactly where to build. We weren't certain exactly what to build. We weren't certain exactly how to build. At committee meeting after committee meeting we prayed and struggled to know God's will. Only in the past two months have we understood God's plan for us to rebuild in Simi Valley, California.

Now it's clear that God wants us to have a new facility for the media center, one more in keeping with the times. Office spaces will be more efficient. Heating and cooling will be newer. We'll have two television studios instead of just one. We'll have increased radio production capabilities.

The way became clear only as we followed God’s plan.

This message applies to Adventist members as well as Adventist committees. Sometimes we have to follow God's leading when every “i” hasn't been dotted and every “t” hasn't been crossed.

I heard about a family that had this experience. They had four boys and wanted them to have an education in Adventist schools. They didn't know how they were going to pay the tuition, but they felt sure God was leading them to enroll their children in an Adventist school.

So they did. Grade school. Academy. College. Every boy through every grade. How did they afford it? The mother says she still isn't sure. “We just decided to put the boys in Adventist schools and keep them there until we ran out of money. We never ran out of money.”

Do you need courage to follow God’s leading? Maybe the story isn't about Adventist education for you. Maybe it's about a Sabbath job. Maybe it's about tithing. Maybe it's about an abusive relationship. I don’t know your life, so I don’t have any specific advice to give you.

The one thing I do know is that God always leads us. Listen for His leading, His pleading, His urging. And then, like the 10 lepers, move forward.

Alfred C. McClure is president of the 850,000-member Seventh-day Adventist Church in North America.
GIVE & TAKE

IN COSTUME: At last year’s Sonrise Resurrection Pageant at the Collegedale, Tennessee, church, Southern Adventist University student Kevin Lucas brought an additional prop—his boa constrictor, J.S. Visitors were able to pet J.S. as they made their way through the streets of “Jerusalem.” Photo by Shermie Platt.

ADVENTIST LIFE

My grandson and I had returned from a morning in the woods, where we studied wildlife, trees, plants, and especially ants. Back at home we had his favorite lunch—peanut butter sandwiches, milk, and homemade applesauce.

As he ate he kept staring at me and finally asked, “Nana, are you getting old? Will you die soon?”

“Yes,” I said, “but not too soon. You’ll probably be out of college, and when Jesus comes again I’ll have eternal life and be young forever!”

“Nana,” he said, “if Jesus will make you younger, do you think He’ll make me 5 again? ‘Cuz I’m having an awfully good time now.”

—Helen Dorothy Charleroy, Browns Mills, New Jersey

Each week while teaching first through fourth grades at Brakeworth Junior Academy in Birmingham, Alabama, I required my students to memorize a Bible verse. When we got to the Ten Commandments, one of my first-grade students announced, “Thou shalt not admit adultery.”

—Angela Emde, Mohawk, Tennessee

ADVENTIST QUOTES

“Another advantage of paying tithe on one’s gross income is that all tax refunds are tithe-free.”

—Philip Law, Union City, California

“Not to decide is to decide not to.”

—Don Corcoran, Veneta, Oregon

“For much of Adventist history, the practice of vegetarianism has been considered wacky. As scientific research validates the benefits of going meatless, the diet has become easier as businesses have sought to capitalize on it.”

—from the Press-Enterprise, in a story about Loma Linda, California, Nov. 30, 1997

“Thank You, Jesus, for the candy soup.”

—Kathy Wickliff, then 3 years old, after tasting hot chocolate for the first time

HOW DO YOU TEACH ADVENTIST HERITAGE?

Passing on the stories is beneficial to any family. For the Adventist family, it’s no different.

The Review would like to know: How do you pass on the stories of God’s leading in this church? What approaches work best for children? students? new members?

Send ideas to Teaching Adventist Heritage at the Give & Take address below. We’ll print many of them in a future issue.
Her discovery? In brief, that a very safe medication, known as bupropion, a stimulant antidepressant, has the ability to “mimic” the effects of nicotine on the brain, and so ease the problems of nicotine dependency and withdrawal.

In her own words: “Using bupropion as a means to stop smoking is the first FDA-approved, nonaddicting, nonnicotine medication that allows one to use a medicine that changes the neurochemistry in their brain to help them deal with the addiction pattern that has gone on for years and years by using cigarettes that create the nicotine addiction”.

“Thiss medication seems to decrease craving while you’re still smoking,” she says. “For some smokers it seems to make cigarettes not taste as good, so that they do not enjoy smoking as much as they did before. After someone quits smoking, it decreases the nicotine withdrawal symptoms.

Bupropion stabilizes the chemicals in the brain. It works on the same parts of the brain that nicotine affects and reduces nicotine withdrawal symptoms.”

Bupropion is a real breakthrough that former surgeon general C. Everett Koop says will prove extremely useful in helping smokers quit, even those who have been addicted long-term. “Linda Ferry’s studies on bupropion as an aid to smoking cessation provide the 45 million smoking nicotine addicts with the best assurance they have ever had that they can quit smoking,” says Koop.

Koop Foundation director George Anderson, M.D., M.P.H., emphasizes the potential benefits for society as a whole. “Linda Ferry’s medical research and clinical practice offer another whole realm of approach to solving the
problem of tobacco dependence for individuals and collectively as a social service," said Anderson. "Her work will have a great social impact for the foreseeable future."

The Right Time, the Right Place

But how did Ferry get involved in such a program in the first place? She explains that her dream had been to become a surgeon, but that God had directed her to preventive medicine, and smoking addiction in particular. “The Lord kept bringing me to this focus in public health practice and saying to me, ‘Linda, the most serious health problem America has is smoking. What are you going to do about it?’”

“I felt God wanted someone to look openly and critically at the problem of smoking, searching for new answers. I had that sense of every door opening at the right time and every door shutting at the right time so that everything worked out for me to be able to do it—even though it was difficult.

“At every step of the way I prayed and said, ‘God, if You don’t want me to do this, don’t let the proposal be approved; don’t let me get this grant.’ I dedicated the whole project to Him, and once I saw patients succeeding, you couldn’t stop me. I knew God was leading me to a solution that was changing people’s lives—and that’s what stopping smoking is all about.”

A fifth-generation Adventist working in drug-dependency clinics, Linda was puzzled that some of her former patients left “clean” but still had packs of cigarettes in their pockets.

Investigating further, she discovered that nicotine is more addictive than any other known substance—more addictive even than heroin, amphetamines, or cocaine—a fact confirmed by the experience of the addicts she was treating.

Working in the Veterans’ Affairs antismoking program, Linda was disappointed with the low success rate of
only about 5 percent. She read the research of a psychiatrist, who wrote that nicotine dependency may have links with a tendency toward depression. Recognizing that nicotine is an antidepressant, Linda used a drug that would have the same effect as nicotine and so help with the depression factor, yet not be addicting.

"What we as nonsmokers don't realize is that cigarette smoking for some people is helping them re-arrange their moods, their neurochemistry, to make them feel normal," says Linda. "We may see smoking as a bad, smelly habit that kills you and wonder why people want to do that. We don't understand that for some people using nicotine has become the only way they feel they can be normal and live their lives."

