

 community through conversation

SPECTRUM



Cain and Abel: A Biblical Perspective on the Immigration Debate

The Migrant Crisis: Mopping Up While the Tap is Still Running

The Turnip Picker

Florida Hospital Hits the NASCAR Circuit

Tempered Enthusiasm: Adventists and the Temperance Movement

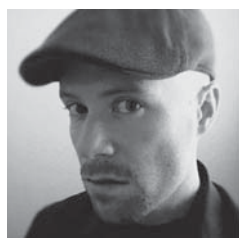
Let the Slave Reply

Reading Recommendations from Roy Branson's Sabbath School Class

community through conversation

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About the cover art:

"Safely Ashore" is acrylic on illustration board, 15"x20." This image, based on a photo by freelance photographer Daniel Etter, depicts Syrian refugee Laith Majid holding his two children after arriving by boat on the Greek island of Kos. Safely ashore, Majid was overcome with emotion. When I first saw the photo, I was too.

About the cover artist:

Jared Wright grew up in Rwanda, Africa, the son of missionary parents. He has subsequently lived in California, Massachusetts, Tennessee, Texas, Honduras and Thailand. Life around the world has provided appreciation of the rich diversity of beliefs and practices within Adventism. Jared has served on the Spectrum Web Team since 2008 as a blogger, reviews editor, and currently as Managing Editor. Art has always been a peripheral pursuit, but creativity is central to his identity.

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Race and Adventism

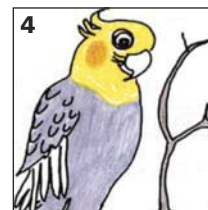
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Confronting Prejudice | BY BONNIE DWYER

Racism in our
community,
in our hearts;
here we
thought we
were beyond
all that.

Racist, prejudiced labels are getting thrown around a lot by politicians in this election season. But I was surprised to find them in the Sabbath School lesson recently, as the study on the Great Controversy moved to a discussion of the Early Church. The quarterly called out the national prejudices of the disciples, with Peter being the poster boy whose prejudice God confronted with a vision. That was followed for Peter by a visit to the home of the centurion Cornelius, where Peter greets his host and the other guests by saying that according to Jewish law he shouldn't be associating with them. He tries to take the sting out of his remark, however, by saying that God has shown him that no man should be considered impure or unclean. Makes you wonder what the people were muttering under their breath after that.

My take-away from the lesson was that the Great Controversy plays out not only on the cosmic canvas, but in our hearts and minds. To wit, the teachers' edition of the quarterly summarized the lesson with this sentence: "We cannot overcome our own prejudices or withstand the forces of evil except by the power of the Holy Spirit."

With that lesson ringing in my ears, I turned on my computer and was disappointed to see prejudice rearing its ugly head on social media after a Black Christian Union vespers presentation at Southern Adventist University. The University administration shut down Yik Yak, and expressed its disappointment on Twitter saying, "Southern's administration is appalled and deeply saddened by the hurtful, insensitive comments

regarding race that have been recently expressed in our community."

Next came news that in an attempt to fight on-campus racism, Andrew Ashley and his friend Jordan Putt set up a hashtag #LivetoListen and asked people to post photos and tributes to people of a different race who had made a difference in their lives. Their commitment to fighting racism by listening helped restore my faith in Adventist college students.

Racism in our community, in our hearts; here we thought we were beyond all that. The stories in this issue, about the Paradise Valley Church and the work of ADRA, are meant to provide hope from within our community about how we treat one another, but also to help us address the issues of prejudice that divide us. The conversation continues online with an article by Tom DeBrun titled "I Was a Refugee." ■

Bonnie Dwyer is editor of *Spectrum* magazine.

Correction: In Richard Rice's article "When Philosophy Killed God: Analytic Philosophy and the Death of God—What the Sixties Have to Tell Us" in Vol. 43, No. 4, on page 28, the paragraph about Paul M. van Buren should read:

According to van Buren, secularity is simply a given for people today. It is not something we may or may not choose to embrace; it is part of what we are. So, the choice facing modern Christians is not whether or not to be secular. It is whether or not they can find a meaningful understanding of their faith within this perspective. Their choice is either a secular Gospel or no Gospel at all.

Our interpretation of the Gospel must be "secular" because modern thought is grounded in the "empirical attitudes" (20, 84) that characterize believers and unbelievers alike (79).



The Holy Spirit and the Frozen Chosen | BY CHARLES SCRIVEN

Call it Holy Spirit Adventism, the kind that throws its arms around Jesus' promise (John 16) that he will bear us all, through the Spirit, toward the new, toward a faithfulness fully liberated from ruts and rigidity.

Bureaucracies get nervous around the Holy Spirit. The young as outspoken as the old; the powerless talking change and sounding off like prophets—it's discombobulating. But it's also...*how the Gospel unthaws the frozen chosen.* The Jesus movement...*moves*; it's too wild for confinement.

I have no formal connection with the One Project, but in February I was present and grateful when this year's American "gathering" convened in Seattle. Under gray skies and light, light rain (only tourists carry umbrellas), 1,000 people assembled in the Westin Hotel, some saying this was their "camp meeting."

Attention zeroed in on Jesus' "Final Week," the gathering's theme, and for how it played out over two days you can still search the *Spectrum* website. Now I want only to comment on the One Project's overall perspective. Simply put, it's Yes to Jesus and No to ruts and rigidity. The One Project thus echoes, I would say, the precise nuance of gospel teaching about the Holy Spirit. John 16 declares that *God's presence as "the Spirit of truth" propels us into change (difficult as that may be) while retaining focus, all the while, on the Jesus story.* If we could all boom out a simultaneous "Amen" to that overall perspective, it might shake the foundations of Adventism. Then, perhaps, there could be *real* reformation and revival.

This year, three speakers referred to July 8, 2015; when delegates to the General Conference session in San Antonio voted (against the majority advice of specially appointed scholars from around the world) to exclude women from full equality in ordained ministry. Two of these speakers mentioned the date itself, not just the event, making me think that July 8, 2015 could be Adventism's sec-

ond-greatest disappointment, after October 22, 1844.

It's a dark reminder, certainly, of bureaucratic resistance to the Holy Spirit. Jesus made it clear, after all, that the Spirit would nudge true disciples toward deeper embodiment of the radical welcome He preached and lived. His words and deeds undermined any basis for exclusion other than sheer refusal to respond (Matthew 18), and led Paul, just a few years later, to exclaim that in Christ there is neither Jew nor Greek, nor slave nor free, nor even "male and female" (Galatians 3:28). Inside the church, status distinctions based on luck—your color or gender; your language or circumstance—simply dissolve.

Sin-twisted souls balk at this. That's why, at His last meal, Jesus held His tongue even when He had more things to say—"[Y]ou cannot bear them now," He told His inner circle (again, John 16). But over time the Spirit would guide His followers to a deeper grasp of gospel unity and grace.

The One Project gets this. Old ideas may need a take-down, old practices an overhaul or a replacement. One preacher at this year's gathering surmised that Judas failed for "putting God in a box." Judas thought he knew all about God, and shut up the divine in a space of his own devising. But instead of lapsing into self-satisfaction about what God is up to, what you have to do, the preacher said, is this: You have to let God "blow the lid off the box."

Exactly. But who can allow such a thing? ■

Charles Scriven chairs Adventist Forum.





Creativity Comes Alive

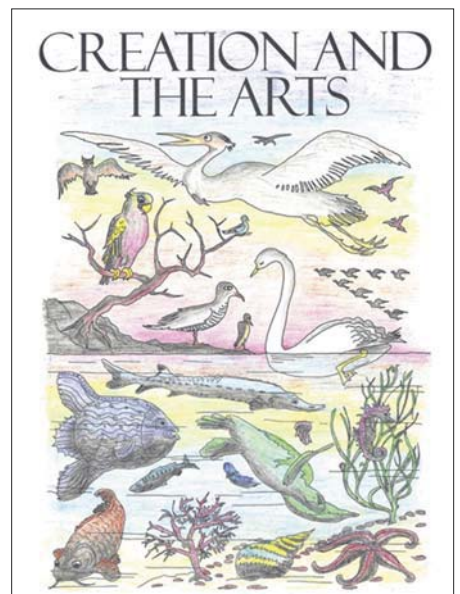
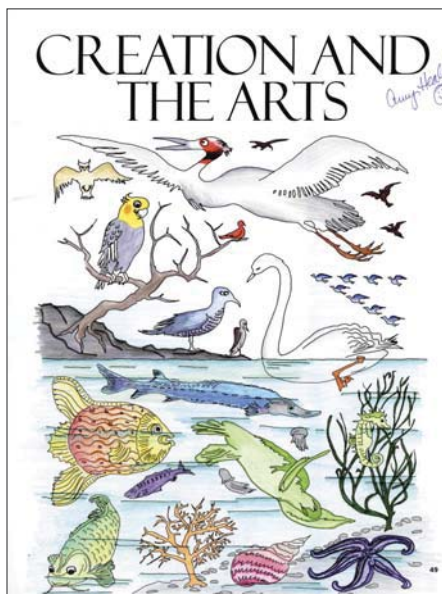
Coloring Contest Winners Announced

Spectrum, volume 43, issue 4 of 2015, included a coloring contest, and we are pleased to announce the winners. Contestants were given the choice of preparing their version of the cover illustration “First Day of Creation” or several other illustrations scattered through the issue.

