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**Preparing for a Happy  
Marriage**

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**Footprints in the  
Sands of Time**

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**Francisco Ramos  
Mexía: The First  
Modern SDA?**

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**Shall We Dance?**

**VOLUME 6: No. 2**

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**T**he Adventist student in the secular university moves in a different world, confronted by varying cultures and tempted by the suggestion that everything goes. Gone is the ground of community and the security that comes with it. Gone is the comfort of a faith family where joys and concerns are shared alike. Gone too is the comfort of the subculture, where everything is predictable.

In this new and enticing world, the Adventist student is to stand tall—in study, lifestyle, and witness. Not an easy task by any count. But the comforting thought is that today’s Adventist student is not alone in the predicament he or she faces on the secular campus. History records and experience shows that such situations can be transformed into creative opportunities to witness for their faith.

Consider two familiar examples. Moses. The University of Egypt with all its pride and pomp, its promises and power, confronted Moses with an intellectual charge and a spiritual challenge. But Moses knew his origin; he identified with his people; he cherished his faith. Sure of his ground, certain of his faith, he could face Egyptian philosophy without being mesmerized by it. And when the moment of truth arrived, all Egypt combined could not shake the faith of Moses or disturb the long-range purposes he had chosen for himself under the direction of his Maker. Centuries later, the chronicler of the journey of faith could write that Moses “endured as seeing him who is invisible” (Hebrews 11:27, RSV). The Pharaohs lay entombed in pyramids, but Moses, because he could see the Invisible one, lives on in the hearts of millions of every generation as a harbinger of freedom and a proclaimer of God’s grace. Moses stood tall.

Consider Esther. A stranger in a strange land, she was young, beautiful, and daring. She stood alone in the palace of Susa. The princes and the philosophers, the rulers and the rich, the powerful and the proud had created a world that had its own definition of values and morals. So much so that the whim of pride easily received the blessing of royalty, and an entire people became an expendable commodity. It was Esther’s people. What could she do? Fortunately, the palace had not insulated her from a sense of true value or purpose. And she could turn that situation of despair into an opportunity to honor God. “If I perish, I perish” (Esther 4:16, RSV), she said and confronted the world of twisted values. Because she was sure of her faith, she could grasp the meaning of her uncle’s words, “Who knows whether you have not come to the kingdom for such a time as this?” (Esther 4:14, RSV). Esther stood tall.

Mordecai’s advice comes resounding today—to each one of more than 140,000 Adventist students in non-Adventist college and university campuses around the world. You are there for a purpose. Perhaps like Moses or Esther or Joseph. Or like many others who have preceded you. Stand where you are, and stand tall.



David Wong  
Associate Editor

### **Informative and Encouraging**

Each issue of your journal is a real inspiration to me. I saw *Dialogue* for the first time a year ago when I started my work as a ministerial intern in the West Visayan Mission. Whenever I read a new issue I find in it relevant information and a boost of encouragement for my Christian life. The Lord be with you!

JESSIE ARAGON, JR.  
Iloilo City, PHILIPPINES

### **Dated but Still Interesting**

Hi! After completing high school, I worked hard as a cleaner at the Sydney Adventist Hospital to save enough money to begin, within a few weeks, my nursing studies at Avondale College. You can imagine my excitement and anticipation! A few days ago I received my first copy of your magazine, and I *loved* it. How interesting it was to read the different opinions of people my own age from around the world. However, I was disappointed to discover that my issue carried the notation *Dialogue* 3-1991. I know I can hardly blame you for the dated issue. How can I receive a more recent copy? Could you please include me in the “Interchange” section? Keep up the *great* work you’re doing!

TRACEY COBBIN  
Sydney, AUSTRALIA

*We loved your encouraging letter, Tracey! You will soon receive in the mail a recent copy of Dialogue. We will also list your name in “Interchange” to help you connect with other Adventist college and university students. While at Avondale College, we suggest that you check with your dormitory dean or with the library for the latest issues of our journal. Congratulations on your determination and hard work, and best wishes for your professional studies. The world needs more enthusiastic, happy nurses like you!—The Editors.*

### Discovering the Journal

I accepted Jesus Christ as my Savior during a series of public meetings conducted by an evangelistic team from the United States. On November 15, 1992 I was baptized as a member of the Seventh-day Adventist Church. I'm now completing my master's thesis in marketing at Kaunas Technology University, and discovering your journal was a great pleasure for me. Please list my name in "Interchange" so that I may correspond with Adventist students and young professionals from all over the world. May the Lord richly bless all of you!

KL AidAs GELUMBAUSKAS  
Panevezys, LITHUANIA

### It Helps Us to Connect

Greetings from the land of the Incas, high in the Andes! I found *Dialogue* quite interesting in its content. I especially appreciated the possibility of reading about and connecting with professionals and university students in other parts of the world. Kindly list my name in "Interchange" and keep on moving forward until Jesus comes again.

EDGAR HUAYHUA VALENCIA  
Juliaca, PERU

### More on Homosexuality

As a gay Adventist, I was happy to see such an open article on homosexuality (*Dialogue* 5:2), but was disappointed that our church continues its negative stance on homosexuality. Scripture should be used for guidance, not as a weapon to judge certain segments of society as "divinely" inferior to the whole, or to justify their ill treatment. In the past, Scripture has been misinter-

preted, with the same conviction, to defend slavery and to subjugate women. Even today, the Sabbath has been mistranslated into New English Bibles as Sunday. When our beliefs demean and degrade the lives of others, we are morally accountable to examine our biblical interpretations and the translations influencing them, and should not adhere blindly to tradition. I was raised to believe in a fair and just God who judges each person within his or her individual circumstances, not a cruel God who would make someone gay or lesbian, and then condemn them to hell for it. Because love and sexuality are gifts of God, I do not think it matters to God that someone sincerely loves another person of the same sex. I think it is only important to God that she or he loves.

MELVIN FRIZZELL  
Portsmouth, Virginia, U.S.A.

*The author responds:*

*It is difficult to respond to Mr. Frizzell's letter due to the lack of definition of many of the terms he uses. He works throughout on the hidden assumption that homosexual orientation is indeed genetic and that homosexual practice must be seen as natural and therefore acceptable for Bible-believing Christians. I have gone over this ground in considerable detail in my book, Homosexuality in History and the Scriptures (Washington, D.C.: Biblical Research Institute, 1984). Perhaps I may refer Mr. Frizzell to some of the chapters there for his consideration. Even the word love needs definition. Today the term is a semantic swamp and can mean almost anything. Something that means anything for all practical purposes means nothing. How does the Bible define love? Maybe we could at least begin there. Where can we find a firm footing for moral and ethical definition of terms? Nothing in my article promoted the ill treatment of homosexuals. I only pointed out that homosexual practice is incompatible with biblical teaching. God, who knows us intimately, does take into*

*account our individual background, but still encourages and empowers those who accept Him as Lord to live according to His principles.*

RON SPRINGETT  
Southern College  
Collegedale, Tennessee,  
U.S.A.

### A Wonderful Ministry

As a summer youth pastor, I am pleased to send you a list of names and addresses of Adventist college-age students from this area who attend public institutions of higher learning. Some of them are minimally active in the church. Yet *Dialogue* can help them to stay in touch with other Adventist college and university students worldwide. Kindly include them in your mailing list. Do you have any other materials that can help us to minister to this sector of our membership? Thank you for your wonderful ministry on behalf of such a needy part of our church body!

TRAVIS PATTERSON  
Spartanbourg, S. Carolina,  
U.S.A.

*We have entered the names of the students in our North American Division data base and they will soon begin receiving Dialogue. We have also mailed to you the Handbook on Adventist Ministry on the Public University Campus. AMiCUS provides it free to chaplains, ministers, and church leaders involved in secular campus ministry who request it. May your tribe increase!—The Editors.*

### Letters

*We welcome your letters, but limit your comments to 200 words. Address them to: Dialogue Letters, 12501 Old Columbia Pike; Silver Spring; MD 20904-6600; U.S.A. If selected for this section, your letter may be edited for clarity or space.*







# Is This Love? Rate Yourself.

The following statements refer to different aspects of love. Rate yourself by circling the number that best applies to you. Utilize the following scale:

1 = very false    2 = false    3 = undecided    4 = true    5 = very true

- |     |  |           |
|-----|--|-----------|
| 1.  | I have a comfortable relationship with him or her.   | 1 2 3 4 5 |
| 2.  | He or she is physically attractive to me.  | 1 2 3 4 5 |
| 3.  | I am committed to maintaining my relationship with him or her.   | 1 2 3 4 5 |
| 4.  | When I am with him or her, I can be myself without strain.   | 1 2 3 4 5 |
| 5.  | He or she is very important to me regardless of emotion or lack of emotion at the moment.                | 1 2 3 4 5 |
| 6.  | We communicate well.   | 1 2 3 4 5 |
| 7.  | We support each other emotionally.   | 1 2 3 4 5 |
| 8.  | I feel that we understand each other.  | 1 2 3 4 5 |
| 9.  | I cannot imagine life without him or her.  | 1 2 3 4 5 |
| 10. | I feel close to him or her even when we do not touch or talk to each other constantly.                   | 1 2 3 4 5 |
| 11. | I do not think that another person can make me as happy as he or she does.                               | 1 2 3 4 5 |
| 12. | I am proud to be seen together with him or her.  | 1 2 3 4 5 |
| 13. | I expect my love to last even if he or she were sick or if his or her physical appearance should change. | 1 2 3 4 5 |
| 14. | I respect his or her mental ability.   | 1 2 3 4 5 |
| 15. | We understand each other.  | 1 2 3 4 5 |
| 16. | I am happy and satisfied with the way he or she shows affection for me.                                  | 1 2 3 4 5 |
| 17. | I would rather be with him or her than with anyone else.   | 1 2 3 4 5 |
| 18. | I am organizing my long-range plans with him or her in mind.   | 1 2 3 4 5 |
| 19. | Our disagreements result in a better understanding of each other.  | 1 2 3 4 5 |
| 20. | We both have the commitment to cooperate and, if necessary, sacrifice for our continuing relationship.   | 1 2 3 4 5 |

**Key:** Add up your ratings of each item. If you got 100 percent you probably either lied or are so infatuated that you cannot see the truth. Nobody can have such perfect love! However, the higher your score, the higher your probabilities of really being in love.

(This questionnaire is based on ideas from Judson T. and Mary G. Landis, *Building a Successful Marriage*, pp. 115, 116; and the Sternberg Triangular Love Scale found in Robert Sternberg, *The Triangle of Love*, p. 99.)

