

SPECTRUM

a quarterly journal of the association of adventist forums

summer 1971

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ADVENTIST MISSION

This issue focuses on the worldwide mission endeavor of the Seventh-day Adventist church. The tone of this symposium is set by Gottfried Oosterwal's "Adventist Mission in a New Key." Some of the authors point out areas in which our past approach has not always been the best, perhaps, and indicate how improvements may be achieved. There is awareness that the conditions and needs of the world in which we now live are quite different from those of even twenty years ago, and that our methods of meeting these needs must also change.

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We might justifiably ask after reading this group of articles: What is the objective of all our mission activity? What is the real mission of the Adventist church? Certainly it is not just having a highly efficient program, satisfying as this may seem. What are we really trying to say to the world? Is there a unique contribution the Adventist church has made or can make to mankind? Or is there no special mission apart from sharing in the total witness and work of all the Christian churches? Any serious discussion of the work of the Adventist church certainly must come to grips with the question of mission, and the answer to the question must be given in terms that can be understood by this generation. We would like our journal to take part in such a discussion. The first article in this issue, "What Is the Good News?" by A. Graham Maxwell, is one man's answer to the question.

One tragic human problem in mission work has not been discussed here: the attitude toward those involved in polygamy before they became Christians. The husband has usually been asked to reject all but the first wife. Thus outside pressure destroys the unity and affection of the family, mothers and children being taken out of the circle and set adrift, wives often ending in prostitution. The effect is to correct the wrong of an unfortunate situation by the greater wrong of premeditated ruin of a family through rejection of persons who are equally the children of God. Ellen G. White's wise judgment, in a somewhat similar situation, that the disruption of an established family was a "cruel, wicked thing," could be applied here (*Selected Messages*, volume one, p. 341). It takes much love, compassion, and the grace of God to be sensitive to the values and needs of unfortunate people and to help them grow to Christian maturity without the destruction of even one person in the process.

MOLLEURUS COUPERUS

SPECTRUM

What Is the Good News?

A. GRAHAM MAXWELL

5

*If anyone, if we ourselves or an angel from heaven, should preach a gospel at variance with the gospel we preached to you, he shall be held outcast. I now repeat what I have said before: if anyone preaches a gospel at variance with the gospel which you received, let him be outcast!*¹

To say the least, Paul was profoundly convinced of the rightness of his version of the good news and of the dire consequences of perverting the truth and turning to a different gospel.² If the apostle's language should seem too strong, the New English Bible translation of *anathema esto* (let him be outcast!) is mild compared with the Phillips (may he be . . . a damned soul!) or the Today's English Version (may he be condemned to hell!) or The Living New Testament (let God's curse fall upon him) or the King James Version (let him be accursed).

Paul was stunned to observe the willingness of so many early Christians, recently set free by the good news from the meaningless requirements of false religion to return to the indignity and fear of their former bondage. "O you dear idiots of Galatia, . . ." he wrote, "who has been casting a spell over you? . . . At one time when you had no knowledge of God, you were under the authority of gods who had no real existence. But now that you have come to know God, or rather, are known by him, how can you revert to dead and sterile principles and consent to be under their power all over again? Your religion is beginning to be a matter of observing certain days or months or seasons or years. Frankly, you stagger me, you make me wonder if all my efforts over you have been wasted!"³

But what could be expected of new converts when some of the leading brethren in Jerusalem were themselves compromising and contradicting the

gospel of Christ?⁴ Even Peter, in spite of his broadening experience with Cornelius, had reverted to some of his former narrow views, and Paul was moved to denounce him to his face and in public.⁵ This is the Paul who taught that love is never rude, that love never insists on having its own way,⁶ the Paul who was so respectful of the freedom of others that he could say of certain religious practices, "Let every man be fully persuaded in his own mind," and "Who are you to criticize another?"⁷ But when it came to the good news and to those who would suppress or pervert it, Paul spoke out with almost frightening conviction and power. He even went so far as to suggest that the legalistic agitators who were upsetting the new converts by urging such external requirements as circumcision "had better go the whole way and make eunuchs of themselves!"⁸

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I

What is this good news about which Paul felt so sure and which through the centuries had provoked such opposition and has been so misunderstood? And what did Paul consider so serious a contradiction and perversion of the good news that he could be moved to express himself so strongly to the Galatian believers?

Since receiving this assignment from the editor of SPECTRUM, I have asked many Christians to state what they understand to be the essence of the good news. The varied replies have included much of the content of the Christian faith, from Grace and Atonement to the Second Coming and Eternal Life. But the reply that I believe came the closest to the heart of the matter was this: "The good news is that God is not the kind of Person Satan has made him out to be."

That the good news should be related to the issues in the great controversy between Christ and Satan is perhaps suggested by Paul's bold assertion that if even an angel from heaven should teach a different gospel he should be held outcast. At first this seems incredibly presumptuous and dogmatic. But was it not an angel who began the circulation of misinformation about God and who still "masquerades as an angel of light"⁹ as he seeks to deceive men into rejecting the good news?

Since the great controversy began, it has been Satan's studied purpose to persuade angels and men that God is not worthy of their faith and love. Satan has pictured the Creator as a harsh, demanding tyrant who lays arbitrary requirements upon his people just to show his authority and test their willingness to obey. God has no respect, Satan claims, for their freedom and dignity as intelligent beings.

The Scriptures speak of Satan's unceasing efforts to pervert the truth and blacken the character of God.¹⁰ Ellen White concedes the vast extent of his success: "When we consider in what false colors Satan has painted the character of God, can we wonder that our merciful Creator is feared, dreaded, and even hated? The appalling views of God which have spread over the world from the teachings of the pulpit have made thousands, yes, millions, of skeptics and infidels."¹¹

7 But if God were as Satan has pictured him, how easily he could have blotted out his rebellious creatures and started over again! If all God wanted was unthinking obedience, how easily he could have manipulated the minds of men and angels and forced them to obey! But love and faith, the qualities God desires the most, are not produced by force — not even by God himself. That is why, instead of destroying, God simply took his case into court. In order to prove the rightness of his cause, to demonstrate that his way of governing the universe was the best for all concerned, God humbly submitted his own character to the investigation and judgment of his creatures.

Paul understood this when he exclaimed, "God must prove true, though every man be false; as the Scripture says, 'That you may be shown to be upright in what you say, and win your case when you go into court.'"¹²

The good news is that God has won his case. Though all of us should let him down, God cannot lose his case. He has already won! The universe has conceded that the evidence is on his side, that the devil has lied in his charges against God. "It is finished," Jesus cried.¹³ By the life that he lived and the unique and awful way he died, Jesus had demonstrated the righteousness of his Father and had answered any question about God's character and government.¹⁴

Paul was proud to be a bearer of this good news, and he knew what it was all about. "In it the righteousness of God is revealed."¹⁵ He confessed with shame that formerly he had seriously misrepresented God, even sharing Satan's picture of God to the extent of imprisoning and persecuting men and women in order to force them to obey.¹⁶ But after he had accepted the good news, Paul devoted the rest of his life to telling the truth. And who has written more eloquently about freedom, love, and grace — that faith is the only requirement for heaven, that we are not under law but under grace, and that Christ is the end of legalism as a way of being saved?

"Of course, don't misunderstand me," Paul seems to be saying in Romans. "Does faith abolish law? Perish the thought! Faith establishes law, by putting it in its proper perspective."¹⁷ For, adopting Paul's understanding of

faith, the man who really knows, loves, and trusts God, and admires God for his wise and orderly ways, is most willing to listen and give heed to God's instructions on any subject.

"Let me tell you," continued Paul, "why our gracious Lord, who wants us to feel the joy and dignity of freedom, made so much use of law." "Why then the law?" he wrote to the Galatians. "It was added because of transgressions."¹⁸ It was designed to be our guardian, our custodian, to bring us back to a right relationship with God. Correctly understood, God's laws are no threat to our freedom. They were given solely for our best good; they all make good sense and deserve to be intelligently obeyed.

But as for those meaningless traditions that have nothing to do with the purposes of God, away with them! As Paul wrote to the Colossians: "Why . . . do you take the slightest notice of these purely human prohibitions — 'Don't touch this,' 'Don't taste that,' and 'Don't handle the other'? 'This,' 'that,' and 'the other' will all pass away after use! I know that these regulations look wise with their self-inspired efforts at worship, their policy of self-humbling, and their studied neglect of the body. But in actual practice they do honor, not to God, but to man's own pride."¹⁹

Worse than that, taught and obeyed in the name of Christianity, they present the Christian's God as the arbitrary deity Satan has claimed him to be — and that is not good news.

II

More than a century ago Seventh-day Adventists accepted the commission to help spread the good news to every nation under heaven, that the end may come. Is it lack of men or money that is responsible for so long delay? Or is it possible that in any respects we may not have been telling the good news? Of course, all of us believe we have the gospel. So did the brethren from Jerusalem who sought to control Paul and add a little legalism to his good news.

At the 1888 Minneapolis session of the General Conference of Seventh-day Adventists, every delegate present was a believer. Yet there was a wide divergence of opinion as to the relationship of the law to the gospel and the kind of obedience that is acceptable to our gracious God. Two small books published in 1886 and 1888 summed up the opposing views — the first by Elder G. I. Butler, president of the General Conference, entitled *The Law in the Book of Galatians*, the second by a young physician, Dr. E. J. Waggoner, entitled *The Gospel in the Book of Galatians*. The titles suggest the nature of the disagreement.²⁰

There was no disagreement at the conference as to the list of basic beliefs, but some delegates — though appointed as preachers of the good news — held such a picture of God that Ellen White was moved to write this terrible message: “The same spirit that actuated the rejectors of Christ rankles in their hearts, and had they lived in the days of Christ, they would have acted toward Him in a manner similiar to that of the godless and unbelieving Jews.”²¹

In 1971 what is it that Seventh-day Adventists are trying to say about God? Is it the truth? Is it really good news? Are we using the best ways of saying it? In spite of our best efforts, what are people actually hearing? Are there perhaps better ways to say it?

I believe that these are the most important questions facing us today — for our own salvation and in order to fulfill our mission to the world. History warns that there is no justification for an easy confidence. There is a certain illusiveness about the good news. It is not something that can be summarily stated and hammered home. It was difficult even for God to explain to the angels the subtle though vital differences between the truth and Satan’s charges.²² Even for sinless, intelligent angels it was more effective for God to demonstrate the good news than to explain it! This is why the Bible is so largely a history of God’s handling of sin and his firm but gracious treatment of those who have been caught up in its destructive consequences.

It cost heaven an infinite price to bring us the good news and confirm it with evidence that will stand for eternity. No wonder Paul was moved to speak so strongly in its defense. Just like the loyal angels, Paul was jealous for the character of God. To him it was unthinkable that some of his fellow ministers would in effect lend their support to Satan’s charges by attributing even the slightest trace of arbitrariness to our gracious God.

It was this same perversion of the good news that stirred Jesus most deeply. He was gentle with the worst of sinners, with Simon in his dastardly treatment of the woman who anointed Christ’s feet, with the woman taken in adultery, even with his betrayer Judas. But when some of the Pharisees, the respected teachers of the people, denied the good news and echoed Satan’s lies about God, Christ uttered those awful words, “You are of your father the devil.”²³

There was no disagreement between Jesus and the Pharisees as to which day was the Sabbath, or as to the existence of God, or Creation, or diet, or the state of the dead. Their disagreement was about God. Jesus came to bring them the good news, a picture of God that would enable them to go

on doing many of the same things but for a different reason — a reason that would make it possible for them to be obedient and free at the same time. But they killed Jesus rather than change their view of God — then hastened home to keep another Sabbath.

There is nothing more diabolical than to suppress and pervert the good news about God. And this can be done even while apparently presenting Christian doctrine. As God is represented in some pulpits, the doctrine of the Second Coming is certainly not good news. The prospect of spending eternity with such a deity would be forbidding. There are explanations of the death of Christ and his intercession in the heavenly sanctuary that put God in a most unfavorable light, less gracious and understanding than his Son. Such subjects as sin, the law, the Sabbath, even good health, are sometimes presented in a way — including the voice and manner of the preacher — to leave the people with precisely the picture of God Satan has been urging.

Surely no greater privilege and honor can come to a man than to be entrusted with the good news about God. Perhaps the time has come that those of us who may share something of Paul's jealousy for God's reputation should speak up with more of Paul's firmness and conviction about what we believe the good news really is.

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- 1 Galatians 1:8-9 NEB.
- 2 See also Romans 1:18-32.
- 3 Galatians 3:1; 4:8-11 Phillips.
- 4 See Acts 21:18-26.
Ellen G. White, *The Acts of the Apostles* (Mountain View, California: Pacific Press Publishing Association 1911), pp. 403-406.
- 5 See Galatians 2:11-14.
- 6 See 1 Corinthians 13:5.
- 7 See Romans 14:1-10.
- 8 Galatians 5:12 NEB.
- 9 2 Corinthians 11:14 NEB.
- 10 See Genesis 3:1-4; John 8:44; 2 Thessalonians 2:9-10; Revelation 12:7-9.
- 11 Ellen G. White, *The Great Controversy* (Mountain View, California: Pacific Press Publishing Association 1911), p. 536.
- 12 Romans 3:4 Goodspeed.
- 13 John 19:30.
- 14 See Romans 3:25-26.
- 15 See Romans 1:16-17.
- 16 See Acts 8:3; 9:1-2; Galatians 1:13.
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- 18 Galatians 3:19.
- 19 Colossians 2:20-23 Phillips.
- 20 G. I. Butler, *The Law in the Book of Galatians* (Battle Creek, Michigan: Review and Herald Publishing House 1886).
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- 21 Unpublished Manuscript, Testimonies of Ellen G. White, p. 34; compare Special Testimonies Series A, No. 6, p. 65.
- 22 White, *Patriarchs and Prophets* (Mountain View, California: Pacific Press Publishing Association 1908), p. 41.
- 23 John 8:44 RSV.

The Convention

OTILIE F. STAFFORD

Heat, like a geodesic dome,
Roofed in the noise, and underneath
The Lilliputian delegates sweated and scampered
From one magnetic spot to another,
Variously exhorted, prayed for, blamed —
No praise, no camaraderie.
No joy.

A color TV for the evening news.
A swimming pool for time-trapped wives.
One more conventional production
In a summer of bizarre conventions —
This one with piety.

Our Puritan ancestors would have
Nodded approval.
An untrimmed cape of posed and clichéd prose
Covers the rawness of our living selves:
No pulse to feel,
No heat.

Covert and cautious, circumspect and coy,
Shadows in caves, we smile,
Vote YES, flickering doubts controlled.
To be human is to be
Lost in vast indifference . . .
Invisible quintessence of the inconsequential.

To whom do I speak?

Mission in a New Key

GOTTFRIED OOSTERWAL

13

The church has been called into existence for a missionary purpose. Its whole life and liturgy, work and worship, therefore, should have a missionary intention, if not a missionary dimension. Its mission is the heartbeat of the church; if this heartbeat stops, the church ceases to be. Each institution, every program, and any activity of the church has meaning — and a right to exist — only if it participates in this mission. Every believer who by baptism has declared himself publicly a follower of Jesus Christ is thereby pledged to be a coworker with him for the salvation of men. Awareness of this mission is the hallmark of the Christian. To sing in church, "Redeemed, redeemed by the blood of the Lamb!" or to pray, "Thy kingdom come," is to bind oneself irrevocably to participation in Christ's own mission. Nobody can truly say he belongs to God's own people unless he is serving Christ as a missionary.

I

Each generation of Christians must assess anew this task of presenting Christ to the world — and it must do so in its own particular way. The reason is obvious: each generation of Christians faces a different world. In the case of the present generation, this difference seems to be greater than any generational difference in history. The world of our parents no longer exists. To the people born in the twenties and earlier, the present world looks like a city that has just been struck by a terrible earthquake, immediately followed by a tornado. Roads are blocked, institutions have collapsed, and the familiar landmarks by which people oriented themselves are gone. Everywhere there is confusion about what should be done first and how the limited resources should be spent.

Among the older generation two attitudes prevail. On the one hand, one can simply ignore the revolutionary changes in the world and carry on busi-

ness as usual. The argument is: Let the world be what it is; just preach the message; the task of the church is to proclaim the "everlasting gospel," not to be concerned about the world and its affairs.

On the other hand, one may be aware of the many changes in the world he wishes to reach with the gospel but try to solve the many problems involved in the church's mission by seeking to restore the old and partially destroyed world of yesteryear. To reestablish familiar landmarks, to repair the damaged institutions, and to use "the good old tried and true" methods are taken to be the answer to the problems of the present. When one country closes its borders to official missionaries, for example, one should just wait and hope and pray and work that the barrier may be removed. This attitude is merely to see the old ways blocked but not to see the many new "openings" created by the earthquake and the tornado — to lament the removal of familiar landmarks, but remain oblivious to the presentation of tremendous opportunities.

Both of these prevalent attitudes are fatal to the advance of the gospel today. Success in the Adventist mission depends on a deep understanding of the world and a constant involvement in its activities. Ellen G. White pointed out that the reason the Israelites failed in their mission was that "they shut themselves away from the world,"¹ erecting a partition between themselves and the Gentiles. Ignoring the world, or failing to come to grips with it as it is now, is evidence that "the spirit which built up the partition wall between Jews and Gentiles is still active."² The results are terrible: millions of people are virtually shut away from the gospel;³ we tend to "scratch where it does not itch," and mission deteriorates into sterile religious propaganda.

Indication of such results comes from the recent Gallup poll on Adventism in North America. In spite of a tremendous system of communications — radio, television, press, and public evangelism — barely 40 percent of the American population had ever heard about Seventh-day Adventists. And what they know is that these people don't smoke or drink, don't eat meat, don't dance, don't go to movies, and *don't* do a few other things. Hardly 3 percent had a (fairly) clear idea of the Adventist mission of peace, hope, and judgment. The greatest challenge to the present generation of the church, therefore, is to break down those visible and invisible walls that separate it from the world, so that people may see and hear and touch the kingdom of God as a reality. Thus the Adventist mission will again lead to definite decisions for or against Christ.

Another indication comes from Africa. In 1959 there were some 35 mil-

lion Christians on that great continent. Then the great revolutions began. Nationalism "quaked" the old colonial missionary structures; a tornado of secularization swept away old beliefs and social structures. In a hurry an international missionary conference convened to lament "the end of Christian mission in Africa." Prayers were sent to God to stem this tide of nationalism and secularization. Praise the Lord for not listening.

Just ten years later there are already 100 million Christians in Africa. Christ added more souls to the Adventist church in these ten years than in all the previous years of its mission in Africa. The Central Africa Union Conference has 1 Adventist to every 65 non-Adventists in its territory. In Rwanda, the ratio is approximately 1 to 50. The church is expanding at a rate of about 15 percent per year, ten times faster than in North America. To be sure, African nationalism is damaging the old forms of mission and destroying traditional concepts; hospitals are taken over by the government; in many countries the church cannot operate its own schools; and American missionaries are not allowed to hold leadership positions. So there is a tendency to lament the evil of nationalism that puts roadblocks in the way of mission. The church wonders why God does not stem the tide of revolution and secularization but at the same time fails to see that more people are being won to Christ than ever — that the earthquake and the tornado have created more openings for Adventist mission than the church is entering.

The challenge to the younger generation is to show the church these tremendous new opportunities for mission in a revolutionary world and to accept the responsibility of following Christ in his mission today. The unpardonable sin in regard to the church's mission is to be flippant and superficial in understanding the world as the object of God's mission and thereby fail to see how God is leading. As Ellen White observed, "The varying circumstances taking place in the world call for labor which will meet these peculiar developments."⁴

II

When Adventism began, the pioneers were convinced that the gospel had already been preached in all the world and that, by and large, the world was a Christian world. The few pockets of heathenism would soon disappear under the impact of Protestant and Roman Catholic missions. The Adventist pioneers were also convinced that the special message of Christ's soon return had been rejected by the churches of their day. For that reason, they limited the proclamation of the Adventist message to those who had come out of the "great disappointment" of 1844. God's work for the world

in general was finished. So firmly was this believed that one future member of the church was nearly refused the message because he had not been in the 1844 movement and therefore was considered forever lost.⁵

A few years later, however, this "shut-door" doctrine was given up. Visions given to Ellen White during these formative years of the church convinced the pioneers that they had a message to a much wider circle than those of the original advent faith. But it took some decades before this new missionary vision was finally adopted and put into practice. During the late 1850s and the 1860s, the world of Adventist mission expanded to all the Christians of North America. The pioneers came to believe that God had many sons and daughters in the various Christian churches who had to be "called out" in order to be saved. It was believed that those churches as corporate bodies had rejected the "last warning message," but that individual Christians within them could still be rescued. These individual Christians then became the object of concern in this second phase of Adventist mission.