Carol June Hooker of Landover Hills, Maryland sent her version of the *Spectrum* cover, and is our first place winner. Our other winners are Amy Heald of Portland, Oregon who colored her version of the “Creation and the Arts” page (below left) while attending the One Project in Seattle, Washington.

As a member of the Adventist Forum Board, Brenton Reading of Kansas City, Missouri kept his hands busy (lower right) during the Board’s most recent meeting.

Thanks to all who participated, and created their own *Spectrum* colors.





Watching Waves | BY CLINTON JACKSON

Andrews University Professor Helps Make Physics History



Tiffany Summerscales (left) is an associate professor in the Physics Department at Andrews University. She is a member of the Laser Interferometer Gravitational-Wave Observatory (LIGO) collaboration which recently announced the first observation of gravitational waves. In this guest interview, physics lecturer and postgraduate student Clinton Jackson talks with Summerscales about the extraordinary discovery.

Question: You are listed as one of the authors on the paper announcing the direct observation of gravitational waves. In the world of science, how important is this paper?

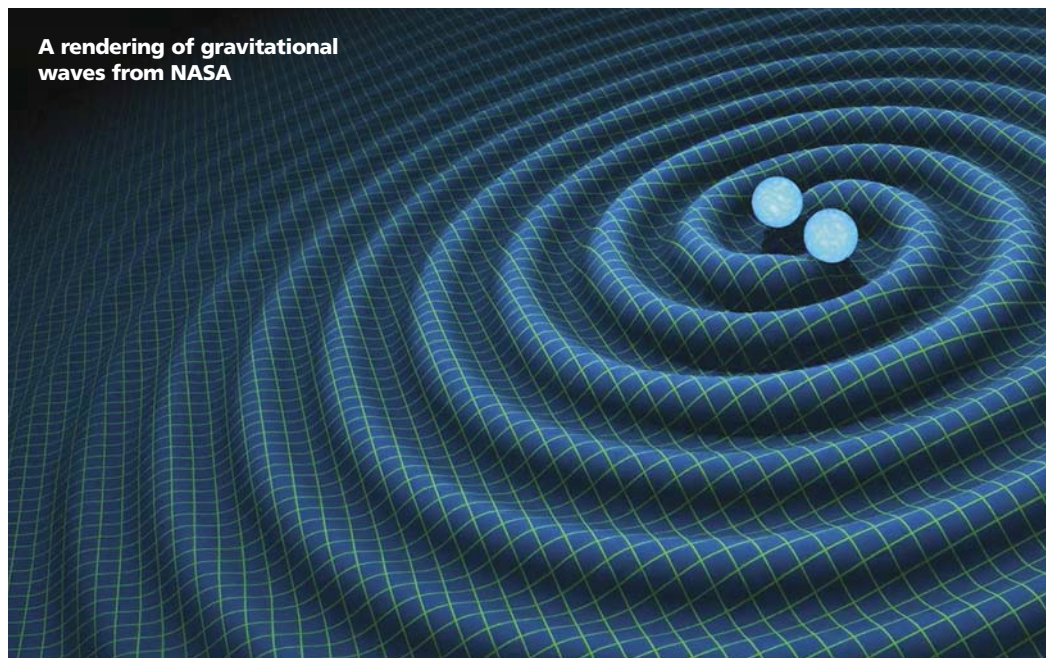
Answer: This paper is the beginning of an entirely new way to explore the universe. Gravitational waves, which are the faint ripples in the fabric of spacetime itself (NASA rendering, right), carry information about the astronomical events that produce them. These events, like the collisions of black holes and supernova explosions, are not only violent but also contain big mysteries. Until now, black holes have been observed indirectly by watching their effects on the stars and gas clouds surrounding them, but gravitational waves are produced by the black holes them-

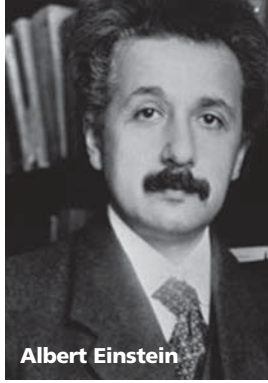
selves and will help us figure out what happens in regions where gravity is very strong. Supernovae caused by the collapse of massive stars also contain mysteries since we can only see them from the outside. Gravitational waves are produced by the core of the star itself and can tell us what happens to the core and how that influences the explosion we see.

Question: Scientists have been looking for gravitational waves since Einstein predicted them in 1916. What are gravitational waves and why are astrophysicists so interested in them?

Answer: Gravitational waves are a result of Einstein's view of gravity as a curvature of spacetime. It is commonly explained by using the analogy of a rubber sheet. Think of a large rubber sheet, pulled taut. If you place a weight on the sheet it will bend the sheet and create a dimple in it. If you then roll a marble across the sheet, it will roll towards the weight as if it is being

A rendering of gravitational waves from NASA





pulled towards it. Gravity creates a similar curvature in space so that objects with mass appear to attract each other as they follow the curvature. Now, if the mass causing the curvature changes suddenly, it will create ripples that propagate outward like the ripples on a pond. These are gravitational waves. If a gravitational wave passes by, it changes the distances between objects. LIGO and other gravitational wave detectors have mirrors at the ends of long, evacuated tubes in an L-shaped configuration. Passing gravitational waves cause changes in the distance between these mirrors that we measure by reflecting laser light off the mirrors and then combining the light from each side of the L. Changes in the light combination, also called the interference pattern, let us know that the distance between the mirrors has changed and a gravitational wave could have passed by.

Astrophysicists want to measure gravitational waves because they want to learn more about the astronomical events that produce them. These waves are very weak. Detectable ones will change the distance between LIGO's mirrors by less than one ten thousandth the diameter of a proton (1 part in 10^{20}) and these are produced only by the most violent events in the universe like the merging black holes that produced the waves recently detected.

Question: *Why did you decide to study physics?*

Answer: I always loved science and was fascinated by nature. In high school my favorite subject was math, so when it was time to go to college, I picked the science with the most math in it. I was a math major too, since I couldn't miss out on the opportunity to learn all of the math I could.

Question: *How did you come to be involved in the LIGO collaboration?*

Answer: As an undergraduate student at Andrews I did research with Dr. Margarita Mattingly, who is a member of the Zeus Collaboration. Zeus was a detector at a particle accelerator in Germany. I found that I really enjoyed working in a collaboration of scientists. My favorite class as an undergraduate was Relativity. I found the subject mind-bendingly fun. Working with LIGO was a chance to work on a large collaborative experiment that was built to measure gravitational waves, which were predicted by General Relativity and produced by objects like black holes. Upon entering graduate school at Penn State, I joined a LIGO group.

Question: *Your work is in the area of signal processing. Why is signal processing the big challenge for the detection of gravity waves? What was your contribution to the announcement?*

Answer: The gravitational waves that we are trying to detect are so weak that they have to compete to be heard over the other sources of noise in the detector. It is like trying to tune into a very distant radio station and struggling to hear snatches of the music, just a note here and there, over the static. Data analysis and signal processing are used to recover as much of the signal as we possibly can. The Andrews LIGO group participates in an effort to develop and analyze a computer algorithm that combines the data from multiple detectors (there are two LIGO detectors plus the Virgo detector in Italy, plus more that are under construction) and measures the characteristics of any gravitational wave that is found. This algorithm was one of several that were used to analyze the gravitational wave from the merging black holes that the big announcement was all about.

Question: *Are you expecting a phone call from the Swedish Academy of Science in the next couple of years?*

My favorite class as an undergraduate was Relativity. I found the subject mind-bendingly fun.

Answer: If you look at the paper on the discovery, you will find that mine is one of about 1,000 names. All of those people played a role in designing, building, and running the detectors, or analyzing the data and doing science with it. There are even more people who were former members of the collaboration who contributed too. Nobel prizes are given to at most three people so, no, I will not expect my sleep to be disturbed by any calls from Sweden. There are a few people who came up with the idea for LIGO in the first place and worked out how to make an instrument that would be sensitive enough...they may be holding their breath a little more.