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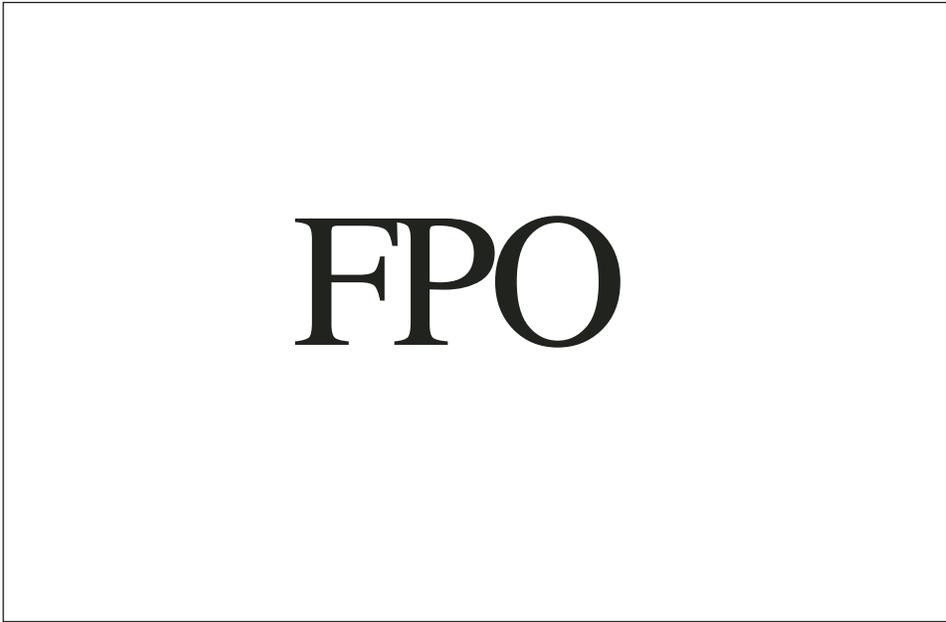
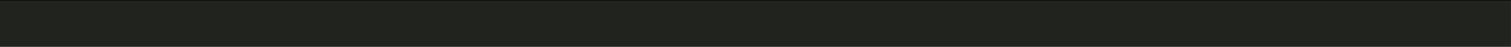
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# Footprints in the Sands of Time

*Can one adhere to a personal  
philosophy and faith, and still retain  
scientific credibility?*

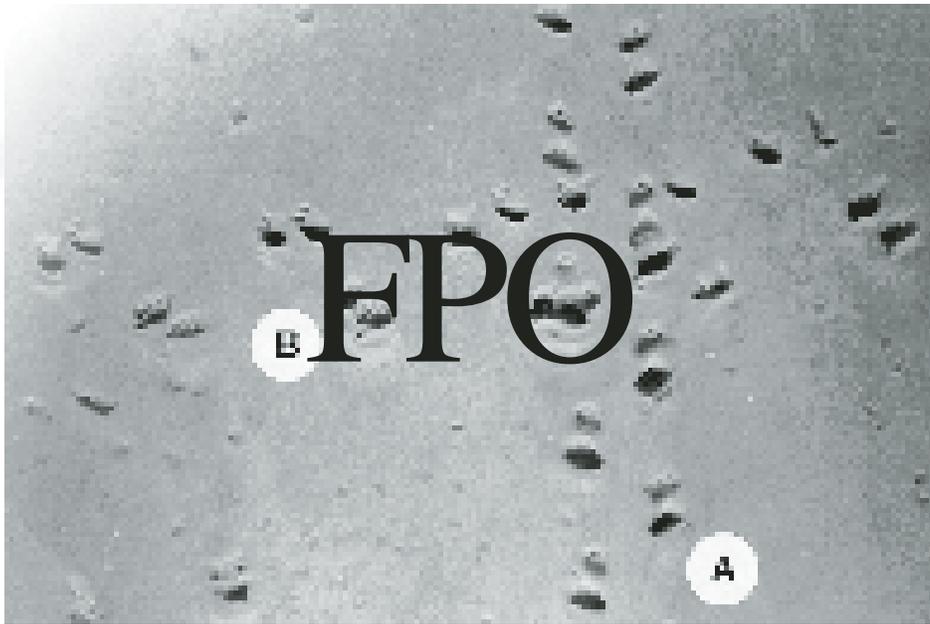
by  
Leonard  
R. Brand





FPO

**Figure 1. The Coconino Sandstone is the whitish cliff near the top of the Grand Canyon.**



**Figure 2. Two trackways illustrating the orientation of the trackways and the individual prints. One trackway was made by an animal walking in a normal pattern (A), and the other while moving sideways (B).**



**Figure 3. A salamander walking on sand in the experimental chamber in the laboratory.**

*Sixteen years before the great disappointment of 1844, Francisco Ramos Mexía of Buenos Aires died a Sabbathkeeper and a believer in the imminent return of Jesus.*

Who is a Seventh-day Adventist? Simply put, one who keeps the Seventh-day Sabbath and looks forward to the literal return of Jesus Christ in the near future. Of course, there are other fundamental beliefs a Seventh-day Adventist subscribes to, but these two are basic. LeRoy Froom, in his monumental research on the Advent movement through the centuries,<sup>1</sup> identified several Sabbatarian Adventists in the early 1800s, even before the birth of Adventism.

In Scotland there was James A. Begg, a Presbyterian, who believed in the second coming of Christ and began keeping the seventh-day Sabbath in 1832.<sup>2</sup> In the United States, Rachel Oakes, later Mrs. Preston, kept the Sabbath from 1837 and accepted the belief that the second coming of Christ would occur in 1844.<sup>3</sup>

Froom includes in his fascinating gallery a South American forerunner of the Advent movement: Francisco Hermógenes Ramos Mexía.<sup>4</sup> My own research and contacts with his descendants have allowed me to add significant details to his intriguing portrait.

Ramos Mexía died in 1828, 16 years before the great disappointment experienced by the Advent movement in the United States. He died a Sabbathkeeper and a believer in the second coming of Jesus Christ. That certainly qualifies him to be called the first Seventh-day Adventist in modern history, at least in the Americas.

Francisco Ramos Mexía was born in Buenos Aires on November 20, 1773. The southern region of South America of which Buenos Aires served as capital was known then as the Vice-Royalty of

Río de la Plata, under the rule of the Spanish monarchy. Seventh in a well-to-do family of 13 children, Francisco showed a keen love for the outdoors and an affinity for spiritual things. His early education consisted of theology, grammar, and logic, all under Catholic tutors. The qualities of integrity and sturdiness probably inherited from his Scottish Protestant maternal grandfather and the discipline for study instilled early in his

by  
Juan  
Carlos  
Priora

# Francisco Ramos Mexía

*The first modern Seventh-day Adventist?*

life influenced young Francisco never to accept anything as true, unless he himself had an opportunity to probe it from every possible angle.

After completing studies in the Royal College of San Carlos, a Jesuit institution in his home town, Francisco Ramos Mexía joined government work in 1797 in the La Paz district, now part of Bolivia. La Paz was a city of culture and learning, and was the seat of the famous University of San Francisco Javier. Here Ramos Mexía came under the influence of some of the keenest Franciscan monks and Jesuit intellectuals. The open university atmosphere and the friendships he was able to make helped young Francisco to enlarge his knowledge in philosophy, theology, and logic. He also began showing his compassion for the native Indians, the exploited social group of that time.

La Paz also gave him his wife: in 1804 he married María Antonia de Seguro, daughter of the city's governor. After the birth and early death of the first child in La Paz, the couple moved to a large estate near Buenos Aires, where they raised a large family.





**“Los Tapiales,” near Buenos Aires, was the main residence of Francisco Ramos Mexía from 1808 until 1828.**

### **Ramos Mexía the patriot**

Francisco loved the outdoors, where he spent hours supervising the work in his lands and observing the marvels of God’s handiwork in the vast, grassy *pampas* of what is today Argentina. He raised cattle, built a dairy, grew vegetables, made bread and cheese, and managed his extensive lands. He also befriended the native Indians and frequently took up their cause. In fact, contrary to the custom, he bought land from the Indians instead of taking it from them by force. This unusual attitude often placed him in difficulty with authorities, who tended to see the Indians as inferior and exploitable. But justice and peace were part of Ramos Mexía’s convictions, and he tried to practice them all his life.

Thus tuned to nature and attached to the human quest for dignity and peace, Ramos Mexía was both a patriot and a reformer. As a patriot in the emerging nation of Argentina, he involved himself in many national causes. As the region began moving away from Spanish rule and toward independence, he supported the patriotic cause and was a member of the first expeditionary force that in 1810 probed the northern parts of the country.<sup>5</sup>

In the same year he joined the municipal council of Buenos Aires, which appointed him Defender of Children.<sup>6</sup> In 1820, as the white man representing 16 Pampa Indian chiefs, Ramos Mexía signed the Peace Treaty of Miraflores with the government of Buenos Aires.<sup>7</sup> A year later the authorities broke the peace terms, attacked the Pampas, and took the unprecedented step of arresting their protector, Ramos Mexía. Confined by the government to his estate for several years, he died a victim of an epidemic and a broken spirit on March 5, 1828. He was 54.

### **Ramos Mexía the reformer**

But life is not how long you live; but how well. Ramos Mexía lived so well that he not only influenced his generation but also generations to come. He was a man of action and also a deeply religious individual. He spent hours reading and pondering over God’s dealings with His people in the past and His plans for the future. The theological influences received in his youth never really left him. He studied regularly his Vulgate Bible, writing down notes on the margin.<sup>8</sup> By the time he got married, he already had “a clearly marked religious conscience.”<sup>9</sup>

One author who influenced Ramos Mexía’s thought on Bible prophecy was Manuel Lacunza (1731-1801), the Chilean Jesuit. Lacunza became noted for his landmark work on the second coming of Jesus, written while in exile in Italy. His book *The Coming of the Messiah in Glory and Majesty* was circulated in fragments in the late 1780s throughout Europe and the Americas, and was published in book form after his death.<sup>10</sup>

Ramos Mexía was so interested in the book that he copied the manuscript by hand. He later acquired the four-volume edition of Lacunza’s book printed in London in 1816 and wrote copious notes on its margins. These reveal that while Lacunza still owed a good deal to his Catholic theological formation, Ramos Mexía shared many of the views of the Protestant Reformers.

### **The first modern Adventist?**

Living in the midst of rapid socio-political change in his homeland, Ramos Mexía saw in the promised return of Jesus to this earth his best hope. His deep study of the Bible eventually resulted in a declaration to the people of Argentina. This short treatise (“The Gospel That Is Represented Before the Nation by the Citizen Francisco Ramos Mexía”<sup>11</sup>) and another pamphlet (“The A B C of Religion”) published in 1820 argued for some major theological views that were rather startling and new for the place and the times in which he lived. Some of the truths to which he gave biblical witness and personal proclamation were these:

1. The Bible is the only source of faith and doctrine.
2. God is Creator and Sovereign.
3. Jesus Christ and the apostles are the only true foundation of the Christian church.
4. The Ten Commandments, including the fourth, are binding upon Christians. Ramos Mexía kept the seventh-day Sabbath from the time he discovered it until he died. His estate closed for business on Sabbath.
5. The second coming of Jesus is literal and imminent.
6. The state of the dead is one of disintegration, awaiting the resurrection at the second coming of Jesus.
7. Salvation is by faith in Christ alone.
8. Baptism is by immersion.
9. Transubstantiation has no biblical basis.
10. The Bible teaches the universal priesthood of all believers.
11. Image worship is contrary to biblical teaching and must be rejected.

Ramos Mexía's religious publications brought forth immediate reprisal. The provincial government of Buenos Aires ordered him to "stop causing disturbances against the public order, his family, and his own personal reputation."<sup>12</sup> The government order came about as a result of a report by José Valentín Gómez, an influential Catholic clergyman. The report told the government that Ramos Mexía was not only keeping the Sabbath in his home, but also persuading others, including the workers in his estates and the Indians who had sought his protection, to do likewise. The fact that he was a layman and dared to publicly deal with doctrinal issues from a biblical perspective was considered a heresy.