When one uses bupropion before, during, and after quitting smoking, the brain chemistry is normalized much more quickly, and the problems of nicotine withdrawal are much less severe. Bupropion, sold under the brand name Zyban, was approved by the Food and Drug Administration in May and has been available since July. Since coming on the market as an antismoking aid, a total of 175,000 prescriptions for bupropion have been issued, and it is expected that 3 million persons will have been helped to quit smoking over the next year using this particular form of treatment. The latest independent research that confirms Linda's work has just been published in the prestigious New England Journal of Medicine.

Studies show that using bupropion makes quitting twice as likely than if the medication is not used.

Linda is quick to stress that the medication is not a "magic purple pill," but that it must be used in conjunction with behavior modification and the recognition of psychological dependence.

"Curing addiction is not achieved just through treating the chemistry, though that is important," she says. "A addiction is like a triangle, and chemical dependency is just one of the three sides. The other two sides—helping people change their behavior and tackling the reasons for psychological dependence—are also essential if someone is going to quit permanently."

So why not just tell people to pray about it?

"Yes, you should pray!" says Linda quickly and firmly. "Milligram for milligram, nicotine is the most addictive substance known. So you'd better pray for someone, because there's nothing more powerful than this on the human brain.

Why should you not give someone the help they need to get out of that habit easily and quickly when it's not a substance that's going to create a new problem? If it's a substance that is going to help someone get rid of a life-threatening problem, why would you withhold it from them?"

For the real problem is not just the nicotine addiction, but the health risks posed by the 4,000 chemicals produced by the burning cigarette. As Linda says, it's just the nicotine that keeps a person hooked.

"So when someone says to me, 'Why give these drugs—it's all in the head' I agree—it is all in the head, and it's about chemistry. Thought works through our brain chemistry. Even prayer involves God communicating through our brains and their chemistry."

Saving Money, Saving Lives

Her convictions shine through as she gives a presentation to some 40 physicians in the Washington, D.C., area. No soft sell here.
Life Lines

BY LINDA FERRY, M.D.

One of my patients was a young Adventist woman. She was a closet smoker—not even the people she worked with knew. Only her husband knew, because he could smell it on her clothes. She smoked just three to five cigarettes a day. She had tried several times to quit but without success—she was addicted to those cigarettes. She attended one of my clinics and was able to stop by using bupropion. After quitting, she became pregnant, and now that she’s had her baby she’s just thrilled!

At the other end of the scale was a retired veteran who smoked four to five packs a day. Every 20 minutes he was gone—outside the house to smoke. His daughter believed he was so addicted he would never be able to quit. She was convinced he was going to die from his smoking addiction.

He refused to attend stop-smoking classes even when undergoing treatment for pancreatitis. But when his daughter took back his first granddaughter from lying in his arms and said the baby smelled like an ash tray, he decided that though he may have destroyed his children’s lives by smoking, he wasn’t going to do the same to his grandchildren.

He came back and saw me, and enrolled for antismoking classes. He used bupropion and the nicotine patch because he was so addicted. Finally he was able to quit after smoking for 40 years. And he’s still not smoking one year later.

She picks up a pack of a well-known brand of cigarettes and tells her audience that this is the most widely recognized product in the world. Then she asks them what the number one preventable cause of death is in the United States. Answer: cigarette smoking. By the year 2030, if current trends continue, smoking will be the number one cause of death for the whole world.

“The 420,000 who died from smoking-related diseases in this country alone are people who did not need to die,” Linda tells the group. “They died alone are people who did not need to. Many are hard-core smokers addicted to nicotine—and how can they be helped? Linda makes a solid case for the new treatment.

“One physician nods in agreement. “Makes sense to me,” she says.

“A mother is impressed by the power of Linda’s presentation and her obvious drive and commitment. “She’s a real dynamo, isn’t she?” he comments.

“Why is she so involved, so committed? What is it about her faith and how she puts it into action?”

“I ask my patients if they have a spiritual basis for their lives—do they talk to God, do they ask for help? In my stop-smoking class I emphasize that. At the end of my lectures I tell them, ‘God bless you, and I’ll be praying for you.’”

“Why? Because Linda recognizes the importance of divine intervention in her own life as well as in the lives of others.

“I grew up as an only child,” she says reflectively. “Both of my parents were teachers, and my mother was a nurse. My father read to me every night from the time I was one week old. He would read me the Review and Herald articles; he’d read me Uncle Arthur’s Bible Stories; he’d read me his homework!”

“My mother told me she would come in and ask him what he was reading to this little baby!

“When I got old enough to understand what he was reading, my favorite story was Queen Esther. By the time I could read it for myself, my father had memorized it!

“I was deeply molded by her story—that little girl who had nothing to hope for in the future, God put her in a place where she was instrumental in saving the lives of hundreds of thousands of her people.

“That story has fascinated me all my life, especially the question Mordecai asks Esther, ‘How do you know but that you came to the kingdom for such a time as this?’ And if you turn your back and don’t do the hard thing, God will find someone else.”

For Such a Time

Linda Ferry is convinced that for her, this is such a time. She has little time for herself, with newspaper reports, television interviews, scientific presentations, and the many speaking engagements. But she is delighted to show her faith in action and to speak well of the God she loves.

Most of all, she wants to share the hope of a better quality of life—a new life—without addiction.

“One of my patients who quit smoking comes to speak to a class of medical students. He dresses just like he did when he was a smoker, and describes exactly what it was like. Then he tells them, ‘Dr. Ferry gave me hope that something would help me break through my addiction. She not only changed my life; she saved my life. You can have that same impact on the people you deal with. You can give them hope that they don’t need to stay addicted for the rest of their lives.’

A positive picture of a deeply rooted faith in action. Someone who trusts God to lead in her life and who is ready for such a time as this.

Jonathan Gallagher is news director of the General Conference Communication Department.
A New Cuban Revolution

GRASPING THE OPPORTUNITY

In 1994 Maranatha Volunteers International started a new revolution in Cuba: a gospel revolution. Grasping the opportunity of lessened government restrictions, Maranatha went to Cuba to assess the need. They discovered a church that had been unable to witness openly for more than 30 years. They found a church with no resources, no materials, and crumbling buildings.

Maranatha’s work in Cuba the past few years is a story of hope. It’s a story of renewal and growth. It’s a miracle story.

Because of Maranatha’s Global Mission vision, the number of Seventh-day Adventists in Cuba has almost doubled in the past four years, and the church is now Cuba’s largest Protestant denomination. Praise be to God.

— Mike Ryan, director, Global Mission

MARANATHA’S GLOBAL MISSION VISION HAS . . .

BUILT hundreds of Sabbath school rooms and provided more than 200 felt sets for children.

FUNDED hundreds of evangelistic meetings and distributed millions of leaflets.

REFURBISHED every Adventist church in Cuba and built 70 new churches since 1994.

BROUGHT HOPE to thousands of Cubans.

A PERFECT EXAMPLE

“The positive relationship that exists between Global Mission and Maranatha Volunteers International is a perfect example of what can happen when a church organization and a lay organization, working together, focus on the goal of taking the gospel to the world. We build on each other’s strengths, and the result is souls for the kingdom of God.”