Question: *Tell us about the Andrews University Gravitational Wave Group. What opportunities has this given students?*

Answer: All of the students who are members of the group get to be part of a big collaboration doing big science. Most of the students work on data analysis projects, so they get to add to their computing skills and have experience running programs on a super-computing cluster. Several students have presented their work at national meetings like the American Physical Society or the American Astronomical Association. A couple of Andrews students have spent a summer in Australia working with the LIGO group at the Australian National University on laser physics. One student spent a semester at the LIGO site in Hanford, Washington and was part of an "Astrowatch" program where students ran a detector while the usual operators were performing detector upgrades.

Question: *How do you balance a busy teaching load with active research?*

Answer: Collaboration with other groups in LIGO is essential. It means that the students and I can do a part of a larger project that would take too much time to do alone. I also teach

summer intensives which gives me more time during the school year to focus on research.

Question: *Cosmology can force students to think about the universe in ways that may be uncomfortable for them. How do you approach these issues with your students?*

Answer: I try to approach issues regarding the vastness and age of the universe gently. Andrews students come from very diverse backgrounds and have large variations in what they are comfortable with and what they expect to encounter in class. I usually start any discussions on cosmology by acknowledging the importance of the students' faith and worldview and reminding them that there is a diversity of views, probably even within the class. We study the standard cosmological models to become educated citizens of the world but also (and especially if you do not share them) to understand the views of others so that we can engage with them charitably.

Question: *How does your work as an astrophysicist inform and nourish your faith?*

Answer: It is hard to not be nourished by a universe that is so awe-inspiring and beautiful. There is always more to learn. ■

Clinton Jackson teaches physics at Brisbane Adventist College (Australia) and is a part-time post-graduate physics student at the University of Queensland.



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THE BIBLE

Loving Others Like Jesus Loves You | BY JOHN MENDIS

Jesus wants us to love each other, but He is particular about how we do it. He said, “So now I am giving you a new commandment: Love each other. Just as I have loved you, you should love each other” (New Living Translation, John 13:34). Jesus wants you to love each other not according to how your conscience dictates, not according to the way the world does, not as long as you feel comfortable, but in the same way He loved you. Therefore, the standard of love toward each other is the way God loved us through Jesus.

To understand this standard of love, we need to see how Jesus loved us. There are a lot of examples in the Bible, but we will look at a few.

One of the ways Jesus did this was to choose to love you long before you existed. Peter wrote, “God chose him as your ransom long before the world began...” (1 Peter 1:20). Jesus chose to love you long before you were created. Long before you were born, He chose to be your Savior. Long before you committed a single mistake, sin or crime, He was willing to forgive you. When Jesus was with His disciples, He demonstrated this love. When He knew Judas was going to betray Him, He still loved Judas. Not only that, He washed his feet. He did the same for Peter, even when He knew Peter was going to deny Him and forsake Him.

What Jesus did for his disciples, He did for you and me. “But God showed His great love for us by sending Christ to die for us while we were still sinners” (Romans 5:8). God, through

Jesus, showed His great love, while we were of no use to Him whatsoever, while we were not deserving, while we were rebelling. Jesus not only told us He loves us, He showed His great love by taking the punishment for our sins (Isaiah 53:6). Such is the love of Christ, the standard of His love, the magnitude of His love. Only when you understand this standard of love, can you do the same for each other. Paul wrote, “Make allowance for each other’s faults, and forgive anyone who offends you. Remember, the Lord forgave you, so you must forgive others” (Colossians 3:13).

You can forgive one another, and have a forgiving spirit, not because they are deserving, but because Jesus loved you, made allowance for your sins, and forgave your past when you repented. When we forgive others the same way He did, we become just like Jesus.

Another way Jesus loved you was by accepting you just as you are. Ellen White wrote, “Whatever may have been your past experience, however discouraging your present circumstances, if you will come to Jesus just as you are, weak, helpless, and despairing, our compassionate Savior will meet you a great way off, and will throw about you His arms of love and His robe of righteousness.” (God’s Amazing Grace, 8).

Jesus accepted you with all your guilt, imperfections, past mistakes. It doesn’t mean He approved everything you did, but He accepted you completely. He did this to show His love, help you, forgive you and change you to be like Him, but first, He accepted you

**Jesus accepted
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If we haven't received God's love through Jesus and if we don't understand how God loved us through Jesus, we can't love others in the same way Jesus did.

just as you are. When you know God accepted you completely, you can do the same for others. "Therefore, accept each other just as Christ has accepted you so that God will be given glory" (Romans 15:7). This doesn't mean you approve everything everybody does, but you accept them in the same way Christ accepted you. When we accept others the same way He did, we become like Jesus.

There are other ways Jesus loved you, but here's my final point. He loved you by extremely valuing you. Jesus said you are very valuable to Him. "And the very hairs on your head are all numbered. So don't be afraid; you are more valuable to God than a whole flock of sparrows" (Luke 12:7).

Two things make something valuable:

First, value depends on who made it.

Second, value depends on the price someone will pay.

You are extremely valuable because you are not an accident, but the Almighty God Himself fashioned you. "For we are God's masterpiece. He has created us anew in Christ Jesus, so we can do the good things he planned for us long ago" (Ephesians 2:10). You are extremely valuable because you are His masterpiece. You are also valuable because of the price Jesus paid. "For you know that God paid a ransom to save you from the empty life you inherited from your ancestors. And it was not paid with mere gold or silver, which lose their value. It was the precious blood of Christ, the sinless, spotless Lamb of God" (1 Peter 1:18–19).

You are valuable to God because Jesus valued you more than His life. That was the price He was willing to pay for you. Because Jesus did this for you, you can value and esteem others better than yourselves (Philippians 2:3). When we do, we become like Jesus. The reason why we can love others is because He loved us first. "We love each other because He loved us first" (1 John 4:19).

Therefore, the secret to loving others is receiving God's love. If we haven't received

God's love through Jesus and if we don't understand how God loved us through Jesus, we can't love others in the same way Jesus did. How can we give something we don't have and haven't received? The Bible is clear, apart from Christ "our heart is the most deceitful of all things, and desperately wicked" (Jeremiah 17:9).

We hear very often from our pulpits telling people to put faith into action, love each other, serve each other, be kind to one another, but telling people to do so without telling them they are loved, accepted, forgiven, valued, empowered is like telling people to transfer money without depositing money in their account. But when you are secure in God's love, you will start making allowance for people's mistakes. You will be more patient, forgiving, kind, bearing with one another. You will increasingly show grace and mercy to one another because God did the same for you.

The key to obeying Jesus's command to love others the same way He did is for you to be secure in His love and grace. And of course, all this becomes possible, because we are in Christ and Christ is in us. When He is in us and we are in Him, He will come out in our attitudes, actions, and words. ■

John Mendis was a member of the Shiloh Seventh-day Adventist church in Sri Lanka, before moving to Winnipeg, Canada, where he is a financial planner.

Cain and Abel: A Biblical Perspective on the Immigration Debate | BY ABIGAIL DOUKHAN

Listening to the current debate on immigration, I am rather surprised to see how many of my Christian counterparts seem completely fine with some of the more rigid stances on immigration, including the deportation of illegal immigrants and the suspicion shown towards immigrants aspiring to set foot on American soil. This stance on the part of Christians is surprising to me inasmuch as the Bible, on the contrary, seems to shed a positive light on not only the exiled, but on the very condition of exile! From the exilic calling of Abraham, the exile of the Hebrews from Egypt, to the Christian calling to be "strangers in the world," the Bible seems sympathetic to the condition of exile. Moreover, the Bible is replete with injunctions to love the stranger and to care for him. This is not only one of the central themes of the Hebrew Bible, but is also evident in Christ's behavior towards the marginalized and the despised of his time—the prostitutes, the tax collectors, the gentiles, women, etc. Contrary to the common sense of our contemporaries who see the exiled with suspicion and distrust, the Bible not only sheds a positive light on the condition of exile, but also instructs us to love the exiled.

The question is, however, as to why the Bible places such an important emphasis on the condition of exile, as well as on the need to welcome the exiled. Why is exile seen in such a positive light? And, more importantly, why does the Bible teach us to care for the exiled? How is this



an essential duty as a Christian? This essay proposes to address these questions from the perspective of a very short story narrated in the Hebrew Bible: the story of Cain and Abel. Now, the choice of this particular story will appear to some to be somewhat peculiar. Indeed, it seems difficult to see the connection between that particular story, which takes place between two brothers, and the situation we are in, of choosing whether or not we should welcome the exiled among us. What we forget though is that this story depicts far more than a mere squabble between brothers. It might be argued that the story of



Abel, whose name means “vapor” or “breath,” is a migrant on the earth.