Francisco Ramos Mexía, of course, did not obey the warning. Instead he went on obeying God, reading from portions of the Bible to his farmhands and protesting the treatment of the Indians. Like the apostle Peter, in matters of faith and conscience, Ramos Mexía affirmed that "We ought to obey God rather than men" (Acts 5:29, KJV). With that stand, the first modern Seventh-day Adventist died in the firm and sure hope of the second coming of Jesus. □

---

*Juan Carlos Priora teaches history at Universidad Adventista del Plata, in Argentina. He has published scores of articles and two books: La naturaleza del hombre y el fin de la historia (1992) and El nuevo orden mundial y el fin de la historia (1994).*

## Notes and References

1. LeRoy Edwin Froom, *The Prophetic Faith of Our Fathers* (Washington, D.C.: Review and Herald Publ. Assn., 1950-1954), 4 vols.
2. *Ibid.*, vol. 4, pp. 937-940.
3. *Ibid.*, pp. 948-950.
4. *Ibid.*, pp. 920-936.
5. *Gazeta de Buenos Ayres*, July 5, 1810.
6. *Acuerdos del Extinguido Cabildo de Buenos Ayres*, October 17, 1810.
7. *Gazeta de Buenos Ayres*, April 12, 1820.
8. Unfortunately, this Bible no longer exists. One of Francisco Ramos Mexía's granddaughters threw it into a fire. See Clemente Ricci, "Destrucción de un documento histórico: La Biblia anotada de Ramos Mexía entregada a las llamas," *Boletín de Investigaciones Históricas de la Facultad de Filosofía y Letras de la Universidad de Buenos Aires*, vol. II, p. 31.
9. Clemente Ricci, *Francisco Ramos Mexía: Un heterodoxo argentino como hombre de genio y como precursor* (Buenos Aires: Imprenta Juan H. Kidd y Cía., 1923), p. 31.
10. See Abel Chaneton, *En torno a un papel anónimo del siglo XVIII* (Buenos Aires: Publicaciones del Instituto de



**In one of the rooms of this tower, in "Los Tapiales," Ramos Mexía died in 1828. (Photos by the author.)**

- Investigaciones Históricas de la Facultad de Filosofía y Letras de la Universidad Nacional de Buenos Aires, 1928), p. 23. See also Sergio Olivares, "Manuel Lacunza: The Adventist Connection," *College and University Dialogue*, 6:1 (1994), pp. 12-15.
11. The document was published in its entirety by historian Clemente Ricci under the title, *En la penumbra de la historia*. See also *La Reforma*, December 1913, for other documents on Francisco Ramos Mexía.
12. "National Government: Cult (1819-1821)," a document from the National Archives of Argentina, a copy of which is in the author's possession.

Shall we dance? Yes, say the majority of Adventist young people surveyed in North America. No, say the majority of adults.

Is this indicative of an approaching death to Adventism's unique lifestyle? Perhaps not. Adventism is more than a way of life. Its heart, its foundation, its crown is the gospel of Jesus Christ. It is a living faith. Those who identify Adventism with behavioral doctrines or standards may not know the true anchor of their existence. And when it comes to Adventist lifestyle, they may not know why they believe what they believe.

# Shall We Dance?

*A basis for our lifestyle standards*

by  
Steve Case

The *Valuegenesis* landmark study, sponsored by the North American Division, confirms this dichotomy in attitudes between young and adult members.<sup>1</sup> One part of this research dealt with how Adventist young people view lifestyle issues. Through factor analysis, researchers discovered that these issues clustered into three groups. The first cluster, labeled "Drugs," dealt with church standards on illegal drugs, tobacco, beer, liquor, and wine. The second cluster, "Adventist culture," included uniquely Seventh-day Adventist standards such as Sabbath observance, unclean meats, daily exercise, sex only within marriage, and modest clothing. The third one, "Pop culture," included jewelry, caffeinated drinks, rock music, dancing, and theater attendance.

The research found that a majority of Adventist young people still believed strongly in the first two clusters, but only a minority believed in the third. Parents scored higher, but questioned the same standards that the youth did. Adventist teachers showed a similar contour, with almost identical scores as parents. School principals scored slightly higher than teachers, but maintained the same contour. Pastors scored the highest of any group; yet they replicated the same contour, showing that they question the same standards as do the principals, the teachers, the parents and the youth (see chart).

Consider movies, for example. According to this study, a majority of Adventists in North America *do* go to the movies and only 18 percent of Adventist young people say that to be an Adventist implies non-theater attendance.<sup>2</sup> With behavior well on its way to becoming a habit pattern, commanding a change is more likely to exacerbate the problem rather than correct it. The better course is careful study, prayerful reflection, and open dialogue.

## Principles and applications

Perhaps we should begin with a distinction between principles and applications. Whenever we have confusion regarding a principle and its application, we're bound to have disagreement on standards and lifestyle issues. Principles are timeless and cross-cultural. What is true for one generation or group of people is just as true for another. For example, most people in most cultures throughout history have held modesty in high esteem. Modesty is a principle.

But principles are theoretical concepts. They need to be lived, to be applied in real life. Such applications require interpretation of the principle, and interpretations may change from one generation to another, and from one culture to another. For example, one generation might consider a particular swimsuit style immodest, whereas another generation might not. Both generations might agree on the importance of the principle of modesty, but disagree on the application of that principle. One culture may consider barefooted in public as being immodest while another may see nothing wrong in it.

Although it is possible for some applications of principles to be the same

from generation to generation or from culture to culture, we should not expect that to be the case, especially in a pluralistic society in which change seems to be the only constant.

Many Adventists find it difficult to distinguish between biblical principles and lifestyle applications. It's as if for generations they were taught and memorized specific applications of biblical principles without ever pausing to discover the principles undergirding those applications. Ask such Adventists why they insist on a particular application and they may not be able to provide a convincing answer. The result? Either defensiveness or giving up previously held practices.

Because times change, the applications of one generation can be expected to be inadequate for the succeeding generation. However, the biblical principle should remain stable. Many members simply want shortcut answers. They cry for a quick fix of ready-made applications. For example, they want to know if a certain music group, or even a specific song by the group, is acceptable for Adventists. A simple "Yes" or "No" response might be quick, but it hardly leads to a careful decision based upon principle. Rather, those who raised the question are likely to compare their personal opinion with your verbalized application. As a result, one can easily get caught arguing about applications rather than getting to the root of the issue, which is the principle.

### Freedom and flexibility

To allow flexibility in applications requires a tolerance that few of us are willing to permit. The reason is twofold. First, freedom of personal application is a threat to the image of unity that we like to preserve as a worldwide religious movement. Second, such freedom shifts the focus of behavior from externals to inner motives. To allow freedom and flexibility in lifestyle may be dangerous—but not to do so would be even more dangerous.

At what age should young people have such freedom? Normally not until the beginning of adolescence when a person is ready for operational thinking, a process necessary to understand the dynamic of principles and applications. Therefore, preadolescent children will need applications spelled out for them.

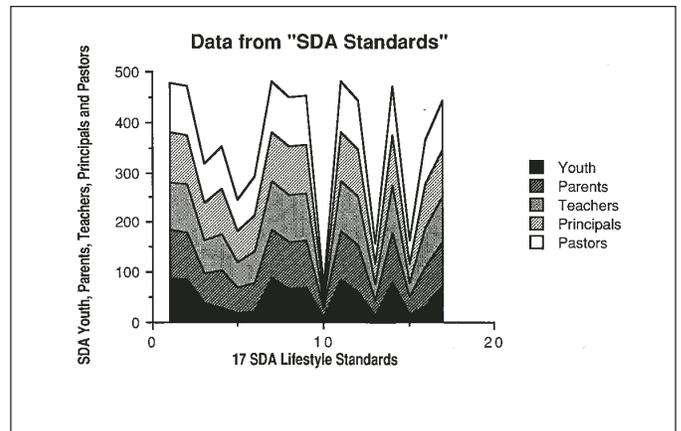
Some youth and adults will also need such direction, since abstract thinking isn't guaranteed simply because an individual has passed through adolescence.

I've been an Adventist from childhood. However, it wasn't until the close of young adulthood that I discovered that locating the biblical principle behind a lifestyle issue makes its application far more encompassing than the church's standard. I have also found that some of the specific activities that were taboo weren't necessarily wrong, but also that I could no longer participate in some of the activities that were "acceptable" by the majority. It was almost as if I had to choose between a 19th century lifestyle acceptable to the church or a more relevant lifestyle of accountability to Jesus in all areas of my life today.

### A few dangers

In any discussion of standards, we need to be aware of some dangers. First, the tendency to compare one's self with others. The Bible speaks of such comparisons as foolish (see 2 Corinthians 10:12). Comparison encourages us to think we are acceptable to God because we are more strict than others in certain areas of behavior. Conversely, we can come to believe that we are not acceptable to God because everyone else seems to be better. Some might even discard Adventism in its totality because behavior has been elevated to the status of principle. In any case, it's unwise to use lifestyle issues as a measure of one's spirituality. Although actions are observable, the underlying motives, critical for proper understanding, frequently are misunderstood.

A second danger is the frustration of inconsistency. It's so easy to change with the situation that we lose sight of the principles and values that should guide decision-making. Going with the flow requires little thought or self-discipline. It is possible to focus on one area of action and neglect other areas. We can tithe mint, dill, and cumin, but neglect justice, mercy, and faithfulness, as Jesus poignantly observed (see Matthew 23:23, 24). It is



easy to have blind spots. Since we tend to attract friends who agree with us, group-think tends to make us unaware of our own bias as long as we remain with the same group.

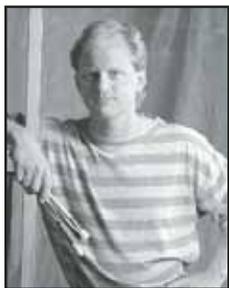
Third, the danger of overconfidence. When people are convinced that they have "the Truth," certainty rules the day. Defensiveness takes priority over tolerance. Questions must fit into prescribed answers. Unless our understanding of God's truth continues to develop, either our answers or we begin to lack relevance. That means that all of us need to be re-treaded periodically, so to speak.

A major re-treading becomes necessary during the teen years when abstract reasoning becomes a usable tool. For those who grow up within Adventism, this first retreading process could be quite a jolt. Another stage in this development occurs when a person enters the work force on a full-time basis. Indeed, the entire life span can be viewed as a series of stages in which perspectives change and a person needs to readjust his or her thinking as a result of new perceptions of God and life. Some think that once a person has made an assent to "the Truth," he or she is sealed for life. For a child baptized by the age of 12, there may need to be several shifts in understanding of principles and their application on the way to adulthood. Unless this deepening and stretching in understanding takes place, those who were baptized at 12 may abandon their Christian commit-

*Continued on page 29*

# Nathan Greene

## *Dialogue With an Adventist Illustrator*



Nathan Greene is still in the beginning stages of his career as an illustrator. Yet, in his early 30s, he has worked for such renowned clients as the National Aeronautics and Space Administration (NASA), *Christianity Today*, *Focus on the Family*, *World Book Encyclopedia*, and the National Wildlife Federation, just to name a few from an ever-lengthening list.

But with the establishment of his career and the increasing demand for his art has come a new focus that reflects maturity as an artist and commitment as a Christian. Over the past few years he has come to be admired for his ability to paint Christ actively involved in contemporary life.

Born and raised in Michigan, Nathan graduated from Cedar Lake Academy in 1979, then attended Andrews University and the American Academy of Art in Chicago. Beginning his illustration career in Chicago, he opted for the country life and moved his family and studio to

rural Eau Claire, Michigan, seven years ago.

Nathan is very much the family man. He works at home in his basement studio and rests from his perpetual workload by running five to ten miles a day and playing with his son, Tommy, and daughter, Bonnie. More than once, he has used his family as models in his paintings.

■ *When did you know that you would become an artist?*

When I was four and five years old I was drawing all the time. During grade school I knew I wanted to be either an artist or a physician. My parents provided private art lessons for me with my first-grade teacher, Mrs. Kilstrom, who was a very good artist. She taught me about art and drawing one night a week for two years. Since I always had an interest in medicine and art, aside from drawing, I would also build human anatomy models. I even read through my

mother's old textbooks from nursing school, trying to replicate the illustrations of different skulls and bones.