— Don Noble, president, Maranatha Volunteers International
Five Bronze bodies bow in a public park in Seoul, Korea.

Gaunt, naked, life-size, they are identical, each cast from the same mold. They prostrate themselves before a huge TV—which is empty where the screen should be.

Amusing as it is, the sculpture, made last year by Kim Young Won, delivers a stinging critique of the media. It lampoons the vacuousness of most TV programming, the impoverishment of spirit it brings to the viewer, and its persuasive power to shape society.

Where do Adventists fit in this sculpture? How many of us, naked and gaunt, bow before the television set? Only God knows.

I am convinced that we need a higher standard. Not just for TV, but for all the images and sounds that we choose to spend time with—movies, videos, radio, the Internet, as well as magazines and books.

As followers of Jesus Christ, we look on the world through the lens of the cross. That cross turned the ancient world upside down and still confronts society. Not fashion, popularity, or polls determine our choices and life in the world; only Jesus and Him crucified. “God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world” (Gal. 6:14, KJV)."

Christ lived in the world, thoroughly a part of it, but not of it. So must we. Like His, our lives are to be a sweet fragrance of grace, transforming evil, rolling back the dark, salting society.

The biggest danger facing Seventh-day Adventists comes from the culture. I write from Silver Spring, Maryland, but for all its trappings of Christianity, American culture is not Christian. Christianity here is tied to public events and ceremonies—the chaplain for the U.S. Senate prays publicly before its deliberations, politicians go to church seeking photo opportunities, the White House inaugu-
that the culture is driven by values that are non-Christian or anti-Christian.

The same danger confronts Adventists—indeed, all Christians—in every land. Everywhere culture exerts a deadly pull that would cause us to veer off the Jesus way. Instead of our transforming the culture, it squeezes us into its mold.

This isn’t something new; it’s as old as our faith. Read through the New Testament, and you find writer after writer telling the early Christians this very thing.

“Do not conform any longer to the pattern of this world,” writes Paul, “but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will” (Rom. 12:2). And John the Beloved counsels, “Do not love the world or anything in the world. If anyone loves the world, the love of the Father is not in him. For everything in the world—the cravings of sinful man, the lust of his eyes and the boasting of what he has and does—comes not from the Father but from the world” (1 John 2:15, 16).

The King James Version translates the values of the world as “the lust of the flesh, and the lust of the eyes, and the pride of life.” This unholy trilogy expresses well the overall impact of the media today. Let’s not kid ourselves: the media is in business for bucks, not Christian values. Violence, adultery, sex, glitz, and glamour sell; the media gives the people what they want. When will Adventists wise up? The media is neutral, to be manipulated it. When sounds and images, words and music, come together in the right pacing, they can inspire and uplift us, and give us a glimpse of Paradise. Or they can move us to base passions, fantasies of evil.

Here is my complaint with the vast majority of stuff that the media turns out:

God is irrelevant. Characters get into scrapes, work their way through them, face suffering and even death. But rarely does God have a part: the unspoken assumption is that God is unnecessary.

Messages hostile to God and Christianity. You are likely to see and hear more about the devil than God. Currently the media seems obsessed with angels and reincarnation stories. The theology set forth in the media stands in ongoing tension with the Bible.

A nd thereby the message is the aberrant is to be accepted as “normal.”

Degraders of the culture. The media does more than hold a mirror to life—by playing up the aberrant and gutter morality, it gives the culture a push downhill, ever farther away from Christian values.

As a Christian I face a question of conscience: To what extent, if any, can I give my support to this powerful force whose overall effect is to degrade the culture?

The society in which Christianity took root was surprisingly like ours. It was a world of gluttony, sodomy, and fish fed on the flesh of learned slaves, of orgies and drinking bouts, of titillation and ever more gross displays of violence; of brothels visited by emperors and emperors’ wives; of the Colosseum and gladiators, with exotic beasts and human lives poured out before the roaring crowd (see, for instance, 1 Corinthians 6:9-11; Ephesians 2:1-3; 5:3-12; 1 Peter 4:3, 4).

How did Christians understand themselves in such a society? As a creative counterculture that rejected the values of society even as society rejected theirs. As citizens of two kingdoms: one on earth, the other in heaven. As a new race, with Christ the head, who would soon return in glory (see Phil. 2:15, 16; Col. 3:1-3).

The New Testament never recommends a monastic withdrawal from the world, nor should we as we consider our relation to the media. Adventists, however, have tried to take an “all-or-nothing” approach—ban TV, movies verboten. That served us fine for a while, but now has broken down completely. Television can and does produce some valuable programming (CNN, the Arts and Entertainment channel, the History channel, etc.). Some Adventists, like news anchor Brenda Wood (see December 1997 NAD Edition), live out their faith in the world of television. And of course, Adventists have used television from the time of Bill Fagal to Mark Finley, Dan Matthews, and Walter Pearson today.

I find two areas especially offensive—the bad language and the lack of morality.

How many times can we hear the names of God and Christ spoken in jest or as oaths and not be affected? In the marketplace we may have to endure bad language from colleagues, but why would we choose to put up with it in our free time?

The media gravitates toward the lowest level of public morals. Does everyone lie at the drop of a hat today? Is everybody jumping into bed with someone else’s spouse? The media would suggest so, but I’m not persuaded.

Playing up the aberrant. The media moguls seem hell-bent on pushing the limits. They walk the edge, testing the point where the bizarre ceases to attract and instead offends. Nudity, prostitution, incest, sodomy, bestiality, rape, sadism, masochism—they play up the aberrant.

And thereby the message is the aberrant is to be accepted as “normal.”

Degraders of the culture. The media does more than hold a mirror to life—by playing up the aberrant and gutter morality, it gives the culture a push downhill, ever farther away from Christian values.

As a Christian I face a question of conscience: To what extent, if any, can I give my support to this powerful force whose overall effect is to degrade the culture?
Likewise with the movies—the old arguments no longer stand. Forget about going to movies—the movies come into Adventist living rooms via TV and videos. And too often we are found naked: we haven’t learned to discriminate, to critique, to set up prior standards of personal and family viewing. Because movies were officially verboten, we haven’t had the benefit of informed discussion and critique enjoyed by many evangelical Christians. The result? Too many Adventists view movies that suck out their spiritual life.

I find the situation appalling. It’s time we planted our standard in the sand. It’s time we wised up as to who we are in this world, and where we are in the stream of history. It’s time to tell our young people—and older ones—that God calls us to counter the culture, to transform the culture, not to try to ride as close to the edge of the culture as we can.

It’s easier to tell others what to do than to do it yourself, so this call to a higher standard must begin with me and my home. I invite discussion of this topic—isn’t anyone else out there appalled? Or are my ideas all wet? But much more, I challenge everyone to take seriously and apply the tests that Scripture indicates:

1. “So whether you eat or drink or whatever you do [or view or listen to], do it all for the glory of God” (1 Cor. 10:31).
2. “Whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things” (Phil. 4:8).