But not a thought was given in those days to expanding this mission to areas outside North America. On the contrary, Adventists were discouraged, and even forbidden, to do so. As late as the early 1870s the scriptural statement that "this gospel of the kingdom shall be preached in all the world and then shall the end come" was regarded as referring simply to a "prominent sign of the last day" that was realized in the extension of Protestant missions. Its complete fulfillment was in no way associated with the spread of the advent movement throughout the world.⁶ When some of the immigrants from Europe who had become acquainted with the advent message in America wanted to go back to their home countries to preach that message, they were given to understand that God's word was already fulfilled and that the judgment had come to an end.

One of these immigrants was M. B. Czechowski, a former Roman Catholic from Poland. When Adventist leaders strongly advised him not to go back to Europe, this determined missionary applied to another denomination and was sent to Europe in 1864. In the service of another church Czechowski raised up companies of Seventh-day Adventists in northern Italy and Switzerland, and later in Romania and even Russia. "By accident" some of these new converts in Switzerland learned about the Adventist work in Battle Creek. Contacts were made which finally (but not without opposition) led to the sending of J. N. Andrews as the first official Adventist missionary in 1874. This marked the beginning of the third phase of Adventist mission, in which the church expanded into all the world.

Today, the Adventist church is the most widespread single Protestant missionary movement in the world, with the greatest number of overseas missionaries (approximately 2,500). This church, moreover, continues to grow rapidly and regularly and has seen no drop in the number of missionaries sent out every year. Truly, gratitude and praise should go to Christ, the "missionary-in-chief," who has worked this miracle of modern mission.

III

Nothing can detract from the tremendous missionary success of the advent movement — except the mistaken notion of having arrived at the end of the missionary road, that is, of having proclaimed the gospel of Jesus Christ in all the world. In view of the current world situation, two limitations of the Adventist concept of mission as it developed in its third phase stand out clearly. First, continuing to view the world by and large as a *Christian* world, Adventists saw the goal of their mission as calling the true children of God out of "Babylon," namely, the "apostate" churches of Protestantism and Roman Catholicism. Second, conception of the world being largely in *geographical* terms, the crossing of salt water and the traversing of continents became the missionary goal. The reaching of the farthest ends of the earth — that is, the farthest away from the United States — and the planting of the church in the greatest number of countries became the criteria of missionary success. And this was correct, but only in a limited way.

Adventist missionaries who in the 1870s and 1880s left the shores of North America all went to Christian countries: Germany 1875, France 1876, Italy 1877, Denmark 1877, Norway 1878, England 1879, Sweden 1880, and Australia 1885. When the church gradually expanded into the former colonial areas, missionaries first approached the foreigners (such as colonial administrators and businessmen) and the Christians among the indigenous populations. So, when Adventist missionaries went to Fiji, they did not go to the thousands of heathen but to the Methodist villages of the island. Even today Adventist missionary methods presuppose the presence of Christianity, with the vast majority (about 95 percent) of Adventist converts coming from a Christian background. No wonder that Adventists got the name of "sheep-stealers."

The older generation of Adventist missionaries was not prepared to reach out into the non-Christian world. Muslims were considered anti-Christian and proud, the Hindus stubborn and unreachable, and the Buddhists sold to superstition and idolatry. There certainly was not room for

them in the Adventist concept of the impending final conflict of the great controversy, which deals especially with an apostate Christian world. Both the missionary message and mission strategy were determined by that concept. But today about 80 percent of the total world population is non-Christian; some 1.6 billion people (eight times as many as in the days of the apostle Paul) have never even heard the name of Christ. Did Christ die, then, for Christians only?

The new generation of Adventists must not be content with the inherited concept of world mission, but must go, truly, into all the world. It must be guided by the example of the apostle Paul: "It is my ambition to bring the gospel to places where the very name of Christ has not been heard, for I do not want to build on another man's foundation; but, as Scripture says, they who had no news of him shall see and they who never heard of him shall understand."⁷

This new dimension of missionary task is a challenge — not just to missionary methods, strategy, and organization, but to the Adventist theology of mission in particular. The revolutionary changes in communication, in life-style, and in political, religious, and socioeconomic constellations in the world require new forms and a new organization of mission work. It is obvious that changes in approach are already long overdue. Years ago Ellen White said: "Had different plans of labor been adopted, tenfold, yes, twentyfold more, might have been accomplished."⁸ Signs abound that the church is indeed studying and developing new methods and forms of mission.

IV

In 1961 for the first time a conference convened in Beirut, Lebanon, to study the problems and methods of Adventist mission to the Muslim world. Now, ten years later, the first attempts are being made to implement suggestions made at that conference and another one in 1963. New emphasis is also being laid on contact with Jewish people, as is evident from the founding of the Hebrew Scripture Association in 1955, the forerunner of the Israelite Heritage Institute established in 1964. Two years later, in 1966, almost a hundred years after the church overseas mission program began, the General Conference established the Institute of World Mission for the training of missionaries. That year the Theological Seminary at Andrews University added a department of world mission and comparative religion.

Great things may be expected from the strategies and methods developed by the Loma Linda University School of Health and the Adventist Colle-

giate Taskforce. New ways of advancing the gospel have been demonstrated by the student missionary movement and its operation of English language schools and other teaching programs. New forms of mission activity are also being developed by the Adventist Volunteer Service Corps and the urban mission training centers. The office of Adventists Abroad promotes overseas work by Adventist professionals: physicians, engineers, businessmen, agricultural specialists, and others, in areas where career missionaries cannot enter and where the church is weak. The fruits of such work can already be seen in India, Greece, and Afghanistan (in the work of the Loma Linda University heart team) and also in projects to New Guinea, Fiji, Okinawa, and areas of Southeast Asia. The recent developments in mainland China indicate that Adventists Abroad may well be the greatest current asset of the Adventist church for its mission today.

But the challenge offered by this newly discovered world of mission goes much deeper still. Now that the era of Europe is over and the era of Asia has begun, a biblical message that centers in the ten toes of the image of Daniel two seems rather shallow. And the question arises whether the history of God's people, and therefore of the whole world, will indeed be determined by what happens in the United States of America.

Already over 80 percent of church members live outside North America. If present trends continue, ten years from now barely 10 percent of the church members and barely 3 percent of the total world population will live in the United States. What is the role of the 2 billion people of Asia in biblical perspective, and of the 100 million Christians in Africa? Now barely 20 percent of the world population is Christian, and many of that number, particularly in the West, are only nominally so. What is the place of Islam (550 million people), Hinduism (over 500 million), and Buddhism in God's plan of salvation and in the final conflict of the great controversy between Christ and Satan?

Unless these questions are simply ignored, the Adventist church, which in the past has done so well in speaking clearly on the issues of world history and eschatology, faces the task of discovering new vision, a new message which is truly "present truth" for our day. The present generation cannot be content merely with what it has inherited. With fasting and prayer it ought to meditate on the word of God and be carefully and humbly receptive to the Spirit God sends to guide men into all the truth and to make known the things that are coming.⁹ For this reason alone the General Conference should implement its own suggestion of organizing another conference to give these issues attention. Adventist missionary outreach to-

day stands in great need of a theology of mission to guide the church in its preaching, policies, message, and methods. Truth must be relevant to the actual cultural and religious situation of the people.

When J. N. Andrews arrived in Switzerland, he formulated his missionary message in three points: teach the Sabbath; warn the people of the coming judgment; and call God's people to obedience to the unchangeable law of God.¹⁰ This three-point message has determined Adventist missionary outreach ever since. Obviously this *was* "present truth" to the genuine Christian community of his day. And this formulation of the message remains present truth to all believing Christians. But this is no longer a Christian world, not even in the West. In Japan less than 1 percent of the population is Christian, in India less than 3 percent, and in Pakistan less than 1 percent. The total population of just these three countries amounts to over 850 million people. If Adventists are going to take the non-Christian world seriously, formulation of the message of J. N. Andrews cannot apply today.

Under the guidance of the Holy Spirit, through meditation and careful study of the Bible and the writings of Ellen White, the new missionary generation has to discover what is "present truth" for this particular situation and time. The great heritage from Adventist pioneers was not a creed or a fixed formulation of truths; it was the concept of an ever-dynamic, ever-powerful word that would guide the church in any situation and at all times. Adventist pioneers used to say, "The Bible is our only creed." It is on this great legacy that the present generation is called to build its theology of mission and its formulation of "present truth." As Ellen White put it: "Never say, this has never been taught. . . . Away with these restrictions. That which God gives His servants to speak today would not perhaps have been present truth twenty years ago, but it is God's message for this time."¹¹ And "present truth, from the first letter of its alphabet to the last means missionary effort."¹²

V

Besides conceiving of the world largely as a Christian world, the early Adventists, understandably, also identified it largely as a *geographical* unit. The frontiers of mission were defined by distance (away from the United States), inaccessibility, salt water, national boundaries, and cultural differences. Crossing these barriers made the American secondary school principal, physician, minister, secretary, or builder a missionary. The whole world was divided into "overseas divisions," which were mission territories, with North America in the center. And though a few of these overseas territories

have become "home bases" themselves, little or nothing has changed in the organization and conceptualization of the Adventist mission.

Even though North America has only 20 percent of the church's world membership today, and will have barely 10 percent by the end of this decade, and even though the ratio of Adventists to non-Adventists in North America is 1:550 (as against 1:45, 1:55, 1:65, or 1,300 in such territories as Jamaica, Rwanda, Central Africa, and the Philippines), most Adventists continue to conceive of North America as the "home base" and all other territories as "mission fields." People who live in those countries, or who come from there, are called "nationals." Any person leaving North America in the service of the church is called a "missionary," even though he is leaving an area where the Adventist message has hardly been heard and is going to an area where the church is the largest and most influential group in the country. That's called "from home base to frontline."

The present generation faces the world as a "global village." The frontiers the young missionary has to cross are no longer primarily geographical, but social and economic, racial and cultural, political and religious. Adventists will have to wake up to the fact that the era of Europe is over and that America is no longer the missionary center of the world. Ever-increasing numbers of Adventist missionaries come from Asia, Africa, and Latin America. And now that the doors of many countries in Asia are being closed to Western missionaries, and their people are saying to Americans, "Missionary, go home," missionaries from Asia and other parts of the Third World are the church's greatest asset.

It is extremely unfortunate, then, that certain financial and organizational policies that reflect the missionary situation of a former generation make it impossible for the church to make the most of this great reservoir of Asian missionaries. The future advance of the gospel in India and China (with a total of some 1.3 billion people who are now largely beyond the reach of the Adventist message) will depend greatly on the way in which the present generation of Adventists will stimulate, promote, and finance the development of an Asian missionary force.

With the modern means of transportation and communications technology, the geographical frontier hardly exists any more; the ends of the earth have been reached geographically. But that does not mean that Adventists have truly reached the goal of mission. In the New Testament, "the world" is not a geographical but an *anthropological* concept. Christ did not die for the mountains of the world or for the islands or the beauty spots; he died for the people. As long as there are people who have not heard the

gospel and who have not been urged to accept Christ as their Lord and Saviour, the church's mission is not done.

This means that the boundaries of mission are determined not by geography but by whether or not a person is a member of the household of God. As any person in whom Christ lives is a missionary, so any person who is still foreign to God is a mission field. *The only boundary a person has to cross in order to be a missionary is that boundary between belief and unbelief.* The boundary runs right in front of the door.

Barriers to the boundary are our wealth and others' poverty, our abundance of food and their famine, our freedom and their oppression. The ends of the earth are no longer geographical, but racial, economic, sociological, and religious. Hesitance to cross these frontiers on the part of the older missionary generation has led to serious problems in missionary efforts, both inside and outside the Adventist church. But these frontiers have to be crossed in order for all men to hear the gospel and see it truly come alive in their own situation. As Christ did, we have to become poor with the poor, oppressed with the oppressed, Asian with the Asian, and black with the black. The evangelization of the whole world in *this generation* will depend to a large extent on our awareness of these new missionary frontiers and our willingness to cross them.

The true missionary, then, is not he who by a right theology points the way — but he who is going that way himself. It is important that the younger generation remain open to the dynamics of this world, whose forms and fashions, fads and frontiers, are constantly changing — important that we continually put ourselves under the instruction of the word of God and the guidance of the Holy Spirit. Then we do not need to worry what we shall speak, where we ought to go, or how we may achieve our goals. We have Christ's promise: "I work and my Father continues to work also."¹³ For mission truly is Christ living and working in us.

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National vs. Missionary Wage

IRENE WAKEHAM

24

It is a fact that in some mission fields nationals of the country with approximately the same academic preparation as an overseas missionary do approximately the same work as the missionary for considerably less pay. This practice raises questions. It also raises blood pressure. Young idealists in the United States and abroad tend to react with instant compassion for the victims, and hot-eyed indignation against the oppressors. Such reaction is understandable. But perhaps introducing a little light to go along with the heat will contribute to a solution of this complex and vexing problem.

Fair or not, services of any kind in one country are not paid for at the same rate as in another, as a few examples outside the mission field illustrate. The Canadian who comes to the United States for his college education and goes back home to work does not receive the same pay as his classmate — no better qualified — who works (either for the church or elsewhere) in the United States. The Britisher who studies in the United States and returns home is paid considerably less than a U. S. wage. Even within the United States there is not equal pay for equal service. The college graduate who starts teaching in the Middle West isn't paid California wages. Rightly or wrongly, regional economic differences do exist, and the differences are greater when the economies of developing countries are compared with the economy of the United States.

What really happens? The principal of an Adventist secondary school in America, let's say, takes a look at his budget. With his board, he decides how much tuition he can charge, without pricing his service out of the market. He knows how much subsidy he can expect from his local conference and/or his union conference. He knows pretty well what his fixed expenses will be. He balances all these factors, one against another, and decides what he can afford to pay his teachers. If it is less than can be paid in some more affluent region, with higher per capita income, he may have to

face such consequences as fewer or less qualified applicants. But basically, salary rates are determined on a local rather than a national level.

Much the same thing happens here in the Philippines. The typical church school, staffed entirely by Filipinos, must work out a realistic budget. The local mission (conference) officials, who are also all Filipinos, study their situation and set tuition and salary rates accordingly. They may appeal to the union mission for additional help. The union mission administrators (two out of the three union missions here are staffed entirely by Filipinos) look at their various and limited sources of income, and grant whatever operating subsidy they can afford. In countries like the Philippines, with over a hundred thousand members, the entire church program is 75-90 percent self-supporting. Because per capita income is low, tuition has to be low — and salaries are therefore low by American standards.

The same thing is true of a hospital. What the hospital can afford to pay the nurses depends on what the patients can afford to pay the hospital. And that bears little resemblance to what patients have to pay in United States hospitals. (This perhaps explains why scores of recent graduate nurses from the Philippines now practice their profession in the United States. It is hard to blame them. After an expensive education, much of their income helps educate younger brothers and sisters or support parents.)

The same process operates in determining the salary scale of other mission workers. In any church organization, the pay the preacher gets is at least indirectly tied to the number of tithe-paying converts he can win or shepherd. The local mission president (and all of them here are Filipinos) knows the tithe income from his membership. He knows about how much Ingathering income he can count on, and what his small share of funds from overseas is. He must budget accordingly. Again, most financial decisions are made by committees that are entirely or almost entirely national.

The manager of the Philippine Publishing House who wants to know what the going rate is for a linotype operator or a pressman can go to the appropriate government bureau in Manila and find out. He pays that rate, and then it is up to him to produce books and magazines at prices that are competitive. If he had to pay what a linotypist earns in the United States, his product would be priced far too high for local consumption.

Nevertheless, as I admitted at the beginning, a real problem does exist. The more highly trained the nationals become, the more qualified they are for posts of responsibility, the more abrasive the wage differential becomes — because the nationals are then working more closely, and more on terms of equality, with overseas missionaries whose incomes are a lot higher.

It is no longer possible to categorize jobs as of two kinds — those that a national can fill and those that call for a missionary. There are both Filipino and American college presidents, business managers, deans, department heads; there are both as union conference presidents and department heads; and there are both as doctors and other church personnel. And the wage differential isn't easy to explain or justify.

Incidentally, the wage problem is not a problem for the church alone. A few years ago a young Filipino engineering graduate at Stanford University told me he could expect a beginning salary of \$800 a month in America, but he would be lucky if he could get one-fourth of that, or 800 pesos, in the Philippines. Hence the much-talked-of "brain drain." Some well-trained professionals do return home and make a real contribution to their country and their people. But many remain abroad, Adventists as well as others, and for generally similar reasons. Or if they do return to their homelands, their stay is brief. I know five Filipino holders of doctoral degrees who were in Adventist educational work in the Philippines a few years ago but are now on the other side of the Pacific. Others who have earned advanced degrees abroad have never returned.

The headache comes when one tries to figure out what to do about the wage problem. The two possible solutions that come to mind would be (*a*) to pay the American less or (*b*) to pay the national more.

First, what about the possibility of paying the American less? (It should be mentioned here, however, that *this* is not what most nationals want — especially those now in America. They want to come up to the American standard, not see missionaries drop to theirs.) In the Philippines the missionary already takes a cut of 20-25 percent from what he would be getting if he were working for the church in the United States. In fact, one recent ten-year study made in a neighboring division conference revealed that the overall cost of supporting an overseas church worker averages out about the same as the cost of a worker in the homeland. In other words, his salary is enough less than that of his counterpart in America to cover the cost of his travel, outfitting, and other allowances, the educational travel of his children, and furlough. Reducing it still further might well complicate the already difficult problem of recruiting overseas workers.

Whether an American *could* live on a national salary without damage to his or his family's physical or mental health is probably not the question so much as whether he *would*. The national Adventist church college teacher, for instance, has a substantial home, with electricity, indoor plumbing, usually a refrigerator, and a piano. His home is comfortably but not ele-

gantly furnished; he can give his family an adequate diet; and, with generous educational benefits, his children can have a Christian education. Since his wife probably teaches too, he has one or more helpers in the home. He may drive a used car, but he can't afford to change models every year. The revolution of rising expectations is what really hits him.

What would the national worker get outside the church? Elementary and secondary teachers in the church system earn salaries comparable to, or more than, what they would receive elsewhere. The same is true of Adventist college teachers on the instructor and assistant professor levels. For teachers with advanced degrees, on the other hand, it is different. The Adventist college salary structure is — rightly or wrongly — much more “communitistic” than that prevailing in the educational world generally, at least here. There is a relatively narrow span between the salary of the lowest and the highest paid church employee. Outside the church's educational system, the higher salary brackets are *much* higher than the lower ones. Thus the national Adventist college teachers with doctorates don't get the local going rate for people with their qualifications.

This raises another perplexing question. Should what one could earn outside the church determine what the church pays him? It generally does not in America, and we tend to think it should not overseas. But perhaps we need to change our thinking. Perhaps the solution lies in the second alternative — raising the national salaries to bring them more in line, both with the local average in the top brackets and with the overseas salary scale.

The problem would then be where to get the money. One may well ask how non-Adventist schools manage to pay more. In the Philippines they usually do this by giving the teachers what we at our college would call impossible overloads. Twenty-five to thirty hours of teaching a week, even on the graduate level, is not unheard of. Some time ago the Philippine government passed a regulation that full-time government employees, such as senators and congressmen, bureau chiefs, judges, commission heads, etc., were prohibited from teaching more than fifteen hours a week in their spare time. In the Adventist college here, on the other hand, we like to think of fifteen hours a week as about the maximum load for a college teacher, if he is going to do respectable college-level work. Professors in other schools seldom protest the overloads, since they are typically paid on a per-hour basis; the more classes they handle, the more they make.