■ *A career in art can be considered a non-traditional vocational choice. What guided your choices and what gave you the confidence to pursue art?*

When God gives you a talent, and if that talent is strong enough, you cannot help but let it guide what you choose to do. I believe that if you ignore those primary talents you may never quite be at peace with yourself or satisfied with your life. There are certainly other things I would enjoy doing, but I feel this is what I was supposed to do.

■ *How important was the concept of role modeling to your career decisions?*

Very important. I have been influenced a great deal by Harry Anderson, one of the Christian artists who illustrated the *Bible Story* books. A

friend took me to meet him when I was 17 years old. I immediately felt that he was a godly man. Harry is the kind of person that you meet and then want to emulate. I especially admire his ability to paint with the minimum amount of brush strokes. Both my parents have also been wonderful role models in life, because of their principles and convictions.

■ *Is there a magic moment in your creative process when you say "Yes, that's why I became an artist."?*

There are many magic moments, there are many *unmagic* moments, too! For example on the painting, "Chief of the Medical Staff," everything just clicked. There are times during painting when everything flows. There are other times when I have to struggle through a painting. I do not know what makes the difference. Perhaps it has something to do with the meshing of experience, inspiration, and motivation all tuned at one point. Of course, no one can maintain a high creative energy level all the time. When I am in the midst of a

painting I may work for 18 to 20 hours at a time. I do this partly for creative consistency and partly because of the limited drying time of the paints I use. However, when I finish a painting I usually rest and spend time with my family for several days before starting another project.

■ *What is the theme of your work?*

It is not hard to identify the theme now. However, during the first eight or nine years of my career as an illustrator I did many different types of projects for clients. But now I am doing primarily Christian art, specifically depicting Christ. Now I have the same opportunity to do what Christian writers, musicians and pastors do—to portray through their talents the character of God. I hope my art gives people an impression of a kind, loving and compassionate God. I believe when you communicate what God is truly like you are being a help in the great controversy between Christ and Satan. And that is the whole issue, isn't it? Is God fair and just and worth obeying? I believe that He is, and I am just trying to add my contribution to make that message known.

■ *What feeds you spiritually and then, subsequently, feeds your work?*

There's always Sabbath, one of the great benefits of being a Seventh-day Adventist. God gave us the Sabbath because he knew we would attempt to fit too much activity into our lives. I am also influenced by people like Mark Finley and Graham Maxwell. I listen to many types of tapes while I work. During the painting of "Chief of the Medical Staff" I listened to tapes of Graham Maxwell's Sabbath school class at the Loma Linda University church. Dr. Maxwell spoke often about the unique responsibility of the physician to witness to people about the character of God.

■ *What are your greatest challenges and struggles?*

I think painting Christ is one of my greatest challenges. I put a great deal of pressure on myself when I paint Christ because it is such a responsibility. Who really knows what He looks like? I wish I knew. All I can do is base my painting on the best historical evidence available. Other subjects are easy in comparison. When I painted the portrait of Christ for

the "It Is Written" telecast I had a difficult time. My first attempt at painting the face of Christ took 18 hours. But I did not like the end result. I woke up the next morning, scrubbed it out, took the day off and tried again the following day. The next face took me 20 hours and I kept it that time. When I painted the hands of Christ, I repainted one of them three times, the other two times. I feel a real responsibility to make every painting better than the one before. I do not think anyone should settle for doing mediocre work. If you strive for excellence, it will pay off.

■ *What makes Nathan Greene tick?*

Patty, my wife, helps me a great deal. She organizes me and reminds me of things, because artists are notorious for being absent-minded. Patty does much of the correspondence and all the bookkeeping. She is also my best critic. Although she is not trained as an artist, Patty has learned to really understand the art work I do. She can spot things that I cannot see because I have been staring at the canvas too long. Family is very important for me. I would not be a very happy guy without them.

■ *What counsel would you give to young artists and/or those seeking careers in creative vocations?*

Practice is very important. Being an artist is like being a musician. If you want to be a good violin player you must practice. If you want to be a great violin player you must practice even more. Another suggestion I have for a young artist is not be an imitator of other people, but paint as it comes naturally. Harry Anderson gave this advice to me. I believe, however, that one can learn a great deal by studying others. I would also encourage young artists to learn the fundamentals of art first, the important technical skills, then the creativity will come. This is especially important if you would like to make a living in illustration.

■ *Do you have a vision for your future work?*

I would like to keep doing what I am doing now, which is Christian illustra-

tion. Of course, I hope to get better at it with each image I paint. At one time NASA, the National Wildlife Federation, and especially the National Geographic Society were examples of clients I wanted to work with. At the same time I considered illustrating for Christian publishers to be of lesser importance. It did not dawn on me until recently that my thinking was somewhat backwards. My ultimate goal should not be to do work for prestigious publishers, but to create art that portrays the character of God in a positive way, which can have eternal consequences.

■ *How do you relate this new vision to your recent works?*

I often think of this concept since I have been painting illustrations of Christ for healthcare providers. When people come into a hospital they are often at a difficult time in their life. At that particular moment they are much more likely to be thinking deeply about the meaning of life and where their life is heading. What better time to have a sermon on the wall? That is why I often compare my work as a painter with the work of a preacher. The difference is that I use an image instead of words. Many people who go into a hospital might never set foot into a church, sit through a sermon, or take faith seriously. To me it is exciting to think that someone may be positively influenced by my art. □

## *Interview by* **T. Lynn Caldwell**

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*T. Lynn Caldwell teaches in the Communication Department at Andrews University, Berrien Springs, Michigan.*



# Grace Emori

## *Dialogue With an Adventist Epidemiologist*



A native of California, Grace Emori was among the 120,000 Japanese-Americans interned by the United States during World War II. After the release of her family in 1943, Grace attended Adventist schools in southern California. She received both her undergraduate and master's degrees in nursing from Loma Linda University.

Ms. Emori is currently an epidemiologist at the Centers for Disease Control and Prevention (CDC) in Atlanta, Georgia. She is a commissioned officer in the U. S. Public Health Service and holds a rank equivalent to a Navy captain. She has worked at the Loma Linda University Medical Center and has taught at Atlantic Union College in Massachusetts.

Ms. Emori has been awarded many honors, including Loma Linda University's Alumna of the Year in 1992. Because of her dedication and priorities, Emori has earned the respect of her peers and friends.

■ *You lived your childhood through World War II, not a pleasant time for Japanese-Americans in the United States. What's your feeling about those days?*

I'm a third-generation Japanese-American. When the war came, the U.S. Government feared that persons of Japanese ancestry would be sympathetic to Japan. Without any specific criminal charges or trial, we lost our civil liberties and were forcibly removed from our jobs and homes. Our family was taken from California to an Arkansas internment camp in 1941. At the camp, each family was assigned one room in hurriedly constructed barracks. For privacy, we strung up wires and hung bed sheets to create tiny but separate rooms. We ate in mess halls with other families and shared community bathrooms and showers. I was only six years old at the time, but remember that we kids had a great time. It was like summer camp—only all year round, and for three whole years! We went to school there, and I even remem-

ber my first grade teacher's name—Ms. Jones.

■ *Almost 50 years after that internment, the U.S. provided reparations for the Japanese-American internees. And you were among those to benefit by this arrangement.*

Not only me, but everyone in my immediate family received \$20,000 each as part of the reparation. God has been good to us, and the money was too significant to be spent on ourselves. All six of us decided to do something special with this money so that it could be of enduring value. We agreed to set up an endowment fund at Loma Linda University School of Nursing for scholarships. There is another reason why we set up the Emori Endowment Fund. We all attended church school from grade school on up, and we benefitted from Seventh-day Adventist education. We didn't have a lot of money, and tuition was expensive, and yet we all made it through college. We wanted to say a big "thank you" to all those who helped us. And as a family, we wanted to provide in some small way for future generations.

■ *That's beautiful! Before we speak about your nursing career, tell us about your family. How long have they been Seventh-day Adventists?*

My mother and her brother became Adventists while they were in their 20s. It all started with a knock at their door by a literature evangelist. My father is not an Adventist, but he has always been supportive of us going to church and church school. He has been a hard-working farmer, and a good father to me, my sister, and my two brothers.

My older sister Helen has served for 10 years as dean of the School of Nursing at Loma Linda University. Walter, the older brother, is a physician in Oregon with a special interest in improving medical services in Russia. He has exchanged several letters with Alexander Solzhenitsyn and has established a rehabilitation hospital for children in the Russian writer's home town. My other brother is a businessman who brokers computer sales, also in Oregon. All of us are active in the Seventh-day Adventist Church.

■ *Who has exerted the strongest influence on your life?*

First, my parents. By role modeling and discipline they taught us the meaning of absolute integrity, caring for each



other and for others, living simply, and the value of hard work. They helped us to define who we are. Then, three outstanding mentors: Dr. Frederick Hoyt, who was my 9-10th grade teacher; Dr. Maureen Maxwell, associate dean of the graduate program in nursing; and Dr. Harvey Elder, my supervisor at the Loma Linda University Medical Center. They affirmed me as a worthwhile person, helped me develop a sense of purpose, and taught me the skills to achieve my goals.

■ *What led you to choose your career?*

In my era, a typical Adventist girl's career choices were nursing, teaching, and secretarial. I chose nursing, and it has been a very satisfying profession for me. I've worked in direct patient care and in nursing education, which I've enjoyed, but I love epidemiology. I was the nurse epidemiologist in the infection control program at the Loma Linda University Medical Center for six years before accepting a position at CDC. When I was invited to join the CDC I wondered if I could make the transition from a church-related institution to a secular environment. But I've had no problems, because my supervisors have respected my religious commitments and my colleagues are compassionate and caring human beings.

■ *What's your role at the Centers for Disease Control and Prevention?*

The CDC is an agency of the U. S. Public Health Service whose mission is to promote health and prevent disease. It is renowned for its application of epidemiology, the study of conditions that affect populations' health. We attempt to identify factors that cause these conditions and then develop prevention programs. I help hospitals understand and prevent hospital-associated infections. After collecting data from hospitals throughout the country, we analyze and report them to policy makers in government, industry, and health care.

■ *What's your favorite part of the job?*

I enjoy developing new methods for applying epidemiologic data to improve the quality of patient care. The best part is talking with health care providers about how to use the data to make infection control decisions, and then watching their excitement as it all comes together. Although I'm now eligible to retire after 20 of service at CDC, I think I'll keep on

working because I don't want to miss out on all the new and challenging programs we are developing.

■ *If you wished to change jobs right now, what would you do?*

Nursing again, with no hesitation. But away from my job, I enjoy bringing people together. There's nothing I delight in more than to bring my work colleagues and church friends together to share a vegetarian meal. We always ask God's blessing on the food. It sets a wonderful climate for becoming acquainted and learning to appreciate each other. Being a dietician would have been a good career, but I think they have to concentrate too hard on making the food nutritious!

■ *What advice do you have for Adventist youth interested in nursing careers?*

I urge young people, both men and women, who are interested in nursing to attain the highest level of education they can. They should not be satisfied with staying at the entry level, with an associate degree or diploma in nursing. Advanced degrees will better prepare nurses to meet the challenges of a rapidly changing health care delivery system. Because hospitalization is costly, inpatient stays are becoming shorter. Hospitals are downsizing and becoming one intensive care unit, which requires fewer nurses, who must be highly skilled in critical care techniques. Increasingly, patients are being given care in their own homes by professional nurses. This requires a special caring touch. Adventist philosophy of life equips young people to give that.

■ *Have you had opportunities to share your faith with colleagues?*

I'm privileged to work with men and women who are uniquely skilled in their work. But like the rest of us, they have personal problems and confront crises. Unfortunately, many are either indifferent to religion or don't believe there is a God. Almost everyone in my office knows that I'm a Seventh-day Adventist and that God is the central focus in my life. I'm often the one they lean on when they are going through difficult times. I think of those times as my gift to the special people I work with.