Adventists won’t come up to a higher standard just because the church legislates it. No set of rules or external restraints can lift us up—the Internet, for instance, comes to us individually and privately and has to be personally monitored. No; we need change at the personal level, by individually committing ourselves to programming that befits our profession as disciples of Jesus Christ, our Saviour, Lord, and soon-coming King.

When Jesus comes, God’s people will be looking up, not bowed down. They will be clothed in His righteousness, not naked. They will be whole, hearty men and women in Him, not gaunt and bony. They will be strong individuals who think for themselves, not clones. And their eyes will be fixed on Him, not on this world.

Even so, come, Lord Jesus.

* Unless otherwise indicated, all Scripture quotations in this article are from the New International Version.

William G. Johnsson is editor of the Adventist Review.
Millions have been inspired by Message magazine in the past 100 years; however, few people know its fascinating history and how God has used the journal to advance the development and progress of Black people.

Founded in 1898 by James Edson White, son of Ellen G. White, co-founder of the Seventh-day Adventist Church, the first nine issues of the Gospel Herald (Message’s original name) were printed on board the Morning Star, a steamboat that shuttled up and down the Yazoo River in Mississippi.

In the 1800s educating Blacks was a dangerous enterprise, so W hite housed the printing venture on board the Morning Star for protection and mobility. If the climate became too dangerous in one place, the Morning Star would move to a different location. The plan was innovative and effective; however, W hite and his team were ridiculed, chased, shot at, and resisted by disgruntled Caucasian Southerners. Nevertheless, as the communication link of the Southern Missionary Society, an independent volunteer organization also founded by W hite, the Gospel Herald sold hundreds of thousands of copies and became a popular religious journal in the South. The catch line in the first issue of the Gospel Herald best sums up its appeal: “The magazine with a message is the magazine we want to hear.”

With the January 1901 issue, the magazine was printed in Nashville, Tennessee, where Edson W hite moved the Gospel Herald Publishing Company. The ministry also published books, magazines, and educational materials for ministry to Blacks in the South.

The targeted audience of the Gospel Herald was Southern Blacks, and the purpose of the magazine was to teach and galvanize them to reach for a better way of life educationally, economically, and spiritually. The mission to educate Blacks came in part from Dr. John H. Kellogg, superintendent of the Battle Creek Sanitarium, who suggested that Edson W hite publish a paper carrying an account of the work among Blacks.

Initially the paper was not to make direct appeals for finances, but simply to represent the character and needs of the work. The Gospel Herald continued regular reports on Adventist work among Blacks, including the development of mission schools, medical missionary work, Christian help activities, industrial training, and farm and business activities.

In its early years the paper fluctuated in the number of pages, ranging from 8 to 16. It proved an excellent means of communication concerning the work among Black people in the South. In fact, its pages comprise one of the most complete and reliable records of the Black Seventh-day Adventist work.

In the first issue of the Herald, May 1898, Edson W hite’s first editorial explained that the magazine’s purpose was to “awaken an interest in the South.” He identified his two editorial objectives as (1) the securing of missionary effort and support for both educational and evangelistic work and (2) the encouragement of Adventist families to move to the South to take advantage of the “unparalleled opportunities” to start ventures in the business and farming lines.

Edson believed that the strength and progress of Blacks were dependent on securing committed church members to live in the South, witness to Adventist teachings, and either directly or indirectly build the work and relations between Blacks and W hites. Therefore, he initially targeted the Black population living in the Mississippi and Yazoo valleys.

In 1910 the magazine became the...
UN Official Urges Adventists to Support Human Rights

United Nations special rapporteur Abdelfattah Amor urged members of the Seventh-day Adventist Church to continue giving strong support to human rights and religious freedom.

Speaking at a religious liberty rally at the Spencerville Seventh-day Adventist Church in Maryland on January 24, Amor, who is responsible for monitoring intolerance and religious and human rights abuses around the world, said that basic freedoms continue to be threatened.

"Each day at the UN we are working to advance religious liberty and to eliminate intolerance and injustice," said Amor. He called for wider commitment for this essential human right, noting that the process would "take a long time."

He also expressed his pleasure at being "among friends," and said that he appreciated the contribution made by Adventists to the cause of religious liberty.

A mor was welcomed by Bert Beach, director of interchurch relations for the General Conference, who identified him as "a strong defender of religious liberty [and someone] who has joined Adventists and others in a number of congresses, most recently the International Religious Liberty Association’s World Congress held in Rio de Janeiro in June of 1997."

— Adventist News Network.

Ingathering Support Reverses 20-Year Trend

In 1997, for the first time in 20 years, the total amount raised through the Adventist churches’ Ingathering activities in North America was greater than it was in the previous year. The total of all funds raised was $4,458,728, as compared to $4,397,328 in 1996.

The 1997 annual campaigns were conducted under new guidelines that allow two optional programs to replace the traditional Ingathering format in those conferences that choose a change of focus.

World Service Appeal is the traditional program, and $3,463,452 was raised by the 44 conferences still using it. Six of these 14 conferences switched to this program, and they raised more money than in 1996.

The Adventist Development and Relief Agency Annual Appeal is a new program that has been field-tested in Canada for several years. In 1997 a total of 14 conferences switched to this program, and they raised $699,276. Six of these 14 conferences raised more money than they did in 1996.

Campaign for Community is a new program that has
Serious Bible Study, Anyone? Anyone?

BY ANDY NASH, ADVENTIST REVIEW ASSISTANT EDITOR

The irony is less than flattering.

In a year themed “Experiencing the Power of God’s Word,” two of our best Bible study aids are dying on the shelves.

Lee Gugliotto’s Handbook for Bible Study (Review and Herald), the first Adventist-authored book to win an Evangelical Church Press Association Gold Medalion, continues to struggle. In 1997, 527 copies were sold, down from 2,118 in 1995 (its first year), when it placed thirty-second among 35 new Review and Herald releases.

“Our suspicion is that Adventists aren’t the readers they used to be,” says Jeannette Johnson, Review and Herald acquisitions editor. “We’ve gotten so mentally flabby, and it’s so easy to gather information that someone has already chewed up. It’s almost as if we’re afraid to go to our Bibles. We’re always reading about it, but we’re not reading in it. We’re just circling.”

Meanwhile, production of Pacific Press’s excellent Bible Amplifier series has been put on hold. Authors for three volumes awaiting publication—Joshua, Job, and Philippians—have been paid a kill fee. The 14 volumes already published have sold poorly, averaging just 2,000 sales in their first year.

“They’ve lost big money,” says acquisitions editor Jerry Thomas. “People seem to be a lot more interested in speculation about the end-time than in deep Bible study. It’s just more work than most people want to put into it.”

“Our pioneers were people of the Book,” says church historian George Knight, who edits the Amplifier series. “I rather doubt that we could be called people of the Book today. Many Sabbath school classes barely open their Bibles.”

Handbook for Bible Study and the Bible Amplifier series continue to be available at Adventist Book Centers.

Adventist Review Concert on March 21

The Adventist Review magazine presents “The Acts Files,” a satellite concert from 4:30 to 6:00 p.m. March 21, on Galaxy 4, channel 11.