If we want to maintain high scholastic standards, the funds for increasing the salaries of professors will have to come from some source other than tuition income, or the number of employees will have to be proportionately

reduced. (It should be understood that salaries for missionaries do not come from local income but from the church in the United States; the services of the missionary constitute a subsidy to the institution he serves.)

Perhaps a larger share of overseas funds should be channeled into the salary pool for qualified nationals. The trend has been to use overseas funds largely for capital improvements, leaving operating costs to be borne primarily by the local fields. In today's unstable, unpredictable political climate, no one can tell when foreign support to any field will be sharply curtailed or totally cut off. Enterprises that have become heavily dependent on outside funds may then face collapse, whereas those locally supported will be more likely to survive.

A possible solution is to reduce the size of the overseas staff and use the same funds to raise the salaries of national workers. In some places such a reduction has been going on steadily. The enrollment at Philippine Union College the first full year I was here, shortly after the war, was about 160. We had more missionaries on our faculty at that time than we do now when we have more than ten times as many college students, and a graduate school added. But with only two Filipinos left who hold doctorates, we feel badly understaffed.

Wherever the funds might come from, if salaries in the top brackets were raised, the question would remain: who gets the increases? Should the deciding factor be the country where the doctorate was earned? how long the holder had lived abroad? or whether the school gave substantial support during the period of study? The college is now subsidizing the doctoral study of several teachers abroad, and three members of the college faculty are nearing completion of their doctoral work locally. Should all of these be on the same salary scale? (Nurses who should know tell me it is harder to get the master's degree in nursing from the University of the Philippines than from Loma Linda University.) Although we agree that some degrees from overseas universities are essential, we would not want to create a situation where those locally earned are in any way downgraded.

I don't claim to have the answers. I hold no administrative responsibility involving financial decisions and sit on no policy-making boards. Some may think that those in positions of authority have not only closed their minds to the problem but are sitting on the lids. Not so. They are struggling with it. No one I know is fully convinced that the status quo is the only solution or even the best one. But it will take more than instant compassion and hot-eyed indignation — though these may help — to find the right answer.

A Seeming Injustice

SYDNEY E. ALLEN

29

A farmer began to think ahead to harvest in September. It was only April at the time, but he had been reading forecasts of an imminent labor shortage; so he went around the town and engaged ten workmen at four dollars an hour for the harvest season to come. The forecasts were wrong. Labor was a drug on the market by the time that harvest rolled around; so the farmer went out and hired ten more workers at two dollars an hour.

They all did the same work, but when the farmer paid them, he paid the people hired in April the agreed wage of four dollars an hour, and he paid the people hired just before harvesttime the agreed wage of two dollars an hour. As one might expect, there were protests and claims that the farmer was unfair. An arbitrator was called in. He examined the case and found in favor of the farmer.

"There is a *seeming injustice* in paying some laborers four dollars an hour and other laborers two dollars an hour for the same work," he observed, "but the farmer may well be commended for keeping his bargain with the laborers hired in April. We cannot condemn him for paying the going rate in September to people who would have otherwise probably gone jobless."

I

The arbitrator's reasoning was sound. September's labor market is not April's. And neither, we might add, is California's labor market Karachi's. Separation in space makes just as large a difference in social and economic conditions as separation in time.

The "seeming injustice" to which the arbitrator referred looms ever larger on the horizon of every organization that attempts to carry out its operations across the boundaries of nations, classes, or cultures. To people hired from

labor markets in "the developing countries" there is a seeming injustice in the circumstance that their imported colleagues receive pay that is related to the labor market abroad more closely than to the labor market in the developing land where the work takes place. It is easy to see why they should feel that way.

Teachers, physicians, preachers, and businessmen who are natives of the developing areas are paid the going rate in their local labor market, whereas the workers who come from overseas are paid the going rate in their developed homelands. This can lead to situations in which a native teacher receives the equivalent of one hundred dollars per month while an overseas teacher with apparently the same credentials receives three hundred dollars per month for teaching in the same school. Such a condition generates ulcers and there is sometimes an understandable reluctance to discuss it. But since undiscussed issues are the kind that explode, my article is an attempt to defuse a potentially dangerous situation.

It is now generally accepted in modernized countries that women should be paid the same amount for equal work, but it took a long time for the injustice of inequalities of pay for men and women to be overcome. In dealing with the different pay scales in an international, cross-cultural operation, however, we are not dealing with an injustice — it is only a seeming injustice. What seems to be the case cannot be safely ignored. People respond with more vigor to what *seems* than to what *is* in many cases. Consequently, we are dealing not so much with a matter of budget-balancing as with a problem in communication and public relations.

The native worker reasons thus: "If those imported experts really came out here to help the people, they would be willing to live on the standard of consumption that the people here are forced to accept." Meanwhile, the "imported experts" are thinking that the locals should be so grateful to be given employment at the going rate that they would be willing to accept the difference in wages without complaint. Both lines of reasoning are superficial and childish. It is damaging to one's sense of dignity to have a colleague with whom one works receive considerably more pay. Likewise, a person who leaves his homeland to go out and extend a hand to the poor does not deserve to be reduced to the level of poverty on his return. If poverty is an evil, we do not fight it by adding to the number of people caught in its web.

The only satisfactory solution is to make sure that both classes of laborers understand why they are employed, why they are paid what they are paid, and why the amount paid to the person from the developed nation's labor

market must be greater than the amount paid to the person from the developing nation's labor market.

II

And what are the reasons for this difference? First of all, let us ask why the native laborer is paid less. The reason is an economic one. The enterprise carried on in the developing country has to fit into that area's cost-price index, including its labor market. If it pays laborers more than the going wage, it will have to charge more for its product and will price itself out of the market.

But doesn't this preclude the hiring of imported workers? In a given area of expertise, it would if the imported workers produced the same quantity and quality of work that the native workers do. But this is not the case. If it were otherwise, the imported worker would not be needed.

There is an understandable desire on the part of workers to have their pay tied to their age, seniority, and formal education. For purposes of planning, it is comforting to know that as one gets older, more experienced, and more scholastic credits, his income will be larger. But there is also an understandable desire on the part of employers to keep the enterprise going. This means that they must not tie pay to age, seniority, and formal education alone, or their labor costs will drive them into bankruptcy. They have to relate the pay they offer to the productivity of the laboring man's efforts.

What seems to the laborer to be an example of injustice, then, in reality is a simple necessity in a developing economy. On first glance it seems that this kind of situation should be amenable to a peaceful understanding. I believe that it is, but the achievement will not come easy.

For one thing, there is an understandable reluctance on the part of many workers to have the amount of their income revealed. Employers have to conform to this desire on the part of their employees if they wish to retain their services. This means that the salary scales of the imported workers are frequently kept secret. Secrets often generate rumors, and rumor is the deadly enemy of good public relations. Native workers hear horribly inflated figures for the imported expert's wages and also hear that the differential in pay is a pure and simple case of racial and cultural prejudice at work.

The only solution is for the imported workers to agree to have their financial settlement brought out into the open and explained. Whoever does the explaining must be both frank and tactful. He will have to explain the difference between developing and developed countries, the difference be-

tween one labor market and another, and the increased costs that a worker who goes overseas and then returns must bear. Cutting down on the secrecy will solve most of the problem, distasteful though it may be to the imported workers, and a full explanation will solve much of the rest.

For a beginning, it is never wise to have two payrolls. The native and the foreign worker should receive the same *basic* pay for the same kind of work, and whatever the overseas person receives in addition should be termed an "overseas allowance." It must never be tied to race, culture, or nationality.

All of this means that the employer who wants to be both solvent and fair will have to pay attention to how people react to his methods for achieving both goals. This is nothing more than the concern for one's neighbor that Jesus recommended. A steady and holistic look at all of the interests concerned, coupled with integrity and candor, can permit an overseas enterprise to make the contribution that it wishes without falling afoul of national and cultural jealousies.

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Modern Medical Missions

P. WILLIAM DYSINGER

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Medical programs are generally recognized as an important adjunct to evangelism and foreign missions. A traditional pattern of mission hospitals and clinics is well established. Each year there are gratifying reports on the number of admissions to mission hospitals; the number of major and minor surgeries performed; and the number of clinic visits tabulated. With these expressions of gratitude for what has been and is being done, however, there is also mounting evidence that there are problems. Medical programs become increasingly difficult to support financially; hospitals and other facilities, with ever more difficulty in meeting local government standards, are nationalized; and physicians, often dissatisfied with their service, return to the homeland to discourage others and thus make it more difficult to recruit American medical personnel.

Lewis P. Bird stated that "the death of the world's best known medical missionary, Albert Schweitzer, in 1965, sounded the death knell for the Great White Father stereotype of stethoscope and pith helmet."¹ R. G. Cochrane, former principal of Vellore Christian Medical College in southern India, said: "Medical missionary work is a temporary measure undertaken by the Church until such time as the country concerned is able to organize a more comprehensive service for its people and able to give medical and health services to all."² According to Franklin Neva, professor of tropical public health at Harvard, "What the developing tropical nations actually need is better nutrition, education, and preventive medicine — insect control, sanitation, and inoculation. The lack of preventive medicine so far is a heritage from the curative-medicine-minded missionary doctors."³

To think in such terms comes as a shock to most Christians who have never questioned the medical mission program of their church. But present

world conditions force us to reconsider the emphasis and impact of medical missions.

HISTORICAL PERSPECTIVE

The first medical missionaries were men and women who used their medical ministry as an adjunct to preaching the gospel. Few spent more than a small portion of their time actually treating the sick. As mission groups became better established, though, the trend was toward organization and specialization. The beginning of the twentieth century saw the development of medical teams and hospitals, and now more than 90 percent of medical mission activity is hospital-based. As hospitals became better organized and staffed, the tendency became well established to consider medical mission programs as self-supporting public relations projects, not as directly a part of the gospel ministry. This accounts for the frequently expressed view of missionary physicians that they could much better support the mission program financially by a medical practice in the United States.

When mission hospitals were originally established, their need was evident and unquestioned. Medical technology was simple, and simple care was appreciated. More recently there has been an increasing need to justify medical mission institutions, and the argument has usually been based on the position that the hospital is providing a quality of service not otherwise available. Improving this "quality" requires the service of medical specialists and ever more expensive equipment and facilities, and thus the cost spirals. Hence, economics becomes a study that is relevant to modern missions.

ECONOMIC FACTORS

One of the most perplexing facts of modern times is that the gap between the economically *developed* nations (e.g., United States, Europe, and Japan) and the *developing* world has widened rapidly. At the turn of the century, the gross national product per capita — roughly the equivalent of average annual income — was approximately \$200 in the United States. Correspondingly, medical technology was simple, and the average cost of health and medical care was probably about \$8 per person per year. Compare this with the 1967 GNP per capita figure for the United States and selected nations in the world shown in TABLE 1.⁴ Note that the countries of the world having the largest populations tend to have the lower levels of GNP per capita, so that most people in the world have an annual GNP per capita of less than \$100.

The situation is dynamic, though, and there is usually an annual increase. For the eight years 1960-67, the average U. S. annual increase is better than

3 percent per year. The average for the developing countries is something less. Using the 3 percent figure (low for the U. S. and high for the rest of the world), one finds that the average per capita *increase* in income is better than \$120 a year in the U. S. but about \$3 per year for those countries with an average GNP per capita of \$100 or less. This comparison simply points out that the gap between the developed and the developing countries is widening each year in an amount greater than the base GNP per capita for most of the population of the world.

The average annual expenditure for health and medical care per capita in the world presents an even more sobering picture (TABLE 2).⁵ From median rates for growth in the six countries listed, projections are made to the year 2000. Although past experience substantiates these estimates, the projections could be wrong. Nonetheless, it seems unrealistic to expect any dramatic infusion of large sums of money in the health sector of most countries; therefore, planners must expect no more than moderate increments in per capita expenditures on health. The tremendous difference between the amounts available for health and medical care in the United States and in

TABLE 1

	POPULATION 1968 (THOUSANDS)	GNP/CAPITA 1968	GNP/CAPITA 1960-67 AVERAGE ANNUAL INCREASE
U.S.A.	200,000	\$4,000	3.1
United Kingdom	55,300	1,840	3.3
Jamaica	2,000	560	2.1
Mexico	47,300	530	2.8
Philippines	36,000	180	1.0
Thailand	34,000	160	4.0
Korea (South)	30,000	120	5.0
India	540,000	80	1.5
Tanzania	10,500	70	1.2
Ethiopia	23,700	70	2.7

TABLE 2

	GNP/CAPITA		EXPENDITURES ON HEALTH PER CAPITA (1965 US \$)	
	1965	2000	1963-64	2000
Indonesia	\$ 99	\$ 123	\$.20	\$.25
Nigeria	83	125	.50	.75
Thailand	126	402	.60	1.91
Colombia	277	359	3.50	4.54
United Kingdom	1804	6530	56.00	202.26
U.S.A.	3600	9000	200.00	800.00

the rest of the world seems certain to widen, making American-type care increasingly more economically inappropriate for the developing world. To be certain, a U. S. dollar goes much further in many countries of the world than it does in the United States. But medical equipment often costs more outside the United States, and drugs are often not significantly less, so that the difference in purchasing power of the dollar in no way closes the type of gap in funds for medical care here referred to.

NATIONAL HEALTH PLANNING

Most nations of the world are engaged in national health planning. Some have had such plans for many years, and some are just initiating such planning. Basically, health planning looks at the health needs of the nation and at its resources in personnel, facilities, and finances — and then seeks to allocate resources in such a way as to provide the most possible for the largest number of the population. This planning obviously demands the establishment of priorities and asks the question, "How can the most health be attained for the most people with the limited funds available?" Unfortunately, political considerations, the desire to build an institution as a monument, or the sincere belief that a U. S. type of service or facility is equally appropriate in a developing country are often major influences on the planning.

A second concern in national health planning is not simply the relation of total resources to total needs, but the distribution of resources within a country. Ethiopia is an illustration of the pattern in most countries of the world. In 1968, with a population of nearly 14 million, Ethiopia had a total of 362 physicians, of whom 50 percent were non-Ethiopian. Of these 362 physicians, 51 percent were located in Addis Ababa, and the majority of the remainder were in Asmara, the second city in Ethiopia. The same pattern holds true for nurses. Studies show that the amount of referrals from rural areas to cities is negligible, so that in fact 95 percent of the population is being served by about 25 percent of the physicians, or a ratio of about one doctor to 150,000 population for most of Ethiopia. Excluding the Union of South Africa, the ratio for Africa south of the Sahara is one doctor per 50,000 population. The United States currently is in an acute medical care "crisis" with 150 physicians per 100,000 population.

Recognizing the kinds of problems faced by developing nations makes more understandable their desire to control what few resources they have. As the trend to national health planning becomes better established, it behooves medical missions to correlate their future planning very closely

with that of the nations they serve. The acute shortage of resources and the fact that these will remain short for the indefinite future suggests there can be much room to cooperate. The better able the church mission is to establish a unique program that closely meets the general needs of the nation, the more likely it is that the program of the mission will be accepted and indefinitely approved.

Since both public health and medical care are considered the responsibilities of the vast majority of national governments, distinction between those aspects is not relevant outside the United States. Because most U. S. physicians outside the United States have either been trained abroad or in programs that follow the pattern of the United States or Europe, the majority of national physicians seek to provide medical care according to the pattern of the United States or Europe, and hence there results the commonly experienced competition between the foreign physician and the local practitioners. The area of least competition is in public health and preventive medicine. Since dollars for *preventive care* go much further than dollars for *treatment* of disease and for *rehabilitation*, the preventive area is ripe for expansion in medical mission programs.

PREVENTIVE MEDICINE

To what extent is preventive medicine now a part of medical mission programs?

A medical mission survey sponsored in 1958 by the Loma Linda University School of Medicine Alumni Association indicated that in 20 out of 46 Seventh-day Adventist mission hospitals surveyed there was no preventive-medicine, health-education program for Seventh-day Adventist members, hospital workers, inpatients, outpatients, or the surrounding communities. The majority of the remaining centers reported minimal endeavor. Essentially the same survey was repeated in 1963, and again 50 percent of the doctors reported no public health and preventive medicine program in effect in their areas, although all were in favor of it and felt that it was greatly needed. The report stated:

The majority of these men, despite heavy work loads, are willing to do all they can to institute such a program.

In some areas, regardless of frequent protestations to the contrary, there is almost total emphasis upon curative services (for remuneration) to the exclusion of preventive medicine and health education. . . .

All of the doctors believe that a public health education program holds tremendous opportunities and challenges to overseas personnel.⁶

Increasingly other mission groups are recognizing preventive medicine as an opportunity for Christian witness. In response to the inquiry of how medical mission work will be expanded in the next ten years, a 1969 survey by the Medical Assistance Programs, Inc., (MAP) discovered that public health education was the first priority.⁷ The Christian Medical Commission of the World Council of Churches in 1968 stated:

Reorientation of Christian medical work is obviously required. We call the Churches to turn their attention in the direction of comprehensive health care of man, his family, and his community. The needs are great — to relieve suffering and heal disease; but, no less, to prevent disease and promote general health — but resources are limited. Yet, we are responsible to use those resources in ways that will bring the greatest benefit to all. We must grow in our ability to see man as his total self and to meet his needs in that context. . . . In the new healing ministry the community is the patient. In treating the whole man each individual can be cared for only within his community ecology. Disease prevention and health promotion can be effective only when there is as much concern for the healthy as for the sick.⁸

Dr. John Bryant dramatically described the situation and the need for change, pointing out that 35 to 60 percent of all deaths in the developing countries occur in children under five, and that the principal causes of mortality are diarrhea, influenza, pneumonia, and malnutrition. Further:

This gloomy story is not growing brighter as our knowledge increases, as more doctors and nurses pour out of medical school, and as countries move along the path of modernization. In our effort to limit the destructiveness of these diseases we seem to be mired down in a mud we do not understand. One can almost sense that the health professions, with all their weapons of modern biomedical technology, are being mocked. We must ask if we are seeing the right issues. It is possible, even likely, that the medical tools we are using are not the right ones.

The great weapons of modern medicine are aimed at the pathophysiology of disease and its susceptibility to pharmaceutical, immunological, or surgical attack. Health services are designed to deliver those weapons mainly through the hands of doctors. The dismal fact is that these great killers of children — diarrhea, pneumonia, malnutrition — are beyond the reach of these weapons.

If children sick with these diseases reach the physician, there are sharp limits to what he can do. Diarrhea and pneumonia are often not affected by antibiotics, and the frequent presence of malnutrition makes even supportive therapy difficult or futile. And even these interventions by the physician, whether or not they are therapeutically effective, are only sporadic ripples in a running tide of disease. We are speaking of societies in which, at any given time, a third of the children may have diarrhea and more than that may be malnourished. Their lives are saturated with the causes — poverty, crowding, ignorance, poor ventilation, filth, flies.

And there are obstacles to using the modern medical care that is available. Societies not yet penetrated by understanding of the germ theory of disease and methods of modern medicine have their own ways of looking at health matters. Some diseases are so constantly present as to be accepted as a part of every passing day. Even when acceptance becomes awareness of something wrong, the sense of the duration of a disease is different, the time when urgency is felt is different. And the channels to

health care are not the ones we see as self-evident; there are many alternatives, each with its time and purpose, each built on community experience. The channels we know may be used late, if at all.

What happens when the child does reach the physician earlier in the course of the disease? The long wait, the quick evaluation, a bottle of medicine, perhaps some words of advice, the slow walk back to the same home. What will be different now in the child, or in the way the mother takes care of him or of the other children?

