
**The New Age Is Not
So New, After All...**

**Can a Scientist Also
Be a Christian?**

**Student Stress: Can
You Manage It?**

**Freedom and
Nationalism: A
Pauline Perspective**

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With this 20th issue, *Dialogue*'s faith venture completes seven years of ministry. The journal's 80 issues in four languages have had 500,000 copies reaching readers like you around the world. Hard work for the editorial team, but plenty of satisfaction!

As always, we want the journal to speak on subjects relevant to Adventist university students and young professionals. The four essays in this issue address current topics: the New Age movement and its implications to Adventism, the tension between Christianity and science, meeting effectively the problem of student stress, and nationalism viewed from the perspective of Paul.

Our interviews allow you to get acquainted with two notable Adventists—a young physician in Singapore and a seasoned businessman in Iraq. The “First Person” story lets you accompany a young missionary dentist to Madagascar. You will also enjoy the devotional piece on the ideal lawyer and the “Campus Life” article reminding us of our ambassadorial role wherever we go.

The “Action Report” keeps you posted on what Adventist university students are doing in Spain, Romania, and Nigeria. If you are a student association leader or sponsor, why not send a report and some photos of your association activities for inclusion in a future issue of *Dialogue*?

The book reviews and the short article on the Biblical Research Institute will especially appeal to those of you interested in research. And if you like languages and singing, don't miss “You Can Make a Difference,” a beautiful song written by one of our readers in Brazil.

Finally, our “Interchange” section gives you the opportunity to begin corresponding with scores of Adventist students and young professionals worldwide.

Our masthead has some changes. We say goodbye and thanks to a few members of the AMiCUS Committee, including Dr. Gordon Madgwick who suggested the name *College and University Dialogue* when we launched the journal in 1989. We also welcome several new members to the Committee, all of them with doctoral degrees and experience in education and youth ministry: John M. Fowler (associate director, General Conference Education Department, from India), John Graz (director, General Conference Public Affairs and Religious Liberty Department, from Switzerland), Jonathan Kuntaraf (associate director, General Conference Sabbath School and Personal Ministries Department, from Indonesia), Baraka Muganda (director, General Conference Youth Department, from Tanzania), George Reid (director of the Biblical Research Institute, from the U.S.A.) and Mary Wong (staff member, General Conference Education Department, from Singapore).

Our next issue will launch a new section, “Open Forum,” dealing with questions you may want answered. Select a topic or an issue that relates to your life as a thoughtful Seventh-day Adventist and for which you have not found a satisfactory answer. Limit your questions to 50 to 75 words. Those whose questions are selected will receive a book as a reward.

We wish to continue expanding the worldwide ministry of *Dialogue*. For that reason we welcome your comments, questions, and suggestions. May God bless us all as we seek to know, love, and serve Him better!

Humberto M. Rasi, *Editor*

Quality and clarity

Dialogue is a magazine that every Adventist university student and professional should read. I'm amazed by its quality and by the clarity with which it conveys its message to the readers. Indeed, the power of the magazine is such that one can reread it and still feel its freshness as if reading it for the first time. Sadly, however, here in Nigeria we do not receive *Dialogue* regularly. We need it badly!

MICHAEL ABEDNEGO
University of Jos, NIGERIA

The editors respond:

We really appreciate your upbeat evaluation of our journal, Michael. *Dialogue* is produced as a joint project of the General Conference AMiCUS Committee and our counterparts in the world Divisions. Thanks to a special subsidy and the cooperation of several individuals, we at the Church headquarters prepare each issue in four languages (English, French, Portuguese, and Spanish). In turn, the world Divisions, Unions, and local fields cover the cost of printing and mailing *Dialogue* for free distribution among Adventist university students in their territories. You need to contact the representative for your area (see page 2) and request more copies of the journal. Adventist professionals can order a personal subscription by following the instructions that appear on page 7.

A nice surprise

My district pastor recently gave me a copy of *Dialogue* (6:1). It was such a nice surprise to learn about an organization and a journal that are specially interested in us, the Adventist students. At the public university where I study medicine, many of the ideas and practices contradict what I deeply believe as a Seventh-day Adventist. There it is even difficult to speak about the God we love. Thanks for strengthening my faith and my resolve!

ELENA CARINA BURGER
University of Buenos Aires
ARGENTINA

Thanks for the connections

Since my name and address were listed in *Dialogue*, I have received several letters from readers in different countries. Many thanks for the copies of the journal and for the Adventist connections it has helped me to establish. I treasure their letters, and have written back to each one of my correspondents. Please help me to stay in touch with *Dialogue* and its readers. My address: No. 2 Dormitory; Jinzhou Oil Refinery; Jinzhou, Liaoing 121001; P. R. China.

CHEN HANG
Liaoning, CHINA

A better perspective

I was delighted to receive and read my first copy of *Dialogue*. Up to that point the only journal that provided me with information about topics of interest from an international religious perspective was one published by Jehovah's Witnesses, although I do not always agree with their biblical interpretation. Congratulations, then, and I hope that I can receive your magazine regularly. Let me suggest that in the future you publish an article on the development of a Christian personality.

ILSAINT MESIDOR
Adventist University of Haiti

The editors respond:

Thanks for your suggestion, Ilsa. See if your university library has a copy of Dialogue 1:2, in which we published an essay on "A Christian View of Human Personality," by Owen L. Hughes.

Can I help?

You may not be aware of the positive influence that *Dialogue* is having among Adventist students and professionals in our country. I believe that the journal and AMiCUS are so valuable that I want to offer my services to spread the good word. Can I help?

CARLOS MANOEL CARDOSO POZO
Esteio, R.S., BRAZIL

The editors respond:

Thank you, Carlos Manoel, for your encouragement and your generous offer. You can help Dialogue and AMiCUS by (1) sharing your copies of the journal with other university students and suggesting that they contact our regional representatives (see page 2) to receive their own free copies; (2) exploring the possibility of organizing an association of Adventist university students in your area (AMiCUS has published a handbook that provides ideas); (3) encouraging other Adventist professionals to subscribe to Dialogue; and (4) suggesting subjects that we should address in future issues of the journal.

God's magnificent providence

In June I went to the mid-week prayer meeting in my Cebu City church. Due to heavy traffic, I arrived late. The speaker had already started reporting on her visit to the E. G. White Estate office at the Seventh-day Adventist Church headquarters and showed us a small poster of the mural that depicts "Christ of the Narrow Way." Since I was sitting near the back of the church, I could barely make out the details of the painting. A week later I had to go home for a few days to recover from an infection and was happy to find a copy of *Dialogue* (7:1) waiting for me. As I reached the center of the journal, there it was, a beautiful color reproduction of the same painting! How moving it was to look at the figure of Christ inviting me to come closer to Him. How thankful I am for God's magnificent providence that encouraged me through this attractive depiction of our Savior. As a fourth-year nursing student I need His power to remain faithful in spite of temptations and difficulties, including important course appointments on Saturdays. Please, let's continue praying for each other.

MARITES S. ROSALITA
University of the Visayas
Cebu City, PHILIPPINES

A great idea

I want to congratulate you for the great idea of publishing *Dialogue*, which allows

us to read challenging articles and to establish friendships by correspondence with other Adventist youth around the world. May the Lord Jesus bless you abundantly in your important work.

ERICKA Y. RUIZ
Cali, COLOMBIA

It answers questions and makes you think

Not too long ago a friend gave me a copy of *Dialogue* (6:2) and I read it from cover to cover. The article on preparing for marriage answered many of my questions on this important topic, while the article on dancing made me think. Thanks for informing and challenging us!

CLEAH SAMBAI
Kitale, KENYA

On Artificial Intelligence

In regard to the discussion on Artificial Intelligence (*Dialogue* 7:2), the opinion of Roger Penrose, professor of mathematics at Oxford University, which appeared in the journal *World Link* (July-August 1995), deserves attention. In Penrose's opinion, "Intelligence requires understanding, and understanding is not present without awareness. And awareness is simply not present in computer systems." *Dialogue* readers with a taste for higher mathematics might enjoy Penrose's book, *The Emperor's New Mind* (Oxford University Press, 1989), where he presents his arguments in greater detail.

SIEGFRIED J. SCHWANTES
Silver Spring, Maryland,
U.S.A.

Write to us!

We welcome your letters, with reactions and questions, 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.

What is New Age? How did it become a mass movement? Where is it going? What must be the Christian defense?

Did you know that Bill Clinton spent the bulk of his 1994 Christmas vacation with Stephen Covey, the New Age guru and author of *The Seven Habits of Highly Effective People*?¹ Or have you heard that Russia's favorite psychic, Yevgenia Davitashvili, is among Boris Yeltsin's closest Kremlin advisors?²

Of course this does not mean that the U.S. President during his next address to the Congress will be holding a vibrating crystal, staring at its magic eye, while he outlines his foreign policy. Nor does it mean that Yeltsin is driven by supernatural forces and is about to declare New Age as Russia's state religion. Nevertheless, these things do have significance.

Observe Hollywood's obsession with New Age and Scientology. The world watches with fascination the demi gods of Hollywood and their hit productions in the hands of Steven Spielberg, George Lucas, Nicole Kidman, Tom Cruise, Demi Moore, John Travolta, Mimi Rogers, and Sharon Gless. No one is saying that any or all of their work is bad or necessarily New Age oriented, but their trend and influence are inescapable—and significant.³

From politics to entertainment, from economics to management, from home to religion, New Age has become a force to be reckoned with. Multinational companies and major universities include yoga meditation in their training programs and in their curricular options. Preachers and politicians find it acceptable to use New Age jargon in their rhetoric. Astrology and psychic counselling are no longer the atmosphere of some underdeveloped superstitious village; New York, London, and Paris are their new habitations.

All these do not necessarily mean that there is a New Age conspiracy to take over the world. Give the devil some credit for subtlety! He is rarely *that* obvious.

The first thing to note about New Age is its high baloney content. Stephen Covey's *Seven Habits* majors on a repetitive use of words like synergy, paradigm and interdependent—sometimes in the same sentence. A sample:

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“Although you cannot control the paradigms of others in an interdependent interaction of the synergistic process itself, a great deal of synergy is within your circle of influence.” Now, what does that mean? Never mind its meaning; it sounds good, so it *must* make sense. However, it doesn't make sense, but Stephen Covey's “holistic, integrated, principle-centered insights” have made him a fortune.

We can dismiss all this as gibberish, but the questions raised are serious—to our faith and our life—and we cannot ignore them. What is New Age? How did it become a mass movement in the late 80s? Where is New Age going? What must be the Christian defense? To answer these we have to dig into its antecedents, trace a line through recent history, touch base with its gurus, and have recourse to the prophecies of that ancient Book that paints the end-time picture.

What is New Age?

Defining New Age is not easy. There are New Age books by the store full, New Age TV series and New Age-influenced movies and music. There are any number of New Age adherents, and those who stand within the penumbra of New Age thought. Yet many of them, perhaps all of them, since 1990, have

by
David
Marshall

been resisting the label “New Age.” It must be admitted that there are many *faces* and *phases* of New Age, and few would accept the definition I am about to give. Indeed some faces are pleasant, and many so-called New Agers are on the outer periphery of involvement and would resist the idea that New Age has an occult core.

Nevertheless, a definition must be attempted. So here goes...

New Age is the ultimate religious *syncretism*; absorbing and attempting to reconcile so wide a spectrum of beliefs, practices, theories, and superstitions that it has almost as many faces as adherents. New Age:

- Takes on board the whole kit-and-caboodle of astrology, even borrowing its name from it.
- Is *holistic* in a number of senses. It wants to see the removal of all boundaries in the world, religious and national, and it wants to bring mind, body and spirit together in “a whole person” concept of the individual. It carries a commitment to fringe medicine and various forms of therapy and pseudo-psychology. It longs to be in touch with powerful forces in the universe excluded or condemned by the Judaeo-Christian tradition.
- Borrows from Buddhism the concept of “the god within.” The reverence New Agers show for the oneness of the human being and creation, and the way they personalize nature in expressions like “Mother Earth,” drive them into the god-is-in-everything (pantheism) camp.

- Adopts from Hinduism reincarnation and meditation techniques. Reincarnation disposes of sin and judgment by offering a whole series of lifetimes in which to work off a negative “karma”; and meditation techniques are used to make the mind “vacant possession.”
- Recycles much from nineteenth-century spiritism. New Agers advance the view that living “enlightened ones” become “channellers” (mediums) for dead “enlightened ones,” “masters,” or “christs.” Thus the most prominent New Agers will have the power to “channel” some dead “master” or “guru”.⁴

The historical tap root of the movement combining Hinduism, Buddhism and the occult is in Madame Helena Blavatsky’s Theosophical Society, founded in the United States in 1875.⁵ But it is unlikely that the Theosophical Society ever had more than 100,000 adherents. Now New Age overspreads the planet like a foul miasma numbering millions among its following.

How did New Age become a mass movement?