■ *How do you nurture your own spiritual life?*

Through personal devotions and corporate worship with a church family.

I'm learning more about the importance of meditation—actively listening to the voice of God. We are constantly distracted by the demands of living, and it's easy not to set aside some quiet time to discern God's will for us each day. What a loss! For me, corporate worship includes not only participating in Sabbath morning worship activities, but also nurturing others to help their faith grow and reaching out into the community. I've been a hospice volunteer for about two years and have walked the last mile with many terminally ill patients. Prayer has been precious to me, these patients, and their families. I'm blessed to be part of a church family that is alive and growing, and whose mission is to know Christ and to make Him known.

■ *What role does prayer play in your own devotions?*

For much of my life I felt that the Bible admonition, "Pray without ceasing" was impractical. Then I read something that helped me understand its meaning. Now, I pray silently for every human being I meet, asking God to bless that person and to satisfy his or her needs. As a result, I can't be indifferent or negative toward someone I've just placed in God's hands! That's exciting, because it means that I'm in active partnership with God all day long.

■ *As you reflect on your achievements, any particular feelings?*

Gratitude and thankfulness. God has been good to me. I have tasted His goodness and experienced His forgiving grace. I am grateful for my family and their support. The church's educational system and fellowship have been absolutely essential to me. I've been a church elder for almost 10 years, and that responsibility has helped me to grow spiritually. I think people working in a secular environment like me find the church family doubly important as a source of support and encouragement. □

## *Interview by Alicia Goree*

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*Alicia Goree is a junior print journalism and public relations major at Southern College of Seventh-day Adventists, in Collegedale, Tennessee, U.S.A.*



Most of us have observed that where there is a clear surface in a public place, someone will often write on it. In modern terms we refer to this phenomenon as “graffiti.” When I was a child in Los Angeles, California, I first noticed graffiti on the outside walls of my elementary school buildings. There were always those words on the restroom walls as well.

It seemed that everyone had something to say on the public walls of the

imprisonment or both. Not surprisingly—whether rightly or wrongly—graffiti artists continue to mark the walls of the city to express themselves.

In the search for a solution to the challenge of graffiti, some community leaders have commissioned beautiful murals to be painted on the walls of many urban areas of the world. These more organized art forms become an official expression of the community and create a sense of ambiance and charm.

The whole notion of writing on walls to express something to the public is not new however. Don Diego de Vargas of the Spanish Army arrived in the State of New Mexico, U.S.A. more than 400 years ago, along with eight Franciscan monks. After planting the Spanish flag and declaring the area “New Spain,” Don Diego and his men went to a prominent local rock and there inscribed their names, which are preserved on that rock to this day. The rock is known as “inscription rock” and brings many tourists every year to gaze upon the carved names. This graffiti has become valuable!

One need not look far to note that civilizations throughout history have used formal types of graffiti as official records of achievement. The Babylonians, Egyptians, and Romans carefully preserved records of battles, rulers, transactions, and many other events deemed important to their reputation. Their walls, columns, and paintings are considered priceless relics that help us understand those pivotal eras of time. To destroy any of the few remaining examples of this ancient informational art form is considered a major crime punishable in some places by death.

More people have been involved in the writing of graffiti than we can imagine. The Bible yields several examples in which God Himself is seen writing for public viewing. In the book of Daniel we find an example of a party gone out of control (Daniel 5:25-28). Belshazzar the king defied God in specific terms while drinking strong drink from the silver goblets taken from Solomon’s temple during the destruction of Jerusalem. Suddenly a hand was seen writing on the wall. Like most graffiti, no one could read the writing. The prophet Daniel was brought to read and explain the writing to

# Graffiti On Our Hearts

by  
José V.  
Rojas

community. As I got older, I noticed gang graffiti in different sections of the city that helped designate territories for each group. At the city park the picnic tables are carved with statements of love between couples and the names of those who may not necessarily put their names on a wall.

This whole subject has fascinated me for many years. I have come to the point that, when I travel to different parts of the world, I look for graffiti on the walls of the places I visit. Other people take pictures of palm trees and scenic beaches or mountains. I enjoy increasing my understanding about a particular community by reading its graffiti. Indeed, graffiti in most of the cities and islands that I have visited around the world even seem similar in appearance, with only language differences.

Young people account for most of the graffiti that people see today. In the city of Los Angeles alone, leaders complain that graffiti accounts for more than \$30 million U.S. dollars each year in damage to private and city property. Leaders have succeeded in defining graffiti as a crime punishable by fines,

the king. God was bringing Belshazzar's kingdom to an end. The writing was a communication of what would happen as a result of Belshazzar's actions as a leader. That very night, Babylon fell to the Medes and the Persians.

On an earlier occasion, God had written on stone and handed the tablets to Moses. On these was inscribed a powerful definition of love. The first four commandments refer to love for God, while the last six commandments refer to love for our fellow man. God wrote these commandments on stone, a symbol of an eternal, long-lasting relationship with Him. He wrote them with His own finger, lest anyone should doubt their origin.

In another instance, in contrast to the firm, unmoving nature of the stone tablets, Jesus wrote on the sand in response to priests who demanded that He judge a woman before the people in Jerusalem (John 8:1-12). Jesus could have written on the walls in front of the people and totally discredited the leaders of Israel. But instead, He wrote private communications in the sand so that only those whom the writing concerned would read them and see their own need for God. Jesus easily erased all the writing done that day for the sake of those whom He succeeded in touching.

I believe that God enjoys writing, because there are clear indications from these experiences that His writing has always been of strategic importance and relevance to human life. But there is an ultimate writing experience that God would like to perform. The apostle in Hebrews 8:10 refers to the ancient statement made by God: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people" (KJV).

God wants to inscribe within the depths of our lives the ultimate expression of love. His law is not simply a list of duties. As we develop in the joy of loving God and our fellow human beings, we find that it is a way of life. Now that is a life-changing graffiti! □

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*José Vicente Rojas is the new director of Youth Ministries and Dialogue representative for the North American Division.*

*Dialogue 6:2—1994*

## The Lesson

Then Jesus took His disciples up the mountain and gathering them around Him, He taught them saying:

"Happy are those who know they are spiritually poor; the Kingdom of heaven belongs to them!

"Happy are those who mourn; God will comfort them!

"Happy are the meek; they will receive what God has promised!

"Happy are those whose greatest desire is to do what God requires; God will satisfy them fully!

"Happy are those who are merciful to others; God will be merciful to them!

"Happy are the pure in heart; they will see God!

"Happy are those who work for peace among men; God will call them his sons!

"Happy are those who are persecuted because they do what God requires; the Kingdom of heaven belongs to them!"

Then Simon Peter said, "Do we have to write this down?"

And Andrew said, "Are we supposed to know this?"

And Thomas said, "Will we have a test on it?"

And Philip said, "What if we don't remember it?"

And Bartholomew said, "Do we have to write about this and hand it in?"

And John said that only he and his brother James had to learn this.

And Matthew said, "When do we get out of here?"

And Judas said, "What does this have to do with real life?"

One of the Pharisees present asked to see Jesus' lesson plans. Then the Teachers of the Law inquired about His terminal objectives in the cognitive and affective domains.

And Jesus wept...

—Selected



It happens every year—around the end of summer or the start of fall. Hundreds of thousands of high-school graduates are metamorphosed into uncertain and homesick college or university freshmen.

Unfortunately, thousands of Christians approach the adventure of higher education with an added, deeper dread.

# A Survival Kit

by  
Jay Kesler

*Six practical ways  
to keep your faith  
strong amid the  
rigors of higher  
education*

They picture themselves in a biology lecture on evolution, unable to defend their belief in biological creation. Or they imagine a psychology professor who discounts the value of guilt, or a Religion class in which the professor disagrees with the insights and interpretations of their pastor back home. And in every imagined scenario, they feel inadequate to defend what they believe.

That realization can be terrifying. I know because I've talked to many young people who have expressed it, and because I've known it myself. At times I've felt that God was depending on my defense of Him. I was afraid my faith wouldn't survive the onslaught of learning and of people who knew so much more about the world than I did.

But as I've grown over the years, and as I've talked with other Christians who've hacked their way through the wilds of higher education, I've begun to relax. I've developed six principles for intellectual survival—principles I can follow confidently as my learning raises questions I can't answer.

## **1. Remember that God and truth are synonymous.**

Too many people approach learning as they would approach walking through a hostile wilderness, afraid of kicking over a rock and having something jump out and eat God. God is in no danger. We don't have to protect God from truth. He is truth.

Sometimes we get the impression that "God's truth" and "human truth" are totally different. They are only different in quantity—God knows more than we do—but qualitatively they are the same. Truth is truth.

Facts are friendly. As Christians we never have to be afraid of truth. Any conflict between "God's truth" and "human truth" comes from misunderstanding one or both of them. But they are one and the same.

## **2. Don't make God say things He doesn't say.**

Some of the seeming conflicts between "God's truth" and "human truth" are the result of attributing more to God than He says. In other words, it's our mistake, not His.

A classic example is the story of Copernicus, who proposed the new theory that the planets revolved around the sun. The church insisted that his idea was heresy. From their study of Scripture, the theologians of that day had strong feelings about the centrality of the human being and the importance of the earth in the universe. Based on these interpretations, they denounced Copernicus and insisted Christians had to believe God placed the sun in orbit around the earth. With their interpretation, they made God say something He didn't say. When the truth became known eventually, it did not destroy God or Christianity. God wasn't wrong—human interpretation of His Word was.

### 3. Don't make science say things it doesn't.

I've met many Christians who are terrified of science. Because some scientists are atheists, these Christians feel science itself is anti-God. Christians who fear science are especially edgy about the ability to duplicate some of what God has done. It's as if they're afraid that by producing life in a test tube, science will be able to say God didn't create life in the first place. To see how illogical that is, consider this analogy: My father built a house. I watched him build it. Then I built a house. Therefore my father doesn't exist.

That logic doesn't follow—for building or creating anything. If anything, man's creative ability points to our kinship with a master Creator.

We also need to realize that many of the questions that science struggles with (including the theory of evolution) are still open to debate, even if some scientists feel otherwise.

### 4. Learn to suspend judgment.

There are a lot of things in the world, in the study of science, even in the study of the Scriptures, that we can't understand right now. I've found it helpful to fence off an area of my mind labeled "Suspended Judgments," where I put things I don't have enough information about to understand. For example, I still don't understand the apparent conflict between the idea of an orderly and loving God and disasters such as earthquakes or volcanic eruptions that destroy entire towns. These tragedies seem to argue for an imperfectly created world and an imperfect system.

I still ask and struggle with questions when I receive some new insight. But I don't let the unanswered questions bother me. I know that sometime I'll understand them better. And I can relax instead of worrying about an answer.

### 5. Avoid a compartmentalized life.

In an attempt to protect their faith, many people try to divide their living and thinking into two parts—the secular

side and the spiritual side. On one hand there is practical truth—how to install a toilet, the psychology of friendship, the social trends of United States history. And on the other hand, not to be confused with practical truth, is something theoretical called God's truth—faith, Scripture, spirituality.

It's as if a big saber-toothed tiger of secular truth lives on one side of the mind and we're afraid he's going to massacre the little bunny rabbit of spiritual truth that resides in a small hole on the other side. We try to protect the rabbit by keeping him away from the tiger. We even categorize schools and subject matter to allow for separate teaching of secular and spiritual truth.

True Christianity touches the world at every level. Jesus taught that our faith should affect each area of our lives. So we not only disobey His teaching when we segregate our thinking into secular and spiritual levels, but we also lose the chance to strengthen and validate our faith by building it into the whole structure of our lives. That kind of separatist thinking in the name of intellectual survival is more of a threat to faith than a defense of it.