We must not assume that health is being cared for simply because a system for health exists. We must learn to recognize the right issues, find out what are the right tools, and put them in the right hands. It may require developing approaches to health care that are entirely new. We must be willing to do so.⁹

Dr. William H. Foege pointed out:

A medical center can become a mecca of quality medical care — but what is the price? If \$100 would save a life we are easily content to say the cost of saving a life is \$100. But if that \$100 had been instead invested in providing safe water supplies or better nutrition and if it could have saved 10 lives instead of one, then the cost of saving one life is not simply \$100 but is \$100 plus nine deaths.¹⁰

Speaking to the longstanding debate between curative or preventive medicine, R. C. Hendrickse, a doctor in Nigeria, reasons: The most persuasive argument in favor of curative efforts is the humanitarian appeal of thousands of sick children who daily besiege clinics and hospitals in urgent need of treatment. The most potent argument in favor of preventive efforts is the certain knowledge that their wide application will, in the long run, reduce much more effectively the overall morbidity and mortality rates.¹¹

The Christian Medical Commission in its report recommending a more comprehensive health care in medical mission programs included the following realistic conclusion:

These suggestions will fall on some institutions and agencies that will have difficulty responding to them. For example, while some hospitals may be fully utilized as part of a comprehensive health programme, there are others where beginning such a programme may require entailment of established activities that are less relevant to health needs.

Despite these and other difficulties the Christian Medical Commission is utterly convinced that we face a radically new and changing situation and that our Christian calling demands that we find effective means whereby the ministry of healing might be directed toward the wholeness of man in his community.¹²

EVALUATION OF CHRISTIAN MEDICAL MISSIONS

The Bible does not clearly differentiate between spiritual and physical healing. Physiologically, the differentiation of body, mind, and soul is artificial. The gospel commission, "Go ye therefore and teach all nations," is not limited to a professional group.¹³ All of us have an obligation.

To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the

divine purpose in his creation might be realized — this was to be the work of redemption. This is the object of education, the great object of life.¹⁴

If we would elevate the moral standard in any country where we may be called to go, we must begin by correcting their physical habits. Virtue of character depends upon the right action of the powers of the mind and body.¹⁵

For we are made a spectacle unto the world, and to angels, and to men.¹⁶

If the purpose of the health program of the church is the same as other aspects of the program of the church — “to restore in man the image of his Maker” — then the question logically arises, “How is this best measured?” Restoration presumably involves change in a man’s way of life, a reflection of changes in man’s inward life. Measurement of change would thus seem to be a better evaluation than the number of visits to a physician or admissions to a hospital.

There is no question that medical care can gain the confidence of people so that they are receptive to change. But medical care in itself does not change a person. There is even a danger that by providing treatment to persons who have brought disease on themselves by their way of life, and sending them back to that same way of life, may harden them, in fact, in their intemperate life. This is simply to say that medical treatment or surgery does not in itself basically change a person, although it may provide an ideal opportunity to promote a change of life, if the opportunity is adequately followed up and utilized.

To try to evaluate mission medicine on the basis of quality of medical care is to raise such questions as the following: By whose standards is quality measured? More specifically, is American medicine and technology, which currently costs \$400 per person per year in the United States, appropriate to areas of the world where less than \$1 per person per year is available to pay for health and medical care? Are there dangers involved in developing a level of practice that cannot be continued in the absence of overseas physicians or overseas funds? Is this preparing the way for greater involvement of local nationals? Is there a danger in raising aspirations and fixing the demands of those in developing countries on unattainable goals?

CHALLENGES FOR MODERN MEDICAL MISSIONS

Despite the somewhat dismal picture here painted, the future for health evangelism as a church missionary effort is bright indeed. There has probably not been a time in the world’s history when the desire for change was greater than now. Current conditions offer unusual challenges for programs that are prepared to meet man’s total needs — physically, mentally,

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spiritually, and socially. Cultures and people *are* changing and this change needs to be directed. Why should economic development by the developing world be synonymous with the adoption of European or American diet or smoking or drinking habits? Utilization of every church as a health center could initiate an influence for good that would be noted by the whole world. Seventh-day Adventist hospitals still have the opportunity to demonstrate to the world that hospitals can operate as comprehensive health centers. The world is crying for this help, but no one has yet demonstrated very effectively what such a program is or can be.

The effectiveness of health education has been glimpsed in the Better Living crusades in Iran and more recently in the Philippines and elsewhere in the Far East.¹⁷ Since 1962 pastors and teachers have been trained in health education at Heri Hospital in Tanzania, and the Adventist church has accepted their increased effectiveness as pastors and teachers.¹⁸ As yet, though, these programs are considered experimental and have not been officially incorporated in the mission program. Health and medical programs remain isolated from the rest of missionary effort.

An example of the kind of program that might be feasible and practical in many areas is one which is said to have eradicated fatal malnutrition in a Haitian village, having succeeded with "root-of-the-problem techniques and a shoestring budget."¹⁹ Haiti was chosen because of the known severity of malnutrition there. Thirty-seven percent of preschool Haitian children have been shown to suffer first-degree malnutrition, another 21 percent second-degree, and 3 percent third-degree. A total of 61 percent of the children surveyed showed a measurable degree of malnutrition based on weight for age. Only one child of every two born in Haiti lives long enough to reach its fifth birthday.

For the remedial program, Fond Parisen, a village of 3,500, housed in dried mud and thatched huts in an arid region twenty-five miles east of Port-au-Prince, was selected as typical of the rural settlements in which 90 percent of the Haitian people live. The survey team found that on any given day in Fond Parisen, 30 to 40 cases of nutritional edema could be found among the preschool children; not a single child of age 1-6 came up to the average expected weight.

For the given economic and cultural conditions, the team decided to develop a new type of action program with tailor-made objectives and working arrangements. Top priority was given to eradication of fatal malnutrition in infants and children under six years of age. Two elements were judged necessary to attain this objective: (a) a combination of local foods

that would prevent fatal infant malnutrition and (b) a method of getting these foods into the children's stomachs.

Developing the successful food combinations involved two years of chemical analysis at Virginia Polytechnic Institute of all the cereals, beans, peas, and peanuts of Haiti. The best combinations for this region proved to be mixtures of 70 percent rice, corn, or sorghum with 30 percent common red, white, or black beans.

With the nutritional answer at hand, the second phase began: finding a way to get the foods to the children. The heart of the problem here was to educate the mother, who determines completely the food the preschool child eats. The technique tried at Fond Parisen was demonstration: person-to-person instruction of mothers on selecting, preparing, and feeding their children the proper combination of cheap local foods available — on the premise that there could be no more forceful or dramatic effect on mothers than to see with their own eyes the changes wrought in their children through a better diet.

A new type of nutritional rehabilitation center was developed. Called a Community Mothercraft Center, it was a simple village building where illiterate mothers could be taught how to keep their children alive and reasonably well nourished by use of the food mixtures that had been developed. The answer to the educational problem proved to be the use of subprofessional personnel (usually girls of little more than high-school training) as resident supervisor-teachers. With four to six weeks of special training, followed by one to two months of apprenticeship in the field under experienced staff members, the girls were equipped with the basic nutritional and child care knowledge needed for their job.

After two years of operation of the Mothercraft Center in Fond Parisen, during which time there had been no economic improvement in the village, fatal malnutrition among preschool children had been eradicated and nutritional edema had all but disappeared. Follow-up surveys showed, in addition, that there was measurable improvement in the dietary status of the community as a whole, improvement that was undoubtedly due to the pervasiveness of the mothers' influence in family feeding. With unchanged food budgets, mothers were providing their families with 30 percent more calories, 50 percent more protein, and substantially more of several other essential nutrients. This demonstration is a striking example of the solid progress that can be made by a down-to-earth attack at the heart of the problem.

The cost of operating the center has varied from village to village, rang-

ing from \$1,000 to \$2,000 per year, depending on the degree of community participation and the local cost of food. At Fond Parisen the figure is about \$2,000 for a Mothercraft Center that "graduates" nearly a hundred children and their mothers in the course of a year. Two such centers can be operated for less than the cost of maintaining one pediatrics bed in a Haitian hospital for a year. The pediatrics bed might be used to treat half a dozen malnourished children. But what change would that treatment make in the home or in the mother's care of the child?

Why shouldn't every Adventist church develop a Mothercraft Center or other similar programs? Such a program reminds us of the counsel given the Seventh-day Adventist church in 1909:

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The Church of Christ is organized for service. Its watchword is ministry. Its members are soldiers, to be trained for conflict under the Captain of their salvation. Christian ministers, physicians, teachers, have a broader work than many have recognized. They are not only to minister to the people, but to teach them to minister. They should not only give instruction in right principles, but educate their hearers to impart these principles. Truth that is not lived, that is not imparted, loses its life-giving power, its healing virtue. Its blessing can be retained only as it is shared.

The monotony of our service for God needs to be broken up. Every church-member should be engaged in some line of service for the Master. Some cannot do so much as others, but every one should do his utmost to roll back the tide of disease and distress that is sweeping over our world. Many would be willing to work if they were taught how to begin. They need to be instructed and encouraged.

Every church should be a training-school for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath-school classes, how best to help the poor and to care for the sick, how to work for the unconverted. There should be schools of health, cooking schools, and classes in various lines of Christian-help work. There should not only be teaching, but actual work under experienced instructors. Let the teachers lead the way in working among the people, and others, uniting with them, will learn from their example. One example is worth more than many precepts.²⁰

Not only can such a training program help bring about a revival within the church as it works for others, but also it holds promise of being more effective in promoting health than traditional medical missionary efforts. It can only be successful, though, as ministers, physicians, and teachers work together in a common effort. Best of all, because it utilizes present organization and facilities, it can be economically feasible in all parts of the world. As the church enters a new era in the world's history, it should be eager to innovate and experiment in medical missionary work. There is much to gain and little to lose.

CONCLUSIONS

1. National health planning increasingly seeks to control both medical

care and public health. The continuation of medical mission programs is dependent on development of programs mutually agreed on between mission and government. This is most likely to be in areas of service where the mission program can provide services or programs that are not easily available otherwise.

2. In most countries, preventive medicine and public health programs are far weaker than medical care programs, and felt needs are thus often greatest in this area. Government public health programs are least successful in local application. It is in the local community that church mission programs have their greatest strength; and if local churches were to promote health programs, their community influence could be far greater than that of most local government action programs.

3. Hospitals can provide the centers out of which to carry on comprehensive community health programs. To do this, however, the hospital must recognize itself, first and foremost, as a training center and must develop adequately supervised outreach programs utilizing church pastors, school teachers, and other nonmedical personnel as local agents. Such programs must include a communications network and referral possibilities from the periphery to the hospital center. This is to suggest that the influence of the hospital should and must permeate every Seventh-day Adventist church and church school and thereby influence the communities where these are.

4. Financing of comprehensive health programs must depend not only on fee for service, but also recognition and funding as legitimate evangelistic efforts. In addition, there must be exploration of funding by foundations and other agencies for specific aspects of programs. Since preventive care programs do not usually require expensive investments in facilities or equipment, funding is not so large a factor as in traditional medical programs.

"Emerging nationalism, evolving governmental health care programs, increasing costs in upgrading mission medical facilities, and exploding populations argue effectively and urgently against perpetuating into the '70s those provincial, antiquated medical [mission] properties which serve only parochial and independent interests."²¹ The problems that are now clamoring for attention should force our church to take a new look at the direction and scope of medical missionary efforts, to help assure that investments already made in programs and institutions are not lost to the church, and that the full potential of health evangelism will be realized in the modern mission setting.

SUMMARY

Modern medical missions face new challenges that suggest an urgent need to reevaluate traditional programs. Medical missions are increasingly isolated from the mainstream of other missionary efforts and evaluated primarily by the quality of medical care offered. As the economic gap between the so-called developed and developing nations widens, the question becomes ever more important: "By whose standard is quality to be measured?" Is it appropriate to attempt to provide the type of medical care which in the United States costs an average of almost \$400 per person per year to areas of the world where less than \$1 per person per year is available to pay for health and medical care?

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Nations increasingly seek to control what few health and medical resources they have. Public health programs and medical care are both accepted as the government responsibility of most nations. The area of least competition is public health and preventive care, especially at the community level. If local churches were to use their influence to promote health programs, their community influence could be far greater than that of most local government programs, and such programs would meet with great favor by most governments.

If the purpose of the health program of the church is to contribute to the restoration of the sin-broken relationship between God and man and to do its part "to restore in man the image of his Maker," then the ultimate evaluation must be change in the way of life of those served by the church health program. Recognizing the present impetus and desire for change in the world provides unusual opportunities for directed change to meet man's total needs — physical, mental, spiritual, and social. Such a program, obviously requiring a team effort, could help bring recognition of medical missions as part of the regular program of the church rather than as simply a public relations endeavor.

The church is urged to reconsider its medical mission program, both to ensure that the investments already made in programs and institutions are not lost and to promote health evangelism as an effort of *all* the church, not of just an isolated segment. This is the challenge of modern medical missions. "The world is open for it."²²

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Mission in Africa

DANIERI D. NSEREKO

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The practice of sending missionaries, mainly from the United States and Europe, to the "far lands" of Africa needs a thorough reappraisal — and the sooner the better. This proposal may sound extreme, but it is borne out by a consideration of some of the traditional missionary attitudes and of the present social, economic, and political conditions in the colonial and ex-colonial territories of Africa.

I

As an Adventist, I can but praise the Lord for the fine work accomplished by missionaries in Africa. Wittingly or unwittingly, however, missionaries have been (or at least have seemed to be) associated with the colonial establishment.¹ They have tended to equate Western culture with Christianity, and in some instances they have actually worked hand-in-glove with the colonizers. For example, when W. H. Anderson, an early Adventist missionary to Africa, was looking for a site for a mission station, he was advised by Cecil Rhodes' colonial agent at Kolomo, Zimbabwe (or Rhodesia), "to go about a hundred miles farther, northeast, to the district of Chief Monze, of the Batonda tribe, a wily savage who had raised an insurrection the year before." Why did the colonial agent send Anderson to Chief Monze? "It would be good to have a missionary at hand watching him; for, as Cecil Rhodes had said, missionaries were much better soldiers for keeping the natives quiet, and, for the government, cheaper. So toward Monze's country they traveled."²

The missionaries' social and political outlook has tended too often not to be different from that of the colonial administrators; both groups have practiced racial and social discrimination against the indigenous peoples. Even today the Adventist churches in Angola, Mozambique, Rhodesia, and South

Africa are designated on racial lines: white, colored, Indian, and Bantu — in that order.³ Also, although Helderberg College is a church institution funded mainly by the Trans-Africa Division of Seventh-day Adventists, the Africans who constitute more than ninety percent of the total division membership are not admitted as students.

Missionaries' reports are still replete with condescending remarks about the people among whom they work. Thus in many Adventist publications in North America one still finds such terms as "natives," "primitives," and "savages" used to describe nonwestern peoples. Indeed, a recent article refers to "half-naked savages" of "wild and primitive" New Guinea — who were nevertheless humane enough to love the visiting missionaries "dearly."⁴

Too often Adventist missionaries still do not seem to be sympathetic with the colonial peoples' aspirations for freedom from colonial domination and exploitation, for recognition of their human dignity, and for the self-confidence which colonial rule has sapped from them.⁵ When almost all the Christian churches in Rhodesia recently joined in a resolution opposing the "land reform" law introducing the pernicious system of apartheid (which the United Nations General Assembly has condemned as a crime against humanity), the Adventists did not participate. The same unsympathetic attitude is implicit in an article that glibly states that "hundreds of Portuguese have been cruelly assassinated by people promising independence to Angola"⁶ — without mentioning the thousands of Angolans who have died from the bullets, bombs, and napalm of the Portuguese military forces, or the hundreds of thousands of villagers who have been forced to flee their homeland because of the colonial war,⁷ or the thousands of Angolans who are in Portuguese jails without even a modicum of the due process of law.⁸ Unlike other Christian missionaries, moved by the plight of the Angolan people, who work and pray for a change in Portuguese colonial policies, too many Adventists seem contented simply to say that "for Angola the time is favorable right now. . . . We should go there and preach Christ without being busy with political questions."⁹

II

Although a great majority of the world community has been agitated and outraged by the colonial and racial situation in southern Africa, it is paradoxical that the Adventist church has remained, on the whole, woefully indifferent or at least conspicuously silent — as if no high Christian principles were involved. "We have not been as willing to fight for brotherhood as we

have been to attack the tobacco industry and to battle with lawmakers who hint at Sunday legislation. Though we have often been unafraid of crowds when principle was at stake, we seem to have been jittery when the principle of human brotherhood was at stake, and the church has lagged behind."¹⁰

Christ must surely be preached at every opportune moment, but the church must not appear to be collaborating¹¹ with the discredited authorities in colonial territories.¹² Jesus of Nazareth must continue to be the example even in these matters. He began his ministry at the height of Roman imperialism, yet he did not in any way collaborate with the imperial regime. On the contrary, he declared that he had been sent "to proclaim release to the captives" and "to set at liberty those who are oppressed."¹³ Although he did not agitate as some Jewish politicians would have had him do, he was sympathetic to the plight of the people.

It is pertinent here to mention that in its momentous Declaration on Human Relations of June 16, 1971, the General Conference of Seventh-day Adventists stated, *inter alia*:

We recognize that prejudice and discrimination are sins. These sins both grind down the victim and scar the soul of the person guilty of them.

We further recognize that too often there has been a failure to display a reconciling and redemptive spirit; that too often as individuals and as organizations and institutions we have not only fallen behind the Christian ideal but have been negligent in seeking to correct injustice. This must no longer be so; therefore

*We pledge ourselves to work at all levels for the realization of the principles as exemplified in the life and teachings of Christ [emphasis added].*¹⁴

Rather than side with colonial and racial regimes, therefore, the Adventist church should come out forthrightly and unequivocally against the apartheid system of South Africa and Rhodesia and against the oppressive colonial policies of Portugal. And it should give every possible moral and even material assistance to the struggle for liberation in the Portuguese "overseas provinces" and in the other subjugated territories of southern Africa.

For the church should be just as concerned with the individual's social well-being as it is with his physical health. The World Council of Churches has set a good example in deciding to allocate \$200,000 to "organizations of oppressed racial groups and to victims of racial injustice." This decision should not be dismissed as simply another "unholy flirtation with the world," or as a "manifestation of theological bankruptcy." It should be seriously viewed as a reflection of a genuine commitment to the Christian ideals of brotherhood, love, and human dignity and equality.

By opposing the oppression of racism and colonialism, the Adventist church would not at all violate its long-cherished tenet of political neutrality. Rather, it would be following the example of the brave churchmen who dared openly to oppose Hitler's naziism and Mussolini's fascism. Indeed, it would be following Ellen G. White and the other Adventist pioneers who unflinchingly opposed slavery and even aided escaping slaves in violation of the law. Thus the church would be concretely reaffirming its commitment to Christian principles and, at the same time, would "not leave itself open to criticism that it and its members are largely indifferent to many of the great questions that agitate our age."¹⁵

III

50

Tremendous changes have taken place in Africa over the past decade. Colonial rule has given way to independence; the family of nations has witnessed, within this short period, the birth of more than forty new nations, all of which are represented at the United Nations. The people in these countries have taken it upon themselves to determine their own destinies, and have launched ambitious economic, educational, and social plans. The colonial administrators have disappeared from the scene; the expatriates who continue to work in these countries are now servants of the new governments. Even foreign business has found it necessary (if only for public relations purposes) to hire nationals for executive positions in their operations in these countries. All these things are part of the process of decolonization: the elimination of foreign domination from all spheres of human endeavor and the restoration of the confidence, self-respect, and pride in national cultural values that had been negated by colonialism. Similar changes will inevitably take place also in Angola and the other territories still under alien or minority-racist control.

As leadership and responsibility in all phases of life thus devolve on the nationals of these new nations, the church and its institutions must not lag behind, or else complaints of "religious colonialism"¹⁶ will be voiced by ever-increasing numbers of enlightened young Adventists. The long period of "tutelage" must come to an end; the churches must become national in character.¹⁷ Missionaries should serve only in advisory or specialist and coordinating roles as they help the local people to administer their own churches, fields, and educational and medical institutions.