Hosted by Review editor William G. Johnsson, “The Acts Files” will feature profiles of Adventist Christians who have made their commitment to Christ a part of their everyday life, turning their lives into ministry.

The program features outstanding music, video reports, live interviews, and stories from Cuba, Peru, Russia, and North America.

Adventist Communication Network Broadcasts

Here are a few of the programs planned by the Adventist Communication Network for March and April, 1998. Call 1-800-ACN-1119 for complete program listings, time, and channel information. All times shown are Eastern time.

NEWS BREAK

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What’s Upcoming?

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When my husband and I married, we were your garden-variety vegetarians. We ate our vegetables swathed in cheese and on pizza whenever possible—and finished off with the daily adult requirement of vitamins and minerals found only in ice cream. Entombed as they were in saturated fat, our broccoli and zucchini barely recognized each other as they sped through our digestive systems.

Then we decided to go for the nutritional gusto. No more detours to Baskin-Robbins; nix the visits to Twinkieville. We had become serious vegetarians. Snob vegetarians. The kind of obnoxious, elitist vegetarians who caused even Adventists to tremble when they invited us for Sabbath lunch. What to feed people who actually like scrambled tofu, and rank sugar as a toxic substance? And who feel it their solemn duty to say so?

There is justice. We have received our recompense. Witness the herd of expensive gastronomical misfits that roam our yard. Jake, part rottweiler and part sumo wrestler, gives new meaning to the phrase “galloping gourmet.” His appetite is unquenchable; his palate undiscriminating. He has never met a disgusting smell he did not embrace. Dog chow and cow pies he consumes with equal relish, with a shrubbery side salad and disposable diapers for dessert.

Sam, our sleek black cat, is restricted to a pricey prescription diet for male cats with a history of urinary tract infections. But this does not prevent him from supplementing it with the heads of lizards and kangaroo rats whose misfortune it is to stray into his path.

And then there is Thelma, our resident guinea hen, who thinks vinyl is a food group. The instant her coop is opened in the morning, she gallops across the yard to unravel our patio carpet. She swallows each slippery green strand with rapt abandon, like Julia Child savoring a delectable new pasta.

Oh, well, what do animals know about nutrition? All they care about is taste. Besides, real healthful living is so much more than food and drink. It has eight dimensions that encompass every aspect of life: pure air, sunlight, moderation, rest, exercise, proper diet, the use of water, and trust in divine power.

These eight natural remedies have made our lives more abundant on every level. Aches and pains have become the exception rather than the rule, previously incapacitating allergies more tolerable, and episodes of colds and flu less frequent. Our energy and stamina have increased. And best of all, our children seem to have escaped the asthma that plagued my childhood and adolescence.

We are learning that trust in divine power is not just a predictable bit of religious advice tacked on to the end of the list. It provides the foundation for the other seven elements. To recognize the spiritual dimension of health at its most fundamental level is to appreciate the reality that, in the words of Ellen White, “to the death of Christ we owe even this earthly life. The bread we eat is the purchase of His broken body. The water we drink is bought by His spilled blood. Never one, saint or sinner, eats his daily food, but he is nourished by the body and the blood of Christ. The cross of Calvary is stamped on every loaf. It is reflected in every water spring” (The Desire of Ages, p. 660).

To think that the very food we consume comes to us at the expense of the life of Christ. Our breath, our thoughts, and every physical and mental capacity we enjoy are predicated on Christ’s willingness to give up His breath, His thoughts, His very being, for us. The realization has a subduing effect on the soul. Healthful living ceases to be an egotistical exercise and becomes our tribute of gratitude to our incredible Lord.

The Lord has strange ways of reminding me of this truth. Sometimes He allows my ego to get a good tweaking, as it did when I met up with my young friend, Marie. She introduced me to the girl who accompanied her. “This is Leslie. She don’t eat meat. All she eats is vegetables.”

“Uh-huh,” said the girl, who recognized a preposterous statement when she heard one.

“I’m not lyin’! She don’t eat hamburgers or anything! She only eats lettuce.” Marie smiled sagely. “She’s a veterinarian.”

This was food for thought. Maybe I should consider a new career. With our menagerie, it might help to pay the food bill.

Leslie Kay feeds her family and her menagerie on a mining claim near Chloride, Arizona.
Nightwatch
Portraits of God in the wee hours

BY KENT A. HANSEN

PATTY’S ASLEEP. ANDREW IS CRYING. I’M awake. This is natural selection.

So I take a bottle from the refrigerator door and put it in the warmer. Andrew expects more than me when I pick him up. He screams when he doesn’t get it right away.

“It’s OK. I’ve got him,” I call in to a stirring Patty.

The details are hazy—grab the bottle with one hand and test its warmth by dribbling some milk on the other wrist; too hot; fumble to turn the faucet on; run cool water over the bottle. Another wrist splash. I don’t feel anything. On into his mouth.

Andrew’s face at these moments is screwed up to make a fitted coupling for the nipple. The connection is everything, and his sucking noises say, “It’s a go!”

Back in his room, I turn off the light and sit in the rocker. Three in the morning. I’ll be in court in five and a half hours. What about the contract due tomorrow afternoon? I have a million racing thoughts in the dark. I’m confused and disoriented. I cannot serve both God and mammon. I can’t be in two places at one time. I can’t be both father and lawyer at 3:00 a.m. on Monday morning.

Andrew turns in toward my chest and wriggles down in my arms. He is a round bundle to my dark-adjusted eyes. He is my boy. He depends on me.

My consciousness focuses on him. His little ear and cheek are pressed against my naked chest. It is very dark. Life here and now amounts to three things—supporting arms, warm milk, and a steady heartbeat.

In this very moment I know that I am loved even as I love. “Can a woman forget her nursing child, and not have compassion on the son of her womb? Surely they may forget, yet I will not forget you” (Isa. 49:15, NKJV).

Thank You, dear Father, for the very idea of communion. From Your heart to mine, from mine to his—a living love. Amen.

Kent A. Hansen is an attorney in Corona, California. He is a member of the Loma Linda University Seventh-day Adventist Church.

About God’s Tender Care

“As a father has compassion on his children, so the Lord has compassion on those who fear him” (Ps. 103:13, NIV).

“The infant will play near the hole of the cobra, and the young child put his hand into the viper’s nest. They will neither harm nor destroy on all my holy mountain, for the earth will be full of the knowledge of the Lord as the waters cover the sea” (Isa. 11:8, 9, NIV).

“He gives strength to the weary and increases the power of the weak. Even youths grow tired and weary, and young men stumble and fall; but those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint” (Isa. 40:29-31, NIV).

“The Lord your God is with you, he is mighty to save. He will take great delight in you, he will quiet you with his love, he will rejoice over you with singing” (Zeph. 3:17, NIV).
A Suitable Promise

BY MAX TORKELSEN II

Our family was just starting to feel the financial stress of church school bills. As a young pastor, I had always been faithful with my tithe and support of other church offerings, but with a "stay-at-home" mom and the high cost of living in Hawaii, we were starting to feel the pinch. I was beginning to wonder when the promised blessing, so large "there shall not be room enough to receive it" was going to come.