### 6. Realize the Bible doesn't tell us everything.

In giving us His truth, God put restraints on it. For example, when Jesus instructed His disciples to go into all the world and preach the gospel, He didn't give a detailed explanation of geography. He didn't tell them that, despite popular

belief, the world was round. He didn't say that one day a guy named Columbus would persuade Queen Isabella, get three boats, and sail west until he discovered America. Jesus stuck to His central concern, just as the Bible sticks to central truths. As missionaries learned of other continents, Jesus' command took on new practical meaning. But His central message remained.

The people of the Old and New Testaments weren't ready for details about orbits, trajectories and spatial relationships. God limited what He said for the sake of the people of that time. But everything He did say has proven compatible with the new knowledge we've gained over the centuries.

We may seem as naive to future generations as people who lived 2,000 years ago seem to us today. There are so many things we still don't know about our universe. The number of unanswered questions is as infinite as God is, and as we learn more answers we'll think of still more questions.

If we realize that and understand the principles listed here, we'll be able to face any questions that arise. We'll learn to live comfortably without all the answers. And we'll survive intellectually until the day God gives us complete understanding. □

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*Jay Kesler is president of Taylor University in Upland, Indiana. This article is adapted from Campus Life magazine, Copyright © 1992, published by Christianity Today, Inc. Used by permission.*

### Pontius' Puddle



He saw her coming in his direction. He was an airman serving his country abroad. She looked friendly. As she approached him, she smiled, and they stopped in the middle of the sidewalk. "If you would like to have a wonderful experience this evening, please come with me," she said. For some reason, he walked with her. They entered a downtown public building where people from the country and visitors, mostly young adults, were assembling. This was not what he had earlier thought it would be. At a given signal, all took their seats. The crowd

# Adventist Youth Service and You

by  
Dick  
Barron

began to sing songs that he had not heard since he was a little boy. In fact, he remembered a song or two and attempted to join in. Lessons were explained from the Bible. Interesting! He returned each night until the meetings ended, at which time he surrendered his life to God, decided to join the Seventh-day Adventist Church, and was baptized.

The young lady of our story was a new member of the Adventist Church that met in the same building as the Seventh-day Adventist English Language School. She had enrolled in that very school only a year before to learn English as a second language. While studying, her teachers introduced her to Christ. She loved Him, and received Him as Lord and Saviour of her life. After her baptism, she began to invite others to the language school church, he being one of her invited guests. Upon his return to the U.S.A., he enrolled in a Seventh-day Adventist college as a ministerial student. Today, he is a church pastor.

The unsaved! Their numbers are many. Unless they hear what we have

heard and are given the opportunity to receive Jesus Christ for themselves, they have no hope. Thank God for the people involved in the Adventist Youth Service program! This young woman learned about Christ from English language school teachers who were members of the Adventist Youth Service.

The Adventist Youth Service (AYS) is made up of Seventh-day Adventist young people who volunteer their time, energy, and talents in service to God and humanity in many countries of the world for a given period of time. They believe in the imminent return of Jesus Christ to this earth. They believe He will not come until His gospel has been preached into all the world. They also believe that Christians who are now living must preach Christ to non-Christians if they are ever to hear of Him.

There is a growing awareness among Seventh-day Adventist young adults that we are living in a time of unprecedented crisis. It is also a time of marvelous opportunity. The world is more accessible than in any other generation which has ever lived. The needs of the world are also more evident now than before, and the resources of the church are far greater today, providing her with the ability to enter these open doors. Thousands of Adventist youth and young adults are taking advantage of those open doors and are volunteering to be used by the Holy Spirit to lead multitudes into the all-embracing kingdom of Jesus Christ.

You have doubtless heard the call from God to serve, either during the Sabbath school mission story, or while viewing "Mission Spotlight," or as part of a congregation enjoying the report of a returned missionary. Join the AYS and extend the frontiers of mission either in your own country or abroad.

If you live in North America and wish to serve, call 1-800-252-SEND. You will receive information about answering that call and playing an active role in the salvation of others. If you live in other parts of the world, contact the *Dialogue* representative listed on page 2. You may also write directly to Adventist Youth Service; 12501 Old Columbia Pike; Silver Spring, MD 20904; U.S.A. Please contact us. □

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*Dick Barron coordinates the Adventist Youth Service program worldwide.*

# Euro-Africa on the March

by  
Ronald  
Strasdowsky

At the International Youth Congress of the Euro-Africa Division, held in Lausanne, Switzerland, in late July 1994, Adventist university students from Romania proudly presented the premier issue of *Dialog Universitar*, the Romanian “cousin” of *College and University Dialogue*. Benjamin Rosca, director of education for the Romanian Union, had worked hard with Cornel Jarnea, Gabriel Jarnea, and a team of

students to get it ready for the occasion. With the birth of the new journal, *Dialogue* is available in six languages—English, French, Portuguese, Romanian, Russian, and Spanish.<sup>1</sup>

This 36-page issue contains some original articles by Adventist authors from Romania as well as a selection of essays translated from *Dialogue*.<sup>2</sup> It was especially designed to be distributed by Adventist students among their non-Adventist friends and teachers in the centers where AMiCUS associations have been formally organized: in Cluj-Napoka, Timisoara, Brasov, Cariova, Iasi, and Bucharest, the nation’s capital.

The youth congress was the venue for a special meeting of Adventist university students in the various countries of the Euro-Africa Division. Approximately 60 representatives were present, among them 14 from Romania. Marc Kanor, a young medical doctor from Montpellier, France, opened the meeting with praise songs, and

later his friend Emanuel Zuber reported on the activities carried out by the French federation of Adventist university students. Dr. Ferrán Sabaté represented AEGUAE, the association of university students and professionals in Spain, which is now preparing for their 20th annual meeting. Students from Italy outlined their program, which includes an annual meeting and the monthly publication of *L’Opinione*, a periodical produced by young adults. Luis Nunes with his wife, Anne, representing Portugal, have developed a survey questionnaire about “Attitudes Regarding Marriage” that they use in meetings of university students to discuss societal changes affecting marriage and their impact among Adventists. The survey is now available in several languages.<sup>3</sup> University student leaders from Romania presented a video about their evangelistic activities on the public university campuses. The film showed prominent speakers such as Adrian Bocaneanu and John Graz addressing students in a public hall, while members of the Adventist student association invited fellow students to come.

At the close of the meeting, those present took an action recommending to the international AMiCUS Committee that special arrangements be made during the General Conference Session in Utrecht, Holland, to allow for a meeting of AMiCUS representatives from around the world. This will facilitate the exchange of plans, programs, and materials. If you plan to attend the session and wish to be informed of the time and place of the meeting, write to the editor of *Dialogue* (you can find the address on page 2). □

Ronald Strasdowsky (D.Phil, University of Freiburg) represents AMiCUS and *Dialogue* in the Euro-Africa Division, where he serves as director of education and family life.

## Notes

1. See “*Dialogue*’s Russian Cousin” in *Dialogue* 5:3 (1993), p. 28.
2. Readers who wish to obtain a copy of the journal’s editorial offices: Str. Plantelor 12; Sector 2, O.P. 20; 70308 Bucharest; Romania.
3. Copies of the survey in either English, Finnish, French, German, Italian, or Spanish can be obtained free from the Family Life Department in the Euro-Africa Division. See address on page 2.

## Euro-Africa Division AMiCUS Directory

- Austria** • Walter Schultschik, coordinator: Nussdorferstr. 5; A 1090 Vienna; Austria.
- Bulgaria** • Eduard Keshischjan; Solunska 10; 1000 Sofia; Bulgaria.
- Czech Republic and Slovakia** • Dr. Jiri Moskalam, coordinator: Zalesi 50; 14200 Prague 4-Lhotka; Czech Republic.
- France** • Association des étudiants Adventistes de France (AeAf); Emmanuel Zuber, president: 56 rue Chevreul; F 69007 Lyon; France. Tel. 727717382.
- Germany (North)** • Gerd Eiteneier, coordinator: Fischerstr. 19; D 30167 Hanover; Germany.
- Martin Gabka: Joseph Haydn Str. 4; D 28209 Bremen; Germany.
  - Harald Gabel: Haydnstr. 16; D 01309 Dresden; Germany.
  - Werner Jelinek: Koblenzerstr. 2; D 12715 Berlin; Germany.
  - Detlev Lang: Nonnenfettweide 12; D 46325 Borken; Germany.
  - Arion Paetow: Spreeweg 25; D 30851; Hannover; Germany.
  - Siegfried Wittwer: Thiedeweg 4; D 22047; Hamburg; Germany.
- Germany (South)** • Dr. Ekkehard Muller, coordinator: Postfach 4260; D 73760 Ostfildern; Germany.
- Italy** • AUDA (Association of Adventist Students and Professionals), Corrado Cozzi, coordinator: Lungotevere Michelangelo 7; I 00192; Rome; Italy.
- Portugal** • Rogerio Nobrega, coordinator: Rua Joaquim Bonifacio 17; 1199 Lisbon Codex; Portugal.
- Romania** • Asociatia Studenteasca AMiCUS: Str. Sararie Nr. 127; Iasi; Romania 6600.
- Coordinator: Gabriel Bardan, Youth director, Moldavia Conference; Str. Oituz 53; Bacau; Romania.
- Spain** • Dr. Ferrán Sabaté Casellas, president AEGUAE: C/Manila, 89 8-1a; 08034 Barcelona, Spain.
- José Anierte, church liaison: Alenza 6; E 28003, Madrid; Spain. Or C/ Comte d’Urgell, 133; 08036 Barcelona; Spain.
- Switzerland** • Dr. Roland Meyer, coordinator: 19, ch. des Pepinieres; CH 1020 Renens; Switzerland.



# Gambling: An Adventist Option?

**G**ambling is becoming an accepted practice in many areas of the world that formerly prohibited it. In fact, some local and state governments are licensing gambling as a way of increasing revenues. Is it appropriate for Seventh-day Adventists to gamble? Are there Bible principles that can guide our stance toward gambling? Should Adventists seek to influence political processes so that gambling will not get licensing?

The South Pacific Division Committee on Ethics has drafted a statement on this subject, later approved by the division's executive committee in May 1990. Since Seventh-day Adventists are concerned with ethical issues in our society, *Dialogue* publishes it here to stimulate reflection, discussion, and positive action by our readers.

## Definition

Gambling may be defined as any practice in which a person risks money or other assets for a chance to win a reward that is predicated on the loss of another's money or other assets.

## Rationale

The Seventh-day Adventist Church has consistently opposed gambling, for biblical reasons that include the following:

1. *Gambling violates the Christian belief that all persons are stewards of all their assets* (be they time, talent, knowledge or financial resources). These are to be used wisely for human sustenance and fulfillment, to support family, church and community, and to meet the needs of those less fortunate. Gambling is an improper application of these assets. (Genesis 1:26-28; 2:15; Deuteronomy 8:11-18; 1 Chronicles 29:14; Psalm 24:1; Ecclesiastes 3:13; 5:19; Matthew 25:14-30; Romans 15:26, 27; 1 Timothy 6:17-19.)
2. *Gambling promotes a spirit of selfishness and a desire to have that which is not earned and which properly belongs to someone else.* Gambling downgrades the God-ordained dignity of labor. (Exodus 20:17; Proverbs 21:25, 26; Matthew 6:24, 25, 31-33; Luke 12:15; 1 Thessalonians 4:11, 12; 2 Thessalonians 3:7-12.)
3. *Gambling is a violation of God's*

*command to love one's neighbor as oneself.* Implicit in the act of gambling is a loss for those who are not winners. Gambling preys upon the weaker members of the community, who often must forgo life's necessities because of their own gambling or that of one on whom they depend. (Proverbs 22:16; Isaiah 58:6, 7, 10; Matthew 7:12; Luke 10:27; Romans 13:10; James 2:8.)