During the Vietnam war era, the 60s generation became peaceniks, beatniks, hippies and flower children. The pied pipers of this generation were the Beatles. By the end of the decade the more or less mindless lyrics of their early songs had given way to esoteric messages. They had begun to spend their summers in ashrams in India at the feet of gurus. Even as they topped the charts in every Western nation, George Harrison and John Lennon were working the esoteric wisdom of the East into the lyrics of their multi-million-selling records.

Suddenly the vocabulary of Hinduism and Buddhism was “in”: reincarnation, yoga, meditation, TM and the rest.

By the early 70s Indian gurus were flying West on one-way tickets to the United States. In all Western nations the musical “Hair” was a smash hit. Everyone was singing “It is the dawning of the age of Aquarius...” — with only a few knowing what it meant.

The psychedelic generation of the 70s accepted the assumptions of the 60s beatniks, and built upon them. Anyone who was anyone among the glitterati practiced TM. There were yogas for all occasions: mantra yoga, sidhi yoga, and tantra yoga. Astrology became the biggest growth industry.

On Western university campuses there were more who believed in reincarnation than in the resurrection.

As time went on, it became apparent that, along with Eastern religion and astrology, the hard-core occult was also involved in the new movement.⁶

Men like British occultist Benjamin Creme and American Scientologist L. Ron Hubbard could not believe that their age-old ideas had suddenly become fashionable. Creme coined the term New Age about 1977, announcing that by the end of the millennium the age of Pisces (Christianity) would be replaced by the age of Aquarius (the New Age) in which a new world messiah would preside over a new world order.

It took the radical materialism of the 80s—Thatcherism, Reaganism, Milton Friedmanism—to make New Age a mass movement. The Yuppie culture was an inadequate diet for the human spirit—and people reacted. While in Eastern Europe, people moved from Communism to Christianity, in the West, a pagan spirituality was gaining ground. New Age had, in fact, become a “designer religion” for a generation with a conspicuous lack of political idealism, with a jaded view of Christianity, that had lost its bearings.

Where is New Age going?

Benjamin Creme is emphatic that the Lord Maitreya is waiting in the wings to preside over the new world order. He will, says Creme, be a combination of the returning Christ expected by Christians, the Messiah expected by Jews, the Imam Mahdi expected by Muslims, the Krishna expected by Hindus and the new Buddha expected by Buddhists. The years leading up to the “cusp” of the millennia will be decisive...

But the decisive question for us now is: What does the Bible and the Spirit of Prophecy say on this issue?

- In His Olivet sermon, recorded in each of the synoptic gospels,

Jesus prophesied the coming of “false christs and false prophets” in the end-time age; as well as “hole-in-the-corner” and “out-in-the-desert” comings.

- In 2 Thessalonians 2:9-12 Paul prophesied that the appearance of the “Man of Sin” would be accompanied by “all kinds of counterfeit miracles, signs and wonders” and “a powerful delusion” (NIV).
- Revelation 13:13 indicates that “great and miraculous signs” would accompany the activities of the two beasts in the end-time scene. The presence of “the dragon” in the evil triumvirate that would work against God’s people (Revelation 16:13-15) indicates that Satan will play a hands-on role in the end-time conflict with God’s people; demons, in some way, working directly in the last great conflict.
- Chapter 34 of Ellen G. White’s *The Great Controversy* details the role of the demons. Further amplification is provided: “Fearful sights of a supernatural character....” The description culminates in the words, “As the crowning act in the great drama of deception, Satan himself will personate Christ.”⁷

Could the New Age movement be the facilitator of Satan’s hands-on role?

What is the Christian defense?

One positive effect that the New Age movement has had upon the Christian church is that it has caused many evangelicals to re-examine the doctrines of the immortality of the soul and of eternal fire. In his book *Essentials* (Hodder, 1988), leading evangelical John Stott comes out against both. The immortality of the soul, he recognizes, had made space in the picture that New Age had filled. Cambridge “high church” theologian, Professor John Hick, in *Death and Eternal Life* (Macmillan, 1982), traces the twin concepts of the immortality of the soul and an eternally burning hell to primal religion, and to Greek-Roman mythology.

But the apostle Paul outlines the best

Christian defense against New Age. In the first-century world Ephesus was the occult center.⁸ It was, in the words of Shakespeare, full of “dark-working sorcerers that changed the mind.” Some time after his three-year stay in the city, and despite the bonfire of occult paraphernalia (Acts 19:19), Paul still felt it necessary to remind the Ephesians that “our fight is not against any physical enemy: it is against organizations and powers that are spiritual. We are up against the unseen power that controls this dark world, and spiritual agents from the very headquarters of evil” (Ephesians 6:12, 13, Phillips).

And that is *exactly* how it is with New Age. While commentators with the Cassandra complex search out the participants—politicians, gurus, professors, Hollywood moguls—in some New Age conspiracy, the *real* conspirators go unidentified. They are not beings of flesh and blood. They are “entities” of infinitely greater intelligence and menace. The arch conspirator is Satan himself. The aim of the conspiracy is to influence our minds through education and the media, to curtail our freedoms through rogue politicians and religious-political powers, to work to destroy the people of God and to counterfeit the second advent of Christ.

We caricature or ignore this menace at our peril. 🐉

David Marshall (Ph.D., University of Hull) is chief editor of Stanborough Press, England, and author of many articles and books, including *The Devil Hides Out* (Autumn House, 1991), *New Age Versus the Gospel* (Autumn House, 1993), and *Footprints of Paul* (Autumn House, 1995). His address: Alma Park, Grantham, Lincolnshire; NG31 9SL England.

Notes and references

1. The London *Independent*, Sunday, January 8, 1995.
2. The London *Sunday Times*, February 12, 1995.
3. See Walter Martin, *The New Age Cult* (Minneapolis, Minn.: Bethany House, 1989), pp. 20-21, 58, 85; also London *Sunday Express*, July 19, 1992, p. 17.
4. For a more comprehensive definition, see the chapter entitled “Designer Religion” in my *New Age Versus the Gospel* (Autumn House, 1993).
5. The most recent scholarly monograph on this movement is Peter Washington’s *Madam Blavatsky’s Baboon: Theosophy and the Emergence of the Western Guru* (Secker, 1993).
6. This is documented in my book *The Devil Hides Out: New Age and the Occult: A Christian Perspective* (Autumn House, 1991).
7. Ellen G. White, *The Great Controversy* (Mountain View, Calif.: Pacific Press Pub. Assn., 1911), p. 624.
8. See David Marshall, *Footprints of Paul* (Autumn House, 1995), pp. 59-63.

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He was the first to use the telescope to study the skies. He was the first to discover the moons of Jupiter, the first to announce spots on the sun, the first to realize that the Milky Way is made up of myriad stars and to suggest that the moon is mountainous. He was also one of the first to say that Ptolemy was wrong and Copernicus was

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by
Benjamin
L. Clausen

right: The earth did revolve round the sun, not vice versa.

These announcements brought Galileo Galilei (1564-1642), one of the founders of modern experimental science, into conflict with the established church. The Jesuits saw in his teaching the worst consequences for the Church of Rome. The old scientist was tried and forced against his will to recant his teachings. He did so, but was reported to have said under his breath, "But the earth does move." More than 350 years later, in 1992, Pope John Paul II stated that errors were made in condemning Galileo.

The case of Galileo is perhaps the best-known illustration of the tension between science and religion. There were others before and since, but whenever the topic of science and Christianity is discussed, warfare and conflict come to mind. Andrew Dickson White even published *A History of the Warfare of Science With Theology in Christendom* in 1896.

Science in a Christian culture

Although tension marks the relationship between Christianity and science, it is often overemphasized. Indeed as some historians of science have argued,

modern science could have developed only in a culture with a Christian worldview.¹ Christians believe in a *personal* God who is independent of His creation. For animism or pantheism, however, nature *is* god—less than personal, but more than inanimate matter governed by abstract laws. Scrutinizing its secrets would be a fearful undertaking.

Christians believe in an *all-powerful* God who created *ex nihilo* and is in control of nature. Thus, nature is expected to be governed by exact (mathematical) laws. God was free to create in any way He chose, and since His ways are not our ways, our logic is likely to be insufficient for understanding nature. We must observe and experiment to determine how God created. God's power over creation is shared with humanity (Genesis 1:28), so we are expected to study nature. In contrast, other traditions have ideas independent of matter, leading to an imprecise, irrational world. For example, in the Greek system, divine creative activity was limited to what man could logically deduce from general principles; no experimentation was necessary.

Christians believe in a *good* God. His creation is good and worthy of study. Humanity is part of God's good creation. Consequently science should be used to benefit humanity by lightening toil and tedium, and by alleviating sickness through various discoveries. Time is linear and life can be improved. This is in contrast with other systems that see the world as imperfect and unworthy of careful study. Manual labor, including that necessary for scientific discovery, was not respectable. Slaves were expendable, since they did only menial work. Time was cyclic and life was a round of routine.

Christians believe in a *rational* God whose creation is predictable, reliable, and governed by laws. Man was created as a rational being and can discover these dependable laws. The arbitrary nature of the gods of other religions, however, would make the study of natural cause and effect relationships seem futile.

Within this context of a Christian worldview that promotes an openness to study God's creation, there need be no conflict between genuine Christian endeavors and scientific quests. Let us consider some of the great scientists, past and present, who have also been committed Christians.

Isaac Newton

Sir Isaac Newton (1642-1727) is an example of a pre-eminent scientist who was also a devout believer.² He developed theories of light and of universal gravitation, and shared in inventing calculus. An interesting evidence of Newton's religious experience is the list of some 50 of his past sins that he drew up in 1662, such as: "Threatning my father and mother Smith to burne them and the house over them"; "Punching my sister"; "Calling Derothy Rose a jade"; "Having uncleane thoughts words and actions and dreamese;" "Making pies on Sunday night;" "Swimming in a kimmel [a tub] on Thy day"; "Idle discourse on Thy day and at other-times"; "Not turning nearer to Thee for my affections"; "Not fearing Thee so as not to offend Thee."

According to John Locke, Newton had few equals in biblical knowledge. Newton organized this knowledge methodically and made certain of his beliefs by setting up well defined rules for interpreting the Bible. Newton believed that he was part of a remnant, chosen by God to restore the interpretation of the Bible. He wrote books on Bible prophecy and on biblical chronologies. He believed that the ancient texts provided scientific information, including a description of a recent creation and catastrophic destructions. Although it was not widely realized until this century, Newton held unorthodox Arian beliefs that led him to consider the worship of Christ to be idolatry. Because of his unorthodoxy he would not accept induction into a religious order at Cambridge and risked surrendering his fellowship.

The *Principia* was Newton's synthesis of the new scientific worldview. In the General Scholium to the 1713 edition, he states that its purpose was to establish the existence of God, to combat atheism, and to challenge the mechanical explanation for the operation of the universe. When Richard Bentley gave the first of the Robert Boyle Lectures to defend religion, he drew heavily on the work of Newton. Newton believed that the universe requires an intelligent Creator, and that it is governed by natural laws set up by God and preserved by supernatural acts of special providence.

Michael Faraday

The example of Michael Faraday (1791-1867) effectively refutes the viewpoint that scientists are opposed to revealed theology.³ Faraday was a leading scientist of his generation. He devised an electric motor, invented the electrical transformer, discovered electromagnetic induction, introduced the field "lines of force," proposed electromagnetic waves, and is now honored by having the unit of capacitance named after him—the farad. He was also a fully committed Christian. As Faraday told Ada, Countess of Lovelace, he belonged to "a very small and despised sect of Christians, known, if known at all, as Sandemanians." He viewed his Sandemanian membership as more important than his career in science.

The Sandemanians accepted the Bible as the basis for all action and as the rule-book for church organization. Throughout their history the Sandemanians endeavored to keep themselves distinct from all other religious groups in the belief that they alone accurately followed the directions given in the Bible. Sandemanians emphasized sobriety and moderation in worldly enjoyments. Admission to the church required demonstration before the assembled congregation of one's faith in the saving grace of God and one's commitment to live in imitation of Jesus Christ. Faraday did all these and served the church as an elder.

In both his science and his religion, Faraday feared "confusion" of any kind and had a strong need to order his environment. He was cautious about the speculative interpretation of experimental facts, just as the Sandemanians were careful to adhere to the literal word of the Bible. Sandemanian "exhortations" consisted of carefully chosen biblical passages strung together with a minimum of connecting material, just as Faraday's scientific papers consisted of carefully chosen descriptions of experimental facts strung together with a minimum of speculative interpretation. His Christianity infused all aspects of his life—spiritual, social, political, and professional.