The heat and humidity of Hawaii was not easy on the wardrobe—especially my suits. Fortunately, Hawaiians are sensible and informal, so I didn’t have to wear a suit much except on Sabbath.

Every week as we got ready for Sabbath School and church, my wife, Linnea, would take my suit pants off the hanger and hold the seat up to the light to see how thin the fabric had become. She had long ago predicted that if I did not get a new suit soon, there was going to be an embarrassing accident.

It happened on Communion Sabbath as I knelt to wash my brother’s feet—the seat of my pants split wide open. Fortunately I was able to sneak into my office and Linnea did some emergency repair that, with my coat on, enabled me to finish the service.

A new suit was no longer a luxury, but a necessity. We were scheduled for a trip home to visit family on the mainland. The first thing I did in Modesto was to go to the local men’s clothing store to look at suits. I was delighted to discover they just happened to be having a two-for-one sale and I thought, Yes, the Lord’s promise is true! I purchased a sharp-looking dark suit, got a second free, and knew that I would be taken care of for several years. But, the promise says, “blessing beyond what you can receive.”

That Sabbath at church I was talking with my friend, Clair, and told him about the Lord blessing me with two new suits for the price of one. He asked my size. “Forty-two long,” I said. “Perfect,” Clair replied. He told me about his mortician friend who always wears dark suits in his line of work. Several months before, the mortician had gone on a very restricted diet and had lost 75 pounds. This necessitated the purchase of four new suits to fit his slimmer size. After going off the diet, he soon gained back his weight and now he had four nearly new dark suits to give away—size 42 long. Would I be interested in a couple Pierre Cardin’s and a couple of Hart, Schaffner, and Marx?

Six new dark suits! Who but a mortician or a preacher could ever use that many? Blessings too great to receive! If I had stayed in Hawaii, wearing suits only once a week, and if I had not gained some weight myself, I would have had suits enough to last until the Lord comes.

“Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it” (Mal. 3:10).

Max Torkelsen II is president of the Upper Columbia Conference of Seventh-day Adventists in Spokane, Washington. This story will appear in Over and Over Again, a new book of 150 personal testimonies about stewardship, to be published this spring by the North American Division.
Kidney donor thanks Loma Linda University Medical Center for care, support received

The following article was written as an open letter by Joe White, an employee at Beckwith Machinery Company, located in the city of Indiana, Pennsylvania. Mr. White donated a kidney to his brother, Jack White, who lives in California. The transplant surgery was performed at Loma Linda University Medical Center. Beckwith Machinery Company is a major supplier of engines, transmissions, and torque converters for high-drive tractors.

* * *

I just wanted to take this opportunity to thank everyone at Beckwith Machinery Company for the support, concern, and prayers received over the past month while I was donating a kidney to my brother, Jack, who lives in California. Without your support it would have been much more difficult. Although there have been a few complications with the transplant, I am told that the doctors are very pleased with the results and feel my brother is doing well.

Please turn to next page
I am also doing very well, and returned to work on June 23, 1997. I am sure our good fortune is the result of excellent care and focused prayer. Praise be to God.

I think you will be interested in the similarities between Loma Linda University Medical Center and Beckwith Machinery Company. Both institutions are leaders in their fields and are staffed with dedicated people who are the best in their industry—teams that are dedicated to specific goals, training, and excellence. They are organizations willing to do what it takes to get the job done right.

I am fortunate to be part of a team that achieves these high standards. My brother and I are grateful to have experienced this standard of excellence at Loma Linda University Medical Center.

The doctors tell me donating a kidney is like donating two kidneys. First they get a much healthier kidney from a live donor. Second, they can use the cadaver kidney on someone else.

My brother and I were operated on Tuesday, June 3, 1997. What impressed me was the make-up of the operating team. My surgeon was Dr. Roger Hadley, an American and head of the urology section. My brother’s surgeon was Dr. Okechukwu Ojogho from Nigeria. The team leader was Dr. Waldo Concepcion from Argentina.

The physicians who restructured and repaired the kidney (they had to remove a large cyst and connect several arteries and veins together) were from Iran. The nurses were from Russia, Asia, Mexico, and the United States.

What amazed me was the cooperation and dedication of this multinational team. I think there are several reasons why.

Loma Linda University is a Seventh-day Adventist institution. Their dedication to God and Jesus Christ is very evident the moment you walk through the doors. Second, the energy and momentum one generates by being part of a well-focused team of world-class players is very powerful medicine. These factors have allowed the folks at Loma Linda to overcome race, religion, language, and cultural barriers by focusing on the mission and goals and dreams for the betterment of mankind.

I learned an important lesson about myself at Loma Linda. I never realized how prejudiced I had become over the years. Before donating this kidney, when I thought of Iran, I thought of the Ayatollah Khomeini. Now I think of the barriers by focusing on the mission and goals and dreams for the betterment of mankind.

I could go on and on, but I think you get the point. I went to California to donate a kidney, but I came back with much more than I gave away. Perhaps that is the age-old lesson we learn by giving. Thank you for the opportunity to share this with you.
In One Accord

ROBERT S. FOLKENBERG

From our earliest days as a harried group of leftover Millerites up through today as a growing church of more than 10 million members in 180 countries—Seventh-day Adventists as a corporate entity have struggled from divisions and tensions. Whether disagreements over the meaning of the “daily,” the hour when Sabbath begins, women’s ordination, the law in Galatians, whatever—the Adventist Church has not been without internal conflict.

While disagreement, given human nature, might be inevitable, it’s unfortunate that we haven’t always dealt with these problems in the most Christlike manner.

Conflicts within the body of Christ are nothing new. The book of Acts reports dissension even in the early days of the nascent church, when some Greeks complained that their widows were being neglected in the “daily ministration” (Acts 6:1). Later on, another problem arose that could have threatened the unity of the whole church and its mission: “A nd certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved” (Acts 15:1).

Considering that the early church was composed of many devout Jews who viewed their acceptance of Christ not as a repudiation of their religion, but rather as its culmination, it’s not surprising that something as fundamental and basic to Jewish thought as circumcision would be deemed salvific, especially among a people who did not yet fully understand the gospel as taught by Paul.

As a result, there was “no small dissension and disputa- tion” (verse 2) over this topic. Consequently, “they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.” Thus the early church decided that the best way to deal with the problem was to call a gathering of believers to resolve the issue.

Acts records that at the Jerusalem Council (as it has been called) some of the Pharisees who had accepted Christ said that it was “needful to circumcise them [the Gentiles] and to command them to keep the law of Moses” (verse 5). Others, meanwhile, like Peter, urged against it, saying, “W hy . . . put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?” (verse 10). In short, there were heated debates. Luke calls it “much disputing” (verse 7).

What the Bible presents in this chapter is an account of sincere, committed believers arguing over what was, no doubt, an essential issue, for it touched on the whole concept of salvation itself.

How long the debate was, Acts doesn’t say. However, it does say that they reached a consensus. The participants decided to send some messengers out who would convey the conclusion of the council to other churches. “It seemed good unto us,” the letter said, “being . . . with one accord, to send chosen men unto you with our beloved Barnabas and Paul” (verse 25).