But the question arises: Have the local people been trained and prepared, during the long period of "tutelage," to assume positions of responsibility? Lamentably, this has not been the case. In fact, Africanization has been

much slower in the Adventist church than in other churches operating in Africa. As a result, a good number of African Adventist university graduates tend to be cynical or even cold toward their religion and to resent the prolonged presence of foreign missionaries in some areas of the church's work.

This has happened because education of the Africans — particularly higher education — has sometimes been discouraged. The situation in some places is described in a book by Tom Mboya:

There were, also, some churches — for instance, the Seventh-day Adventists — which thought it immoral to give Africans any academic education, and believed all we should learn was the Bible from the first page to the last, and perhaps how to do some woodwork and manual labor. Until a few years ago the Seventh-day Adventists thought it unchristian for an African to want to go to high school and college. I know of many Africans who were openly condemned in church for trying to get further academic education. In some cases Africans who defied the church on these matters lost their teaching jobs or other employment. As a result, there are today very few highly educated Africans among the Seventh-day Adventists.¹⁸

It is hardly surprising, therefore, that although Adventist medical institutions have been in operation for many years, at few of them will one find a national holding a high position of professional responsibility (except as nurses). There are instances where ambitious and well-intentioned young Adventists have been "advised" by missionaries not to seek the education necessary for these professional positions. Others, on their own, manage to attain this education (perhaps at Adventist schools in North America or Europe) and want to work for the church; but they find the conditions of employment such that it is impossible for them to do so. Indeed, the situation became so bad in Kenya that the church recently became the subject of debate in the Kenya parliament and in the press; and the government directed the church to correct the inequities within a specified time.¹⁹

IV

There is really no "lack of personnel" to work in Adventist institutions in Africa, as is sometimes suggested.²⁰ For the most part, Africans can do the work themselves. What is needed is encouragement and assistance for some of them to acquire the necessary training at an Adventist institution in the United States, Europe, or elsewhere. Thus the "foreign missions" in Africa can be developed, with deliberate speed, into largely self-sufficient units.²¹

This view is shared by many well-meaning Adventists both in Africa and in the United States. Frederick Diaz, for example, has sagaciously opined:

"[The] main thrust of our missionary enterprise today should be the training of national workers to assume leadership at all levels of our work in their own countries. Some missionaries would still be needed, but only in the highly specialized areas. We must not assume that ours is solely an American church and that the work will not succeed unless the Americans learn a foreign language and serve abroad. In view of the growing antipathy for Americans in many countries and the constant danger of our missionaries being expelled because of tense political situations, we must think in terms of restructuring our whole missionary enterprise. The national worker, and not the foreign missionary, is today the key to success abroad."²²

This approach, moreover, is economically sound. For it is less costly to train a national who is likely to work in his own country permanently than to continue the traditional "From Home Base to Front Line" business of sending Americans and Europeans to Africa for varying periods of time.

What is being urged here, furthermore, does not detract from the Adventist church's internationalistic or universal character. To the contrary, this quality is enhanced, since true internationalism is based, not on paternalism or dominion by one racial or national group, but on the equality of all peoples within the whole church. To be sure, Adventism is an American religious movement in the sense that the "Adventist dollar" is mostly an American dollar, and hence there is a legitimate American interest in the way the dollar is spent. But this interest must be accommodated without sacrificing the principles of human equality and mutual respect.

There can be no doubt that the part played by American and European missionaries in the spread of the advent message in Africa is inestimable; the medical, educational, and welfare programs in many instances have been "manna from heaven," and their overall contribution to the development of the Adventist church in Africa has been invaluable. Missionary work is a command of Christ himself, and an essential part of Adventism. Unfortunately, since man is inherently fallible, some mistakes have been made in the execution of Christ's command. This of itself is not important. What is important is the recognition of the mistakes — and timely rectification.

The humble observations and suggestions made above are a concerned layman's views as to how the mistakes of the past can be rectified; how the divine command may be practically, efficiently, and equitably implemented — particularly in a complex and ever-changing situation of a continent jealous of its lately reacquired political freedom and human dignity, and yet friendly to anyone who is willing to assist in the consolidation of these

gains; and how church policies and practices, in general, may be brought in line with its Declaration on Human Relations, and thus contribute to the fulfillment of the Adventist mission in Africa.

REFERENCES AND NOTES

- 1 Tom Mboya, *Freedom and After* (Boston: Little, Brown and Company 1963), pp. 10-20.
- 2 Arthur W. Spalding, *Origin and History of Seventh-day Adventists* (Washington, D. C.: Review and Herald Publishing Association 1962), vol. 5, pp. 15-18.

In this work, which is the most authoritative available treatment of Adventist church history, the chapter dealing with Africa is not entirely fair or accurate in some important respects related to the current political situation. Historical events in southern Africa, for example, are recounted in such a way that the European colonizers (such as Cecil Rhodes' South African Company), who by brute force and treachery invaded, occupied, and raped the Africans' homelands, seem to be the heroes and the ones who "established order" in these territories. On the other hand, the African kings and chiefs who resisted these colonial invasions in defense of their own sovereignty and national patrimony are presented as villains, as "wily savages" leading "insurrections" and "rebellions." Colonialism and Christianity are made to appear to be one and the same thing, with Adventist missionaries playing the role of colonial policemen.

Although the work was revised in 1962, no attempt was made to dissociate the church from the patently untenable practices of the past, or to modify the objectionable terminology referring to Africans. Can a student in an Adventist school in Africa be expected to accept these distortions as the "history" of his own church in his own land?

- 3 Samuel Monnier, I visited Angola, *Review and Herald* 147:2-5 (April 30, 1970).
- 4 John H. Hancock, On the march for God, *Signs of the Times* 97:2,30 (July 1970).
- 5 Mboya, p. 10. "In no case can I recall a missionary — Catholic, Protestant, or any other — fighting back and denouncing the colonial regime and the social set-up, or trying to create among Africans a new spirit of pride and confidence in themselves. Rather, they undermine this confidence by a negative attitude."
- 6 Monnier, p. 2.
- 7 In 1964 the United Nations High Commissioner for Refugees reported that by then there were about 150,000 Angolan refugees in Congo-Kinshasha alone. See United Nations Document A/Ac. 96/227.
- 8 See John Carey's account on the work of the United Nations Human Rights Commission in Southern Africa, in *United Nations Protection of Civil and Political Rights*, pp. 95-126.

Paragraph eight of the United Nations General Assembly Resolution 2547A (XXIV) of 1969 called upon the government of Portugal to observe the terms of the General Convention Relative to the Protection of Civilian Persons in Time of War, and the Geneva Convention Relative to the Treatment of Prisoners of War of August 12, 1949. Portugal turned a deaf ear to this call. See the United Nations Secretary General's Report to the Twenty-fifth Session of the General Assembly, in *Documents of the General Assembly*, A/8057, p. 4.

- 9 Monnier, p. 5.
- 10 Charles D. Brooks, What will it take?, *The Journal of Adventist Education* 32:5-7 (April-May 1970).
- 11 Monnier, p. 5, reports that Portuguese authorities in Angola asked the Adventist church to move into areas vacated by other Protestant missionaries who had been expelled from the country.
- 12 See the United Nations Resolution 1654 (xvi) of 1961 regarding Portuguese colonial policies.
- 13 Luke 4:18.
- 14 *Review and Herald* 147:20.
- 15 Reo M. Christenson, The church and public policy, *Spectrum* 2:23-28 (Summer 1970).
- 16 See the memorandum submitted to the General Conference session of 1970 by the International Layman's Action Committee for Concerned Adventists.
- 17 Mboya, p. 13. "Many people want to see the church Africanized as rapidly as possible, in pace with the civil service."
- 18 Mboya, pp. 11-12.
- 19 It was this incident that precipitated the detachment of the East Africa Union Mission from the Trans-Africa Division, which has its headquarters in Salisbury, Rhodesia.
- 20 Monnier, p. 5.
Nor is it difficult to understand why the Kendu and Ishaka Hospitals in the East African Union should be threatened with closure for "lack" of doctors. See *Review and Herald* 147:32 (December 31, 1970).
- 21 The new missions concept of the Christian Church (Disciples of Christ) is instructive. According to a spokesman quoted in the *Review and Herald* 147:23, there has been a shift from "the colonialistic and paternalistic attitudes of sending people who build dependence upon the missionary to sending highly trained specialists who train the citizens to fill the needs of the countries involved."
- 22 Letter to the editor, *Review and Herald* 148:15 (February 4, 1971).

Potential in Mission Hospitals

ROBERT L. MARSH

55

Because of the increased speed and ease of transportation on this planet, Seventh-day Adventist medical institutions around the world may be on the verge of dramatic improvement. To live up to the potential, however, the church needs to plan in a bold new way to meet the problems that confront its mission hospitals. The problems include the following:

1. There is increasing difficulty in getting reluctant doctors to go to overseas mission fields.
2. For a significant number of institutions that are not economically self-sustaining (usually in developing areas such as Africa), rising costs may make the financial drain too great to be sustained.
3. Often the physician must work inefficiently because of inadequate equipment, maintenance, supplies, and paramedical personnel. Of course this condition has always existed in many hospitals; but today's physicians, who have had very sophisticated training, will not be satisfied with a "bush hospital" practice that was an acceptable challenge thirty years ago.
4. In some institutions, doctors have to devote a major part of their time to hospital administration.
5. Among hospitals there is insufficient logistical liaison on supplies, personnel, and money. At present each overseas hospital is managed by the union mission in that area; the General Conference Medical Department has no administrative authority, and only three men in Washington are available to assist with interhospital communication, planning, and co-operation.

Apparently there is no master plan to answer many basic questions. What, for example, should be the number, size, and location of Adventist medical institutions worldwide ten years from now? What staffing and financing are

feasible? Who should administer and coordinate the development of these institutions? Do the different union mission boards that now manage overseas institutions have long-term plans that are reasonable in relation to the probable future capabilities of the world church?

A master-plan commission should be seriously considered. The church has reached a stage of development where its medical program might expand dramatically, rather than remain unimproved or even deteriorate, as has been the case in some areas during the past decade. Recommendations from such a commission might include:

1. Administering the medical institutions by a fully functioning Medical Department of the General Conference — operating in a way similar to that of the U. S. Army Medical Corps or the Veterans Administration.
2. Calling a moratorium on the establishment of additional institutions until the present ones are operated with greater efficiency.
3. Providing most hospitals with facilities for a team of at least three doctors, rather than having a single doctor try to function alone.
4. Closing some small institutions — a move that might seem wise when viewed in the context of the world program rather than through local eyes.
5. Funding to compensate for depreciation of overseas hospitals.
6. Having medical *administrative* teams constantly on the move, visiting each hospital to improve its administrative efficiency and to decrease the load on its physicians.
7. Increasing preparation for medical personnel who intend to go overseas.
8. Making arrangements with Loma Linda University School of Medicine for (a) the service of medical students in overseas institutions; (b) contracts to provide students economic assistance during schooling in exchange for subsequent mission service; and (c) increased use of short-term mission appointments.

Adventist hospitals throughout the world have been extremely effective in helping mankind, and their influence has been important to the growth of the church. If this work is to achieve its full potential rather than merely to struggle along, long-distance vision into the future is sorely needed. A master plan is surely warranted and urgently needed.

If great imagination is vigorously implemented, optimism is justified.

The information and suggestions in this article stem from communication and conversation with church leaders after a short term of service in a mission hospital in Africa and a tour of medical institutions in the Far Eastern Division Conference of Seventh-day Adventists.

An Indian Looks at Missions

MANZOOR R. MASSEY

57

Many people demand an explanation for the alarming brain drain from India to America. There are nearly 150 Indian Adventists who hold degrees (Bachelor of Arts, Doctor of Philosophy, Doctor of Medicine), who once actively served the church in India, but who now reside in the United States. People often say that it is a tragic thing for these nationals to leave the church work and come to the United States. When a national of India comes to America, he is often accused of being a lover of ease and comfort; but when an American goes to India, he is said to be compelled by a spirit of self-sacrifice and love.

It must be recognized that there is worldwide exodus from country to country. Some Indians come to the United States because of the same curiosity that makes some Americans go to Europe or Eastern countries. One must realize that not all Indians are sent to the United States by the church. Most of them come on their own initiative. If the reader were on the committee that releases the national church worker, or grants a leave of absence, he would realize the struggle the Indian has to go through for his dream to be fulfilled. The conditions under which the Indian leaves his country give him little motivation for returning.

I

Nothing frustrates the nationals more than the mission stories in which missionaries are portrayed hungry, thirsty, weary, and living hand-to-mouth in a strange land. Possibly the nationals may go overboard in expressing their feelings and thus completely rob the foreign worker of his due credit. The missionary does make sacrifices, but his real sacrifices are neither mentioned in mission stories nor recognized by the natives.

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One of the greatest sacrifices a missionary makes is leaving his kinfolk and friends, the people who really understand him. Also, in many areas of the world he and his family are in great danger from crippling or fatal exotic diseases. Another factor often ignored by the natives is that a missionary who returns to his homeland, if he does not plan to go back to the mission field, may have to start almost at the bottom of the ladder, whereas his classmates may be holding important positions. Materially, however, one can hardly name a thing we have in America that the missionary goes without in the mission field, with the exception of television, the lack of which might be a blessing.

The missionaries have access to information about the nationals' salaries. So nationals feel that they, too, ought to know about the salary scale of their missionary friends, but this is not permitted. An American auditor can look into the accounts of the natives. Would not the natives be committing a cardinal offense to inquire how the foreign workers' budget operates? Even the working policy of the General Conference of Seventh-day Adventists (1970) does not mention any such figures. A study conducted by the Loma Linda University Department of Sociology and Anthropology revealed that 100 percent of the 1,011 students who participated in the study had incorrect information on the salary scale of the missionaries.¹ Half replied that missionaries get less pay than homeland workers, but that it's worth more. A fourth said that they get the same pay, and slightly less than a fourth said that they get less pay and that it is worth less. Some thought that missionaries and nationals get the same pay. None of them knew that the missionaries actually get much higher wages than the nationals.

I discussed the salary scale with a prominent missionary friend. Though I still do not know the accurate figure, I understand that the norm for foreign missionaries in India is \$490 per month, and it ranges from 94 percent to 112 percent. In Indian currency it would be approximately 3,675 rupees. This is in addition to all other allowances and fringe benefits. The salary of a governor of a state in India is about 3,000 rupees per month. The norm for the nationals is 500 rupees (\$66.50). The range is between 30 percent and 170 percent. If an Indian should reach the maximum, it would be 850 rupees (\$113.33). How many nationals can attain the position of president or secretary of the Division Conference of Seventh-day Adventists to receive the maximum amount?

Some natives suggest that if the missionaries and the Indians were paid equal wages, this would end the problem. However, if the natives were to get pay equal to that of the missionaries, they would become the victims of

the very thing of which they accuse the foreign workers. They, too, would be cut off from the people and rendered ineffective in their work. The better plan would be for missionaries to be paid about the same as the natives; but they should be compensated when they come back to America, or a part of their salary should be withheld in the headquarters for later use. This, I admit, is a very difficult problem to solve.

II

Another factor which discourages the native is the administration of the service of ordination. An American missionary is ordained to the ministry either before leaving the homeland or within a couple of years in the mission field. However, a native has to wait for ten, fifteen, twenty, twenty-five years, or even longer for ordination. It seems that an ordination at that stage is really to celebrate retirement or indicate the favoritism of the officers. A person who joins the gospel ministry should be carefully observed for two or three years — after which he should be either ordained or advised to choose a profession more suitable to his capabilities and life-style.

According to the present church structure, ordination enhances a person's position in the organization, which puts him into a higher category. The higher the category, the higher the salary. Being human, the national finds it rather difficult not to think of material gain ensuing on his attainment of ordination.

It is a tragic but true story that most of the missionaries and natives meet only in churches, at committee meetings, at post offices, and at other public places. Apart from that, natives and missionaries are strangers to one another, with the exception of some who are personal friends and who do invite one another to their homes. It can be asked: Why doesn't the native invite the missionary, since the latter is in the former's country as a guest? The problem is that the two live on such diverse levels that the native cannot afford to invite the missionary.

The book *The Ugly American* tells the story of an American ambassador who was sent to an Asian country. Realizing the situation, he began identifying himself with the general public, and he required the same type of service from his colleagues. He was reported and charged with indiscreet actions. In reply to the charges, he sent a letter to the White House saying that all things "must be done in the real interest of the people whose friendship we need."²

He objected to Washington's sending men loaded with cameras and good wishes. He asked for: (a) men who would study the history, geogra-

phy, language, art, culture, religion, customs, and practices of the country that they wish to serve; (b) men who would not take their families abroad unless they are willing to live on a level which will not cut them off from the public in whose interest they have been employed; (c) men who would subsist on wholesome and ample foods available in local stores; (d) men who would not bring their private automobiles, but use the public transportation system like everybody else; thus automobiles would be used exclusively for official purposes.

The reply he received was by cablegram: *Reply negative to all suggestions. . . . Such actions . . . are highly impractical. We would not be able to get Americans to serve overseas under these conditions. Please return continental United States first available transportation. Anticipate substantial replacement your present staff. Signed Secretary.*³

It is interesting to note that the requirements outlined in the *Ugly American* were the very characteristics which the early Christian church looked for when choosing the missionaries. How many missionaries of the Adventist church would be willing to serve under these conditions?

III

The General Conference working policy reads: "It is necessary and all-important that every missionary learn the language of the people for whom he is to labor, so that he can preach the gospel or otherwise instruct them in their own tongue. . . . To aid in securing a thorough knowledge of the language, each person pursuing language study shall be examined by a competent committee at the end of the first and second years of study. . . . Those who, after fair trial, are unable to become proficient in the language will find themselves greatly handicapped in their work and often obliged to modify their entire missionary program, if not withdrawn from the field altogether."⁴

Has any missionary been withdrawn because he was not proficient in the native language? Or does his handicap modify his missionary program, so that those who were sent to preach, being inefficient in language, become administrators?

The world is looking for missionaries who will get involved, who can demonstrate that Christian faith is the religion of yesterday, today, and tomorrow. Along with the licensed ministers, the church must send men who possess special talents and skills: electricians, engineers, plumbers, businessmen, technicians, agriculturists, doctors, nurses, and public health personnel. Such men may set up private enterprises or work for the government or

other private agencies. The work of such people will not only be more acceptable to the public, but it will usher in an era like the apostolic era, during which the church grew by leaps and bounds.

William Carey spent forty-one years in India as a missionary. Within a short time he translated the Bible or portions of the Bible into forty-four Indian languages and dialects. The secret of his success was that before he left his homeland he knew more about India than the native workers. He served as a professor of oriental languages for thirteen years. He knew the people, he loved the people, and he served the people. He was one of them. Though he is dead and gone, he still lives in the hearts and minds of the Indian masses.

Miss Georgia Burrus of California, the pioneer of the Seventh-day Adventist church in India, reached that foreign land in the autumn of 1895 and was followed by a crew of five colporteurs. They sold literature all day and conducted evangelistic campaigns at night. The missionary of the 1970s may wonder how, but these workers had a daily schedule for learning language. They learned the native tongues to identify themselves with the people.⁵

IV

Why do the nationals leave India and come to the United States? No single answer can suffice. People come for different reasons.

Education. Spicer Memorial College, the only Seventh-day Adventist senior college in the entire Southern Asia Division Conference, does not offer graduate studies. Religious convictions make it unfeasible for Adventist youth to attend non-Adventist institutions. Therefore, if a person desires to study beyond the level of the bachelor's degree, he is left with no choice but to go to the New World. Until a graduate program is offered at Spicer College, it cannot be assumed that the natives use "further studies" as a false excuse to leave their country. Although a vast majority of the Indians come to the United States for educational purposes, there may be some who come for many other reasons.

Better economic security. The more a native observes his overseas colleagues, the more dissatisfied he feels with his simple way of life. A standard of living that his eyes feed on becomes the target for which he ultimately aims in coming to the United States.