4. *Gambling brings about adverse social consequences to individuals, families and communities.* Poverty, suicide, drug dependency and alcoholism are often associated with it. Gambling itself becomes an addiction for many. Since Christians have a responsibility to safeguard the well-being of "weaker" fellow humans, gambling, even in moderation, is an abdication of that responsibility. (Job 22:6-11; Psalm 10:2; Proverbs 23:21; 28:19; Isaiah 3:14, 15; Romans 14:7, 13, 21; 1 Corinthians 8:9.)

## Fund-Raising

In the light of the foregoing, Seventh-day Adventists oppose the use of raffles, lotteries and other games of chance as means of fund-raising even for worthy projects.

Contributions made in the hope of personal gain rob the givers of the joy of altruistic giving.

Gambling even to raise money for a worthy cause may be a gateway activity that can lead to gambling addiction. As with alcoholism, there is no way to determine in advance who will become a compulsive gambler.

## Business Risk

All business investment includes some element of risk, ranging from reasonably secure to extremely speculative. A fine line exists between business risk and gambling. High risk in business is often referred to as gambling, and there are compulsive risk takers in business just as there are compulsive gamblers.

However, in business, high return on an investment is not necessarily predicated on the losses of other investors. Thus, while risk-taking in business may be questioned as proper stewardship of God-given assets and may be a violation of biblical principles, it should not be directly equated with gambling. □



# Dance

Continued from page 17

ment before reaching their young adult stage in life. This dialogue and interaction with respected adults and committed peers is a vital ingredient in the maturing process.

A fourth danger is the fear that without specific rules or restraints people will go out of control. Parents and others responsible for young people take great pains to identify the areas in which freedom should be curbed. Adults who seek to protect young people are prone to make choices for them. Such action, even when motivated by love, prevents young people from maturing, and may even lead them to believe that they live in “slavery”. Adults need special wisdom to steadily remove imposed restraints as adolescents move into young adulthood, making their own choices. The best protection adults can give young people is to provide them with Bible-based decision-making skills in an atmosphere of love and respect. Freedom must be accompanied by responsibilities. Thus they will be prepared for adulthood, when they will make decisions totally on their own, regardless of what parents or other authority figures demand.

A fifth danger in dealing with lifestyle issues is that the discussion itself becomes central, edging out Jesus. It’s somewhat like the Jewish experience of surrounding the law with countless inconsequential rules. People living in Palestine in Jesus’ time became so conscious of the rules that they never understood the core of God’s law. Is it possible that we have surrounded Jesus with so many rules that in any discussion of lifestyle people see only the peripheral standards but not Jesus? Any dialogue on lifestyle should lead to the core of the matter—Jesus.

## How to start

Many of you are beginning to make important decisions totally on your own. As you come to understand God’s guidance in your life, you will want to distinguish clearly between principles and applications. How can you start a discussion on lifestyle in church or in a circle of Adventist friends? How can you arrive at conclusions that are meaningful to those involved while still being faithful to God’s

principles? Here are some steps that you can follow in a group study and discussion:

### 1. Set out discussion strategies.

Don’t begin by stating your own conclusions on a topic. Try to facilitate lively discussion. First choose a subject; it could be dancing or smoking or another topic that would interest the group.<sup>3</sup> Brainstorm. Make notes on the issues, comments, questions, and inconsistencies that arise in the discussion.

Next, systematically identify the responses for each item listed. It may take 30-45 minutes to get through this step—perhaps longer if you get sidetracked, but it’s worth the time. Unless people feel listened to, dumping the “right answers” onto them rarely leads to acceptance or personal application.

2. *Expect a plurality of views* as you go through the questions, comments, and reactions. What are the key biblical principles that relate to your topic? Identify these, including chapter and verse. For example, Paul’s admonition that women be silent in church is an application of the principle of proper worship in Paul’s day (see 1 Timothy 2:11, 12). Today, all would agree that proper worship is a timeless and cross-cultural principle. It is its application that may change with time and place. Even those opposed to the ordination of women will acknowledge that women can teach Sabbath School classes and lead in worship components in an Adventist congregation.

If you are dealing with guidance found in Ellen White’s writings, remember that much of what she wrote dealt with specific applications of biblical principles. Going back to the original principle and reapplying it today in a different culture may provide a different perspective.

Identify related issues that still do not have satisfactory responses. With the help of a concordance, find out other Bible passages on the subject. Read the context. Use several versions. You may need to look up more than one word. For example, biblical passages on the problem of drinking wine might not even mention the word *wine*.

### 3. Formulate personal applications.

Now that your group has identified biblical principles, move to personal applications. Choose a small group of fellow believers with whom you can be

honest and accountable regarding your application of these principles in your life. Such people will not be police dogs, but fellow pilgrims with whom you can share and be honest. Such people care for you and can provide encouragement and “holy nudges” as you live out the life to which you have been called and convicted. Such people are the community of believers—the Church.

## Conclusion

In this context, it’s time to address again our initial question—Shall we dance? After studying the 27 biblical references to *dance* (*dances*, *danced*, *dancing*), one can arrive at the following principles:

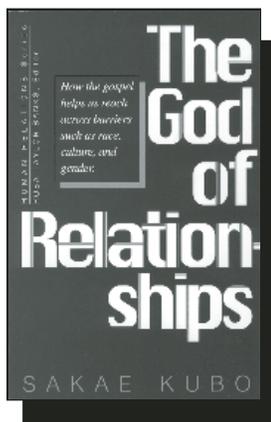
1. Dance can be a part of divine worship (Psalm 150:4).
2. Dance is an appropriate expression of community joy (1 Samuel 18:6).
3. Dance should not promote inappropriate sexual arousal (Exodus 32:6, 19; 1 Corinthians 10:7, 8).
4. Dancing, like any activity in which the Christian engages, should bring honor to God (1 Corinthians 10:31). □

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Steve Case (Ph. D., Andrews University) is president of *Piece of the Pie Ministries* (3732 California Ave.; Carmichael, California 95608; U.S.A.) and a frequent speaker in youth leadership seminars. This article is adapted from his book *Shall We Dance?* (La Sierra University Press, 1994), which can be purchased, along with tapes, from the address listed above.

## Notes and References

1. This broad study involved 12,142 students in 6th to 12th grades, 1,892 parents, 282 teachers, 176 principals, and 15 pastors in North America. See *Valuegenesis: A Study of the Influence of Family, Church and School on the Faith, Values and Commitment of Adventist Youth* (Silver Spring, Md.: North American Division, 1990).
2. See, for example, “Adventists and Movies: A Century of Change,” *Dialogue* 5:1 (1993), pp. 12-15.
3. See “Gambling: An Adventist Option?” in this issue of *Dialogue*, p. 28.



**The God of Relationships,**  
by Sakae Kubo (Hagerstown, Md.:  
*Review and Herald Publ. Assn.*,  
1993; 159 pp., paperback).

REVIEWED BY SYLVIA B. RASI.

One of the powerful pictures of the New Testament is God the Father, reconciler of humanity through Jesus Christ. In accepting this image, Christians are assured the power to live a new life: to gain victory over

their shortcomings and to accept differences between themselves and others. The reason for failure to overcome ethnic, gender, or other barriers lies not in the gospel, but in ourselves, for the God revealed to us in His Word is truly a God of relationships.

This is the focus of Sakae Kubo's book. Kubo is a biblical scholar, teacher, and writer. Drawing from his experience, he reminds us that God is not only involved in the universal, but also in the interpersonal.

Commissioned by the North American Division Office of Human Relations, *The God of Relationships* is intended to promote "individual growth, improved human relations, and increased denominational effectiveness." Kubo begins his task with a wide-ranging perspective entitled "The God of All Nations." He develops an interesting Adventist "theology of race" and fixes its three vital points as protology (first events, e.g. Creation), eschatology (last-day events), and mesology (the Incarnation).

The Adventist emphasis on God's activity from Creation to the New Earth, argues Kubo, demands a non-racist, non-ethnic approach to interpersonal relationships. Thus, such phenomena as regional conferences and churches for African-Americans in the U.S. are not ideal, nor approved of by Ellen G. White. The author's preoccupation with black-white issues in the U.S. results in scant references to problems involving other ethnic groups. But his handling of racial issues, including anti-Semitism, clearly establishes that the gospel leaves no room for discrimination.

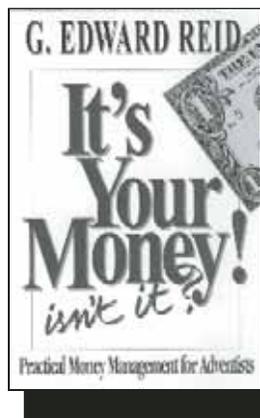
Kubo's second major concern, gender relations, highlights material on patriarchy, Jesus' view of women, the (gender) image of God, and the role of women in our church. The author sees a parallel between the historical issue of slavery in the U.S. and the current struggle for women's equality. Although tradition and biblical citations were used to support slavery, it was subsequently judged to be morally wrong. Kubo observes that a similar situation applies to women's rights, including their ordination as pastors.

The book also tackles the issue of class division. References to apartheid-era South Africa and a powerful communism show how much the political world has changed recently. However, the debate of the "liberals" and "conservatives" addressed in "The God of All Worshipers" remains a live issue. Kubo notes that conservatives define issues in more absolutist and moral terms than liberals. While stating that "we cannot tolerate differences relating to moral issues" (p. 116), Kubo avoids a clear definition of these moral

issues and sidesteps an explanation of how a decision can be made to satisfy both groups.

Although Kubo does not delve into any single issue in depth, *The God of Relationships* provokes thought and encourages further study of relationships among Adventists today. As he concludes the book with the positive "The God of the Entire Church," Kubo challenges us to understand the idea of a universal priesthood of believers and to be participants in "The Rainbow Church."

*Sylvia B. Rasi is completing a Ph.D. in linguistics at Georgetown University, Washington, D.C. She teaches Spanish and English as a Second Language at Pacific Union College in Angwin, California, U.S.A.*



**It's Your Money! Isn't It?**  
**Practical Money Manage-**  
**ment for Adventists,** by G.  
Edward Reid (Hagerstown, Md.:  
*Review and Herald Publ. Assn.*,  
1993).

REVIEWED BY RONALD VYHMEISTER.

The author, currently director of the North American Division Stewardship Department, is well known in Seventh-day Adventist circles for his interest in personal finance management. Over the years, he has conducted many financial planning and management seminars, and has extensively counseled individuals and families on financial matters.

In this book, Reid addresses personal financial management issues faced by Christians in general, and Seventh-day Adventists in particular. The book has three main sections.

The first section addresses a basic spiritual/theological issue for Christians: "Why should we care about money?" Reid outlines several principles: we need to love God more than anything else, including money. Money can become one of Satan's traps to separate us from God. Since all of our money belongs to God, we are merely stewards.

The second section deals with managing resources. Reid discusses how to manage debt, instead of letting it manage us, and gives practical suggestions for making and maintaining a family budget. A chapter is dedicated to training children in financial management and responsibility. This section also deals with the wisdom of owning a home.