Cain and Abel has an almost archetypal value, inasmuch as it illuminates something about the human condition at large, and, more specifically, about the way that we relate to the other in our world; that is to say, the way that we relate to a potential intruder, to a potential exile. The story thus functions as a mirror to our present condition and can give us a deeper understanding as to how we are to relate to each other, as well as to the divine intent with regards to human relationships. It is my belief that the story of Cain and Abel holds a profound lesson with regards to the immigration debate, and it is now to this story that I would like to turn.

The story of Cain is an intriguing one, riddled with enigmatic allusions, twists and turns. Already, in the story of his birth we have a sense of his importance, of his centrality in the world. When Eve gives birth to Cain she exclaims: “With the help of the Lord I have brought forth a man” (Gen 4:1), whereas the birth of Abel is only mentioned in passing. Moreover, as his name and profession as a tiller of the soil indi-

cate, he is also profoundly grounded in the world, at home in it, and in full possession of it. The root for the name Cain, *qanah*, meaning “to acquire” alludes to this possessive and masterful stance of Cain. Thus, the central and masterful stance exercised by Cain later on is already inscribed in his very name. He is born under the sign of mastery, of acquisition. Cain’s destiny will be marked by the desire and ability to possess, to acquire, thereby ensuring the centrality and strength of his stance in the world. In other words, Cain’s central and possessive stance in the world is that of the hard-working success story that has carved out a place for itself in the world. It is the very epitome of the American dream. It is what all of us are aspiring to become.

Yet, it is Abel whom God chooses to acknowledge; it is his offering which God welcomes, whereas Cain’s offering goes largely ignored. Now this is interesting! It is as though the Biblical narrative seems to distrust Cain, and his central possessive stance on the world. Contrary to traditional Protestant ethics where

wealth and material success are seen as a sign of divine election, our Biblical narrative seems to find these lacking. Cain, in his comfortable stance in the world, is not seen favorably by God. He is missing something! The subjectivity at home in the universe, the hard-working home-owner, who has earned his bread with the sweat of his brow is not seen as a success story in our Biblical narrative. To own a patch of land is not enough and does not point to divine favor. To the contrary, the self-sufficient land-owner represented here by Cain is seen with incredible distrust. In fact, he is largely ignored by the divine gaze, which prefers to consider his brother Abel. But what does the latter have that the former doesn't? Precisely this: he has nothing. Abel, whose name means "vapor" or "breath," is a migrant on the earth. He is a shepherd, which Biblically speaking means that he has no claim on the land. He wanders on a land that does not belong to him. He is in perpetual exile, on borrowed territory, dependent on land-owners for his living. In other words, Abel is strangely close to the present-day immigrant. And it is to him that God turns his gaze. As though it were precisely his condition of exile which God finds attractive.

Why is that? Why is exile more pleasing to God than the sedentary condition? Why is God so seemingly unjust to the home-owner, at home in the universe, in privileging his exiled, immigrant brother? Our text does not give us any clear reasons as to why God chooses to ignore Cain. But what we know for sure is that this act of disrespect on the part of God profoundly alters Cain's stance in the world. Indeed, the text says that Cain's face "fell." This is significant when one realizes that the face constitutes more than a mere part of the body, but rather, symbolizes the self's dignity and personhood. God's actions have the result of destroying in Cain what constituted his dignity, his manhood and humanity. It is his own deposition, his own death that Cain sees in Abel's individuation by God. Likewise, we also, like Cain, feel a certain discomfort at the irruption of an other, a

stranger, in our homogenous, "safe" and familiar neighborhoods! The other, the stranger, the immigrant, like Abel unto Cain, is indeed a threat to our comfortable stance in the world, to our hard-earned place in the sun! To share the world with this good-for-nothing intruder does not seem to be in our job-description as humans, let alone as Christians. This is not, however, the take of the Biblical story where God seems to despise Cain over Abel. The question of course is why! Is there a deeper intention behind God's seemingly unjust actions?

One wonders if there is not perhaps meaning to be drawn from God's actions towards Cain. Perhaps there is a pedagogical intention behind this pain inflicted by God upon Cain. But we must go back to what constitutes Cain's problem. Indeed, the sacrifice of Cain does not contain the key, in my view, to Cain's sin. It is the passages prior to the event of the sacrifice which give indication to Cain's problem. Cain's problem is not so much in his intentions, or in his actions, as in his general stance in the world: a central stance which, as such, remains essentially oblivious to an other. Cain's problem lies then not so much in his performing the wrong rite, or in not being attuned to the spiritual realm, as in his lack of a concept of otherness. It is not that Cain is not a good person, or even a good "Christian." Certainly, he is to be admired as a hard-working individual, who has earned his place in the sun. He is also, to be sure, an engaged believer since he is the one who comes up with the idea of sacrificing to God. But Cain's problem is not so much a spiritual one, as it is an ethical one. And, inasmuch as he has no concept of ethics, he likewise has a poor concept of transcendence and of the spiritual realm. Indeed, to lack a concept of the other, to lack sensitivity to the other is ultimately to lack interest in God as the Great Other. The God of Cain is a God to his measure, someone he thinks he can impress or manipulate. As long as Cain does not see Abel, one might argue that he doesn't really see God. This is evident incidentally in the way that he ultimately totally misses the mark in his sacri-

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fice.

This is where God's way with Cain becomes interesting; What better way to open Cain up to the dimension of the other than through the experience of suffering or pain? Indeed, inasmuch as pain constitutes the disturbance of a self's complacent and comfortable stance in the world, it has an ethical significance. In respecting Abel and not Cain, God allows for Abel to rise up, for the first time, as a person in the realm of Cain. For the first time, Cain takes notice of his brother; for the first time, he sees him and notices his presence in the world. For the first time, Cain realizes that he is not alone in the world, that he is not the center of the world! God is then not so much trying to annihilate Cain as to release him from the prison of his

ego. God is not so much trying to destroy Cain's world, as to broaden it to include the dimension of the other, to make it into a shared world. It is not then the destruction of Cain that is aimed at by God's pedagogy of pain, but his elevation to true selfhood. What makes for the self's true dignity is not material success, hard work, or even religiosity, but a certain sensibility to otherness. The elevated self is not the religious self or the successful self but the relational self. True selfhood is thus not that of a central, hard-working self, who has carved for itself a place in the world, but rather that of a sensitive, vulnerable self which has awakened to the dimension of the other. The pain that Cain is experiencing as the end of him is in fact the opening up of the possibility of otherness. Such then is the pedagogy of



pain: to open up the self to a dimension other than itself, beyond itself, otherwise than being and as such, to allow for the genuine self-transcendence necessary to true worship.

The story of Cain and Abel is then the best illustration of the higher calling contained within the encounter with the exiles and immigrants among us. The pain of such an encounter, to which we react by promoting the expulsion of the exile out of our lives, holds then a deeper ethical meaning. It signifies towards an experience, an encounter with otherness, and as such, with transcendence. The encounter with the exile constitutes in fact the first genuine encounter with otherness; it bears witness to the dimensions of transcendence and otherness within the world. For the first time, the previously self-enclosed self is awakening to a human other, and is developing sensitivity to the plight of the human other, and of humanity at large. For the first time, the self is capable of sensing the presence and the plight of another. Affectivity and sensibility to otherness are thus awakened and heightened in the self by the trauma and suffering associated with the encounter with the exiled. And as such, spiritual perceptions are heightened! Having shown ourselves capable of welcoming a human other *as* other, we are now ready to engage with a God who is himself radically other, ever disturbing, ever challenging the ego's plans and projects for itself! The temptation of idolatry—of worshipping a God in the image of the self's delusions and fantasies—can only be overcome like this. The ability to welcome a stranger in his difference, in his disturbance, shows a deeper ability to overcome idolatry in the spiritual realm—that is to say, a readiness to be disturbed, to be overwhelmed, to be taught, by a God who is himself the ultimate immigrant, and stranger in the world.