Other examples from the past

Many other scientists were devout Christians. Johannes Kepler (1571-1630), a German astronomer and mathematician, said that the doctrine of the Trinity suggested to him the three-part heliocentric system of sun, fixed stars, and the space between them.⁴ Blaise Pascal (1623-1662), a brilliant French mathematician to whose work our computer world is much indebted, became a devout Christian in 1654 and continually carried with him a description of that experience. He wrote numerous devotional thoughts in his *Pensées*, such as: "God wishes to move the will rather than the mind. Perfect clarity would help the mind and harm the will."⁵

Robert Boyle (1627-1691), the father of modern chemistry, was well known for his piety and his scruples in matters of religion. This prevented him from taking the oaths required of a president of the British Royal Society. In his will he left an endowment for an annual lectureship to combat atheism.⁶ Nicolaus Steno (1638-1686), a Danish geologist and anatomist, developed principles for describing sedimentary rocks that are still used in geology. In his later life he was ordained a Catholic priest, gave all his possessions to the poor, and finally died from an ordeal of poverty and fasting.⁷ The Swedish naturalist Carolus Linnaeus (1707-1778), founder of modern systematic biology and the binomial naming system, invoked the language of Genesis 1 in his definition of species.⁸

Lord Kelvin [William Thomson] (1824-1907) believed that the dissipation of useful energy is a universal feature as described in Psalm 102:26, "all of them shall wax old like a garment." This theological concept aided him in developing the second law of thermodynamics. On the same grounds, Kelvin believed that life proceeds only from life, that it is a mystery and a miracle, and was designed and guided by a Creator over long periods of time.⁹

James Clerk Maxwell (1831-1879) summarized all of electricity, magnetism, and optics in a few abstract field

equations that still form the basis for electromagnetic theory today. Similarly, his religious beliefs were conceived in somewhat abstract terms after a deep seated and very personal faith commitment in 1853 that caused him to come away from the established churches. Maxwell was sure that the basis of religion did not lie in rationalist elaborations. He freely acknowledged that science should never be considered a guide to religious truth: "The rate of change of scientific hypothesis is naturally much more rapid than that of Biblical interpretations."¹⁰

Louis Pasteur (1822-1895) of France helped lay the foundation for the germ theory of disease and preventive vaccination. He is well known for the pasteurization technique named after him. His experiments helped disprove the idea that life can arise from non-life. He believed there were two distinct domains in human beings: one science and the other sentiment and belief, and "woe to him who tries to let them trespass on each other in the so imperfect state of human knowledge." Pasteur might have given himself up to what he called "the enchantment of Science," but he bowed before a greater Power. "Positivism," he said, "does not take into account the most important of positive notions, that of the Infinite."¹¹

Present-day scientists

Although not often realized, many present-day scientists are also believers. The German-born rocket engineer Wernher von Braun, was director of the Marshall Space Flight Center in the 1960s and an administrator for planning at NASA headquarters until 1972. In a book foreword, he says: "I find it as difficult to understand a scientist who does not acknowledge the presence of a superior rationality behind the existence of the universe as it is to comprehend a theologian who would deny the advances of science. And there is certainly no scientific reason why God cannot retain the same relevance in our modern world that He held before we began probing His creation with telescope, cyclotron, and space vehicles."¹²

James Irwin formed the evangelical High Flight Foundation the year after he walked on the moon. He later led a High Flight expedition searching for Noah's

ark on Mt. Ararat. If he had been able to dialogue with God while on the moon, he would have asked, "Lord, is it all right if we come to visit this place?" He thought God would have answered, "It's all right as long as you give Me the honor."¹³

Walter Bradley is a Senior Research Fellow in mechanical engineering at Texas A&M University who has received several million dollars in research grants. During the past eight years he has lectured extensively on scientific evidence for the existence of God at most of the major U.S. universities.¹⁴ Henry Schaefer, a quantum chemist at the University of Georgia, is a five-time nominee for the Nobel Prize and was recently cited as the third most quoted chemist in the world. *U.S. News & World Report* (December 23, 1991) quotes him as saying, "The significance and joy in my science comes in those occasional moments of discovering something new and saying to myself, 'So that's how God did it.' My goal is to understand a little corner of God's plan."

In a recent book, 60 leading scientists, including 24 Nobel prizewinners, answered questions about science and God. One of them is Arthur Schawlow, a professor of physics at Stanford University and a 1981 Nobel laureate in physics. He says, "It seems to me that when confronted with the marvels of life and the universe, one must ask why and not just how. The only possible answers are religious. . . . I find a need for God in the universe and in my own life."¹⁵

Long ago, the Psalmist recorded a gem of inspiration: "The heavens declare the glory of God; the skies proclaim the work of his hands" (Psalm 19:1, NIV). Nature calls us to recognize its Creator and nature invites us to probe its mysteries. Within the context of that call and that invitation, there need be no conflict between biblical Christianity and science, between faith and reason. A scientist can indeed be a Christian. 

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Gabriel, a second-year business student, couldn't take it any longer. He couldn't concentrate. Although he had his textbook open before him, his thoughts would wander all over. He was behind in his readings and assignments. Looming ahead was a report on the marketing strategies of a firm that he had yet to visit. In two weeks there would be an examination, and he still had classes to attend, a part-time job, and his social life.

In addition, there were other signals. Gabriel couldn't sleep properly. He felt overwhelmed and inadequate. Suicidal thoughts even occasionally crossed his mind.

Gabriel was certainly in need of help. Without it, he could well be on the way to a major problem. With some persuasion, he saw an experienced counselor. After a few weeks of counseling, Gabriel was in control of his life again.

What was wrong with Gabriel? Not depression. At least not yet. His problem was stress, one of the common maladies of college and university life. But how did counseling help him? How was he kept from becoming depressed? What would you do under similar circumstances?

How does stress work?

Stress is a physiological reaction our bodies display when we face demands. It results in physical and psychological tension.

When our senses or memory or a combination of both warn us of a stressful situation, the entire organism prepares to face the danger. The stimulus may be real (for example, a car racing through a red light in front of you) or symbolic (worry about what will happen in a job interview tomorrow). But the physiological reactions are the same: the fight or flight response.

What triggers these responses? The key is the hypothalamus, a small gland at the base of the brain that controls various vital functions of the body. The hypothalamus receives the neural impulses carrying an alarm message. In order to make sure that the message reaches its destinations, it uses two independent ways of communication. First, the hypothalamus works through the nerve paths, using the sympathetic nervous system, and second, it works through the blood stream to reach the adrenal-cortical system.

The sympathetic nervous system, having received the order from the hypothalamus, carries the alarm message via nervous paths to various muscles and to the inner core (medulla) of the adrenal gland. The medulla releases epinephrine and norepinephrine into the blood stream. These hormones augment the state of arousal.

Student Stress: Can You Manage It?

The hypothalamus also stimulates the pituitary gland, which produces the adrenocorticotrophic hormone (ACTH), also called "stress hormone." ACTH travels via blood stream to the adrenal cortex (the shell of the adrenal gland) and to other endocrine glands. The effects are immediate. A release of about 30 hormones produce the following effects:

by
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- Increase of blood pressure and heartbeat
- Accelerated breathing
- Enlargement of the pupils
- Increase of perspiration
- Increase of blood-sugar levels
- Quick formation of blood clots in case of wounds
- Decrease of gastrointestinal activity
- Alterations in the skin (i.e., goose pimples, changes in its chemical composition)

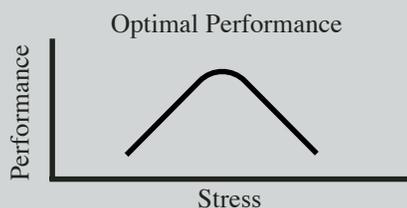
When stressful situations are frequent, certain functions (especially the gastrointestinal and the cardiovascular systems) suffer, and the probability of contracting an illness increases. In addition to causing health hazards, stress also produces behavioral and mental effects.

Are stressful situations always bad?

Despite the risks, stress is not wholly undesirable. Most experts on stress agree that a moderate amount of stress facilitates achievement. Hans Selye, one of the pioneers on stress research, affirmed that the total absence of stress could mean death.¹

Early experiments with animals proved that a very low degree of stress limits the quality of performance. When the tension is moderate, performance increases to reach the highest levels. Finally, if stress is intense and prolonged, performance decreases. This is known as the Yerkes-Dodson Law (see Figure 1).²

Figure 1 - The Yerkes-Dodson Curve



A moderate degree of stress facilitates high performance, but beyond a certain point, the quality of performance decreases.

This principle can be observed in human beings as well. Let's imagine two college students with about equal ability and similar initial motivation. The first one receives unconditional financial support from her family. The second one is sponsored on the condition that she maintains high academic standards. It is likely that the moderate amount of stress caused by the conditional sponsorship will enable the second student to obtain better results than her peer.

Is it any wonder that the highest accomplishments are achieved in contexts of competition or when high goals are set? Stress gives people that additional burst of energy to excel.

The effect of stress

But what happens when someone experiences an extremely intense level of stress? Or if the stress is not excessively intense, but continues for months or even years? The effects under such conditions can be devastating, as many psychological studies report. There have been cases of soldiers dying in the battle front not of firearms injuries but of intolerable stress produced by fear. P. G. Zimbardo records the case of a young woman admitted into a hospital because she was frightened of dying.³ Various clinical tests and observations showed no evidence of malfunction. The woman died the next day. Later, it became known that someone had solemnly predicted her death before she reached the age of 23, and two days before her 23rd birthday she passed away. Her own fear had killed her.

Cases like these, while illustrating the effect of intensely stressful situations, are uncommon. It is more frequent, though, to find individuals who perform

better because of stress in their job, family situation, or studies. In these instances, what are the effects of stress?

Of special relevance to students are the effects of stress on their cognitive abilities. Table 1 includes the specific areas of cognition that are impaired under stressful conditions. In addition, feelings and emotions are also affected. The person under stress experiences restlessness, becomes hypochondriacal, loses patience and tolerance, and gets flooded with feelings of inadequacy and low self-esteem. Finally, attitudes and behaviors also are modified. Relationships suffer, sleeping patterns vary unpredictably, the use of alcohol, tobacco and other drugs is uncontrolled, and the person withdraws from work or studies.

How to deal with stress

1. Know yourself. A basic source of stress is oneself. There are individuals who, because of their own personality, are more vulnerable to stress than others under the same amount of pressure. Table 2 outlines a number of characteristics for the A and B personality types. Cardiologists Lazarus and Folkman introduced this terminology, widely used today.⁴ A type subjects have a high risk of heart disease, whereas the B types have a low risk.

But can we change our personality type? Personality has a strong genetic component, and much of the shaping takes place during our early years. However, changes can be achieved through goal setting and sustained effort. This means that an individual with type A personality may set goals (such as controlling his hostile thoughts, being tolerant, practicing relaxation, etc.) and accomplish them through persistence and self-control.

2. Employ efficient study techniques. One significant source of stress among college and university students is the lack of specific and efficient study techniques. Frustration results when one tries to face multiple tasks (such as readings, class notes, reports, exams, etc.) at the same time. This frustration becomes especially intense when individuals do not possess effective study skills. Students can prevent stress if they are equipped with skills that include fast reading, underlining, outlining, note-taking techniques, memorization, prepa-

Table 1 - Effects of Stress on Cognitive Ability

Functions	Effects
Concentration	Difficulty to initiate tasks that require some concentration.
Attention	As stress increases, the attention span shortens.
Memory	Both long-term and short-term memory decrease.
Reflex actions	Tasks requiring a quick and spontaneous response are performed unpredictably.
Problem solving	Problems are solved with a considerable number of errors.
Evaluation	Any work of assessment tends to be unbalanced.
Thinking process	Organization of thoughts does not follow logical patterns.

ration for examinations, and exam writing skills. One simple example that has helped thousands of undergraduate students is the PQRST method⁵ for studying textbook chapters. See Table 3.

3. Learn to manage time. One helpful tool in reducing stress is time management skills. Students often do not practice these skills, and as a result may experience intolerable stress. Here are a few time management principles applicable to study situations:

- a. List all the tasks that need to be completed within the next week or so.
- b. Distribute them over specific days and available hours. Do not hesitate to eliminate what is least necessary. It is better to study three-fourths of the material intensively for an exam than to become frustrated by trying to cover all the material superficially.
- c. Allow for unexpected activities. If they don't materialize, you will have some extra time for further study.
- d. Avoid distractions. Once you have allotted a certain amount of time to a particular activity, reserve it as sacred to complete the task. Ignoring distraction may cause it to disappear.
- e. Take time for relaxation. Physical exercise, time spent with friends or family, and personal devotions are necessary even during the busy times of student life.

4. Build strong interpersonal relations. Interpersonal relationships are an important source of stress at all levels and ages. University students are no exception. Friends, peers, spouses, siblings, teachers, parents, children, and neighbors can be the origin of great satisfaction but can also produce many headaches, depending on the quality of the relationship. It is virtually impossible to assimilate academic content or even to concentrate if one is at odds with someone.

At the same time, personal relationships (such as spouse or close friend) and supportive social networks (such as church or workplace) can provide

support for those suffering from stress. Personal attitude can make a difference here. Christian goals, such as being at peace with all (Romans 12:18) and settling disputes even before approaching the Lord (Matthew 5:23, 24), are invaluable for mental balance.

5. Plan well your finances. For many students, finances constitute a stressful area. A student who does not know how bills will be paid is not ready to learn well. The best way to face this problem is to prevent it through appropriate planning and budgeting. If funds

are insufficient, it is better to postpone the studies and find additional sources of financial support.