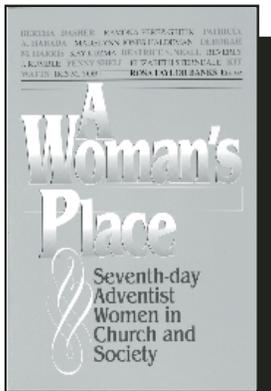
As he recommends buying a house, and paying it off as soon as possible, the author seems to stretch some facts. For example, he assumes that mortgage rates are 20 percent higher than investment rates. This may sometimes have been true, but today it is not. While I agree on the importance of owning one's own home, in today's economy this may not be the best way to increase one's capital. In other cases Reid calculates the compounding effect of interest in a way to produce the desired results, or assumes static real estate values.

The third section stresses the preparation for the future. The author discusses such important issues as when and where to retire and financial reserves for old age. He argues that one can go beyond saving to hoarding. We are to manage our money for God's benefit, not ours or our family's. If we can manage our financial resources better than our heirs or do not believe they would use the money as we see fit, we should give them only what we feel is proper. Finally, the author argues that we will be judged on money management just as on our use of other God-given gifts.

The book gives a solid biblical and Adventist perspective on personal financial management. Many of the principles outlined are valid and are generally accepted even in the secular community. The general approach of this book seems to parallel several of the concepts advanced by Larry Burkett, a Christian financial management consultant. The book is readable, and I would recommend it to anyone who wants to know or review the biblical principles of Christian stewardship. Even those who think they know all about financial management will likely find new insights.

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*Ronald Vyhmeister is completing a Ph.D. in Management Information Systems at the University of Illinois-Chicago. He teaches in the School of Business at Andrews University.*



**A Woman's Place: Seventh-day Adventist Women in Church and Society**, ed. by Rosa Taylor Banks (Hagerstown, Md.: Review and Herald Publ. Assn., 1992; 189 pp., paperback).

REVIEWED BY MANUELA CASTI.

*A Woman's Place*, produced at the initiative of the North American Division Office of Human Relations, challenges our views. Its most important objective is establishing a positive

identity for Seventh-day Adventist women. The book is not a "feminist cry"; its intelligence lies in showing that woman is not *like* man—she has a role of equal dignity in God's plan and can offer a unique *feminine* contribution to the Church.

In the first essay, Beatrice S. Neall states that God's actions are the check on our scriptural interpretation. Neall makes a poetical and competent reading of the nature of humankind and on male-female relations as found in the Bible. She suggests our understanding is narrow compared to God's as shown in His Word and enlightened by His Son's actions.

Chapters 2 and 3, written by Kit Watts and Bertha Dasher, respectively, demonstrate the historical importance of women's contributions during the formative years of our movement and show the noticeable decrease after E. G. White's death. The readability is somewhat obstructed by a lengthy cataloguing approach.

Ramona Perez-Greek analyzes recent trends relating to women in church leadership. She provides promising answers to crucial questions such as "Does the traditional church provide opportunities that are challenging and significant in which women may serve? How can women with the gifts of administration, implementation, organization, strategy, and planning be used in the church? What about the leadership gifts of stay-at-home mothers and grandmothers...? What about the leadership of the female pastor?" (pp. 86-87). Perez-Greek provides powerful encouragement to action, addressed in a special way to "peripheral areas" such as Europe.

Pat Habada and Beverly Rumble examine women's progress in positions of responsibility in education, where women have traditionally had more opportunities. This chapter offers a surprising perspective and, in some aspects, evidence of the need for more effective institutional planning.

Kay Kuzma discusses the controversial topic of "the ideal family." She sees the church as "moving away from the guilt-producing stereotype that relegates women to the joys and disappointments of shouldering major responsibility for the home and children while it pushes Dad out the door and into the work-place" (p. 115). There has been a complete reversal in developing countries. In what measure does the church share in this evolution?

Madelynn Jones-Haldeman adopts a psychological perspective on the relational dynamics of the family. She applies biblical situations to the difficult task of family roles with interesting results. Readers will find important applications to contemporary family life.

The topic of chapter 8, "Women Helping Women: A Network of Caring," by Deborah Harris, unfortunately comes close to an abstract and generalizing panegyric of women, thus obscuring the promising ideas found therein.

Penny Shell considers "How Society Affects Social Change in Today's Church." Women working outside the home are now an increasing reality around the world. This creates new challenges for the church in channeling resources, using talents, and in creating opportunities for evangelization. Shell provides a summary of women's ministries in prominent evangelical denominations.

Iris M. Yob's essay provides sociological consideration of "role" in male-female relationships. How can we determine what is "masculine" or "feminine" in us, and how does this affect our understanding of Scripture and our practice? What is the influence of mass media stereotypes? This profound article includes an intelligent consideration of the only "perfect human being"—Jesus Christ.

Interesting and far-ranging works such as this collection run the risk of failing to offer a deep analysis of the very problems that spur such publications. However, *A Woman's Place* succeeds admirably in establishing what is and what could be the role of women in our church. It transmits a contagious desire for more involvement of a large proportion of the church's members in its mission.

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*Life has its disruptions and interruptions, but it can go on when we let God take over.*

Life was great fun. I was 27. I had a husband who loved me dearly. I had a three-year-old son, and a daughter eight months old. I had a good job—a coveted job—with the Ministry of

# Beyond Life's Disruptions

by  
Emily  
Tebbs  
Dube

Finance, Economic Planning, and Development of Zimbabwe.

Life was about to get even better. One day in August 1987, our lifelong dream came to our door, sealed in an envelope. The Canadian Commonwealth Scholarship Committee conferred on us its award for graduate study in Canada. My husband and I had tied the knot seven months after completing our bachelors' degrees, and ever since had wanted to do graduate work together. Now we were set to go to Canada. Our dream was soon to be fulfilled.

## The disruption

But then came the disruption. Or was it an interruption? Five days before our departure for Canada, we were given a farewell party in my husband's mother's home. The party was good. We enjoyed the love and company of family and friends. We bade good-bye, and were returning to Harare, the capital.

My husband and his friend were in one car, just ahead of us. Our two small children, a few friends, and I were in a pick-up. Twenty kilometers to the city, the sign said. Just then, I saw the car in which my husband and his friend were traveling go over the side of a bridge. The steering wheel got locked, I was told

later. We stopped the pick-up. I ran down the flight of stairs by the side of the bridge. I could see the car on its side on the dry river bed, several meters below. A sense of paralysis overwhelmed me. My legs lost their strength. I could not stand. A cousin came to my aid. It all happened so suddenly. In one moment, my husband was gone; so was his friend.

Disruptions to one's plans are often unexplainable and difficult to accept. To claim Romans 8:28 ("all things work together for good to them that love God") appears most difficult in such situations. But life must go on. Dreams are part of that life.

A year later after the accident, I went to Canada with my children. I felt I had to complete my graduate studies, particularly as a single mother. It was not easy. Finances were always a challenge. To maintain a young family as a single parent and to study at the same time made enormous demands. But God does intervene. Church family came to help. In mysterious ways we discovered strength—physical, emotional, financial, and spiritual.

Even as I neared the completion of my master's degree in economics, fear seemed to be lurking in my mind. Fear of returning to the reality of my circumstances: widowhood, uncertainty of finding a job, future for my growing children. To top it all, I had no real roots in Zimbabwe. I am a Liberian by birth, and had embraced Zimbabwe nationality after marriage. I remained in Canada for nine months longer.

I applied to lecture at the Adventist University of Eastern Africa, Baraton, Kenya. But I received no response. With my children, my degree, and a lot of faith, I returned home to Zimbabwe. I got a job with a bank, and then moved to another bank as a project manager. Project appraisal and analysis had appealed to me ever since those golden college days when I first met my husband. So here at last was good pay, benefits, career satisfaction, and prestige.

Meanwhile, the University of Eastern Africa had a new vice chancellor. The university desperately needed an economics lecturer. Someone in his office told him of my application submitted almost two years earlier. He contacted me immediately. By then I had lost my interest in teaching; my life at

the bank gave me all I needed. But the vice chancellor wanted to interview me. I attended the interview with no intention of accepting the job. My intention received reinforcement when I was told that my salary would be about one-fourth of what I was making at the bank. Still, to be courteous, I promised to consider the offer and get in touch with the university later.

### The intervention

Seven months later, during my morning devotional, I read the following statement from Ellen White's *Testimonies to Southern Africa*: "The men who will give themselves to the great work of teaching the truth are not the men who will be bribed with wealth or frightened by poverty" (p. 7). I felt God was speaking to me directly. He seemed to be saying, "I have called you and you have refused to follow Me. I am requiring from you not only your honest tithe and offerings, but also your talents. I want you to trust Me with your career goals."

I began justifying myself. I was a single parent. I needed the extra income to meet the needs of my family. Suddenly Psalm 37:25 challenged my thoughts: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (KJV). At that point I pledged with God that if He would call me again I would not refuse.

Come Sabbath, the vice chancellor, visiting Zimbabwe, was coincidentally at my home church. As soon as I drove into the church yard, I noticed him. A voice seemed to be saying to me, "Emily, you promised to come when I called you". I decided to pretend not to have seen him. But he spotted me, and said, "Mrs. Dube, I am still waiting for your decision."

All weekend, I pondered my decision. I knew God was calling me to join the university. The call was so strong, the pull of the Spirit irresistible. Finances became irrelevant. The commitment followed immediately.

I am at the university now. Or should I say, I am in God's vineyard? I live each day by His promises, while learning to face life's interruptions and disruptions under His guidance.

---

*Born in Liberia, Emily R. Tebbs Dube is a lecturer in economics at the University of Eastern Africa, Baraton, Kenya.*

# Footprints...

Continued from page 12

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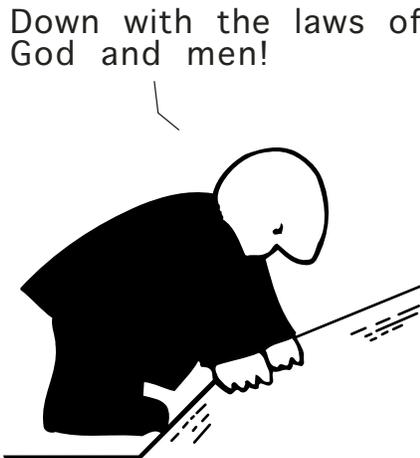
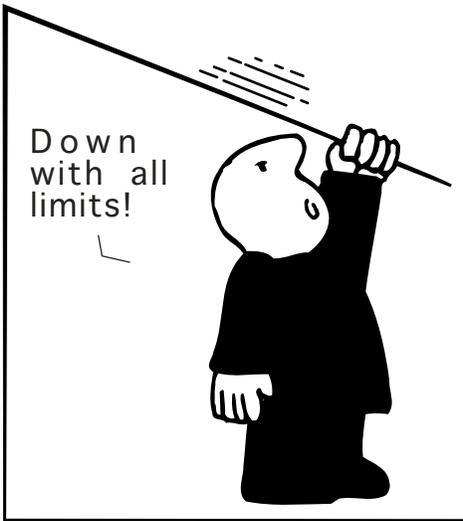
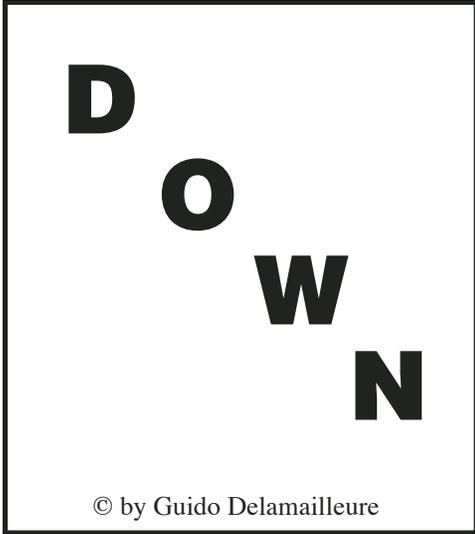
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— *John 8:36*  
*Today's English Version*