The temptation when faced with an exile or an immigrant is always rejection and expulsion. Indeed, such an other poses an immediate threat to a central self at home in the world. The immigrant poses a threat to all that the self has built, to all that is mine! And as such, the first reaction

is to do away with the exile, with this intruding stranger! The Biblical worldview however opens up a wholly new perspective on this problem. It opens up the possibility of the difficult and painful encounter with a stranger, with one who threatens our comfort zone, but it does so with a promise: the promise of a broadening of the self to an other, of a humanizing of the self, of it acquiring a higher mode of being, a calling beyond mere material success, beyond superficial religiosity towards a higher spiritual calling—to encounter the true God, the one who disturbs our comfort zone, the one who broadens our horizons, and the one who is hiding in the face of the exiled among us, waiting for us to awaken to our higher calling—that of loving God in the face of the other. For is it not God himself that we are in fact welcoming through our care and love for the stranger—this icon of God in the world, exiled and alienated like him, unloved and forgotten like him? Have we forgotten that God is sometimes to be found in the face of the vulnerable among us and that by welcoming the latter it is God himself that we are indeed welcoming? Have we forgotten the profound teaching of Jesus about caring for the strangers among us, even those who don't deserve it, even those who are illegal, and those who disrupt the "peace"? "I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in... whatever you did for one of the least of these brothers of mine, you did for me" (Matt. 25:35–40). ■

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**What better
way to open
Cain up to the
dimension
of the other as
through the
experience
of suffering
or pain?**



MIGRANT JOURNEYS

The Turnip Picker | BY DESIREE LACEY

Somewhere in the inner edge of my nightstand drawer, among the “grow your own bean plant” gag gift and broken trophies, is a cache of family photos. They were stashed for safekeeping but were forgotten, that is until I began rearranging my furniture. While moving this hunk of wood the top drawer slid open, reminding me of these photos. The stack mostly consisted of my classy cat costume, my parents’ wedding, and some extended family members. But then there was that one 3 x 5 photo I hadn’t seen in years. Her brown clay-colored hands grasp my swaddled body. I’m a newborn. These are the hands of a caring and loving abuelita. The hands of my great-great-great-grandmother, Petra Rodriquez Zavala (*below*). One could not predict her age based on appearance and title alone. However, her hands give her away. The skin is silky, like the appearance of a desert dune, yet loose. The wrinkles are prominent, like a miniature of the Sierra Madres swooping down into valleys freckled with sun-spotted plains. The fingers bent like the upper branches of an Ocotillo. She is ninety-eight years old. These hands that hold me so securely and gently provided for our family and an entire community. These hands are the forgotten hands of a migrant worker.

The work ethic conditioned from such labor would be sown into our family, but most would never know this type of work. The next generation, the United States born



Petra Rodriquez Zavala

generation, was removed from migrant labor. Born into upper class privilege. As the economy made social mobility easier, we became better at the climb. My mother’s hands never knew this work. And my hands will never know this work either. Grandma Petra’s imprint on the land is only remembered by those of us willing to acknowledge her sacrifice and our universal wish to be part of the ghost-like American dream.

As I look at the map on Google, the expansive terrain of Mexico doesn’t seem so bad. It looks like an aerial shot of those westerns I like. I type in her hometown. I type in her destination. And then I select the walking option—1,506 miles—the walking distance from Zacatecas, Mexico to Long Beach, California. The selected path: straight through the Sonoran Desert—the hottest desert in North America—a desolate wilderness. This sub-region of the Mexican portion of the desert is decorated by ancient, bright-green creosote bushes with golden blooming buds resembling orange blossoms; oval leafed, velvet mesquite; and towering saguaro cactus reaching into the sapphire sky. At one time, the rain created desert streams, which now just wind like dry, abandoned, forked backroads. However, there is still wildlife. The fat-tailed, orange-and-black-striped Gila monsters rub their soft bellies on the cracked desert floor, and rattlesnakes camouflage into the earth in curled tight coils. Though there is beauty in this sand, everything will try



Petra’s daughters

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Mother and me

to kill you here—if given the chance.

Grandma Petra began her journey across this landscape with her daughters. These are the girls who would carry their own weight in belongings across the desert with her. They set out in the early 1920s, when the 1,951-mile stretch of the United States-Mexico border was practically open. Of course, they paid a small price to the border officials as they pushed them through. But they just walked across with their suitcases, and didn't stop until they reached Bixby Knolls, Long Beach. The land of the playa, palm trees, and money. Shortly after her arrival she found work. The only kind of work offered to immigrants. Hard, grueling, and paid with insulting wages. That's the kind of work she took.

Her image is like a sunstroke-induced desert mirage when I attempt to picture her in a Long Beach turnip field. The topsoil creates puffs of dust as fellow workers shuffle to gather the picking bags from the pickup truck bed. Petra attaches her bag to her waist. The attire for today's work is functional instead of fashionable. Her

golden straw hat is weathered and worn around the edges. The brim wide enough to cast shade over her entire face. A red bandana used to secure her wavy black hair rebelliously pokes out around the inner edges of the hat. The lower half of her face is protected by a dark woven scarf; it is a poor attempt to filter out the thick swirling dust. Her petite 4 foot 9 inch frame appears larger than normal as she stands there facing the little green stalks poking out of the brown mounds. She is wearing two thick jackets, to insulate against the morning chill. Her pants are work-worn and break over dirty work boots. The tools of this brutal trade—her hands—are concealed by gloves. She adjusts the neck strap on the hat and sets out to her position in the field. On her way through the evenly spaced field rows she passes workers who are hunched over the vegetables, while others are squatting as they rip the dirt apples from the earth. For Grandma Petra, working through this turnip field means sitting on the earthy floor for hours on end. Her arthritic body is unwilling, but she forces herself to endure the intense labor. But more so, to endure the afternoon heat, the minimal breaks, and the lingering pesticides in the air. When she reaches her location she sits on the back of her calves with her weight shifted to one hip. This is the position she will stay in for hours. When she finishes with a small patch she will simply scoot herself along the path until her row is finished. Eventually, when her daughters are old enough they will join her in the field too.

One day, she will tell them, "you will know what it is to work." ■

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versity who enjoys writing creative non-fiction. This piece was written in response to the 2016 Natures conference theme "Habitats and Hazards."

Paradise Valley Refugee Assimilation Project | BY WILL JAMES

WITH PHOTOGRAPHS BY JOCELYN FAY

Little did I know seven years ago, when I met Ephraim Bendantunguka, how much my life was going to change. I've grown from pastoring a good church to what is now a great church. My job description has changed dramatically as well. Not only that, but we have raised and spent more than \$1 million during the past four and a half years in ministry.

Ephraim was born in what is now the Democratic Republic of Congo, graduated from Mudende, a French-speaking Adventist university in Rwanda (destroyed during the genocide), and pastored a 5,000-member church in Kigali, Rwanda's capital city. In 1993 he went with his family to Germany to get his master's degree at Friedensau Adventist University.

When genocide broke out back home six months after their departure, Ephraim's family became refugees in Germany. After earning his systematic theology degree, Ephraim discovered that job opportunities for him were limited. He worked as an assistant nurse in a retirement home, then, with his wife Regine (*above right*), assisted immigrants and refugees, before coming to America to try to provide a better life for his family.

A friend from Rwanda urged Ephraim to come to San Diego. When he did, he began calling Adventist churches to ask for temporary housing. That Friday afternoon he finally reached a church secretary at Paradise Valley who was able to help him, and soon he and his family were camping in the Community Center of my church. This is where I met them when I returned from a trip to Manila. Ephraim has a call from God to be a pastor, yet has been frustrated in answering that call for many years.

The recession began about that same time, and I felt God impressing me that we should do something about the need for food in our community. I have been preaching for years, "If God shows you a need, it is because He wants you to meet that need, and if you will step out in faith to



meet that need, God will supply the resources to do so." Little did I know how God was going to test my beliefs.

I advertised on Craigslist that we were looking for a walk-in cooler. The first to respond was a company that installed them. They said, "If you get a cooler, let us know and we will go and dismantle it, and install it on your property free of cost." The next week I got a call from a florist who was going out of business, saying she had a large walk-in cooler we could have.

The next year we collected and gave away more than 1,000 pounds of food each week and thought we were busy. But we had only just begun! This past year we gave away more than 10,000 pounds of food and more than 400 pieces of clothing to 500 or more families each week.



From that food ministry, directed by my wife, Peggy (*left*), we became aware of pockets of refugees in our community. A refugee is someone who has had to flee their homeland because of war, persecution, or dis-

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aster. The United Nations relocates them to a new home. They come as legal residents of the country they are assigned to, and usually have government financial support for a short time until they can get a job and begin to support themselves.

One of our local elders, Thongsouay Sakdarak, was a Buddhist monk of the highest order in Laos. During the Vietnam War he became a refugee and was converted to Adventist Christianity in his camp. God used him to help convert more than 1,000 Laotians to Christianity while still in the refugee camp. Here in San Diego, he was taking food to a group of Laotian refugees each week. In the same apartment complex were Bhutanese people who had lived in squalor in refugee camps in Nepal. They saw the food coming regularly and finally asked if Thongsouay would bring them some. He agreed, and soon he was delivering food to more than sixty families a week.

These refugees wanted to come to church, but we did not speak their language, and they did not speak ours. Besides, how would we get them to church? We borrowed a bus from the Sunday church that was renting our fellowship hall. We now own two buses and have a member

who owns a small bus, so we bring three busloads of refugees to church every Sabbath.