Notice that they were of “one accord.” It’s hard to imagine that everyone at the meeting was convinced that this was the right decision, even with the Holy Spirit present (verse 28). However, the text never intimates that any of those at the council refused to abide by the decision. After all, nothing in the decision itself went against Scripture.

Actually, the verses quoted by James (which seem to have ended the debate) talked only of the Gentiles coming to know the Lord. They said nothing, either way, about whether they should be circumcised or not. Thus there were no scriptural reasons to defy a policy that they might not have agreed with.

Acts is a model for the universal church as it deals with universal problems. Under the power of the Holy Spirit, with the Scriptures as a guide, these believers assembled in order to decide—for the church as a whole—a crucial issue, making a decision that perhaps not everyone agreed with, but that they didn’t allow to hamper their unity.

There are lessons here for all believers.

Robert S. Folkenberg is president of the General Conference of Seventh-day Adventists.
Our Ministry to Ministers

For nearly 20 years Adventists have been serving ministry professionals of other denominations. Later this month an innovative approach to clergy professional development will cover North America.

BY NIKOLAUS SATELMAJER

WHICH ADVENTIST PERIODICAL, sent to thousands of individuals, influences hundreds of thousands more—many of them not Adventists? It's Ministry, an international journal for pastors.

For 70 years Ministry has served the needs of Seventh-day Adventist ministers and members. About 20 years ago the late editor J. Robert Spangler decided that ministers of other denominations would also benefit from the magazine's ministry. Spangler initiated the bold program of sending Ministry to clergy members of other denominations every other month. This outreach, known as PREACH (Program Reaching Every Active Clergy Home), has introduced Adventists to thousands of clergy around the globe.

Says James Cress, secretary of the General Conference Ministerial Association, “When God gave Bob Spangler a vision to reach out to clergy of other denominations nearly 20 years ago, few could have imagined the impact it would have on the lives and ministries of thousands of pastors in every denomination who have become regular readers of Ministry.”

Some of those who have received the magazine since the start of the program have made it part of their ministry. A Roman Catholic priest writes to say that he uses it regularly in his sermon preparation. Every time a pastor uses the magazine, hundreds, even thousands, of those to whom he or she ministers are influenced. Mail also arrives from pastoral spouses, telling that they too read the magazine.

This innovative program did not stop with the sending of the magazine. Ministry Professional Growth seminars were also launched, bringing together both Adventist pastors and pastors of other denominations for the purpose of participating in one-day seminars on various topics. Nearly 1,000 such seminars have been held, with some clergy from other denominations becoming regular attendees.

In order to reach an even larger number of ministry professionals, the General Conference Ministerial Association, in cooperation with the Adventist Communications Network, is offering a march 31, 1998, the first-ever Professional Growth Seminar live via satellite (see sidebar). Ministry magazine and the PREACH seminars have introduced many clergy to the Seventh-day Adventist message. Many have developed an appreciation for Adventist teachings. Others have created a positive attitude toward Adventists in their communities.

Nikolaus Satelmajer is director of professional growth for the General Conference Ministerial Association.

Fast Facts

What: Resurrecting the Resurrection Professional Growth Seminar
For: Pastors, chaplains, ministry specialists, and religious educators.
When: Tuesday, March 31, 1998, 1:00-5:30 p.m.
Eastern Standard Time
Where: Satellite downlink sites throughout North America, including participating churches, hospitals, colleges/universities, and seminaries.

For more information, call 301-680-6509.
Preaching the Resurrection: An interview with Nikolaus Satelmajer

BY WILLIAM G. JOHNSSON

From its inception the PREACH program has been one of the most innovative ministries of the Seventh-day Adventist Church. On March 31, 1998, the program will take another giant step by presenting an America-wide seminar via satellite. We talked with program coordinator Nikolaus Satelmajer about plans.

Nik, give us the project in a nutshell.

On March 31 we will broadcast a live 4½-hour professional seminar for clergy to all the time zones in North America—from Hawaii in the west all the way to Newfoundland in the east. The program will be carried by satellite through the Adventist Communication Network.

Where will the program originate?

Andrews University. We’re going to use the new youth chapel; the live audience will be seated there. We will have pastors there from the Indiana, Lake Region, and Michigan conferences; seminary and college students and faculty; and also area clergy. We expect 150-200 Adventist and non-Adventist clergy on-site.

What day and time will this be?

March 31 is a Tuesday. The broadcast will run from 1:00 p.m. until 5:30 p.m. Eastern Standard Time. That will mean an 8:00 a.m. start in Hawaii, and 2:30 p.m. in Newfoundland.

Do you have a particular theme for the seminar?

Yes, preaching the Resurrection. Remember, this is for preachers.

This will come close to Easter?

About 10 days before. We want to get the message out that we Seventh-day Adventists are believers in the Resurrection. And we figure a lot of preachers will come because they will get wonderful material for their sermons.

Tell us about the format. That’s quite a big block of time—4½ hours.

We will have four speakers. Each will present a sermon of 30 minutes, then give 15 minutes of reflection—how he developed the message, how he was challenged by the text. After that we will have 10 minutes of response—from the live audience as well as by Internet and phone. One speaker will present the Resurrection in the secular world. Another, the Resurrection theme to young people and young adults. Another, biblical witnesses to the Resurrection. And the fourth will speak on how to make the message of the Resurrection an experience of joy for the congregation.

Who are the presenters?

They are C. E. Bradford, retired president of the North American Division; Frank Harrington, senior minister of the Peachtree Presbyterian Church in Atlanta; Dwight Nelson, senior pastor at Pioneer Memorial church, on the campus of Andrews University, and the NET ’98 speaker; and Gardner C. Taylor, from Concord Baptist church in Brooklyn. Each of these individuals is outstanding.

What is your plan for the downlinking?

We will downlink to Adventist churches, Adventist hospitals, other hospitals, other churches, and other seminaries. We sent letters of invitation to the presidents of every theological seminary in North America, to several hundred Bible colleges in the United States and Canada, and to 700 Christian hospitals of all denominations. We placed ads in Christianity Today, Christian Century, Leadership, and Preaching. The West Indies is also participating.

Do you see this taking the place of the PREACH seminars of the past?

I see this as another option. Some conferences still conduct the PREACH seminars. Most conferences cannot afford to do four or five seminars, but they can afford to do this because the expenses are incidental.

How can a local church or hospital get involved?

If they express interest, we send them all the promotional material they need—a flyer that lists the program, who the speakers are, and a place to put their local address. We're putting a lot of busywork on the local pastor. But the local pastor will have to take the initiative to distribute the material at a ministerial meeting, mail it, or give it to a neighbor.

What about hospitality, introductions, etc.?

Each site will have a host or coordinator who will welcome the participants and see that they don’t remain strangers. We’re asking each site to have some light refreshments—not a formal meal, although some places will serve a meal.

Any breaks?

No formal breaks. We are encouraging all the downlink sites to be informal. If anyone wants to get up and get themselves a drink, they can do so.

I like the vision behind this. Do you see this extending beyond North America and becoming international?