6. Prepare well for your examinations. Examinations, particularly the finals, are a formidable source of stress and emotional turmoil. Shirley Fisher, professor of psychology at the University of Strathclyde in Glasgow, administered a number of psychoneurotic measures to Scottish students before and after final examinations.⁶ Anxiety and obsessiveness scores rose during the weeks leading up to examinations. After

Table 2 - Stress and Personality Type

TYPE A	TYPE B
Constant movement	Motor calmness
Impatience	Patience
Tense facial expression	Relaxed facial expression
Roar with laughter	Smiles
Professional dissatisfaction (wishes to be promoted)	Content with professional level
Often complains	Rarely complains
Loud and quick conversation	Quiet and paused conversation
Rushes to talk	Listens attentively

Type A subjects are more prone to suffer from stress and be at higher risk of coronary disease than type B individuals. However, a very extreme type B may lack the necessary energy to face tasks that need a quick move.

Table 3 - The PQRST Method to Study a Chapter

P Stage (Preview)	Preview the entire chapter to "feel" the main structure and issues. Look attentively at the introduction and the summary/conclusion.
Q Stage (Question)	The main issues have been identified but not examined. Now is the time to ask yourself: "What are the points that the author is trying to convey?"
R Stage (Read)	The tentative interpretation done in the previous stage is now confirmed through a careful reading of the text. Underline the key words and fundamental ideas. Now you have an accurate idea of the content. But there are two other stages.
S Stage (Self-recitation)	Put into your own words the main ideas of the chapter. Do this aloud without looking at the book but checking to make sure that you are getting it right. This is a preliminary diagnostic step that will alert you to possible gaps or misunderstandings.
T Stage (Test)	Try to create as many short questions as possible and offer valid answers to them. This will take care of the facts. Then, create wider questions that demand understanding, application, and relationships between concepts. This is an invaluable exercise to prepare for the examination, but should be practiced as soon as a chapter has been read!

the examinations, she found an increase in depression scores, possibly motivated by reflection on mistakes and discussions with peers. Much of the stress caused by examinations is preventable. See Table 4.

The spiritual component

A colleague who works as a full-time psychotherapist in a renowned clinic told me of the homemade coping techniques used by many of his clients. He told me that some of the highly

educated people employ incredibly superstitious procedures. For example, many, who are terrified of flying but must do so, hold mascots or good-luck charms as they enter the cabin. At the taking-off moment, they hold on to these objects very tightly. My immediate personal interpretation of the behavior was: "When circumstances escape from their control, people need to find support in the supernatural. Many do not believe in God, so in their need they turn to the amulets."

What a contrast with the Christian believer who, when feeling fearful about the flight, offers a silent prayer to the Creator, trusting in His love, care, power, and wisdom!

Human beings need divine support in times of conflict. Relying on God the Creator, the source of all life, is the safest way to meet this basic need. A spiritual relationship with God is the best remedy for stress. This is a subjective experience but very real for those who live through it.

There are two types of spiritual support. Both are necessary: the personal as well as the corporate spiritual experience. The first is realized through intimacy with the Creator—talking to God as to a friend. Prayer and studying God's Word bring relief from emotional turmoil. The second is collective worship and fellowship. This strengthens our faith and brings us practical support as we develop a sense of belonging to a spiritual family.

If God is sensitive enough to acknowledge the life or death of a sparrow (Luke 12:6), there is no doubt that He will care for a student under academic stress. 

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Table 4 - Preparing for the Exam

Prior to the examination:

1. *Plan well in advance.* Make a timetable with all the material to study for the exam and with the corresponding dates.
2. *Overlearn the material.* Using the available study skills, study to the point of reaching a high level of mastery. Research shows that overlearning may be the most alleviating factor of anxiety.
3. *Simulate the exam situation.* Performance (i.e., actually writing essays, choices of self-developed multiple choice items, or even oral explanations, depending on the mode of assessment) will tell you whether learning has really occurred. For anxious students, this exercise serves not only as a review but also as a booster of personal confidence.
4. *Make the revision as active as possible.* Study taking notes, talking aloud, perhaps walking if your learning style permits. Record on tape the material studied, and when your eyes get tired, listen to it.
5. *Relax on the day before the final.* The day before the exam should be a light and restful one with a good night's sleep, although you may wish to review what you have studied. Students who tend to experience anxiety can benefit from the technique of systematic desensitization. This may require the input of a psychotherapist. Become well trained in muscle relaxation. When relaxation is achieved, vividly imagine the examination room, the exam paper, the teacher/proctor, etc. With relaxation, anxiety disappears.

During the examination:

1. *Arrive a few minutes early.* Be at the examination hall 10 or 15 minutes before the scheduled time. Arriving too early may increase anxiety, and arriving just on time or late will not provide a good start, which is basic to fight tension.
2. *Breathe deeply.* Breathing is the most portable stress antidote. Practice occasional deep breathing before and during the exam. When too nervous or "going blank," many students have benefited from two to three deep breaths of eight to ten seconds each.
3. *Remember, it is normal to be confused.* At the beginning, nothing seems to make sense. But this is a normal brain pattern for all individuals.
4. *If in doubt, ask.* No matter how well constructed, exams may contain mistakes, faults in expressions, or unclear instructions. Most surveys agree that, on average, one question asked by a single examinee reflects the doubt of about half of the group.
5. *Use test-taking skills.* Read each question very carefully. Answer first what you know best. Allow specific blocks of time for examination tasks. Develop a quick written outline for the essay questions. Allow time to review your paper toward the end.

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individual life, it must have its source outside that person. A freedom that originates from a particular ideology like democracy, capitalism, or communism may be achieved only within the horizon of that ideology. A freedom sustained by economic wealth lasts only as long as that wealth exists. A freedom that has its source in brute force or military power is limited to the strength of its arms.

The ultimate freedom

Paul was concerned with ultimate freedom—freedom from death, a freedom that was for God and for life. He understood the gospel as the power that brings about this freedom. He therefore defined the gospel, not as a set of doctrines worthy of our intellectual consideration, but as “the power of God unto salvation” (Romans 1:16, KJV). In that power lies the source of Paul’s concept of freedom.

Now, the question is: Did Paul understand freedom as the fulfillment of Jewish hopes for the restoration of the national fortunes of Israel? The answer is an obvious *No*.

Paul was an apocalyptic Jew, but his understanding of salvation differed from the one held by most Jews. Apocalypticism among the Jews shared the philosophy of restoration theology: a final and certain triumph, assuring the re-establishment of the throne, the temple, the altar, and the city of Jerusalem. These were the symbols of the nation that enjoyed salvation, the truly good life.

So You’d Like to Know?

Is there a question you’d like to have answered by an Adventist specialist? In our next issue of *Dialogue* we will begin a section based on the questions sent by our readers. Mail your question to: Dialogue - Open Forum; 12501 Old Columbia Pike; Silver Spring, MD 20904; U.S.A. Phrase it clearly in less than 75 words. Include your name and postal address, indicating your hobbies or interests. If your question is selected for publication, along with an answer, you will receive a complimentary book with our thanks.

However, in Paul’s vision of things, the temple, the throne and Jerusalem play no role whatsoever. Israel was not the linchpin in human history. The nation had lost its soteriological role.

Paul envisioned salvation as a glorified existence in which the whole of creation participated fully and equally (Romans 8:21, 30). He expected the Parousia of the Lord, who comes to judge the world, raise the dead and translate the living saints (1 Corinthians 15:24-26, 51-54). He anticipated that glorious appearance of his Lord to occur during his lifetime (1 Thessalonians 4:14).

Paul’s vision of the future, however, did not negate the reality of the present. He lived a life of commitment on earth, experiencing the assurance brought about by the death and the resurrection of Christ. He saw the Christian communities on earth as the means by which the body of Christ was present, not mystically but socially, in the midst of the hustle and bustle of human activity.

Paul was concerned that Christian communities should not be fractured by those factors that usually divide humanity: politics, economics, culture, and ethnicity. He came to view all these divisions as artificial and unreal. He understood that Christ brings freedom from dividing walls and boundaries within the human community (see Ephesians 2:14). The power of the gospel means freedom from all divisive prejudices. In Christ “there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus” (Galatians 3:28).

Freedom and the body of Christ

Paul’s teaching is realistic on two counts. While on the one hand we depend on God, on the other we are agents of the divine will on earth. Paul expected the Christian communities to exercise their responsibility so that their members function as the body of Christ. Paul kept in tension his future vision of a glorified existence with the realities of a present life where the love of God was to be acted out. Christians, according to Paul, are required to live out in everyday society the power of the gospel to liberate and to save. This power, however, never becomes the exclusive

possession of an in-group capable of keeping others out. The power of the gospel ultimately frees Christians from the temptation to subject others to what they conceive as God’s will; thus the power of the gospel is not to be equated with an ideology, not even a Christian one. The gospel must indeed free us from any human ideology and bind us only to the power of God’s love.

Second, Paul was also a realist about the agency of salvation. Salvation is not brought about by simple or pure human agents, or by a nation that has purified itself, as restoration theology in his time and Marxism in our own have taught. One of the things to keep in mind about Paul is that he abandoned the language of purity—the language of purging or cleansing away whatever is seen as deformed, unnatural, or contrary to nature. Much in modern nationalism, on the other hand, is characterized by its necessity to establish criteria that eliminates the impure elements in the nation.¹

Nationalism finds in an ideology of nature or of culture the norms to judge who is worthy to participate in the salvation to be achieved as a nation. But Paul taught that the power of the gospel takes away from humanity the necessity to exclude others (Romans 14:1-10; 2:11). His teaching went beyond mere tolerance or coexistence. According to Paul, God’s election did not take place in the past once and for all. Pedigree cannot be the key to life and salvation. God’s election is dynamic in history and always open to new candidates (Romans 9:6-24). For Paul, the gospel frees us from the necessity to become gods and divide humanity according to our own prejudices, including our nationalistic loyalties. That is why we must recognize that Paul’s theology, at its core, tackles the basic question of election and the law,² which had become spiritually devastating to restoration theology.

Denationalization: Paul’s theological legacy

This does not mean that for Paul, Israel should cease to exist. He considered that in Christ there was neither Jew nor Gentile, even though he did not himself cease being a Jew. It only meant that Israel as a nation should not see itself as the exclusive agent of salvation that held the power of life and death over

others. Paul's lasting theological legacy is to denationalize our understanding of freedom and salvation.

Restoration theology nationalized the eschatological hopes of Israel.³ Paul broke with this constricted vision of salvation. His cosmic Christ was not a Jewish Messiah. For him, even though Jesus was, according to the flesh, the son of David, what counts is that, by the power of the Spirit released at the resurrection, He is now a new Adam in whose image all humanity is to live (Romans 1:3-4; 1 Corinthians 15:47-49).

How did Paul escape his culture's restricted view of nationalism? Not by declaring it an illusion, an invention of intellectuals, poets, and patriots. He escaped nationalism's exclusiveness by his understanding that humanity was to recognize the transcendent new situation in which it found itself as a result of the new reality brought about by the power of the Spirit, who raised Christ from the dead. Justice and peace are not waiting for the rule of law on a transnational level. They are waiting for nations to cease their own self-destruction in attempts to purify themselves, their culture, or their language, and welcome all its peoples as worthy of the life God gave them. The idealization of purity is anti-relational.

The power for life and freedom does not come from any nation or its laws. That is where Paul radically contravened the Judaism of his time. He denied the claim that life and freedom were to be

found in the law; instead, they are to be found only in Christ, in the Spirit. If life is found in the law, then the nation that lives by the law and uses the law to distinguish itself from "the other" conceives itself as the bearer of salvation. But when law and order become the goal of life, oppression and injustice find their way in. Freedom may be found in the nation, but should not be restricted for the ideologically defined nation. Unless freedom is for the life of all in the community, it is not freedom at all.

No nation can find its salvation in its idealized past or in its collective goal, as restoration theology proclaimed. Nations may joyfully exist and glory in their cultural or material wealth, just as Paul gloried in his being a Jew of the tribe of Benjamin. As Yael Tamir has argued, a well-tempered nationalism is the precondition to civil society.⁴ People do have the right to cultural self-determination. But their salvation as human beings lies in the divine power that will transform them to love God and embrace "the other." In this process they will enrich themselves even more, and live in peace with their neighbors.