Dissatisfaction with his job. There are others who may not get along with some church member or some national or overseas worker. Instead of staying on the job and fighting the problem within themselves, they decide to ask for a leave of absence and migrate to the New World, hoping to find a

paradise in which they will not have to make adjustments or conform to policies.

Alienation. There are others who remain abroad because they feel that they are not wanted in their homeland.

Curiosity. Mankind is always curious to explore the unknown, and the Indians are curious to visit the world just as much as Americans are.

Should the Indians be urged to go back to their country where the need is much greater?

Indeed, I must admit that the qualified natives can make a tremendous contribution in their own land. However, to God, an American or a Canadian or an English soul is just as precious as an Indian soul. For God, the whole world is a mission field. Therefore a person must live and serve wherever he thinks he can contribute the most and wherever he believes the Lord directs. An individual filled with and directed by the Holy Spirit would be a blessing no matter where he lives and serves. But unless he has personal convictions and commitments, his absence would not be much of a loss anywhere. It is God who calls, it is God who sends, and it is God to whom each person has to answer.

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- 3 Lederer and Burdick, pp. 268, 270.
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Adventist Evangelism

A CONVERT'S CRITIQUE

63

ARTHUR J. PETERSON

As a product of the Adventist evangelistic process, I have been interested in observing it and the way it presents the church to the world. In the course of assisting with the details of some formal evangelistic endeavors, I have seen large amounts of time and money expended, far out of proportion to the relatively small results. And today, evangelistic programs are still being planned and promoted with the same zeal and with the usual high investment — although, despite some attractive innovations, they are not bringing about the desired acceleration in results.

What is the remedy for the evangelistic plight of the church? Should the church continue the same evangelistic format, but with broadened scope and heightened intensity? Or should it reduce coverage and concentrate on improving the quality of the approach and techniques of persuasion? Or should it just maintain the present program? Or should it find some other solution?

This plight and these possible courses of action in response to the plight are much like those of modern businessmen who, faced similarly, drastically update their programs of persuasion, replace the old programs with new ones and/or make some changes in personnel.

The purpose of this article is to focus attention on a few areas that require changes and to offer some constructive suggestions. This, I fear, means venturing as a tiger among some sacred cows. But I am convinced that in evangelism, as in any other enterprise, there comes a time when a critical assessment of progress must be made and new procedures proposed to make the enterprise more productive.

PREPARING THE GROUND FOR EVANGELISM

If Adventist evangelism is to be truly successful, a long-range preparatory program must be developed, including a wide range of factors. Many of these factors have their locus in what may be termed the "image" of the church. In the drama of evangelism, this image is a subtle protagonist which can assist or impede the process of religious conversion. The church must be seen as attractive and desirable, so that it will be recognized as leading to the ultimate way of physical and spiritual life.

Many of the people who attend evangelistic meetings have preconceived notions, based on many factors, concerning the desirability of uniting with the church. And these notions cannot really be changed by the zeal and persuasive talents of the most effective evangelist, or by the impact of a powerful sermon, although they can be forced for the moment into a secondary position. As a result, only a fraction of those who believe the Adventist message will decide to join the church; the others will defer their decision until their apprehension about the church is dispelled.

One aspect of improving the church's image is to make it more widely known. As a recent *Review and Herald* editorial stated: "Every Seventh-day Adventist should be deeply concerned over the fact that millions of people in the world are entirely unaware of the existence of the Seventh-day Adventist church."¹ The same editorial offers three suggestions: that each church member mention his church affiliation whenever it is appropriate; that every church institution study ways to reveal its Adventist identity; and that every evangelistic program be clearly designated as Adventist.

But, as the editorial noted in its conclusion, there is some risk in establishing a clear image of the church, because the spotlight will then be focused on beliefs and personal lives that may not yet be ready for sharp public scrutiny. The church must so order its affairs, therefore, that it will become widely known by the high quality of its members' faith and by their devotion to their mission in the world.

In general, the image of the church is gradually improving, and it is attaining an appreciable measure of recognition in the world, although much remains to be done in reporting church news to the press, radio, and television. Church leaders, educators, and scholars are being listened to and quoted — an indication that the image of the church is moving in the right direction. However, there are some unsatisfactory characteristics that require further attention.

Religious exclusivism. Early Adventism placed great emphasis on the

concept of the "remnant church," neglecting the concept of the entire communion of those who are in Christ, the whole "ecclesia." As a result, there was an unintentional religious intolerance and hostility toward other Christians and especially toward other churches. These un-Christian attitudes, which to a degree remain, must be corrected by education within the church and by cooperative work with other Christians, so that they will no longer be a part of the Adventist image.

Legalism. An erroneous connotation of "salvation by works" is conveyed by the avowal that Adventists are "commandment keepers." It is true that the divine law is woven into the whole of Adventist theology in such a way that it is met on every hand; but this is to be expected, since Adventists extol and emphasize this law. But often there is an unfortunate hint of "keeping the law" in connection with the Sabbath and health practices. Here again, the church must influence attitudes at all levels so that it will be seen as "living" its beliefs rather than "keeping" them.

Biased journalism. The image of the church is greatly affected by its publications, through which many people, in the quiet of their homes, first discover the position of the church not only on various Christian doctrines but also on world events, major social problems, and current ideas in science and philosophy. By their content and tone, these publications can encourage and promote faith, providing a base on which evangelism can build. But in this intellectual and sophisticated age, material that is biased, unbalanced, and overbearing, and that belittles or rejects offhandedly all opposing views, is unacceptable to readers who want to think for themselves and reach their own conclusions. One area in which Adventist publications have been noticeably slanted is that of the origin of the earth. But current material (such as Ritland's book, *A Search for Meaning in Nature*,² and Coffin's article, "Creation and Evidence from Science,"³) exhibits a remarkable advance in intellectual honesty and is a compliment to the church.

GAPS IN THE PERSUASION PROCESS

Besides acquiring an improved image, the church can increase the effectiveness of its evangelism by attending to two particular weaknesses in its present methods of persuasion.

Too much too fast. Present evangelistic programs attempt to outline as many facets of Adventist faith as time will permit, apparently in the hope that potential members of the church will assimilate and accept them with a minimum of reasoning and practically no discussion. The ineffectiveness of this strategy is evident when one considers the thousands who have been

exposed to Adventism but have turned away unpersuaded even though many of them had follow-up coaching.

The reason for this ineffectiveness is that, for most people, Adventism has an overabundance of new and complex data to be taken in and assimilated, mentally and spiritually. That is, there is too much information and too little learning. This evaluation is supported by an editorial comment in *Christianity Today*: "If we want to make evangelistic efforts more productive, it might be well to take so-called learning problems into wider account. . . . Evangelical strategy is perhaps too often keyed to disseminating messages; thought processes, where learning problems occur, are neglected. Sheer data taken in through the senses do not necessarily persuade."⁴

Emphasis on doctrinal differences. Christians visiting an Adventist evangelistic meeting for the first time must be puzzled by the disproportionate amount of time given to unfamiliar beliefs and variations of basic Christian doctrine. This emphasis is maintained despite the fact that Adventists have nineteen major beliefs in common with most other Protestant churches, twelve that are shared by some Protestants and disputed by others, and only five that are really distinctive.⁵

It would appear that the present evangelistic strategy overlooks the possibility, or probability, that many of the visitors do not have a sufficiently solid foundation in basic Christianity to accept intelligently the more advanced and expanded views of Adventism. I firmly believe that visitors attend evangelistic meetings primarily to hear the basic gospel preached, for inspiration and renewed faith. It is only then, as a by-product of this presentation of the gospel, that they are assured of the authenticity of the church's views and conditioned to listen to and accept new concepts.

The first goal of Adventist evangelism must be to establish common ground with historic Christianity, showing that Adventism is a truly Christian faith and not a cult or sect in the derogatory sense in which it is occasionally labeled.

Evangelism approached through common Christian belief has more value than is usually recognized. C. S. Lewis concluded early in his life that "when all is said (and truly said) about the divisions of Christendom, there remains, by God's mercy, an enormous common ground."⁶ Thereafter, in all his efforts to convince unbelievers of the correctness of Christianity, he endeavored to stay on that "enormous common ground." If the popularity of his writings is any gauge of his evangelistic success, he was indeed successful. I believe that Adventist evangelism can profitably follow his example and stay more on the common ground of Christian belief than it has heretofore.

If the church's goal is to emphasize its doctrinal differences with other Christians, its present strategy in public evangelism is preeminently successful. But if the goal (obviously the case) is to attract potential members, then only basic Christian doctrines should be presented as a pathway to genuine religious conversion. Then, after conversion, other doctrines can be explained — from the pulpit, in Sabbath school, or in private study, depending on the desires and the progress of the individuals involved.

In other words, it would be a more successful evangelistic strategy to focus on the central doctrines of Christian faith until the process of conversion has been experienced. Only then should the significantly Adventist beliefs come into view: the Sabbath as the "seal of God," the work of the investigative judgment in heaven, the role of the prophetic gift in the church, and the proclamation of the "three angels' messages" of Revelation fourteen. And in presenting these doctrines, the evangelist must make a careful choice of material, to avoid overwhelming potential members with volumes of ideas and information that they cannot comprehend.

CLOSING THE GAPS

Since the first function of evangelism is to lead people through the process of conversion, the church should include in its evangelistic program an effort to remove the intellectual as well as the spiritual stumbling blocks that keep potential members from having a mature faith.

The church received wise counsel from Walter R. Beach when he wrote: "The everlasting gospel must be made more winsome and attractive. The skills of evangelism must be sharpened and perfected." There seems to be no doubt that he had in mind the expertise of Paul in using careful, philosophical reasoning, for he added: "While decrying certain pagan philosophies, the apostle Paul himself was philosophical in his treatment of cosmic aspects of God's reconciling work and the resurrection. He was decrying, not learning or philosophy as such, but a certain twist in the treatment of them."⁷

By unfortunately misinterpreting Paul, members of the church have been traditionally cautious in regard to philosophy and reason. Although reason is not a substitute for Christian faith, nor is it able to produce Christian faith, it can remove many stumbling blocks on the pathway to faith. Therefore reason should be used to its fullest in evangelism. Many of the barriers to religion are intellectual and can be removed only by intellectual means. When all of the facts are in, an individual uses his ability to reason in choosing a religious faith.

The reality of a personal God. For many individuals the greatest barrier to a mature faith is the fact that they have not yet found a God big enough for their needs — a God who can account for life and command their respect and worship, the kind of God whose personal attributes were manifested in Jesus the Christ. As a result, these individuals find it difficult to make an eternal commitment of themselves to God.

As J. B. Phillips said, "It is obviously impossible for an adult to worship the conception of God that exists in the mind of a child of Sunday-school age, unless he is prepared to deny his own experience of life." In the traditional evangelistic process, too little time and effort have been allotted to developing a concept of an adequate God as the center of our hope. (Excellent material in this area is provided by Phillips's own book, *Your God Is Too Small*,⁸ and by Jack W. Provonsa's article, "God's Personality."⁹)

Biblical history. In this century the Bible has acquired a remarkable reputation for its accurate historical content. This fact gives the evangelist an opportunity to remove the stigma of "myth" so frequently associated with it. The importance of biblical history is evident in the light of this statement by Edward Heppenstall: "In the development of history, God has unfolded his plan of redemption. There is nothing subjective or mystical about this. The facts of revelation are the facts of history. That revelation occurred in history is basic to the nature of the Christian faith. Historical reliability as it relates to the locus of revelation is essential. God came to man. God wrought out the divine redemption in history. This is where revelation took place. 'The Word became flesh and dwelt among us.'"¹⁰

Although the historicity of the Bible is rarely presented and emphasized in Adventist evangelism, it should be given high priority in any such endeavor. Its testimony is potent.

Science and Scripture. Adventism is at a crucial point aptly described by Emil Brunner: "The church is faced with the task of so formulating its hope that it does not confront man with the choice: either science or faith."¹¹ A major challenge to the church is the need to present a convincing explanation of the origin of life as outlined in the Genesis story. It is at this point that the church either attracts or repels many young intellectuals. If it maintains a pro-creation, anti-science position, the majority of modern minds are immediately lost. If it updates its approach and takes a pro-creation, pro-science position, there will be fewer evangelistic dropouts.

Evangelists in general have not been able to transcend the fundamentalist controversy of science vs. theology. This is because they are trained as ministers, not scientists, and also because they usually interpret literally the

Bible's pre-scientific statements about the physical world — forgetting that these are “truths . . . couched in the words of men” and instead interpreting the statements as God’s own words.

As noted in recent *Review and Herald* editorials, new translations of the Bible have necessitated new alternative interpretations of its metaphysical implications. It might be that recent conclusions of earth science, based in part on radioactive dating and fossil strata, will evoke alternative interpretations of biblical statements concerning the physical world. As Bernard Ramm observes, it “may cost the church a severe struggle to give up one interpretation and adopt another . . . but no real evil need be apprehended.”¹³

Galileo and Copernicus caused earlier churchmen to rethink and update some of their interpretations of the Bible. So the current work of Adventist scientists may result in an updating of the evangelistic presentation of the relation of science and Scripture, particularly in regard to the origin of life on earth.

SUMMARY AND CONCLUSION

The foregoing suggestions are based on the firm conviction that Seventh-day Adventist evangelism is far from the success it should be, considering its large expenditures of time and money. The program might be more effective if the image of the church is made more attractive, if evangelistic meetings cover less material, and if the subjects presented are better suited to the needs of those who attend.

On the basis of personal experience and many observations, I believe that Adventist evangelism should first of all be established on the “enormous common ground” of Protestant Christianity. The array of Adventist doctrines normally presented is not central to the gospel message; and frequently such presentations bewilder, overwhelm, and weary many potential members. These distinctive Adventist beliefs are *not* unimportant; they fill out the gospel message. But they are not necessary to the immediate purpose of persuading individuals to accept Jesus as Lord and Saviour, and they can be deferred until after the process of conversion.

This line of discussion is not to seek the change or deletion of any Adventist doctrine; it is only to suggest that Adventist evangelism might be more effective with a more selective content in a quantity that can be assimilated and accepted. The church might well experiment with these suggestions to discover if they would in fact make its evangelistic program more successful.

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The Whole Truth

II. THOUGHTS ON THE SCIENTIFIC ATTITUDE

71

DONALD E. HALL

I

Fringe benefits — a little something extra, over and above the original or principal motivating reward — we have a number of them here at Walla Walla, and some don't even involve money. One of the most valuable, to me, is the "three free hours" of classwork made available to a faculty member — an opportunity to take one class each quarter from one of my colleagues, usually in a subject area that was somehow slighted in my education. To get back on the front side of the desk for a short time always provides a refreshing change of pace in my schedule.

The secondary reward may sometimes be unexpected. One quarter I decided to take an introductory speech class. My reasons were mundane. I simply felt the need to develop this technical skill. I was not really expecting to have my thought patterns challenged by any radically different ideas of the deeper philosophical type. But I was caught off guard.

Experiments in the art of persuasion, it seems, show that, when dealing with a potentially hostile audience, a speaker has the best prospect of success (that is, having his ideas accepted or approved) if he will candidly present all evidence bearing on the question.¹ After discussing how to give proper weight to reasons both pro and con, he can give his judgment as to the final conclusion with greater credibility. But for an audience already sympathetic to his viewpoint, he is advised to present only the "favorable" side. That is, "don't rock the boat — just strengthen their faith."

A remarkably simple technique, this would seem; in fact, perhaps quite an attractive strategy. After all, why not make use of every advantage avail-

able? Yet a gnawing pang of Idealism makes its presence known. Am I passing over a deeper ethical question?

I find myself disturbed, first of all, at a purely personal level. In order to be realistic, and to avoid emotional connotations, let us suppose that I am to speak on "Stochastic Acceleration in Astrophysical Plasmas." Now this is a difficult subject, and the conclusions are not entirely clearcut, but fortunately I know I will be speaking to a group favorably disposed to my own views. Shall I aim for "success"? Admittedly I would enjoy an approving response; furthermore, it would probably be easier to concentrate on one side of the topic. The faithful Ego presents the clinching reason: as long as the correct final conclusion (i.e., mine) is given, Truth will also be served.

Or does Truth include the entire structure of observation and reasoning on which this conclusion is based? If so, is my commitment to it strong enough that I would risk disapproval in order to paint for my friends the most accurate picture I could? Would I risk weakening their favorable opinions by admitting that the evidence is not all clearly on my side?

I believe that my response to these questions reveals a great deal about my personal religion. Probably it reveals also whether I possess an astute caution, for in the short time since I first formulated my opinions on stochastic acceleration in some detail, new and unforeseen astronomical evidence has been discovered. Much as I might dislike it, this new evidence is in some ways contrary, and it makes my whole dissertation seem less important now than before.

II

To think about the corporate church as an entity that must weigh these possible goals of Truth and Success can be even more disturbing. Does the church see Truth as a *means* (for example, to "save souls") or as an *end*? If the reader accepts Truth as a tool, either to be used or to be withheld from use in the service of some other purpose, he may as well be forewarned that he will disagree with most of the rest of this article. I personally find it hard to think that one can fool someone into a certain state of belief, and then expect that belief to be pleasing and acceptable to God.

It seems to me that the apostle Paul was speaking in terms of Truth as an ultimate goal in First Corinthians 13:12. Here he indicates the hope of attaining a state of perfection such that he would no longer know only in part, but with the same clarity and completeness with which he was known by God. But now if Truth is an end, are there some persuasive strategies that are less than ideal, because they do not exhibit all aspects of Truth?

Reluctantly I record here my personal opinion that the church has relied

rather heavily on the so-called faith-strengthening method of persuasion in most of its preaching and many of its publications. Granted, one can expect thus to "succeed" in evangelizing people who already think much as the church does. And one may well hold in loyal membership as many as are content to stay this way indefinitely, or as are never forced by external circumstances into an awareness of contrary arguments. But perhaps, in the light of my argument above, this apparent success may actually constitute failure.

Furthermore, even if the church is willing to write off as pseudo-intellectual snobs, unworthy of the proffered salvation, those whom it does not persuade, I suspect that the proportion of people susceptible to the faith-strengthening approach is currently decreasing. I believe this proportion may also be decreasing even within the church, as a result of its emphasis on education. Therefore I propose that, for the future, the faith-strengthening (or prejudice-confirming) policy may not only fail in sufficient commitment to expose the entire truth, but it may even no longer maintain its past level of apparent "success."

III

In order to make the argument clear, I must deal in specifics. I approach this point somewhat unwillingly, because there will be no perfect example, and because there is danger that the importance of the individual instance may appear to be overemphasized. It may also be difficult to keep clearly in view my concern that this criticism be given in a constructive and Christian spirit. Nevertheless, onward.

My attention was recently drawn to an article by Professor Harold W. Clark entitled "Is the Grand Canyon Really Old?"² It should be emphasized at this point that I have high respect for the long service Clark has rendered, and for his strong faith in special creation. I venture comment on his article only because I see it as one article in a large class of writings that are in some degree one-sided. This may be particularly unfortunate with a topic like the Grand Canyon, since church writers have often been quite ready to ascribe biased or incomplete treatment of evidence to the evolutionists. They, of course, see it the other way around. Darwin himself complained that "a distinguished zoologist, Mr. St. George Mivart, has recently collected all the objections which have ever been advanced by myself and others against the theory of natural selection, . . . and has illustrated them with admirable art and force. When thus marshalled, they make a formidable array; and as it forms no part of Mr. Mivart's plan to give the various facts and considerations opposed to his conclusions, no slight effort of rea-

son and memory is left to the reader, who may wish to weigh the evidence on both sides.”³

I will attempt to illustrate my contention by brief remarks on just two of a number of questions raised by Clark’s presentation.

First, he observes that the largest valleys cut into any of the upper layers of sediment, before deposition of the next layer above, were only about 150 feet deep and half a mile wide. (For comparison, the present Grand Canyon typically has a depth of 5,000 feet and a width of five or ten miles.) This information is then used as the basis for a conclusion that “there is evidence of only one period of extensive erosion” — namely, that which produced the present canyon. This erosion is identified with the time immediately following the Genesis Flood.