Definitely. In North America there are 300,000-400,000 clergy. Worldwide, the number is close to 4 million clergy of various denominations. So our goal is to go to the different divisions and help them set up the program in their languages.
Mentally donning my sunglasses and trench coat, I sallied forth on the first Sabbath of 1998 to a small church in the Hoosier state. The building, on the eastern edge of town, is neat and attractive, with adequate parking space. A young man greeted me at the door with a warm handshake and smile. No one asked me to sign the guestbook nearby. (This isn’t necessarily a negative. Some visitors prefer not to sign—just as some visitors prefer not to be overwhelmed with hugs and kisses. Observing visitors’ body language is important.)

Seeing a lengthy coatrack along the foyer wall, I helped myself to a hanger, not for my mental trench coat but for my very real wool one—15 inches of snow this week. Hanging up this beast was eased by removable hangers, unlike hotel ones. They must trust people here. Just then a woman passing through the foyer greeted me graciously and directed me toward the sanctuary. In current Adventist fashion, older folks were gathering in the back pews. I assumed younger members were all involved in children’s divisions downstairs. Until the song service began at 9:30, a recorded flute rendition of “Simple Gifts” created a worshipful atmosphere.

I sat alone, across the aisle from where the others seemed to be congregating. Noticing others with printed bulletins, I went to the foyer and found them at the guestbook lectern, where a woman graciously handed me one. The order of Sabbath school and church services was nicely outlined therein, but I missed any indication of who the pastor or other leaders were.

For lesson study, both the superintendent and the bulletin announced that one class met in the sanctuary and two downstairs, but without indicating who taught them, what format they used, or how to find the downstairs ones. I remained in my pew until I realized that the 12 people remaining upstairs were all across the aisle. I slipped into a back seat there and was greeted by the woman next to me. The anonymous teacher asked questions and introduced background information on 1 Corinthians. He tactfully deflected irrelevant statements without putdowns, particularly from one older saint who kept interjecting accounts of his witnessing activities, usually ending with “They just don’t want to hear the truth” and later throwing in “What are we going to do when the Sunday laws come?” When the teacher expressed gratitude for living in a community committed to religion, this brother added, “The worst persecution will come from the most religious people.” I was glad I was not a non-Adventist neighbor visiting for the first time.

The bulletin listed the 10:30-10:40 slot as “intermission—please use these 10 minutes to share with old friends and new!” Old friends shared happily; nobody approached me.

While we received a brief history of Investment and an offer of $5 “seed money,” children and young adults began coming in from downstairs. One man walked down the center aisle, turned, and came back to extend a hand, smile, and say, “Welcome.” Church began on time, with 60 attendees, including children. The conference directory lists a membership of more than twice that; perhaps many were away for the holidays. I was glad also to notice people of varied ethnic backgrounds, and all seemed a welcome part of the church family.

The sermon compared life and the church to storms and ships, emphasizing, “God is at the head of the ship, and the ship is going to make it.” We need to stay with the boat, the speaker told us, remembering that trials can even be a sign of God’s love (see Rev. 3:19).

Two young men dismissed us in orderly fashion. I overheard a woman on her way out say to someone behind me, “We’re having dinner downstairs. Why don’t you join us?” Without any potluck announcement in the bulletin or from the front, I assumed this was some private group. As I donned my coat in the foyer, alone in a crowd except for one former acquaintance who responded to my greeting, I was glad for Friday preparations that would ensure a warm dinner back home by 2:00.

Mystery Visitor C is a sixtysomething female.
Standing in front of a wooded area just south of Gettysburg, Pennsylvania, I looked across about a mile of open field—the very place where General George E. Pickett ordered a desperate charge of his Confederate division against an entrenched Union force in the decisive battle of the American Civil War.

My guide had explained that a few dips and rises in the shallow valley had occasionally shielded the troops from view as they advanced on that July day in 1863. But there in 1997 I saw only a stark, open field and a beckoning valley of death for anyone who would attempt an advance against the enemy’s unobstructed fields of fire from the ridge.

What were the thoughts of Pickett’s men as they huddled nervously in those protective woods? Did they want to turn and run? Did they really think they could take that ridge? Did they wonder if it was worth dying for? I don’t know. I only know they did move forward in what is now known as “Pickett’s Charge.”

“Up, men, and to your posts!” shouted Pickett as he gave what for many was a fatal command. Cannon fire blasted huge holes in their precisely formed lines, and then withering rifle fire further decimated the Confederate ranks of some 12,000 soldiers. But still they came: resolute, proud, brave, and obedient. Only a handful breached Union lines at just one point before being quickly repulsed. Brave men obeyed and brave men died.

Commanding general Robert E. Lee, humbled and accepting responsibility for the disaster, was forced to order a retreat across the Potomac River and back into Virginia. Thus ended three days of bloodshed that produced about 50,000 casualties—the highest of the Civil War—and ended any realistic chance of the South winning the conflict between the states. Lee said, “I never saw troops behave more magnificently than Pickett’s division of Virginians did today in that grand charge upon the enemy.”

However, there are many examples in the Bible of even greater courage and obedience for causes far more important than a battle for supremacy between men. The responses of such as Abraham, Daniel, the three Hebrew youths, and several others quickly come to mind.

But none of their examples, as sterling as they may be, can match the courage and obedience of Jesus Christ. He was willing to leave the safety of heaven and face the many dangers of a battle zone called earth. The Scriptures record many stories of courage and obedience—instant obedience—on the part of Jesus.

Can any match the challenge He faced in the Garden of Gethsemane? He ere the greatest of all battles—the great controversy between good and evil—hung in the balance. “Up, and to your posts!” was Pickett’s command to his troops at G ettysburg. Jesus was told by God to do the same thing at Gethsemane—to go to His post on Calvary and offer His life so that humanity, otherwise doomed to eternal death, could be saved.

Perhaps the challenge of Gethsemane was greater than even the challenge of the cross, because it was there that Jesus wrestled with the decision to go to Calvary. In His humanity, He wanted to turn and run. “Let this cup pass from me” was His prayer. But He was content to place His destiny in the hands of a loving heavenly Father in whom He had complete, perfect trust, He was willing to go wherever and to do whatever His Commander desired. The only way the greatest battle of the ages could be won was for Jesus to accept death rather than life. This Jesus was willing to do, and in so doing He gave us the perfect example of courage and obedience.

We would choose neither a Gettysburg nor a Gethsemane experience. But our courage and our obedience are tested in other ways. May we all be willing to accept any challenge as our Lord commands “Up, and to your posts!”

1 Shelby Foote, Stars in Their Courses (New York: Random House, 1994).
2 Matt. 26:39.

Dan Jensen pastors the Claremore and Owasso churches in the Oklahoma Conference.
The Adventist Review on-line is made available free through the sponsorship of the North American Division Adventist Health Ministry Department—coordinators for “The Year of Health and Healing.”

During this year, Adventist Health Ministry invites each Adventist congregation to reaffirm the church’s health principles and share them throughout their communities.

For more information and materials on the Year of Health and Healing, call the Adventist PlusLine at (800) SDA-PLUS or Adventist Health Ministry Department at 301-680-6733.