When the Christian gospel is nationalized and becomes a cultural tool for governing, it loses its power to bring about freedom and salvation. Paul, on the contrary, de-nationalized Christianity in order to allow it to function as the agent of freedom through the power of the eschatological new creation. The gospel is not to be the tool for an

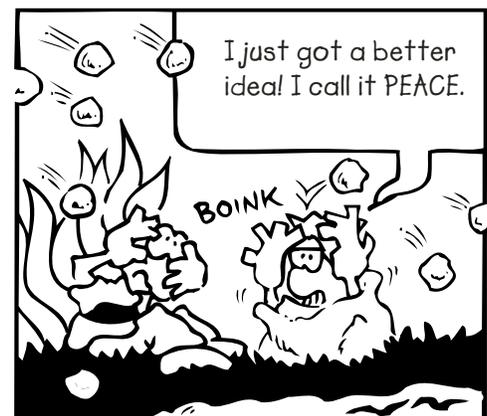
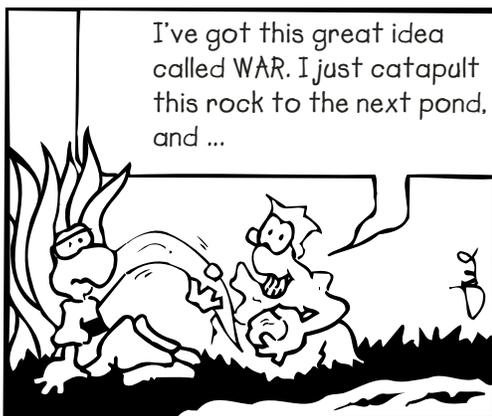
imperialism either of culture or of nature. Rather, it is to be the power for freedom from imperialistic claims of any kind. Ultimately, it is Christ's gift—freedom from death and freedom to love. 🕊️

Herold Weiss (Ph. D., Duke University) teaches religious studies at St. Mary's College, Notre Dame, Indiana, U.S.A. He is the author of several articles, including "The Apostle Paul: An Intellectual?" (Dialogue 4:2), and the book Paul of Tarsus (Berrien Springs, Michigan: Andrews University Press, 2nd ed., 1989). His address: Dept. of Religious Studies; St. Mary's College; Notre Dame, IN 46556; U.S.A.

Notes and references

- * Unless otherwise noted, all Bible quotations are from the Revised Standard Version.
- 1. See Walker Connor, *Ethnonationalism: The Quest for Understanding* (Princeton, N.J.: Princeton University Press, 1994) for the use of language and religion as criteria.
- 2. Victor Paul Furnish, "On Putting Paul in His Place," *Journal of Biblical Literature* 113 (1994) 3-17, (17), also identifies election and law as the core of Paul's theological enterprise. See also E. P. Sanders, *Paul* (New York: Oxford University Press, 1991), p. 117.
- 3. Paula Fredriksen, *From Jesus to Christ: The Origin of the New Testament Images of Jesus* (New Haven, Conn.: Yale University Press, 1988), p. 172, sums it up: "In brief, Paul denationalizes Jewish restoration theology" (emphasis hers).
- 4. See Yael Tamir, *Liberal nationalism* (Princeton, N. J.: Princeton University Press, 1993).

Pontius' Puddle



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Pik-Yee Kan

Dialogue with an Adventist family physician in Singapore



Dr. Pik-Yee Kan is a young, vivacious, and dedicated family physician. She, along with a group of Adventist physicians, operates clinics in various housing estates in Singapore as an outreach ministry. Working closely with families provides her an opportunity to witness to the residents of the area.

Born in an Adventist family, Dr. Kan is the youngest of four girls. She attended public schools from the age of seven and graduated in 1992 with a M.B.B.A. degree from the National University of Singapore. Two years later she married Johnny Kan, an associate pastor of the Seventh-day Adventist Chinese Church in Singapore and chaplain of San Yu High School, one of the two Seventh-day Adventist secondary schools in the country.

Being a doctor and a pastor's wife has not kept Dr. Kan from witnessing. In her clinic, she has Christian pamphlets and Voice of Prophecy enrollment cards for patients to read and to take home. She conducts health seminars that emphasize the ideal lifestyle and God's natural remedies. At church she helps in youth services and supports her husband. She opens her home to the youth of the church and often involves herself in counseling them in their personal problems.

Dialogue interviewed Dr. Kan in Utrecht, the Netherlands, during the World Session of the Seventh-day Adventist Church.

■ *Dr. Kan, what factors led you to choose a medical career?*

As a high school student, I was very interested in science and biology. I am also very people-oriented. I wanted to have a career that would allow me to meet and serve people. When I applied for medical school, I was one of about 1000 applicants to be interviewed by the medical board, and only 200 were to be selected. I knew I was not one of the top students. I prayed that God would help me perceive my calling and mission through the outcome of the interview. When I was selected, therefore, I knew what the Lord wanted me to do.

■ *What mission have you perceived for yourself in your chosen career?*

I am first and foremost a Christian, then a doctor. I look at my work as a

means of mediating God's care to people in pain. Not only do I want my patients to get well physically, but I want them to be conscious of their spiritual needs. I want to share with them the hope of eternal life.

■ *Tell us about your experience as a Seventh-day Adventist attending a public university.*

My student experience at the National University of Singapore was a challenging one. Because I was the only Adventist in the medical school, I was bombarded by many questions regarding my faith by Christians of other denominations, for they considered Adventism a cult. I had to really search the Scriptures to come up with adequate answers and to share my convictions.

■ *Did you encounter any problems at the university?*

One major problem I faced was Sabbath observance. We had classes,

tutorials, and exams on Saturday almost every week, and I had to request rescheduling. Occasionally things worked out, but many times I had to skip classes and tutorials and fail the exams.

In fact, in the third year of my studies, I came very close to losing my place in the medical school. Our practicals were divided into several groups, with one supervisor for each. Unfortunately, my group supervisor was unsympathetic to my request for Sabbath privilege. I pled with him many times, but he could not comprehend my need for Sabbath observance. And moreover, why should others in the group be inconvenienced by rescheduling the practicals so that I could observe my religious practice? He warned me that I would fail the practical and jeopardize my chance for graduation, should I skip the sessions scheduled for Saturday. I made it a matter of prayer. My church members prayed with me. Eventually the supervisor passed me in the practicals, based on my work done on days other

than the Sabbath. The most severe test, however, came in my final year.

■ *What happened?*

When the final examination schedule was published, one of my theory papers was listed for Saturday. If I did not sit for that exam, I knew I would fail the finals. I would have to wait for six months to repeat that particular paper in a supplementary exam. I approached the registrar with my plight. She was of no help. In fact she warned me that the supplementary paper also would most likely fall on a Saturday again. If I were not to take it, I would be retained another year. I was very discouraged not only because of the time involved but also because of finances. I would be placing an additional financial burden on my parents.

In situations like that, our only recourse is God. I prayed earnestly and kept studying for the exams. As the exams neared, even my non-Christian classmates told me how much they were impressed by my faith in God, although they didn't understand what the Sabbath was all about. Christians from other denominations wrote and encouraged me to stand firm for what I believed.

■ *Did you sit for the examination?*

No, I didn't. The practical exams came a week later. The examiner was so impressed with my performance that he recommended to the board that I be allowed to pass despite my having missed one paper. The board rejected the recommendation; they didn't want to set a precedent. I failed all right, but the entire case served as a testimony to my faith on the campus. But then, something happened. One of our church members approached the pastor and offered to sponsor me anonymously for the extra six months. If one door closes, the Lord opens another one. Through the generosity of this church member, I was able to complete the extra six months of my studies without any financial problem.

Just before the supplementary examination schedule was to come out, I saw the registrar again. This time she assured me, "No problem. This exam will definitely be scheduled on a weekday." It was amazing to see how God had changed her attitude toward my problem. I passed the exams and

graduated from medical school.

■ *Was your decision to remain loyal to the observance of the Sabbath a result of some kind of struggle within? Or was it natural, and you had no question at all as to what you would do?*

Well, before this major confrontation in my faith life, God had already been preparing me throughout the years I was studying in public schools. In secondary school, I faced Sabbath problems, but the test was on a smaller scale. It wasn't threatening my career. In medical school also I had tests and tutorials scheduled on Sabbath. Standing firm in these small struggles strengthened my faith and prepared me for the big one.

■ *What helped you to remain true to your convictions?*

A combination of several factors. Without the support and prayers of my Christian friends, the pastor, and my family members, I would not have been so strong. My husband, who was at that time my boyfriend, was a constant source of encouragement as we studied the Bible and prayed together often.

Of course, at the base is a primary commitment to God. Without that faith that assures us that everything is possible with God, nothing is possible with us.

■ *What advice would you give to Adventist students in similar circumstances?*

When you are in a non-Adventist environment, perhaps as the only Adventist in the entire student body, you really have to reexamine your own faith and the doctrines of the church and make sure where you stand and why. You will encounter many challenges and questions. If you don't have a clear understanding of what you believe in, you will have problems.

Spend time studying the Scriptures. Know the Lord for yourself. Be an example in your lifestyle. Our behavior is one of the greatest testimonies we can bear for Jesus before our non-Christian friends. The way we dress, speak, or relate has much to say about what we believe.

■ *Aside from your career in medicine, you are also a minister's wife. What made you decide to marry a pastor?*

To be honest, it took me quite a while to make up my mind. When I began dating Johnny, he had just graduated from engineering at the Singapore Polytechnic. About that time, one of the ministers encouraged him to go into the ministry. Both of us prayed very earnestly about it and decided that God wanted us to take an active part in the ministry. So Johnny enrolled in the Seminary, graduated with a theology degree, and entered the ministry. Medical and pastoral ministry go well together. I consider being a pastor's wife a calling from God. Together we enjoy our team ministry. 🙏

Interview by Mary Wong.

Mary Wong (Ph.D., Michigan State University) is the editorial assistant for Dialogue.

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Adventist Professionals' Network (APN)

Are you a Seventh-day Adventist with a graduate academic or professional degree? Do you wish to network and interact with Adventist colleagues in your field, discipline or profession around the world?

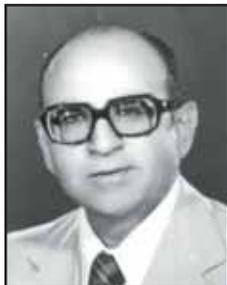
We can help you to do so. Just send us your name and address, and we will mail you the application form. Encourage your friends to apply too.

Contact us at: Adventist Professionals' Network, c/o Dialogue; 12501 Old Columbia Pike; Silver Spring, MD 20904; U.S.A. Fax: (301) 622-9627.



Ghanem Fargo

Dialogue with an Adventist businessman in Iraq



Ghanem Fargo is 70 but doesn't look it. His boundless energy may be related to his earnest faith in God and to his commitment to service. Born in Iraq, Mr. Fargo's early education was in an Adventist school. After completing high school in a government institution, he obtained a bachelor's degree in theology and business from Middle East College in Beirut, and then completed a master's degree in business in the United States. Today he is a prominent businessman in Iraq and a leading citizen. In spite of his heavy business and social engagements, Mr. Fargo always finds time for his faith commitment. For years he has held leadership responsibilities in the Seventh-day Adventist Church in Iraq and has served as a member of the Middle East Union committee.

■ *Brother Fargo, were you always a Seventh-day Adventist?*

Yes. My mother was an Adventist, but my father was not. In fact, my uncle, Mr. B. A. Hasso, was the first Adventist in Iraq. He was studying in Lebanon, where he became an Adventist. Upon his return to Iraq, within three to four years many members of his family accepted Adventism. They opened schools in several places and helped in establishing many churches. The name "Hasso" is part of Adventist history in Iraq.

■ *Your bachelor's degree is in theology and business. That's an interesting combination.*

Well, it has helped me to integrate business concerns with spiritual purposes. Good business and good ethics make a good combination. Is that not so?

■ *I do agree. Was your family always in business?*

No. I wasn't raised in a business family, although my father owned a farm and spent quite a lot of time directing a dairy.

■ *How did you get into business?*

When I finished college, I planned to work for the church. In fact for a while I was the director for the Mosul (Ninevah) Adventist school. While serving there, my uncles invited me to join the family business. They were leading businessmen in Baghdad. I worked with them for about six years and then went to the United States to complete a master's degree in business. Then I worked as dean of men at the Middle East College for three years and again went back to Baghdad to work for the family business.

■ *What kind of business are you in now?*

When I joined the family business of my uncles, I was the manager of a big department store. I managed that store with my brothers-in-law and brother for five years. Then we started a factory for making biscuits and chocolates. Just about that time the revolution came. We closed the department store and went over to manufacturing.

■ *What is your position in the business establishment now?*

We have two different factories. One manufactures biscuits and chocolates, the other juices and ice cream. My brother

and I are partners and we operate the factories together. However, I am the manager of the juice and ice cream factory, and my brother is the manager of the biscuit and chocolate factory.

■ *How many employees do you have?*

At one time, our factories employed as many as 450 workers. Today, we have lot less.

■ *Has the Gulf War and the embargo affected your business?*

The war and the embargo have put the country in a very difficult economic situation. The embargo has affected the import of raw materials, and so at one time we had to stop production completely. Later we were allowed to import some of the raw materials, but even now we are quite limited in our production.

■ *Has your business come down to operate with just a handful of employees?*

Yes. The government has advised us not to go too far with importation because there is a shortage of international currency. Our business now is limited to about 70 employees. We are working only part time and producing only certain kinds of products because we can't get all the raw materials necessary.

■ *In your experience, have you found it difficult to be a businessman in a fairly large industry and an Adventist at the same time?*

Oh, not at all. It has always been encouraging for me to find myself doing my business and at the same time taking some responsibilities in the church.