But the quoted conclusion is difficult to retain when one looks more closely at the various discontinuities in the rock strata (FIGURE 1). There are some cases in which sediments appear to have been deposited continuously in parallel layers, with only a change in the type of sediment available; an example would be the transition from Tapeats Sandstone to Bright Angel Shale. The other cases are the ones of interest here — the ones where there is evidence for erosion of the surface of one layer before the beginning of deposition of the next. These are called *unconformities* by the geologist, and several types may be distinguished.

The simplest is the *disconformity*, at which the layers continue to be parallel but the irregularity of the boundary between rock types reveals the interlude of erosion. Five examples are indicated in FIGURE 1, and they do indeed seem to represent only minor erosion in comparison to the present canyon. But now consider the so-called Grand Canyon series of nonhorizontal Precambrian strata that appear near the bottom of FIGURE 1, and notice the unconformities that separate this group from the Vishnu formation below and the Paleozoic sediments above. Below the Tapeats formation we have an *angular unconformity* (U_2), where the lower formations were tilted; this was followed by sufficient erosion to leave only low relief on a land surface *not* parallel to the rock strata of which it is composed. (This process is called *peneplaining*, the making of a plain.) Furthermore, below the Bass limestone is an example of a third type of unconformity, sometimes known as a *nonconformity* (U_1). Here the underlying rock which has been peneplained is characterized not by parallel layers but by a highly distorted and folded structure; it is a *metamorphic* rock known as *schist*.

The mere cutting of canyons looks very pale beside the two erosive epi-

FIGURE 1. Schematic diagram of Grand Canyon wall. Disconformities are denoted by D. Clark's description of 150-foot-deep channels probably refers to that below the Temple Butte formation. Unconformities discussed in the text are denoted by U. Key to other symbols:

- F Fault
- V Vishnu Schist
- BA Bass Limestone
- HA Hakatai Shale
- SH Shinumo Quartzite
- TA Tapeats Sandstone
- BR Bright Angel Shale
- MU Muav Limestone
- TB Temple Butte Limestone
- R Redwall Limestone
- SU Supai Formation
- HE Hermit Shale
- C Coconino Sandstone
- TO Toroweap Formation
- K Kaibab Limestone
- MO Moenkopi Formation

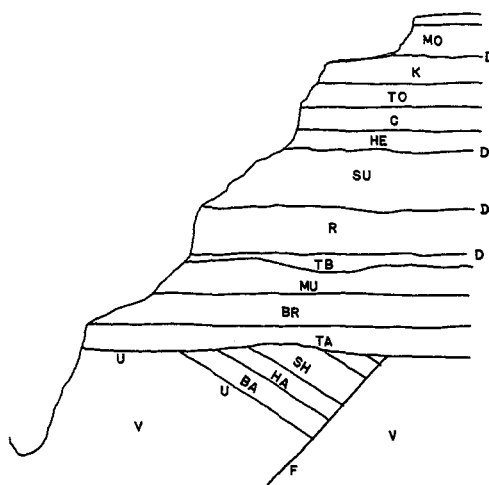


FIGURE 1

BA, HA, and SH are the major beds of the Grand Canyon Series. (Adapted from Shelton,⁴ p. 267.)

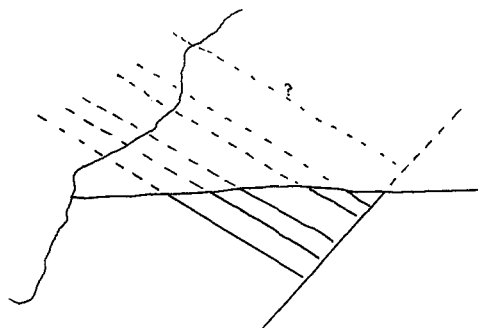
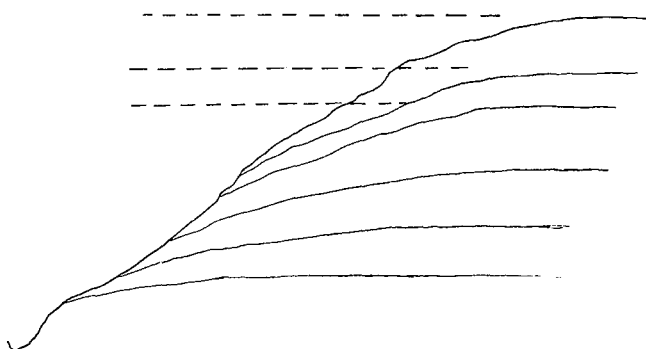


FIGURE 2

FIGURE 2. Broken lines indicate Grand Canyon Series material that must have been removed prior to deposition of Tapeats Sandstone.

FIGURE 3. Intuitive picture of possible Grand Canyon configuration if it were cut rapidly in poorly consolidated sediments. Compare FIGURE 1.

FIGURE 3



sodes that prepared the peneplains bounding the Grand Canyon series. Especially must one be impressed by realizing that, in order for metamorphism to have operated on the Vishnu schist, it must have been overlain by a considerable thickness of rock to supply the necessary high pressure. But this rock, many thousands of feet of it, was completely removed, leaving no trace, before the deposition of the Bass limestone. The work accomplished in the more recent episode is indicated in FIGURE 2. Clark may indeed have an explanation for these events too, but in its absence the blanket statement about a single period of erosion is all too likely to mislead the ignorant and repel the knowledgeable.

Now to my *second* point of contention. Clark argues that the Grand Canyon could easily have been cut by the post-Flood Colorado River in a short time, because "the sediments would still be comparatively soft, having only recently been laid down." But this coin has two sides. If the sediments were not yet well consolidated, they would very likely be subject to creep or even large-scale slumping. The lower formations, if indeed poorly consolidated, would be unable to bear thousands of feet of overburden (pressures of thousands of pounds per square inch) without deformation at the canyon wall. This should result in quite a different canyon from the one that exists, as suggested in FIGURE 3.

It seems hardly fair to claim the advantage in this, or any, idea without somehow dealing with its accompanying disadvantage. And quite aside from fairness, there is the matter of survival. In spite of numerous exceptions, most scientists in the "outside" world exercise considerable care to avoid publishing a proposed model for some natural phenomenon purely on the basis of the points where it succeeds. If they fail to take public cognizance of the points where the model fails, it is very likely that someone else will do so — in print, and in the same journal that published the original article (if indeed that article somehow got past the referee).

When it comes to general conclusions, Clark claims that "when we put all these facts together, not only do they make the theory of long ages of evolutionary time untenable, but they fit perfectly into the Flood theory of geology. . . . The Flood theory affords a much more satisfactory explanation."

What can I say? Scientifically, there is no other term for it than non sequitur — the conclusion simply does not follow from the arguments given. And in the preceding article of this series⁵ I have argued why one should not cultivate such statements of surpassing certainty as "expressions of faith."

IV

Is the time not overdue to begin to "tell it like it is"? In spite of its basically nonscientific goals, I propose that even the *Signs of the Times* should consider the establishment of higher standards of objectivity. For objectivity means not only keeping the "facts" straight, but exercising a very high level of ethical responsibility in reporting realistically just how well the conclusions given are supported by *all* the relevant facts. How else can the church attract people who will be more than fairweather friends?

77 Related to this is the very real problem of dealing with a certain class of students among those coming into college from Seventh-day Adventist preparatory schools. Their cerebrums have been laved (at least as thoroughly as they would be on the other side by public education) with altogether too many overoptimistic statements from both preachers and teachers, in addition to the printed word as it comes from Adventist publishing houses, about how successfully the present frail creationistic model (and they usually think there is only one) accounts for all observed facts. To help students become aware of the true status of scientific creationism, without earning a reputation as a destroyer of faith, can be rather ticklish.

How much mental agony could be saved if all who had taught them had had a truly scientific concern for accuracy in touching on scientific subjects! I think objectivity is not a purely scientific concern; it is a Christian duty as well, an expression of allegiance to the goal of Truth. It is something to be practiced as part of one's faith, not to be thought of as opposed to that faith.

I propose that the *Signs*, the *Review*, and other church journals make more use of refereeing, as is done by most scholarly journals. Refereeing is already practiced, in a very narrow sense, by checking manuscripts for theological orthodoxy and rejecting those deemed not to adhere to established doctrine; but I mean much more than that. First, most of the articles published have implications not only for theology, but for other areas as well, such as geology, biology, sociology, psychology, history, anthropology, etc. Persons well qualified in those fields should give advice on whether an article is responsible and fair insofar as it bears on their specialty. Second, one should not think just in terms of acceptance or rejection. Refereeing yields its full value only when it often leads to suggestions acceptable to the author as to how he can improve his article, and/or suggestions to the editor that he solicit other articles presenting alternative views for simultaneous publication.

I believe there is nothing new, nor profound — nor heretical — in what I am arguing for. But others have said it better, and I should like to conclude

by quoting one: "It is important that, in defending the doctrines which we consider fundamental articles of faith, we should never allow ourselves to employ arguments that are not wholly sound. They may avail to silence an opposer, but they do not honor the truth. We should present sound arguments, that will not only silence our opponents, but will bear the closest and most searching scrutiny."⁶

With today's general level of education, perhaps it is only the sound arguments, those which take *all* the evidence into account, that have any real chance of silencing opponents anyhow.

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HAROLD W. CLARK'S REPLY:

In response to Hall's discussion of scientific writing, I point out there is an important difference between a scientific paper on a topic that is open to various interpretations and an article written to defend a position taken by a group. In the first case it is advisable — yes, doubtless necessary — to give an adequate coverage of all aspects of the question, in order that the readers may be able to decide what interpretation is most acceptable. But in the second case, to give all the various angles of the case would be to confuse and bore the average reader, and he would throw the article aside and come to no conclusion whatever.

Writing for a church paper like the *Signs of the Times* or the *Review*, or for a journal like the *Creation Research Society Quarterly* is not for the purpose of presenting all aspects of the problem, but to present data which will support or verify the fundamental philosophy advocated by the publishers of those journals. In a court trial the attorneys do not give arguments on both sides of the case, but only those lines of evidence that they feel will support their side. In the case of discussions of evolutionary theories and their application, an abundance of "evidence" has been and

is being presented *for* evolution. It is only fair that creationists should make a rebuttal and present evidence *against* evolution or in favor of creation.

In my article in the *Signs of the Times* of July 1969 dealing with age of the Grand Canyon, I was not dealing with the whole geological history of the Grand Canyon region. The nature of the rocks in the bottom of the canyon really have no bearing on the case I presented. That there was action on a terrific scale when they were formed no one with any knowledge of geological processes doubts for a moment. However, after the Precambrian rocks of the region were formed, and the terrific movements had taken place that peneplained them, whether that action was fast or slow, there followed an entirely different series of events, building up many thousands of feet of sediments. In terms of uniformitarian geology, that was supposed to have taken millions of years. The rocks at the top of the series are reckoned at perhaps half a billion years younger than the ones at the bottom. Then, within the last five million or so years, the erosion of the canyon was supposed to have taken place. Now my argument was entirely on the question of how fast this erosion of the Grand Canyon took place. That is why I entitled the article "How Old Is the Grand Canyon?" That was the problem to be discussed.

The erosion of the Grand Canyon has no relation to the action that produced the Precambrian deposits that now lie in the lower depths of the Canyon. It began near the top of two or more miles of sand and shale and limestone and cut its way down through them and into the distorted Precambrian rocks until it reached its present level. My point was that to cut this tremendous canyon was an event of a nature entirely different from what had taken place during the deposit of the Paleozoic rocks of the area (and of Mesozoic rocks along the Colorado and Green rivers farther north).

There is no evidence that during the time required for deposition of these rocks (geologists say about half a billion years) there was any action going on like that required to cut the canyon. And, since the canyon showed such unique action, its cutting supported the Flood theory of geology. Here is a simple case of the presentation of a line of evidence, leaving the reader to accept or reject it as he may feel justified in doing. That is all the creationist writer can do; he cannot force a decision, nor can he expect every reader to agree with his argument. All he can do is to present the evidence and leave it to the judgment of the reader.

Hall's second question was regarding the statement I made as to the hardness of the rocks soon after the Flood. As a physicist he deals with physical factors, whereas I, as a geologist (although an amateur), deal with what I see in the field. It is a well-known fact to field geologists that many rocks when first excavated are comparatively soft, but become very hard after exposure to the air. Also, it is quite generally supposed by geologists that rocks do harden slowly after deposition. But to argue that if they were laid down suddenly by the Flood they would be too soft to hold up without sloughing is hardly in line with observed facts. It is true that in some places rocks do show that they have been thinned out by pressure of layers above them. But this is not the usual situation. Material laid down as mud or soft sand, provided that it has in it sufficient hardening material, will set up quite rapidly. One has only to observe the setting of concrete to realize this.

I am somewhat of a rockhound. In grinding and cutting rocks, I find that some are apparently hard; at least they bear up well enough in the field. But when subjected to grinding or tumbling, they abrade so rapidly as to be of little value. I conclude that rocks in the field are subject to quite variable action, some eroding rapidly and others slowly.

All in all, I still maintain that my point regarding the wearing away of rocks in the formation of the Grand Canyon would have been considerably easier after the Flood than it would be today.

And now just a word on the question of refereeing. I agree that it is a good idea, and I believe it is done more than Hall may realize. I receive manuscripts for articles, or even books from some of the church publishing houses, with the request that I look them over and make recommendation as to whether they be published or not. And I know of several creationist writers who have been asked to give their opinions. In some of my articles, I have submitted all or part of them to critics before sending them to the publishers. And it is well known that any book that comes from Adventist publishers has to run the gauntlet of a reading committee.

One problem is the paucity of qualified critics in certain fields. If I wish to publish a book on the geological evidences of the Flood, how many men in the church ranks are qualified to judge the validity of my ideas? Only a few. And so it is possible that some opinions may be advanced that some scientifically minded men might question. It is possible that errors may be made. I always expect criticism from readers. When I get it, I check the data over again, and in many cases I make revisions in interpretation of the problem. One perfects techniques by studying and reevaluating the evidence.

To wait until one has "the whole truth" before publishing anything would mean that nothing would ever be published. One can only present what he understands to be the best solution of the problems, and then learn and make changes as his knowledge grows. Anyone who would read my articles written forty years ago and compare them with what I write today would easily see that I have made changes in my thinking. I intend to keep on doing so. To cease to change is to fossilize, and I do not intend to become a fossil if I can help it. I appreciate any help readers can give me, including criticism, because it is from this that one corrects errors and reaches a deeper understanding of the problem.

Some creationists do not dare to "stick their necks out" and contend for their views for fear their ideas will be ridiculed or unappreciated. But the only way truth is ever attained is by trial and error, unless it is truth that is revealed in the Bible and the writings of Ellen White. In the field of science the Bible believer must not be afraid to battle for what he believes to be right, even though he may not understand all details perfectly.

Mission: Teaching English

DEAN L. HUBBARD

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Through the medium of teaching English as a foreign language, Adventist student missionaries are reaching a segment of Oriental society heretofore almost untouched by the church. The first formally organized English language school was started in Osaka, Japan, under the direction of Maurice Bascom. Since that initial opening of a school, similar institutions have sprung up in Kobe and Hiroshima, Japan; Seoul and Pusan, Korea; Bangkok and Haad Jai, Thailand; and Djakarta, Indonesia. Still more schools are in the planning stages.

English is the international language of governments embracing a population of 1.2 billion, or nearly a third of the world's population — the language of politics; of business and international trade; and of engineering, medicine, and education. The English language, therefore, is considered an essential mark of an educated man in the Orient today. This fact gives the Seventh-day Adventist church a unique opportunity to meet a need and at the same time introduce the church to the upper classes in the Orient.

When we planned the school in Seoul, we decided that the way to achieve maximum impact would be to have a first-class, academically sound school. So we brought in Irene Wakeham, whose Doctor of Philosophy degree from Stanford University was earned in linguistics, to help plan the program. Doctor Wakeham tested a sample group of Korean students to pinpoint the problems, and conducted a training session for the teachers.

The school is located in a new apartment/department-store/office complex located on the east edge of Seoul. The 8,000 feet of space secured there provides thirteen classrooms, an auditorium seating 175, a staffroom, offices, a student lounge, and a 100-station audioactive language laboratory. Originally we had hoped for 300 students; but we enrolled 723 and turned

away more than 300. Since that time the enrollment has grown to nearly 1,400. Students who complete the entire program study an hour and a half a day five days a week one full year. This in itself presents a particular opportunity for Adventist evangelism.

What kind of people choose to learn English at a Seventh-day Adventist language school? An analysis after one year of operation showed that 78.6 percent of the first-year students were college students or graduates. To be more precise, we had 65 who held advanced degrees, 75 who were currently enrolled in graduate schools, 1,090 college graduates, and 1,398 college students. Among these we taught 17 non-Adventist ministers, 142 teachers, 95 doctors, 161 nurses, 68 pharmacists, 80 engineers, 77 bankers, 45 army personnel (including the chief of chaplains of the Korean army), and 586 office workers.

The breakdown according to religions is of particular interest. There were only 130 Buddhists; 1,959, or 58.6 percent, listed themselves as having no religious affiliation. Thus it might seem that the educated people of Korea have abandoned Buddhism but have not accepted anything in its place.

The student missionary finds Koreans to be openminded, inquisitive, and receptive to gospel teaching. From one to three Bible classes are conducted every hour of the teaching day (which begins at seven in the morning and ends at nine at night). Tuition is charged for these classes, and students with a poor attendance record are dropped. But we have had consistently more applicants for these Bible classes than we have spaces available. Evangelistic meetings, many times conducted by student missionaries, are held in the school auditorium too. Twenty-three persons have been baptized as the result of these, and numerous other students are attending churches in the Seoul area.

Other benefits are realized by the church as a result of the student missionary program in Korea. During its first year of operation, the school paid back to the union conference 133 percent of the original investment made in the teaching center. Thus the original loan for establishing the school was paid off, and the institutional and worker tithe amounted to enough to support a full-time staff of six for one year.

Chun Hun Yoon, a man who had earned a degree in mechanical engineering from Seoul National University, came to the language school to improve his English skills so that he could pursue advanced study in the United States. At first he wasn't sure what to expect. But before long his teacher, Judy Miller (an education major, Loma Linda University) had

dispelled his reservations and convinced him that Seventh-day Adventist young people have something to offer. He enrolled in Judy's Bible class. The next term he attended evangelistic meetings conducted by Jack Reise (a graduate student, Loma Linda University).

One day as Jack was going to his office he saw Mr. Yoon standing outside the office door. Jack greeted Mr. Yoon and went on into his office. When he came back out, Mr. Yoon was still there. In fact, the next day as Jack went to his office after class, Mr. Yoon was there again! This time Jack invited him in. After the initial pleasantries, Mr. Yoon said, "Last term I studied in Miss Judy's Bible class. I'm studying in her class again this term. I have attended all of your evangelistic meetings." Then, becoming extremely nervous, he looked at the floor and at the ceiling. Finally he said, "Can I be baptized?" So Mr. Yoon was baptized. He is teaching mathematics and physics at the college secondary school while he studies theology.

An Imaginary Conversation on Ellen G. White

A ONE-ACT PLAY FOR SEVENTH-DAY ADVENTISTS

84

WILLIAM S. PETERSON

When the editor of SPECTRUM asked me to reply to the article by Elder W. Paul Bradley which appeared last quarter, I decided that although we are dealing with weighty questions, both of us were beginning to take ourselves much too seriously, and so I have cast my response in the form of an "imaginary conversation." Obviously the greatest risk is that I may have attributed to Elder Bradley opinions which he does not actually hold. I have tried to avoid this by drawing most of his dialogue from his article. It will be observed that I have gently satirized both of us — Elder Bradley for a humorless, authoritarian manner, myself for a fanciful extravagance of statement. Yet, as I hoped to suggest in my final speech, despite the amusing clash of wits in this conversation, there is an undertone of seriousness in what each of us is saying. Elder Bradley is very earnestly defending a position in which he has deeply believed all his life; and I, for all my love of paradox and reductio ad absurdum, am equally in earnest about finding a means of reconciling the contradictory evidence of my head and heart.