Ephraim, with his experience working with immigrants and refugees in Germany, became alive as these events were happening. He began telling me we needed to start a ministry to assimilate refugees into American society. I said, "How can we afford a new ministry?" He turned my words back on me: "If God shows you a need, it is because He wants you to do something about that need . . . remember, pastor?"

We began to think and pray about what God was showing us and what He wanted us to do.

Agreeing that before the refugees could get jobs they needed basic English language skills, we began to explore how we could teach English to our Bhutanese refugee friends. We soon learned that in order for them to get food stamps, housing allowance, and medical insurance they must attend language classes or volunteer to learn a job skill a minimum of thirty-five hours a week. We formulated a plan and submitted it to San Diego County. Soon the county certified us to offer the hours for ESL (English as a Second Language) classes and work experience. Our ministry to refugees had begun, with Ephraim as director and about twenty students he had recruited from





several apartment complexes.

It has been a series of stepping through doors as God has opened them. The face of our ministry, which comprised mostly Asian and African students the first year, changed the second year to include refugees from war-torn Middle Eastern countries such as Afghanistan and Iraq. Peter and Oksana Thomas moved their self-supporting ministry to Arabic-speaking people to San Diego from Washington State and joined forces with us. Peter, who was born in Iraq, immediately began visiting mosques and other gathering places of Arabic speakers and inviting them to classes. He also conducted health fairs in English and Arabic.

As we thought about opening a language school, we anticipated the need for someplace where the students could get work experience, so we opened a thrift store the same week we began ESL classes. For several years my wife and I had enjoyed going to estate sales in upscale communities. We rarely bought anything, but left our business card with the comment that if they needed a nonprofit charity to pick up unsold items, we would be willing to help them. We had been holding two rummage sales each year to generate income for our Community Services ministry. Estate sale and other donations have increased enough in recent years to keep our thrift store full of merchandise and still pile the tables high for our two annual rummage sales.

Our local community college has a work-study program that our refugee students participate in. Once they learn enough English to attend evening classes at the college, they get a job either at our thrift store or for another employer, and the state rebates seventy-five percent of

their salary back to the employer. Because the students don't lose any of their government aid, this helps them as well as us, as it only costs us \$2.50 an hour to pay them minimum wage for their work in the thrift store.

Many of the refugees struggle with depression. If you stop and think about what they have been through and what they have left behind—their family, their homeland, their security and all—and what they have met in this new land, it is no wonder that they are depressed. They have been told that America is a land of opportunity, but they can't speak the language or get a job. Everything is drastically different from anything they have ever known. Many of these refugees have never been to school a day in their life and have come from agrarian societies where they grew everything they needed. They have no idea what it means to work for someone else and get paid for it.

We asked God what we could ever do about their depression. We remembered a quotation we had read, something to the effect that getting one's hands into the soil is therapeutic to the mind and body, and we felt impressed to start a community garden. Encouraged and helped by Victory Gardens of San Diego and our local food bank, we leased some hillside property for \$1 from Paradise Valley Hospital, next door to us, and planted a garden. It has grown to cover well over two acres. As the students began working the soil and planting their seeds, a miracle occurred; their depression lifted. They

began to sing and converse as they worked the soil and were reminded of the good things from their homeland. We noticed that as their spirits lifted, they were able to study better.

We are forming partnerships with other agencies in our community as we continue to grow and minister to



As the students began working the soil and planting their seeds, a miracle occurred. . . They began to sing and converse as they worked the soil and were reminded of the good things from their homeland.

the families God is bringing to us. Azusa Pacific University sends nursing students to our Community Center and school every Tuesday morning. They do blood pressure checks during our weekly food distribution, then go to the fellowship hall to fix a good lunch for the students and teach them basic health and hygiene.

The Alliance for African Assistance is a resettlement agency in our community that began much like we did, with a garage where they had a garage sale each week to raise money to work with refugees. They have grown during the past thirty years to where they have industries and businesses that generate all the income they need for their refugee ministry. They have agreed to partner with us and help us find ways to grow and become a self-reliant ministry as well. As we are teaching the refugees to become self-sufficient, we need to model this principle and become self-sufficient ourselves. This is going to take us time and effort, but we feel compelled to move in this direction.

In addition to donations from individuals, generous appropriations from church entities,

such as the Southeastern California and Pacific Union conferences, gave us the capital we needed to launch our refugee project in 2011. We understand that we cannot depend on church funding sources forever, so we are exploring other sources and writing grant proposals. We also are looking for business opportunities that will work not only as training sites for our students but also as revenue streams. Last year our rummage sales and thrift store generated more than \$75,000 toward our ministry budget of \$350,000. Obviously we are not there yet, but that is close to a quarter of our budget, and we are certain God will continue to open doors for us.

We have taught and empowered close to one hundred families, helping them move on with college education or get employment and get off of the welfare system that supported them when they arrived in San Diego. We are working now with another ninety-five families in various stages of growth. Some are struggling with learning English, but many more are looking for job opportunities or growing through education to





become plumbers, nurses, and caregivers.

What excites me almost as much as the impact we are having on the refugee community is the impact it is having on the members of my church. Today we are a vibrant, active congregation with close to 125 members involved in outreach ministries to our community. (This does not count the hundreds of others who are involved in the weekly services on Sabbath morning.) The love they share each week to our community of course bubbles over on Sabbath morning among the church family members. We have become the loving, caring, compassionate church that Jesus created us to be.

Last November we celebrated our fourth year of ministry to refugees with flags representing the sixty-two nationalities worshipping together at our church. We translate our services over FM headsets into Arabic, French, Swahili, Kinyarwanda, Spanish, and sometimes Nepali and Lao.

God continues to bring us new church members. Without holding evangelistic meetings, we baptize between forty and fifty people a year into our congregation, which now

numbers 850. Many of these new members were volunteering in our ministries long before they became a member, so of course they continue doing what they have already been doing once they join the family. Others come from our refugee community.

My life as a pastor of the Paradise Valley church is very different from the life of the typical pastor. Most weeks find me out with our team picking up truckloads of donations from estate sales, working with employers trying to find jobs for some of our students, and writing grant requests, searching for sources of money to keep this ministry moving forward. My wife volunteers full-time to run the Community Services, keeping her team of more than one hundred volunteers organized and efficient. And Ephraim still directs our Refugee Assimilation Project.

Yes, during the past four years we have spent more than \$1 million in our ministry! God has opened the windows of heaven and supplied our needs. And yes, most of the time we have very little money in the bank, but that is not where He has told us to keep it. We are busy storing up treasures in heaven in the lives of the precious refugees He has called us to minister to.

For further information about the Refugee Assimilation Project; five videos produced for us by others are on our Web page: www.FriendshipsForHope.org. ■

Will James is the Senior Pastor of Paradise Valley Church.

**As we are
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Making a New Life in the U.S.

Abbas

Abbas and his Sunni family lived peacefully in a Shiite area of Baghdad until the Iraq War began in 2003. After



After attending Advanced English classes, Abbas enrolled in college.

hostile militia killed a close relative, Abbas and his wife, Zinah, fled with their two sons to a safer section of Baghdad and then to Turkey. In December 2011 the United Nations flew them to San Diego. Abbas and Zinah learned about Paradise Valley church's food distribution and English classes from neighbors. "I knew that I could get a good job if I knew English," Abbas said, so he attended Refugee Assimilation Project's advanced English classes. Now he is studying toward a college degree that will enable him to do what he loves—work with his hands. Meanwhile, besides studying, he works full time driving cars for the Alamo car rental agency at the San Diego airport. Abbas's family now includes a daughter.

Charlin and Eugenie



Charlin and his wife, Eugenie, at their naturalization service with their children and friends.

As a Christian, Charlin felt that he could not join a rebel army that was forcing young men to join its revolt against the government of Chad. He and his wife, Eugenie, fled from that Central African country with their two children and came as refugees to America. Their new home was an apartment near Paradise Valley church.

Charlin and Eugenie joined the Refugee Assimilation Project's first ESL class, having been recruited by the director, Ephraim Bendantunguka. Charlin was one of the first two students to work at P.V. Thrift Store on a work-study

program, going to school half-days and working half-days. Now he has a full-time maintenance job at Paradise Valley Hospital. Eugenie is a caregiver at Cedars, an assisted living facility at nearby Paradise Village. A third child joined their family after their move to San Diego.

Basheija



Basheija, center, worships at Paradise Valley church with her children, including daughters Claudine, left, and Anita, right.