■ *You are an active member of the church, having many positions. How do you find time for all this?*

I like keeping myself busy all the time. Perhaps too much of it, and it's likely my family feels that I am not spending enough time on home responsibilities. I spend a lot of time in the factory in the morning and in the afternoon. When I am busy with church activities, I come to the office every now and then to find out what needs to be done.

■ *As a layperson you were for many years the leader of the work of the church in Iraq. You were also chairman of the field committee. In addition, you are active as legal representative of the church and member of the field and union committees. This must have brought you in touch with government people and national leaders. Can you comment on your association with prominent government people?*

To begin with, I did not make the contacts with the government for our business. My brother did that. Later on I had to do some of the contacts, and I think that the government directors and whoever was in charge knew that I was a Seventh-day Adventist because every time they set appointments on the Sabbath I would apologize for being unable to attend and ask for another appointment. Almost all the government employees and directors know that we, as Adventists, do not work on the Sabbath. We have our meetings or appointments at other times.

■ *Did you face similar difficulties with the labor unions?*

At times we did. They objected to our closing the factories on the Sabbath. We told them that we would not open our factories. They said to us, in effect, "Well, you don't have to come, but keep your doors open just like every other factory in the country." We insisted that we would rather close down our company than to open our factories on the

Sabbath. I think we have, with the help of the Lord, been able to bring them to accept our position, with one or two conditions, such as we give holidays that fall on the Sabbath on other days. That's no problem.

■ *So you would say that you have been able to establish a cordial relationship with government officials when it comes to the interest of the Church?*

Exactly. When they knew we are Seventh-day Adventists and they heard about the good reputation of our church, they gave us respect that is really, I would say, not even deserved.

■ *What is the status of the Seventh-day Adventist Church in Iraq today?*

We have at present three churches with around 160 members. The Baghdad church is well known to all the people in the capital. We have another church in Mosul (Ninevah) and a smaller church in Kirkuk. We also have a large church building in Basra, but it is closed because we do not have a pastor to take care of it, and the members moved to Baghdad during the war.

■ *It must be difficult at times to safeguard the interests and existence of the church, particularly during war.*

Our firm commitment to our beliefs and principles has helped us to gain government respect. They know our stand, and they have been willing to accept us for our principles.

■ *In the last couple of years it has been reported that the singers of the Baghdad Church have been featured on television, BBC and CNN, with worldwide coverage. How did that happen?*

We have a small women's choir in the church, and during the Christmas season the government asked some of the churches to present some appropriate songs on television. Since we were almost the only church group ready to perform, our choir was invited by the leading hotels in Baghdad to sing during the Christmas and New Year season. Our young people prepared themselves for this, and now we have been doing it for about three years. We find it a great honor and a pleasure.

■ *In your busy schedule how do you find time for study and personal devotion?*

I am usually an early bird. In the morning my wife and I take time for our

devotions. Quite often I stay up late at night reading our denominational journals and books. Adventists in Iraq want to stay in touch with God and with our fellow believers around the world.

■ *How often do you preach in the churches here and other places?*

On average, twice a month on Sabbath or Friday evenings. I also enjoy teaching Sabbath school classes.

■ *Tell us about your family.*

We have two boys and one girl. Our older son is working in the factory. He is married and has three boys. Our daughter is in the United States with her husband, working there. They have three boys. Our younger son, who is also in the States, has two sons. I am a happy grandfather of eight.

■ *Do you have time for any hobbies?*

When I was younger, I used to collect stamps. But business has swallowed that up. Now my main hobby is the business and the work of the church.

■ *Why do you think you have been successful as a businessman?*

I feel that the Lord is always faithful with those who are honest and want to serve Him faithfully. He has blessed me and my wife because of our readiness to serve Him and be faithful in doing our part.

■ *What advice would you give to younger Adventists who might plan to go into personal business?*

Be faithful to God. Be honest in all your dealings. And don't forget the responsibilities that you have toward your Lord and your fellow human beings. 🙏

Interview by **Svein B. Johansen.**

Born in Norway, Svein B. Johansen has served as missionary in Africa and the Middle East. He is currently president of the Middle East Union, in Cyprus.

Mr. Ghanem Fargo's address: c/o Middle East Union; P.O. Box 2043, Nicosia, Cyprus.

Charlie Carr was no ordinary man. He had been a city councilman longer than I had been alive. He was the senior citizen of Cleveland, Ohio, politics. Everyone in the city knew him, and many would have given anything to cherish his friendship and acquire his influence.

The Ideal Lawyer

by
Walter
Carson

And now he was on trial, indicted for taking bribes. The trial had gripped the city. Fresh out of law school, I came to court to see how the attorneys handled the case. There he was seated, next to his lawyer. Dressed in a garish suit, Carr looked a little seedy, all right. Certainly he didn't look like the kind of man you would buy a used car from. He sat squirming in his chair. "He looks guilty," I said to myself.

But the lawyer he had chosen to defend him was one of Cleveland's finest. A senior citizen himself, the attorney was well-dressed, articulate, and impressive. When he rose from his chair, walked over to Carr, placed his hands on his shoulders, suddenly transference seemed to have filled the courtroom. The jury no longer saw Charlie Carr. In his place stood his competent, confident lawyer. When the lawyer began to speak, his eloquence and persuasion held the jury spellbound. They no longer saw the seedy, corrupt Carr; in his place they saw the attorney and heard his effective presentation.

I was not surprised when the jury returned a verdict of not guilty. But I was impressed that even though, in my personal opinion, Charlie Carr might have been guilty, he was found otherwise because of his effective representation by counsel and the transfer of personalities where the attorney effectively became

Charlie Carr and convincingly argued his case before the jury.

The point is not the guilt or innocence of Carr, but the effectiveness of a lawyer who could take his place and obtain a verdict in his favor.

Cleveland is my home town. As I grew up in that city, I always dreamed of working for the Seventh-day Adventist Church. In fact, as a child I had grand plans of becoming the General Conference president one day! My local church encouraged me in my desire to become a church worker, particularly a minister. The congregation was supportive. But they were really dismayed when they learned that I eventually chose law school. They chided me for wanting to become a "liar"—their perception of a lawyer.

I know that lawyers in general have a low reputation in society. In fact, one study conducted in the United States ranked lawyers below used car salesmen in terms of people you can trust. I also know that many lawyers do make money. And yet, on reflection, what called me to be lawyer 25 years ago? Not money. Not prestige. Not power. It was the idea of helping people, of using the law to protect the rights that each of us believes in and is entitled to under the laws of the land where we live. It was this dream that led me to choose law as a profession. And I have not been disappointed. My work for the Seventh-day Adventist Church allows me to achieve those goals—to help individuals pursue their rights, particularly in the area of religious freedom.

My concept of the lawyer is not the used car salesman, but a person who argues before the courts, who appears before the judges in defense of his or her client. It is the image of the attorney who represented Charlie Carr in that criminal case in Cleveland: He took a risk for his client. In fact, my ideal image of a lawyer is Christ Himself, one who risked everything, including His own life, to be my lawyer at the bar of divine justice.

Before the heavenly court, we stand condemned as sinners. "All have sinned, and come short of the glory of God," and "we shall all stand before the judgment seat of Christ" (Romans 3:23; 14:10). On that fast-approaching day, "God shall bring every work into judgment, with

every secret thing, whether it be good, or whether it be evil" (Ecclesiastes 12:14). We shall stand exposed. Our mistakes, our faults, our pride, and our selfishness will stare us in the face and make us squirm before the justice of God.

But we will not be alone. As Christians we will have Jesus Christ, our Lawyer, appearing before the Father, before the Judge of the universe. He will place His nail-pierced hands on our shoulders, and suddenly it will be Christ that God will see, not us. A heavenly transference will fill the courts. The perfect righteousness of Christ will cover all our iniquities. We shall be seen as clean, wearing the white robes of that righteousness.

But for that transference to become a reality in our lives, we should choose our Lawyer here and now. And not wait. As the apostle John states, "If anyone does sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the atoning sacrifice for our sins, and not for ours only but also for the sins of the whole world" (1 John 2:1, 2, NRSV).

With Christ as our Lawyer, we have the assurance that He will not only not lose our case but that we will be found "not guilty." 🐾

Walter Carson is an attorney in the Office of General Counsel, General Conference of Seventh-day Adventists.

Aim High

Dear youth, what is the aim and purpose of your life? Are you ambitious for education that you may have a name and position in the world? Have you thoughts that you dare not express, that you may one day stand upon the summit of intellectual greatness; that you may sit in deliberative and legislative councils, and help to enact laws for the nation?

There is nothing wrong in these aspirations. You may every one of you make your mark. You should be content with no mean attainments. Aim high, and spare no pains to reach the standard.

The fear of the Lord lies at the foundation of all true greatness. Integrity, unswerving integrity, is the principle that you need to carry with you into all the relations of life. Take your religion into your school life, into your boarding house, into all your pursuits.

The important question with you now is, how to so choose and perfect your studies that you will maintain the solidity and purity of an untarnished Christian character, holding all temporal claims and interests in subjection to the higher claims of the gospel of Christ.

Ellen G. White

Evolution



WHEN I WAS 7, DAD WAS MY GREATEST HERO; HE KNEW EVERYTHING THERE WAS TO KNOW.



WHEN I WAS 17 I THOUGHT DAD WAS REALLY OLD-FASHIONED AND OUT OF TOUCH.



I'M AMAZED AT HOW MUCH THE OLD MAN HAS LEARNED IN JUST TEN YEARS!

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“We are ambassadors for Christ.”—2 Corinthians 5:20

Of all the titles Paul gives to Christians, none is more honorable and compelling than this one—ambassadors for Christ. Paul uses a Greek word, *presbeutes*, well known to his readers. The Roman emperor appointed *presbeutes* to far-flung provinces of the empire. In accepting

You Are an Ambassador

Seven guidelines to make your witnessing effective.

by
Yvette S.
Chong

such an appointment, the ambassador made a commitment to be a personal representative of Caesar in a strange land and to be his spokesman.

Paul applies this word of the imperial court of Rome to Christians. In so doing, the apostle highlights two important factors. First, the One who calls us to be Christians is the sovereign of the universe. His call is supreme. His will is final. His mission on this earth is the redemption of fallen human beings. Second, Christians, in being designated as ambassadors, become representatives of Christ in this world. As such, they are not their own. They must accept the will of Christ as theirs. They must follow nothing but the way of Christ. Their primary task on earth is to present Christ to those who don't know Him. They may be strangers in a foreign land—be it near or far—but they have a job to do: to tell the world that Christ is Lord and Redeemer, and then to extend the frontiers of His kingdom on earth.

Such is the implication of being an ambassador of Christ. But how do we

accomplish the task? How can we represent Christ on our campuses, in our offices, or our own back yards? These are as much an ambassador's outpost as lands across the sea. My experience has taught me seven simple guidelines to fulfill my ambassadorial status as a Seventh-day Adventist.

1. Make yourself available to God.

You can't be an ambassador unless you are willing to be one, and unless you know what that means. Then surrender all of yourself to God, to be used by Him. Without total surrender, there can be no success. An ambassador exists and functions only within the will of the one who calls. Once you place yourself as an instrument in the hands of God, He will show you what and how. Pray. Keep in touch with Him. The calling One is also the enabling One.

2. Reach out to others.

After all, that's our primary task. Be aware of the needs of others. Life is often rough. Sickness, death of a loved one, financial problems, stress, classwork, and love's ups and downs leave many in gloom. Here you have an opportunity to convey Christ's love by serving and caring for those who are hurting. Availability is often your greatest asset. A smile, a helping hand, and a sympathetic, listening ear give your beliefs validity and impact. Help your classmates with problems in their studies. Listen to colleagues in quandary. And who knows; you may find an opportunity to share God's love and your faith.

3. Accept each person as a child of God.

Lack of identity and self-worth marks our age. Many people all around us live without a definite sense of who they are and why they are here. Here's an opportunity to live and show that we are all God's children, and that's where our identity begins. Accepting others as our equal in worth and dignity and treating everyone with respect and love are significant to Christian calling. A Buddhist friend once asked me why I showed so much love to her, even though she was not of the same religion as I was. “Because Jesus lives in me, and I

love Him very much,” I told her. She wanted to know who this Jesus was. She encouraged her daughter, a professional, to attend our church to learn more about Jesus who can make love a reality.

4. Consider your campus or workplace as your ambassadorial assignment.

You are there as Christ’s representative. As I walk briskly for exercise, I see more than just buildings. Those buildings house people with names and faces. I often visualize those people as searching for truth. I want to get to know them. I want to offer them the good news of salvation. Many of them are non-Christians or agnostics. Some are affluent, but materialistic. There is often a feeling of emptiness in their lives. As Christ’s ambassador, I want to identify these needs and do what I can to help. Obviously not every person will be immediately responsive to the sharing and discussion of the gospel, but there will be some. Be willing to accept God’s timing.