As the curtain rises, William S. Peterson is seated in a chair in the faculty lounge of Andrews University. Peterson is an English teacher in his early thirties, bearded, and wearing a sport coat, striped tie, and colored shirt. On his lap he is holding a sheaf of rather tattered notes, a copy of SPECTRUM with a rose-hued cover, and The Great Controversy. Opposite him, in an identical chair, sits Elder W. Paul Bradley, a man of medium build who appears to be in his sixties and is wearing a dark suit and tie. He is president of the Ellen G. White Estate. He too holds a folder of notes, books, and the same rose-colored SPECTRUM.

The faculty lounge, unlike faculty offices at Andrews, is spacious and expensively furnished and is evidently used only on special occasions. Through the windows one can see the lawns of the campus, finally turning green again despite a very late spring.

The two men have just entered and greeted each other, and now, shuffling their notes about somewhat uneasily, they begin to talk.

SPECTRUM

BRADLEY: Well, I have read your SPECTRUM article with great care, Doctor Peterson, and, as you might imagine, I find myself disagreeing with much of what you say. I think that you and Branson and Weiss are really on the wrong track in regard to Ellen White's writings.

PETERSON: I'm eager to hear what you will have to say about it. But before we discuss the article, Elder Bradley, I must protest against your assumption that Roy Branson, Herold Weiss, and I all share identical views of Mrs. White. As a matter of fact, we don't. And, for that matter, I didn't even know of the existence of their article until it appeared in SPECTRUM.

BRADLEY: But your approach to these questions is basically the same, isn't it?

PETERSON: Oh, yes, of course we start from the same premises — that Mrs. White's books need closer study by Adventist scholars, and that when she is removed from her historical context her writings are likely to be misused. But if you go beyond that point, our conclusions are less similar than you might think. I mention this only because I am willing to defend my *own* article and don't want the additional burden of defending what other contributors to SPECTRUM have said. Likewise, it's hardly fair to hold Branson and Weiss responsible for what *I* said. So let's begin our discussion with that distinction, shall we?

BRADLEY: Yes, that's fair, I think. I wonder if we can turn now to the article itself. You make much of the need for historical scholarship in connection with Ellen White's books, and you illustrate this need by studying one chapter in *The Great Controversy*. Yet only the first eighteen chapters of that book are "historical," and they amount to only three-fourths of one percent of all her published writings. Don't you feel you're exaggerating the importance of those few chapters — which are so different from her other books?

PETERSON: Not at all. I have always understood that *The Great Controversy* was absolutely central in Adventist thinking; so I don't feel you can adequately express its importance in percentages. The entire Conflict of the Ages series offers a history of the world from Creation to the Second Coming; these are, by general agreement, Mrs. White's most important books, and in them *she is writing history*, though of a special kind. Besides, I never said in my article that the methodology I proposed would work for *every* book she wrote; I just adopted an approach that seemed appropriate for the chapter in *The Great Controversy* that I was dealing with.

BRADLEY: Then you would agree that some of her writings — such as *Steps to Christ* — are purely devotional and must be regarded as such?

PETERSON: Yes, I agree entirely. But the point is that we Adventists haven't *used* her writings devotionally in many instances; we have used them to settle historical, scientific, and theological questions. If you want to say that the vast majority of her writings are devotional in nature, fine — I can accept that. But you can't then turn around and use those same writings as the final arbiter in deciding, say, how old the earth is. I want to come back to this matter later in our discussion, incidentally.

BRADLEY: The basic error of your article, however, is the assumption that Ellen White occasionally used faulty "sources" and that therefore her writings are not always reliable when she makes historical statements. You overlook the fact that she was shown these things in vision and afterward only selected passages from historians to illustrate what she had seen.

PETERSON: That, I know, is the "orthodox" explanation of how her books came to be written, yet it presents all sorts of difficulties. The other day, for example, I read through chapter seven in *The Great Controversy* with a copy of d'Aubigné's *History of the Reformation* beside it. Mrs. White does not draw merely facts or illustrative anecdotes from d'Aubigné; the very *structure* of that chapter comes from d'Aubigné. Every paragraph (except for a few clearly transitional ones) appears to be either a direct quote or close paraphrase or a summary of d'Aubigné. Now, since d'Aubigné's book forms the basis of so many of the early chapters of *The Great Controversy*, are we to conclude that he was inspired by God? Why don't we read him in the pulpit then? Why don't we sell his works in our Book and Bible Houses?

BRADLEY: I presume you are being ironic. What sets apart Ellen White's treatment of the Reformation from d'Aubigné's is her *point of view*, not her factual material.

PETERSON: Yet her interpretation of the significance of the Reformation seems to me identical to d'Aubigné's. Perhaps there are differences between them, but I didn't notice any. For that matter, Mrs. White's treatment of the Reformation in *The Great Controversy* was nearly identical to that of many Protestant historians during the nineteenth century. What makes her different from them?

BRADLEY: She was inspired, and they were not.

PETERSON: I still think there's a logical dilemma here. Does that mean that d'Aubigné is inspired in those passages which Mrs. White quotes?

BRADLEY: I wish you would stop perversely insisting upon d'Aubigné's "inspiration." The point is not the authority of d'Aubigné but the authority of Ellen White. We have always believed that God directed her to those

historians who described most accurately what she saw in vision. Let me quote from a letter written by Ellen White's secretary, Clarence Crisler, when he was assisting with the revision of *The Great Controversy* in 1911:

The more closely we examine the use of historical extracts themselves, the more profoundly are we impressed with the fact that Sister White had special guidance in tracing the story from the time of the Destruction of Jerusalem, down through the centuries until the End. No mortal man could have done the work that she has done in shaping up some of those chapters, including, we believe, the chapter on the French Revolution, which is a very remarkable chapter, in more ways than one.

There — that is impressive testimony, coming as it does from a man who had investigated this question very carefully.

PETERSON: Yes, it is. But let me read the next paragraph in Crisler's letter:

And the more we go into these matters, the more profound is our conviction that the Lord has helped not only Sister White in the presentation of truth, but that He has overruled in the work of other writers, to the praise of His name and the advancement of present truth. Our brethren in years past have used many quotations, and, as a general rule, the Lord surely must have helped them to avoid making use of many extracts that would have led them astray.

Crisler evidently felt that the divine guidance given Mrs. White in choosing quotations was different in *degree*, but not in *kind*, from the guidance given other Adventist writers. I wonder if that means it would be heretical for me to claim in the pages of SPECTRUM that James White and Uriah Smith also used bad historical sources sometimes?

BRADLEY: No, of course not. You are being absurd again.

PETERSON: I am simply trying to see where certain lines of reasoning will lead us.

BRADLEY: You haven't really responded yet to Crisler's assertion that historical research bears out the accuracy of *The Great Controversy*.

PETERSON: A few days ago I looked through the folder of materials owned by the White Estate dealing with the 1911 revision of *The Great Controversy*, and I certainly admit that Mrs. White's assistants were very zealous in compiling evidence which supported her statements on the French Revolution. For the most part, though, they seemed to be preoccupied with questions of *fact*, and they appeared totally unaware that many of the sources they consulted offered an *interpretation* of the Revolution which was diametrically opposed to Mrs. White's. For instance, one of the mimeographed documents which they prepared was entitled "The Reformation and the Spirit of Liberty," and it was made up of a series of extracts

from various historians, all of whom asserted very emphatically that the rise of Protestantism brought about a demand in Europe for greater political liberty as well as religious liberty. In other words, once an infallible church was abandoned, the divine right of kings came under attack also. Hence the French Revolution, at least in its early phase, was the working out in the political sphere of the principles of the Reformation. Yet Mrs. White, of course, says precisely the opposite: that the Revolution was a result of France's *rejection* of the Reformation. Now, I suspect that both statements cannot be correct — so I am puzzled by Crisler's ringing affirmation that the historical accuracy of *The Great Controversy* is confirmed by their research, when in fact the very material they compiled tells a different story.

BRADLEY: And yet the historians whom you apparently regard most highly are recent ones, and we all know that there have been concerted efforts by the papacy to destroy the damaging evidence about its own history. So it is not surprising that modern histories of Europe should de-emphasize the sins of Catholicism.

PETERSON: It is a fact that the Roman Catholic church has been very secretive about some matters in the past and not very kindly disposed to free intellectual inquiry. But the Vatican archives are now at last open to Protestant scholars, and I daresay that if I were to visit the Vatican this summer I would have freer access to materials there than if I were to visit the General Conference archives in Takoma Park. Mind you, I do not approve of unreasonable restrictions upon archives anywhere; but until our own church opens up its records, even if only to Adventist scholars, we are in no position to judge the practices of the Catholic church. But to return to the central question of the historians that Mrs. White *did* consult for the chapter on the French Revolution: they were, by and large, British historians of the early and middle years of the nineteenth century who wrote at a time when the Revolution was still being viewed through a haze of anxiety and fear created by the Napoleonic Wars. And, as I tried to suggest in my article, Mrs. White did not even turn to the best historians available *in her day* — men like de Tocqueville, Taine, and Blanc — who were examining the documentary evidence and offering a more balanced appraisal of the Revolution. Instead she relied too heavily on older sources with a strong Tory bias.

BRADLEY: Your article deals with some alleged errors by Mrs. White in matters of time or place or identification of the characters involved. Can't you agree that these are very trivial matters? Obviously she was not shown all of these things in her visions, and so it's hardly surprising that a few unimportant mistakes in chronology or fact might have crept in.

PETERSON: Well, I'm not sure that historians would agree that questions of time and place are trivial; I've always thought those were the very substance of history. I've noticed that in treating both the Reformation and the French Revolution Mrs. White is sometimes very muddled about the sequence of events, and I confess that this rather troubles me. Still, on the whole, I am ready to agree with you that chronology, for example, is not an essential or inspired aspect of her writings. But don't you see what that implies? Let's go back to the question of the age of the earth. I'm not a scientist, and I can't discuss this from a scientific standpoint, but it's clear to me that if you are willing to give up the inspiration of her chronology, then that has large implications for our view of Creation. You must acknowledge that nowhere does the Bible say the earth was created in 4004 B.C.; that figure was arrived at by Archbishop Ussher through a rather dubious manipulation of Old Testament genealogies, his findings were widely accepted in the nineteenth century, and they were endorsed by Mrs. White. So — the position that the world is only 6,000 years old is based — for Adventists, at least — on *the authority of Mrs. White alone*, not on scriptural authority. Right?

BRADLEY: I would like to know where this digression of yours is leading us.

PETERSON: Precisely to this conclusion: that if her statements of chronology are not always reliable, then Adventists can readily admit that the world is a good deal older than 6,000 years; and that her statements about the age of the earth are to be subjected to the same kind of critical scrutiny as, say, her statement that the Bible was officially suppressed in France in 1793. This is not a fanciful illustration, by the way: in looking through that file of materials in the White Estate vault, I noticed that Crisler and others were very concerned about establishing whether 1793 was in fact the correct date for that event. They checked her statement (in the 1888 edition of *The Great Controversy*) against all available historical sources. Then why not check her statements about the age of the earth against all available scientific and historical sources?

BRADLEY: I had no idea you were so interested in this question. You didn't mention it in your article.

PETERSON: I'm not, really, though many Adventist scientists *are* concerned about it, as you know. I just wanted to see where these ideas would take us. I wanted to see what were the logical consequences of a certain position. All I am really asking for is logical consistency: if you say that the 6,000-year figure is sacred, then every other date in Mrs. White's books

must also be accepted as divinely revealed — and I doubt that *that* is a tenable position.

BRADLEY: I'm afraid that what you're saying now merely confirms my worst fears about the meaning of your article. So what you really had in mind all along was the age of the earth?

PETERSON: No, no — of course not. That is merely an example that came to my mind just now because many Adventists are very worried about it. What I was really asking in my article, I think, was whether we should re-examine the nature of Mrs. White's inspiration. Specifically, I wanted to know the relationship between her visions and published "sources" (though I know you don't like that word) in the writing of her books.

BRADLEY: That's very simple. She received revelations from the Holy Spirit, who is infallible, and her messages, though written in human language, reflect as accurately as human language can the mind and will of an infallible God.

The lights slowly darken, except for a single spotlight on Peterson, who walks forward to the front of the stage, still holding his notes and books, and directly addresses the audience.

PETERSON: Ladies and gentlemen, since I am the author of this play as well as an actor in it, I think it is appropriate that I be allowed a final word. You have heard Elder Bradley explain his viewpoint; you have heard me explain mine. Now you must judge between us. Or it may be that neither of us is right. Elder Bradley thinks that the solution to the problems we have discussed is simple. I disagree. The question of how God chooses to speak to human beings seems to me instead enormously complex.

Even though Christ was the supreme revelation of God's character, the very disciples who had been with him for three years did not understand the meaning of his crucifixion. All of us, the entire human race, are represented in those distraught disciples who walked that evening on the road to Emmaus, with a mysterious, hooded figure by their side; they, like us, were so absorbed in their human griefs, their human world, that they were unaware of the divine presence. Even the prophets, those whom God had chosen to speak through, can communicate the mind of God to us only imperfectly and partially, for we all in this life see through a glass darkly. Mrs. White has some very wise words to say on this subject at the beginning of chapter nineteen in *The Great Controversy*. I have not the slightest doubt that she meant these words to apply to herself as well as others:

Men are instruments in the hand of God, employed by Him to accomplish His purposes of grace and mercy. Each has his part to act; to each is granted a measure of light, adapted to the necessities of his time, and sufficient to enable him to perform the work which God has given him to do. But no man, however honored of Heaven, has ever attained to a full understanding of the great plan of redemption, or even to a perfect appreciation of the divine purpose in the work for his own time. Men do not fully understand what God would accomplish by the work which He gives them to do; they do not comprehend, in all its bearings, the message which they utter in His name. . . .

Even the prophets who were favored with the special illumination of the Spirit did not fully comprehend the import of the revelations committed to them. The meaning was to be unfolded from age to age, as the people of God should need the instruction therein contained.

He closes the book. The spotlight dims, and the curtain falls.

LETTERS

92

I appreciate receiving SPECTRUM, although I believe some of the articles have been too ponderous. Articles dealing with contemporary church problems would generally have more value, in my opinion. I am distressed by the failure of our church to speak out with a clear voice on contemporary moral problems such as [those involving] Vietnam and civil rights.

From what I can gather, the church has not always failed to speak out on contemporary moral issues. For example, I understand that some of the founding fathers were abolitionists, and that Ellen White wrote and spoke forcefully against the chattel slavery that existed in the United States during her lifetime.

I would appreciate an in-depth article analyzing the current failure of the church to make its voice heard on such issues, and the seeming preponderance of "right-wing" thinking in the laity and the leadership. I cannot square such political, social, and theological attitudes with my understanding of the gospel message. Perhaps SPECTRUM could cast some light on a subject that I feel is overdue examination.

BENJAMIN F. McADOO
Seattle, Washington

I much appreciate the comments made by Elder Paul Bradley on my article on "The Spirit of Prophecy" (Autumn 1970 SPECTRUM). Naturally I am gratified that he agrees on the major point — that the expression *Spirit of prophecy* should be used more precisely. His exposition of the translation I quoted is accurate, of course, and in agreement with my statement that anyone arguing from these quoted translations "would by no means have a perfect case" (page 71).

The expression *testimony of Jesus* can be identified with prophecy as Elder Bradley states. But having agreed to the major point, he can hardly claim that this is a reference to Ellen G. White alone; in fact, he does not so state. In his conclusion he offers the proper and supportable basis for faith in the prophetic gift, so that no one need resort to the verbal trickery sometimes put forth from Revelation 19:10.

William S. Peterson, in "A Textual and Historical Study of Ellen G. White's Account of the French Revolution" (Autumn 1970 SPECTRUM), taxes Mrs. White with three flaws: (1) quoting from unscholarly and biased historians when better sources were available; (2) claiming new visions to support revisions of the text of *The Great Controversy*; possibly even claiming information through visions when that information came from her discredited historical sources; (3) inaccuracies in detailed statements (bell, breviaries, expatriates).

Peterson's "cautiously phrased conclusions," calling for close study of Ellen White's historical writings and a reevaluation of her function as a divine messenger, seem to me to be reasonable and constructive. However, he overlooks a non sequitur of his own that perhaps an English teacher can legitimately point out.

He quotes Mrs. White's disclaimer (p. 59) of depending on sources for historical

fact. She was, she said, using "a ready and forcible presentation," which explains the use of passages from a stylist such as Sir Walter Scott. Yet Peterson disregards this disclaimer in his comments.

He assumes that where quoted statements are used, no "vision" material would be involved. The disclaimer applies here, too. Having had instructions through visions, Mrs. White could seek help in *presenting* the scenes.

Incidentally, is Peterson fair in equating "presented to me anew," as Mrs. White stated it, with "the result of new visions" (p. 60), as he restated it? *New* and *anew* are different words.

The rest I leave to historiographers and theologians.

RICHARD B. LEWIS
Riverside, California

93

The Spring 1971 issue of *SPECTRUM* explores thoroughly the moral issues of abortion, usually without reaching any conclusions. The moral issues seemed to be the only concern. As in other areas of moral versus immoral conduct, the legal effects of action or inaction are inevitably interwoven with the moral aspects and must also be fully explored in reaching any valid value judgment that will have meaning in contemporary society.

This omission leaves many aspects of the problem open to speculation. For example:

1. Legal rights of the pregnant woman seeking an abortion or other alternative to a problem pregnancy.
2. Legal rights, if any, of the fetus or child.
3. An unprejudiced evaluation of the legal and illegal alternatives open to the pregnant woman.
4. Legal risks encountered in unlawful abortion.
5. A statement of the law as it exists, as a source of accurate information for those professionals dealing with the problem.
6. Anticipated changes in the law.

Persons with appropriate qualifications for answering these questions are available to you. Inclusion of a discussion of the legal as well as the moral aspects of abortion would have added credibility to your stated aim of looking "without prejudice at all sides of a subject, to evaluate the merits of diverse views, and to foster Christian intellectual and cultural growth."

This issue has once again piqued my curiosity about Adventist intellectual reasoning.

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From researches made on the history of people's attitudes toward abortion, I should like to add some very brief statements to the excellent articles on abortion appearing in the Spring 1971 *SPECTRUM*.

Since neither the Bible nor Ellen White has anything definite to say about abortion,

perhaps the Christian should start with God's first command to man in Genesis 1:28: "Be fertile and increase, fill the earth and master it."¹ Except for specific commandments of God, man is given full authority over the earth and all things in it. Therefore it seems that God left to men and women the right to make decisions about abortion and also about solving the problems of overpopulation.

The first definite Christian rule on abortion appears in the *Didache*, a manual of Church instruction of the second century: "Thou shalt not procure abortion, nor commit infanticide."² About the same time in the *Apocalypse of Peter*, where the fate of the wicked is graphically described, women who are guilty of abortion are especially punished in hell.³ Later Tertullian held that abortion was murder, since the embryo is a potential man.⁴ Early Roman jurists held that the soul entered the fetus on the fortieth day after conception, and thus St. Augustine ruled that killing of an "animated" fetus was murder.⁵ Hence the modern Catholic views on abortion. Hinduism, Zoroastrianism, and Islam all issued vague prohibitions against abortion. Buddhist condemnation of abortion stems from opposition to destroying any kind of life.⁶

As to the "thing (tissue), person symbol, and potential person," explained by Doctor Provonsha, it might be of interest to read again Job 3:11-13,16:

Why did I not die at the womb,
Perish when I came out of the belly?
Why did knees greet me,
And breasts which I could suckle?
[If I had died] then now I would be inert and be quiet,
I would sleep in tranquillity. . . .
Or, like an aborted embryo, I would never have existed,
Like babies which never saw the light.⁷

If we read these agonizing statements correctly, it would seem that some of the Israelites at the time of Job believed that the fetus or newborn babe was not a person and its destruction would be no more than if it had never existed or if it had never been conceived. With the medical knowledge we have today, and the lack of any divine revelation, it would seem that abortion should be left to free choice, as so well outlined by Betty Stirling.

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