Basheija describes herself as having been "a very rich woman" when she and her family lived in the Democratic Republic of the Congo. Their large farm produced coffee beans, bananas, and other vegetables and fruits in abundance. But after ethnic hostilities in Rwanda spilled over into her country and her husband was murdered, she and her children fled from their home, winding up in a refugee camp in Rwanda. From there, she and her five younger children came to San Diego. Her oldest son remains in Rwanda with his family. Four children continue to live with her in San Diego, where they attend school, and one has moved to Texas.

While Basheija continues to take college English classes, she works half time at P.V. Thrift Store. She enjoys her job as cashier there so much that she would like to get full-time work as a shopkeeper someday. She likes people and has become friends with many customers, some of whom have asked her to pray for them.

Kap and Juliet

Because the government of Myanmar (Burma) would not allow them to work or to live their Christian faith, Kap and his wife, Juliet, fled as refugees to India. Juliet had been a seamstress and Kap a businessman in their home country. After sojourns in India and



Kap and Juliet relax at a Paradise Valley church picnic.

Malaysia, they were relocated to San Diego.

Kap and Juliet both work part time, she at P.V. Thrift store and he at Community Services. They both also attend college; Kap is taking the nursing course, while Juliet is studying toward a degree in clothing design. At church, Kap serves as a deacon and Juliet as a deaconess. Their two children attend elementary school at San Diego Academy.

"After two years here, we feel comfortable, like real family," Juliet said. "We don't have much money, but because God and people we don't know [donors] have helped us, we are happy."

Mu

Civil war forced 7-year-old Mu and her family from their home in Mon State, in southern Myanmar (Burma).

They spent seven years in a refugee camp in Thailand

before being relocated to the multi-ethnic City Heights area of San Diego.

Mu's father, who had been a school headmaster in Burma and taught English in the refugee camp, attended Refugee Assimilation Project English classes. Traveling to and from school on the church bus mornings and afternoons, he became acquainted with students at San Diego Academy and told Mu it was "a good school." Mu, eager for a good-quality education, decided she wanted to attend. Generous donors made that possible.

"Scared and nervous" when she arrived on campus, she soon made friends and studied hard to earn good grades. After graduating from SDA this spring, she hopes to attend college and eventually to achieve her dream of becoming a dentist. Although she and her family are not Christians, Mu frequently attends Paradise Valley church.



Mu's principal at San Diego Academy, Winston Morgan, gave her a guitar lesson last summer. She had dreamed for years of playing the guitar, and received one that was donated to Paradise Valley Community Services.

Jean-Marie

Jean-Marie is in the United States today because of his political activism in the Democratic Republic of the Congo. He is a survivor of his first wife's murder and several prison terms in the Congo and Rwanda. He also is a college graduate and former math and French teacher.

One day in Nairobi, Kenya, where he and his second wife, Sudi, had established a new life, the office of the United Nations High Commissioner for Refugees informed him that his life was in danger. They put him under their protective service and began paperwork for his evacuation to America.

Jean-Marie, Sudi, and their four younger children arrived in San Diego in July 2011. Although he spoke French, Swahili, and Lingala, he knew no English. At home in his apartment one Friday, he looked out the window and saw Ephraim Bendantunguka, Refugee Assimilation Project director, distributing food to other refugees in the apartment complex. He went out and learned that Ephraim spoke French also. Ephraim said he would return the next day and take Jean-Marie to church.

"I went by myself and saw it was interesting. I came the next week with my family. After three months I started to learn about the Bible and Adventism," he said. He, Sudi, and their children were baptized.

Jean-Marie and Sudi's youngest son, John Jack, was born in 2013. Three older children from Jean-Marie's previous marriage, who had remained in Africa, joined the family last year. They also have been baptized.

Jean-Marie, who worked at P.V. Thrift Store for more than two years, now works in environmental services at Paradise Valley Hospital.

"This church is very helpful to all the refugees," Jean-Marie said. "If I have a problem, I ask Peggy [James, Community Services director], and if she doesn't have what I need, she prays. I feel good here." ■



Jean-Marie was assistant manager of P.V. Thrift Store, which was established to provide funding and work experience for refugees. He now works at Paradise Valley Hospital.

The Migrant Crisis: *Mopping up while the tap is still running* | BY TRANS-EUROPEAN DIVISION NEWS [HELEN PEARSON, BINFIELD, UK]



An IDP family in Iraq stands outside of their shelter home

knowledge, his experience, his passion and his own questions about the part played by ADRA-UK and ADRA International in responding to the humanitarian crises in the world.

Smit began by exploring various models in the 150-year history of Adventist attempts to love their neighbours. There have

It is a European problem—and Adventists are not immune to it. Just like everyone else, church members have watched the movement of tens of thousands of despairing people as they pour across Europe in search of a better life, education for their children, jobs and freedom. How do we respond?

On February 9, 2016, the Diversity Lecture at Newbold College dealt with two significant questions, “How are Seventh-day Adventists in the UK responding to the refugee crisis in Europe?” and “What issues do the fundraising figures from ADRA-UK (the Adventist Development and Relief Agency) show about attitudes to the needs of migrants, refugees and other victims of war and disaster?”

As Chief Executive Officer of ADRA-UK for the last ten years and the coordinator of its Annual Appeal, Bert Smit, had the information at his fingertips. He shared his

always been responses at a local level started by early Adventist women distributing food and clothing in their community. Those responses continue, funded by the Adventist Church. The Seventh-day Adventist World Service, originally set up to take advantage of government funding for large scale development projects overseas, eventually became ADRA International. ADRA is a financially separate entity of the Church, with projects both international and local funded by individual and corporate donations and government grants. The agency expanded very quickly because of the reach of the Seventh-day Adventist Church.

So, to the unprecedented current situation. “There are now sixty million international displaced people—a number equal to the population of the UK,” said Smit. “And European responses to the crisis are becoming

more negative. In the UK support for the migrant crisis is down from thirty-six percent to twenty-five percent." News of alleged migrant bad behaviour has fuelled hostility. Some European countries are starting to repatriate migrants; others are seizing their assets. The EU is talking about outsourcing refugee camps.

How is ADRA responding in Europe to these despairing people walking towards and through our continent? ADRA offices in Central Europe which had simply been fundraising offices, suddenly found themselves in the midst of the action, knowing that they could offer very little. In Macedonia, Serbia and Croatia, with volunteer help from both local churches and the community, ADRA has been offering help to some of the migrants waiting to move on. But the need was overwhelming. "We are mop-up while the tap is still running," said Smit.

Clearly there was too little funding and the migrant crisis seemed not to be tugging at purse strings in the way that disasters and emergency relief had done. In the UK there was a discrepancy between the amounts raised. The 35,000 church members in the UK had been generous for disaster and emergency relief, raising £262,000 for the Haiti Earthquake in 2010, £166,000 for the typhoon in the Philippines in 2013, and £155,000 for the Ebola Crisis last year. But for the European Migrant Crisis only £10,000 had come in.

So where to from here for ADRA-UK? "We must realise our limitations," said Smit. "ADRA will not stop exploring every avenue open to us. We are working inside Syria right now and finalising an application for around £80 million over three years. We will ask our church members to provide more funding and call on the UK government to provide assistance for refugees." In the meantime, as the refugees find shelter and homes, they become the responsibility of local churches who continue, like Newbold church, to take local community action to support those on the margins of society. (Newbold church members have been assisting with a regular Sunday feeding programme in Dunkirk, as well as supporting a Bracknell food bank.)

Smit concluded his lecture by highlighting a tension in the contemporary Seventh-day Adventist Church between the commitment to evangelism and the commitment to humanitarian principles. The Church sees the migrants as an opportunity for evangelism but, he asked, "Does the Church accept that it has to play an active role for those in our community, the down and outs, the homeless, refugees? Do we want to make our churches safe places for refugees

Timeline:

A few highlighted dates for Europe's Refugee Crisis

2015

20 April:

Over 600 people drown in the Mediterranean when their boat capsizes shortly before midnight on April 18 in Libyan waters, some 180 kilometers south of Italy's Lampedusa Island. A subsequent Italian and Maltese rescue operation ultimately can only save some fifty, of an estimated 700 people on board. UN High Commissioner for Refugees António Guterres expresses his shock at this latest refugee tragedy and urges European countries to restore a "robust" rescue-at-sea operation.

13 July:

Hungary starts to erect a razor-wire fence along its border with Serbia, to halt an unprecedented flow of refugees seeking entry to the EU.

27 August:

In Austria, the bodies of seventy-one Syrians are found in an abandoned lorry.

2 September:

Pictures of three-year-old Aylan al-Kurdi, drowned in his Syrian family's attempt to reach Greece from Turkey, provoke a wave of public sympathy for refugees.

3 September:

The slogan 'refugees welcome' goes viral.

12 September:

A summit of EU interior ministers fails to agree a common response.