5. Establish a growing relationship.

Being an ambassador demands that you establish relationships that will grow in meaning and strength. Ask God to help you get acquainted with those around you. Begin each day with the prayer, “Whom will You send me today, Lord?” Get to know those you meet or with whom you attend classes. Learn their names and be certain you pronounce them correctly. Smile. Be a good listener. Have a meal together. Start a conversation by using icebreakers, such as campus news, current events, college courses and programs, professional or career interests, hobbies, sports and recreation, projects and problems at work, and religious background.

6. Follow Christ’s pattern for witnessing.

The pattern has three steps: *cultivation*, *sowing*, and *reaping*. After you have cultivated friendship and become aware of your friend’s needs, you can present the gospel more effectively. You can offer a solution to his/her real and felt needs. Don’t rush to reap. Wait for the right moment. Sharing what Jesus

has done for you is in itself a powerful tool. Walk the talk, and the reaping will follow.

7. Cultivate common interests.

As your relationship grows, work on points that are common to both of you. Develop a list of options that will make good contact points with specific individuals and begin working with what you consider as most feasible. Perhaps it may be reading or listening to music. Share your best to show that you care. Perhaps it may be through activities such

as parties, get-togethers, or outings. Most campus ministries report outstanding success with informal meetings organized with a Christian emphasis. They provide meaningful exposure to your faith. You may have other ideas. In any case, what are you waiting for? Take up the challenge and be an ambassador for Christ—in your dorm, on your campus, at your work. Christ needs you. 🙏

Yvette S. Chong is the director of women’s ministries, Pacific Union Conference of Seventh-day Adventists. Her address: 1706 Holin Street, San Jose, CA 95131, U.S.A.

Guidelines for Contributors

College and University Dialogue, published three times a year in four language editions, is addressed to Seventh-day Adventists involved in postsecondary education either as students or teachers, and also to Adventist professionals and campus chaplains around the world.

The editors are interested in well-written articles, interviews, and reports consistent with *Dialogue’s* objectives: (1) To nurture an intelligent, living faith; (2) to deepen commitment to Christ, the Bible, and Adventist global mission; (3) to articulate a biblical approach to contemporary issues; and (4) to offer ideas and models of Christian service and outreach.

Dialogue usually assigns articles, interviews, and reports for publication. Prospective authors are urged (a) to examine previous issues of our journal, (b) to carefully consider these guidelines, and (c) to submit an abstract and personal background before developing a proposed article.

- **Essays:** Well-researched and stimulating feature articles that focus, from a biblical perspective, on a contemporary topic in the arts, the humanities, religion, or the sciences.
- **Profiles:** Biographical sketches of Adventist men and women who are outstanding in their careers or professions, and who are also active Christians. Recommendations are welcome.
- **Logos:** A fresh look at a Bible passage or theme that offers insights and encouragement for the life of faith in today’s world.
- **Campus Life:** Practical ideas for the college or university student, chaplain or teacher who seeks to integrate faith, education, social life, and outreach in an academic setting.
- **Action Report:** News of activities by Adventist students, chaplains, and teachers, on a regional basis.
- **Books:** Reviews of significant books by or about Seventh-day Adventists, published in either English, French, Portuguese, or Spanish. Recommendations are welcome.
- **For Your Information:** Reports on events, activities or statements relevant to Adventist students and professionals.
- **First Person:** Individual stories of experiences by Adventist students or professionals that will inspire and encourage their peers.

Address your correspondence to: *Dialogue Editors*; 12501 Old Columbia Pike; Silver Spring, MD 20904-6600; U.S.A. Telephone: (301) 680-5060. Fax: (301) 622-9627.

Adventist Students and Professionals in Spain

by Ferran Sabaté

The Adventist Association of University Students and Graduates of Spain was founded in 1974 as a result of the interest and enthusiasm of a group of students from the Barcelona Seventh-day Adventist church, after some initial activities started in 1970. At present the association has almost 200 members, living in various parts of the country.

The goals of this association (known in Spanish as AEGUAE) were clearly outlined at the beginning: (1) To foster the intellectual and spiritual growth of its members, and (2) to promote evangelism on the university campuses. To meet those nurture and outreach objectives, the leadership implemented a program that includes several activities.

• **The annual convention.** The best known of these activities is the annual convention, scheduled during a long weekend in rotating locations, devoted to the study and discussion of a topic selected in advance. Usually, an Adventist specialist is invited to make a series of presentations on the topic. Some of the subjects addressed have been: Creation versus evolution, spiritual gifts, the New Age, 1844 and its implications, the role of Ellen G. White, Christology, the Protestant Reformation in Spain, and Adventists and politics. During the

convention, time is also allowed for devotionals, fellowship, and a business meeting. This part of the convention is devoted to the election of officers, revision of the constitution and by-laws, finances, and plans.

• **Seminars** for members are also organized by the association during the academic year, to address subjects such as the Adventist philosophy of history and Bible doctrines. On occasion, working groups present the results of their research on subjects such as Adventists and military service, religious liberty today, etc.

• **Public lectures.** AEGUAE has scheduled lectures at the universities of Barcelona, Madrid, Zaragoza, and Valencia, presenting to the academic community aspects of our beliefs and their relevance in the contemporary world, and also the contribution of Christianity to modern science.

• **Journal.** The association also publishes *Aula 7*, with articles addressing issues of interest to the members.

• **Recognition** of AEGUAE as a legally constituted organization has been granted by both the government and the church.

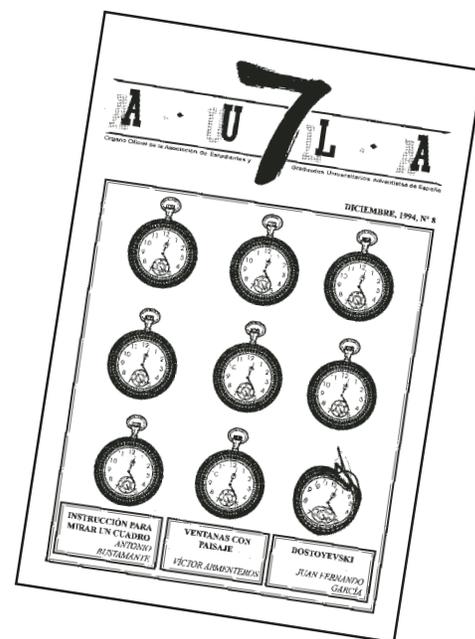
• **Annual prizes.** Thanks to the support of several entities, the association grants four annual prizes to foster individual or team research on topics related to Adventist belief and practice in areas such as health and education.

• **Plans** include establishing closer ties with other associations of Adventist students and professionals, and offering summer courses to Adventist university students.

AEGUAE thanks God for His guidance in the past and looks to the future with confidence. We believe that Adventist university students and professionals will play an increasing role in supporting the church's mission.

We are interested in establishing correspondence with other Adventist associations of university students and professionals. Our address: Avda. Alcalde Porqueras, 85 - 1o 4a.; 25005 Lleida; Spain. Telephone: (34) (973) 23 48 10 and 16 80 34. Fax: (34) (973) 16 80 34. ☎

Ferran Sabaté M.D. is president of AEGUAE.



Good News from Romania

by Ronald Stradowsky

Freedom came to Romania five years ago, and with it the opportunity for the Seventh-day Adventist community to express itself in nurture and evangelism. Evangelists from North America and Europe have joined forces with Romanian pastors and laypersons in holding public meetings, including Revelation seminars. As a result today we have over 63,000 members worshipping in over 1,000 churches.

One significant factor in this mushrooming church growth is the role played by Adventist young people in public universities. Their witnessing is unconventional, mostly cultivating good relationships with fellow students, professors, and university personnel. They distribute Adventist literature. And so far they have conducted 30 public meetings in university facilities, with hundreds in attendance. This university evangelism has resulted in 50 baptisms.

AMiCUS clubs are not only active in such campus outreach and evangelism, but also in nurture activities for Adventist students in secular universities. Take for example the club at the University of Iasi. Its work on the campus became so popular that the university made available the use of its largest hall for AMiCUS-sponsored lectures and concerts. The 600-seat auditorium was always filled to capacity. But recently, owing to pressures from those who did not like AMiCUS work, the club had to move to a smaller hall. University students have conducted more than 20 programs to overflowing crowds thus far. The church in Iasi recently added a room to its church building for the exclusive use of AMiCUS members.

AMiCUS is also functioning in seven other cities, including Bucharest and Timisoara. In Timisoara, about half

of the AMiCUS members are newly won Adventists.

Adventist education is also making its strides in Romania. Five years ago, the communist government “planned” only five students to be trained for ministry. Today the Adventist Theological Institute in Bucharest has 135 students, with about the same number enrolled in distance education. The increase in student enrollment has resulted in building new facilities, dedicated in October. A junior college in Braila provides nursing training to 180 girls. The first church-run secondary school opened in 1992 in Cluj. Since then two more schools have opened in Bucharest and Craiova. More than 500 high school students now receive Adventist education. The Bucharest church has launched a pilot project to provide religious education to young people attending public schools.

Readers interested in networking with AMiCUS in Romania may write to: Asociatia Studenteasca AMiCUS; Str. Sarariei Nr. 127; 6600 Iasi; Romania. 📧

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

Nigeria Association of Adventist Students

by O. Naboth Onyesoh

Established in 1984, the Nigeria Association of Adventist Students (NAAS) is the umbrella organization for all Adventist students in public tertiary institutions in the country. At present, out of a total of 94 such public institutions in Nigeria, NAAS is officially registered in 41. Its current membership stands at 964.

The association operates on a three-tier system: (1) chapters, covering a specific college or university; (2) zones, which oversee the activities of all chapters in a Mission or Conference, and (3) the National Executive Council, which coordinates the activities of the association, handles association funds, and acts on applications from new chapters. There are eight zones in the association, each one covering the same territory as one of the fields of the Nigerian Union: Western Nigerian Conference, 300 student members; Rivers Conference, 213; East Central Mission, 91; Eastern Nigerian Conference, 200; Edo-Delta Mission, 67; South East Mission, 40; North East Mission, 28; and North West Mission, 25.

The location of the National Secretariat rotates. It is now at the University of Benin, and the current president is O. Naboth Onyesoh, a third-year student of law at that university. The national advisor is pastor Dave Nyekwere.

We welcome contacts with other Adventist student associations. Our address: NAAS; c/o Edo-Delta Mission; P.O. Box 323; Benin City; Nigeria. 📧



As a student at the University of Cordoba, Argentina, my aim was to finish my education, become a dentist, and get settled in life. Sure, I was aware of my Adventist roots and responsibilities. My parents had brought me up to love God and serve humanity. Doing His will wherever He needed me was part of my early commitment. Although I thought about offering my

Mission in Madagascar

by
Marcelo
Toledo

services as a missionary, I felt that in my own homeland there were enough challenges.

But God has a way of mysteriously intervening in one's life. I was not on a Damascus road or in a fishing boat. I was not even attending a church convention. Just an ordinary meeting with Siegfried Mayr, then president of Indian Ocean Union Mission, turned into an extraordinary event in which profession, vision, and commitment merged, and packed me off on a plane to the distant island of Madagascar.

Madagascar? I had to look up an atlas to find out where it was. Two continents away, on the western edges of the Indian Ocean. Culture, language, eating habits, lifestyle, and whatever else that spells strangeness confronted me when I landed on the island. But there was one thing that was the same between Argentina and Madagascar. There were people in need of God's loving care.

Soon I realized that God's love for the people of Madagascar could be expressed by my working on their teeth. That's a strange way of showing God's love, you say. Not at all. Didn't God make our teeth to last a lifetime? Well, here was a place where such focus was needed. Elder Mayr convinced me earlier

that the church could have a lasting impact through professional dental care. No sooner had I landed on the island than I began working on establishing a quality dental clinic that would show in practical ways that Adventists really care.

Difficult beginnings

But the beginnings were not easy. Bureaucracy has its way of turning policies into roadblocks. The local dental association did not see the need to have another dentist on the outskirts of the capital, Antananarivo. Only 10 percent of materials needed to begin the clinic was available locally. And then the biggest problem of all—finances to build a modern facility with up-to-date equipment.

The situation was not promising. Should I stay and keep trying? Or should I return to the certainty of a comfortable practice in my homeland, near family and friends? Fortunately, the balance was tipped by the force of faith—instilled early in my childhood by godly parents. And did not the Lord Himself say that faith of the size of a mustard seed has the power to move mountains? We prayed, prayed some more, and let God work His way.

Soon doors began to open. Seven months after the initial petition, the Madagascar Health Ministry and the Dental Association granted our request to begin the clinic. Donations from the General Conference and ADRA Sweden, and a loan from the union mission gave us a financial headstart. Two local dentists and a dental associate joined me to form the initial working team. But we needed help in installing laboratories that would make prostheses locally. Help came from Reijo Heirovonen, a Swedish prosthesis maker retired due to an accident. He heard of our need and flew in to make our dream come true. Two other volunteers from Sweden and one from France followed, and finally we had a full-fledged, modern dental clinic in an attractive building we had designed.

Patients from far and near flooded the clinic. Today our patient list includes the former prime minister of Madagascar, other national ministers, embassy staff of Britain, France, Germany, Egypt,



Dr. Toledo in action in one of the dental suites.



The dentist and a young friend.

the United States, and Switzerland, leading businesspersons and professionals. At one time they were flying to South Africa for dental care. No more.

Two years after we started the main clinic, we opened a branch near downtown Antananarivo. It is small but well-equipped, serving low-income people. Our patients throughout the island have come to know for the first time who Adventists are and what they stand for.

The caring outreach

But soon I discovered other areas of need. On a visit to a small island 30 miles from Madagascar, I found people living without any primary medical facility or care. The island had a small population, but 70 percent of the young people had sexually transmitted diseases, and 95 percent of the children suffered from intestinal parasites, scabies, and mouth infections.

We decided to do something for this remote island. We returned as a team of four—a female doctor, two nurses, and me—with needed medications and instruments. From village to village we moved. There were no paved roads, no modern communications, but just aching feet, loving hearts, and responding

people. We lived among the villagers, in their huts, ate with them, and showed them what God's love means. Our two-week stay ended with treating 800 people. But it was not just treatment and healing that made our mission fulfilling. It was seeing children smile, young boys and girls sing with us, older people looking up again and somehow sensing that there was joy and hope in life.

Why missions?

Five years after I landed in Madagascar, the question for me is a far larger one. What does God expect of me in this world? That question comes again and again as I look into a decayed tooth, treat a scabies-ridden child, or work with prisoners in the Madagascar jail. I have found the answer. God expects me to be His hands, His eyes, His ears, His legs, His heart to love and serve His people. That's mission.

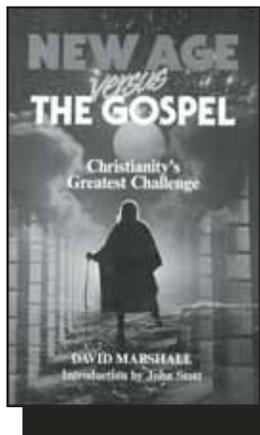
Life as a missionary is not counting victories, nor sobbing over failures. Satan wants us to fall into either trap. To be a missionary is to be where God wants us to be. It may be near home. It may be away from home. But whenever He calls, you can be His person and do His work where He wants. 🙏

Marcelo Toledo (D.D.S., University of Cordoba, Argentina) is the director of the Adventist Dental Clinic in Antananarivo, Madagascar. His address: Boite Postale 700; Antananarivo 101; Madagascar.

Readers who have completed their dental studies and wish to serve as missionaries may write to the Director of Dental Affairs; Health and Temperance Department; 12501 Old Columbia Pike; Silver Spring, MD 20904; U.S.A.



The dental clinic building.



New Age Versus the Gospel: Christianity's Greatest Challenge, by David Marshall (Grantham, England: Autumn House, 1993; 144 pp., paperback).

REVIEWED BY WINFRIED VOGEL.

It's here; it's there; it's nowhere. It's a way of thinking; it's a way of life; it's whatever you make of it. It makes tall claims; it makes no pretense. It is unifying; it is incoherent.

It's the New Age movement. Its very elusiveness is baffling, puzzling, and challenging, even to those who have written widely on the subject. No wonder so many Christians "are surprisingly naive and ill-informed" (p. x) about the perils of New Age.

A deplorable condition indeed! And David Marshall has taken the challenge to remedy the situation. He is well qualified to do the job. His graduate degrees in politics and history help him to bring a historic analysis to the issue. His experience in theology and church ministry helps him see the pitfalls and dangers of the new movement. And his earlier work *The Devil Hides Out* (1991) not only lays the groundwork for this book, but also helps him charter new waters.

Readers will find in this book new issues and answers. They will read the "rest of the story" of Will Barron's life (*Deceived by the New Age*, Pacific Press, 1990). They will revisit Scotland's Findhorn community and see how it has adjusted to the fashions of the 90's without losing its original function as a training center for the New Age and the occult.

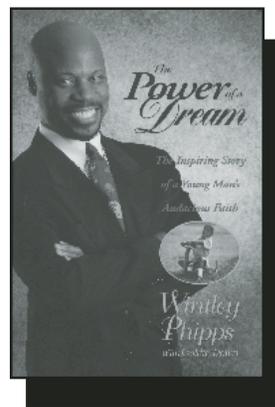
The book derives its high readability interest not just from its personal life stories, interviews, and up-to-date material, but also from its intellectual depth. The author delves deep in history, philosophy, and mysticism and brings together the various, multifarious building blocks that form the foundation of the current New Age movement and its doctrines. Informative and analytical, the book lays open the weaknesses and the dangers of a pseudo-spiritual experience that constitutes a real threat to Christian experience. The author warns that New Age is a worldwide movement "luring millions into a shadowy world of terrifying, sanity-destroying, hard-core occult activity" (p. xi).

But the author does not leave us at sea. He points us to the only harbor of safety available: the Bible and the claims of Jesus Christ. After briefly establishing the Bible's authority and reliability, Marshall uses the last third of the book to help the reader become less vulnerable to the inroads of New Age mentality by knowing God and by "awakening" to His grace. Although Marshall uses examples and illustrations primarily

from his home country of Britain, readers everywhere will find the book appealing and useful. Its biblical foundation helps explain how the occult works and how freedom from occult powers can become a personal reality. The book needs to be widely circulated and translated.

Winfried Vogel, until recently a theology professor at Marienhoehe Seminary in Germany, is currently a doctoral candidate in biblical studies at the Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Michigan.

Book publisher: Stanborough Press, Alma Park, Grantham, Lincs., NG31 9SL, England.



The Power of a Dream, by Wintley Phipps with Goldie Down (Grand Rapids, Mich.: Zondervan Publ. House, 1994; 186 pp., hardbound).

REVIEWED BY MARY WONG.

Can we dream the impossible dream? Are our dreams also God's dreams for us? These are the questions addressed in *The Power of a Dream*, an autobiography by

Wintley Phipps, the renowned Adventist minister, singer, and public figure.

Unified by the motif of dreams—dreams of childhood, of heroes, of show business, of a life partner, and of service—this book is a powerful testimony of how, under the leading of God and mentors provided by Him, Phipps was able to triumph over the early tragedy of a broken home, the plight of financing a college and university education, and the temptations of earthly grandeur, to reach the professional heights he has reached.

Each chapter outlines a stage in the life of the author, featuring the major events that contributed to the fulfillment of his dream—from his birth in Trinidad, a land pulsating with the festive strains of music, to Canada, a land of tall buildings and speeding traffic, where Wintley and his brother Wendell were "transplanted" in their preteen years. The book also traces his ministry in distant lands (Africa, Russia, the Czech Republic, Austria, Italy, England, and Australia) where his gift of music has profoundly touched the lives of his listeners. The catalog of celebrities with whom he worked and came into contact with is impressive: Billy Graham, Jesse Jackson, George Johnson, Natalie Wood, Diana Ross, Bill Clinton and even the Pope. His encounter with each makes for fascinating reading.

The author is frank in discussing his teenage "obsession" with "idols" such as Sly Stone, Tom Jones, and Stevie Wonder. His fixation with show business as an avenue for fame and wealth will particularly appeal to young people who can

identify with such dreams and obsession. However, Phipp's account of the ease with which he was able to "topple" each "idol" could be misleading for some who may not find it that easy to get rid of their idols.

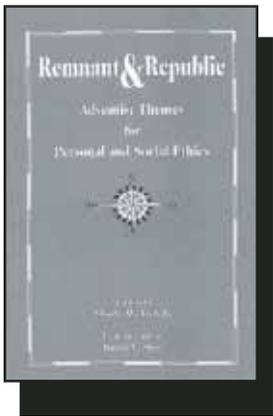
The development of the story is concise and rapid, enhanced by graphic details that make the scenes of the author's childhood and the celebrities he met come alive for the readers. However, the last chapter is somewhat of an anticlimax. While it is understandable that the author wants to further impress his readers with the way God works to bring one's dreams into reality, the concluding chapter tends to detract the readers from the main story.

On the whole, the book is forceful in its central message. To sum it up in the author's words: "This book clearly illustrates that only when you surrender your dreams to God can you find the true fulfillment of those dreams. When you put your life into God's hands and let him take charge, your dreams become absorbed by the dream that God has for you. God makes himself responsible for your success and for making your dreams come true. When you give yourself and all that you are into God's hands, then you can expect to see wonderful things happen" (p. 176).

Mary Wong (Ph.D., Michigan State University) has taught English and chaired the English Department in various educational institutions in Taiwan and Singapore. She now serves as editorial assistant for Dialogue.

Wintley Phipps was recently elected associate director of the Public Affairs and Religious Liberty Department of the General Conference.

Book publisher: Zondervan Publ. Corp., 1415 Lake Dr. S.E., Grand Rapids, MI 49506, U.S.A.



**Remnant and Republic:
Adventist Themes for
Personal and Social Ethics,**
*edited by Charles W. Teel, Jr.
(Loma Linda, California: Loma
Linda University Center for
Christian Bioethics, 1995; 191 pp.;
paperback).*

REVIEWED BY ROBERT K. McIVER

In this book, 10 Adventist ethicists examine 10 distinct Adventist doctrines and their ethical implications.

The book serves as a showcase for Adventist ethicists. It reveals that the Seventh-day Adventist Church now has within its ranks a number of well-qualified and articulate ethicists. The writers bring a fresh and stimulating viewpoint to their examination of the distinctive beliefs of Adventism, an examination that can only enrich our own collective self-understanding.

The writers examine the doctrines of the remnant, Creation, covenant, sanctuary, Sabbath, law, salvation, wholeness,

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Second Advent, and millennium. Each writer explores the ethical implications of a particular doctrine. Two examples will suffice.

First, Charles Teel Jr. looks at the doctrine of the remnant. He traces Adventism's roots within Millerism and notes that such prominent proclaimers of the Advent as Joshua Himes were also at the forefront of social reform. Among other things, they advocated temperance, Christian unionism, abolition of slavery, and peaceful non-resistance. While early Adventists retained the ideals of social reform, they considered themselves outside of the "republic"; that is, outside of the political processes. Teel then traces the emergence of contemporary Adventist voices calling us to be the prophetic remnant and look beyond the horizons of the church to responsibilities to the wider republic. "A community of faith which isolates itself from public policy issues can never be described as prophetic. It might be described as irrelevant" (p. 21).

A second example is Roy Branson's consideration of the ethical implication of the doctrine of the second coming of Christ. Branson begins with how 15 years after the Great Disappointment of 1844 the Adventist community began to grapple with its responsibilities in a new context. They saw that the Second Coming was not something that might happen in the immediate present, but something that might take place in the future. Inherent in this realization, Branson points out, are two temptations. First, "For many Adventists the answer to the Great Disappointment is the Great Achievement: creating a world-wide Seventh-day Adventist denomination" (p. 149). Second, expanding the concept of "sanctifying individual Christians to the sanctification of all history" (ibid.). Later in the article, Branson outlines some of the implications of constructing an ethic from the perspective of the Second Advent. Such an ethic will be social. It will be comfortable with the radical change of the institutions of society, including government. It will confront the oppressor and have a constructive view of the future.

In a collaborative work of this nature, the quality of articles may vary, and such is the case with this book, but all the articles are worth reading. The book is primarily directed at Adventists who would like to consider the practical implications of their distinctive beliefs. Such readers, like me, would find plenty to stimulate their thought, even if they don't agree with everything said. I found myself in strong disagreement on several points in the two articles reviewed above, but they were among the most stimulating in the book. They forced me to re-evaluate some of my positions and expand others.

All in all, the work is a valuable combination which I can recommend to all those interested in making Adventism relevant to themselves and their society.

Robert McIver (Ph.D., Andrews University) is a senior lecturer in New Testament at Avondale College, Cooranbong, N.S.W., Australia.

Book publisher: Center for Christian Bioethics, Loma Linda University, Loma Linda, CA 92350, U.S.A.

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



The BRI Jerusalem Center.



Seminar participants at the center.

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You Can Make a Difference

Music:
Najla Bechtara

Allegro ♩ = 60
F

There is so much sad-ness and pain in this world. You can make a dif-ference to -
 Me - jo - ra - es - te mun - do ca - ren - te de paz y bus - ca - ei ca - mi - no de
 Me - lho - ra o mun - do ca - ren - te de paz, Pro - cu - ra o ca - mi - nho da
 Ce - mon - de est plein de souf - fran - ce et de tris - sesse, mais tu peux le ren - dre meil -

C7 Am7 D7 Gm Eb7

day. — Give hope and share kind - ness. Lift up the dis - cour - aged. Be
 luz. — Sem - bran - do bon - da - des, cul - ti - va - a - mis - ta - des. Haz
 leur. — Par - ta - ge l'es - poir, la gé - né - rô - si - té. Ai -

F D7 Gm7 C7 F

friends with the lone - ly, Let oth - ers see Je - sus in you. —
 que al - guien son - ri - a y u - pren - da a vi - vir con Je - sús. —
 ju - da al - guérs a sor - rir e vi - ver con Je - sus. —
 me ton pro - chain comme toi - même a - vec Christ dans ton cœur. —

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