14 September:

Austria and Slovakia say they too are reintroducing border controls. Germany warns it could face up to one million arrivals this year. Hungary declares a state of emergency and threatens those who enter the country illegally with jail. The EU's border agency reveals that 500,000 migrants and refugees have entered the EU in 2015, 156,000 in August alone.

18 November:

The Government of Slovenia restricts passage to only nationals of Syria, Iraq and Afghanistan. Within hours a "domino" effect takes place and Croatia, Serbia and Macedonia follow suit. Eventually thousands are stranded in Greece.

2016

As of 23 February:

More than 110,045 asylum seekers crossed the Mediterranean to Europe: ten times the numbers for the same period in 2015. 413 are dead or missing. – International Organization for Migration

24 February:

Macedonia restricts border to Afghan nationals, only Syrians and Iraqis are allowed to pass.

10 March:

The European Union makes a deal with Turkey to take back every illegal migrant reaching the shores of Europe. For every Syrian migrant returned to Turkey, Europe must accept a Syrian migrant now in Turkey who qualifies as a refugee. Currently 2.5 million refugees are in Turkish camps.

in our communities?" In the Q&A session which followed his lecture, Smit reminded his internationally diverse audience of students, church members and College staff that up to seventy percent of Seventh-day Adventists in the UK come from a migrant background. His lecture concluded with a sobering question concerning our response to these newest migrants? "Do we want to create a better world here as we wait for a better world to come?" ■

This lecture was recorded and is available online at <https://youtu.be/DjumMcd0arg>

Serbia: On the Road to Hope

BY MIRKO RUDIĆ, ADRA SERBIA

With growing turmoil and violence in Syria and Iraq, regional conflicts and crises in Afghanistan, the Middle East and in some African countries, we are seeing a dramatic increase in the flow of refugees fleeing from these areas to Europe. Serbia is at the heart of the refugee route.

In 2015 alone, hundreds of thousands of people from the Middle East and Northern Africa passed through the

Balkans. No one can predict what is going to happen in the future with this enormous migration, one of the greatest in history.

What we do know is that the reasons that drive people from their homelands are incredibly complicated and hard to be stopped. They simply have no choice, and now they have nothing to lose. They are fleeing the death, poverty, hunger, and sickness which threatened them in the countries that they left behind.

The main reason to migrate for most is to pursue long-lasting safety, job opportunities, a chance for their children to be educated, and a place to raise their families. They think they will find this in Western and Northern Europe, primarily in Germany, Austria, Belgium, and Scandinavian countries.

The journey each refugee faces is difficult, long and often dangerous. From Damascus in Syria to Berlin, Germany, they need to travel more than 2,100 miles. The beeline for the West, which is impassable because of war or fences on the borders, like the one between Serbia and Hungary, force refugees to find a lengthier path. From Iraq and Afghanistan, the route is even longer.

On their way, refugees pass Turkey, Greece (a smaller number pass Bulgaria), Macedonia, Serbia, Croatia, Slovenia, and end up in one of the Western or Northern European countries. This is the so-called Balkan

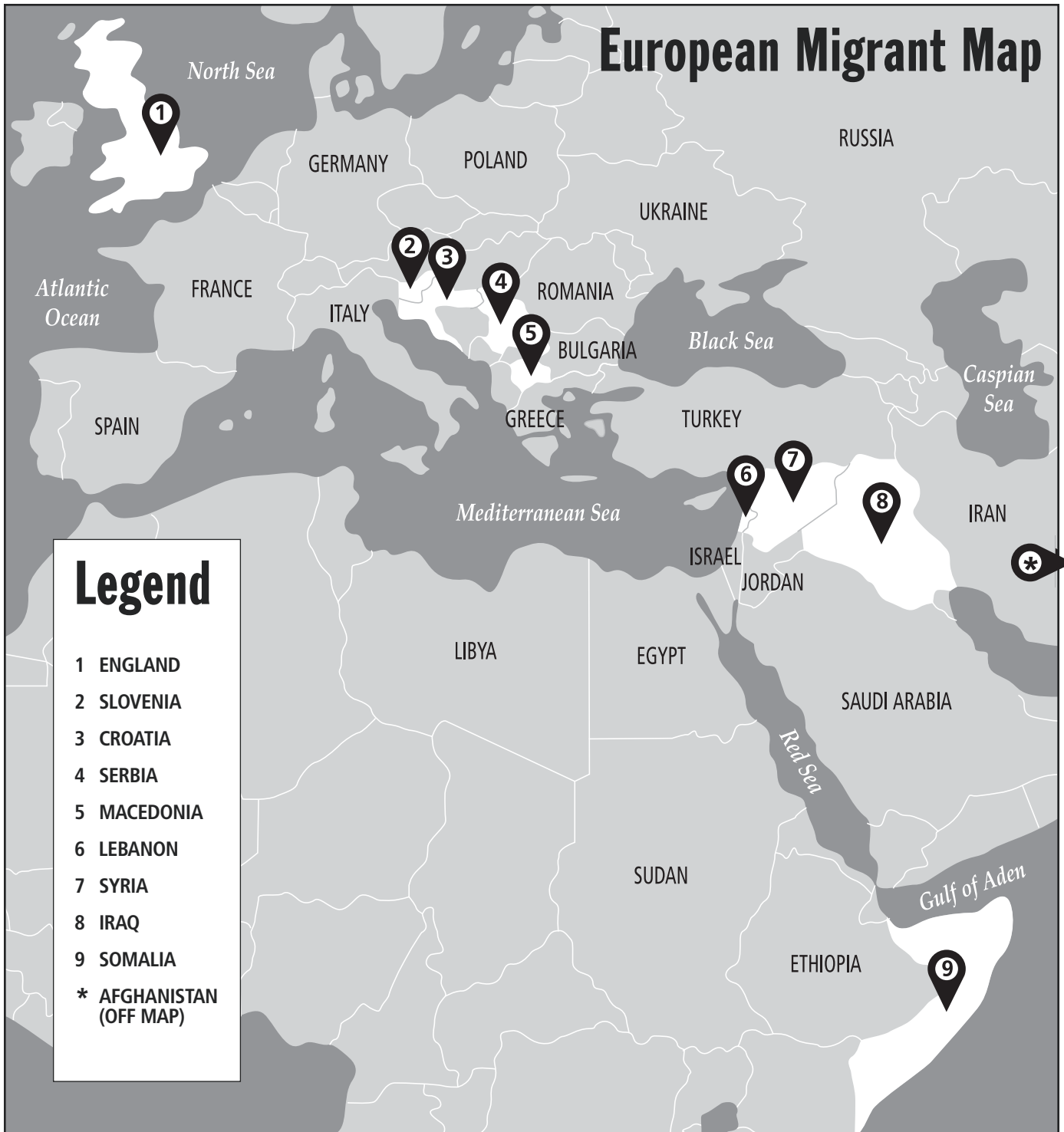
route. Refugees coming from Africa often use other routes, which pass over the Mediterranean Sea in trying to reach Italy.

The largest number of refugees are men, who started this hard journey alone hoping that when they find safe haven, they will be able to bring their immediate families with them. However, the number of families, unaccompanied minors, and women is growing, and there is a strong prevalence of elderly



A life in transit is exhausting, so refugees rest when they can.

MILOVAN MILENKOVIC/KAMERADES



People on the Move

The United Nations Refugee Agency figures as of June, 2015

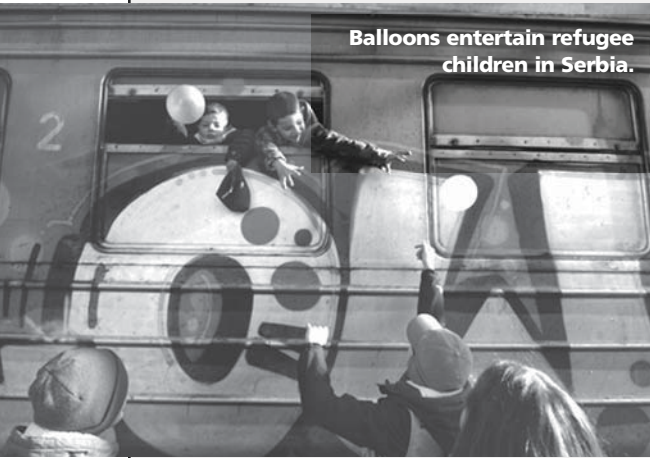
Syria: 4,194,554 refugees | 7,632,500 internally displaced persons

Afghanistan: 2,632,534 refugees | 947,872 internally displaced persons

Iraq: 377,747 refugees | 3,962,142 internally displaced persons

Somalia: 1,105,618 refugees | 1,133,000 internally displaced persons

New Year's Eve Memories | BY MIRKO RUDIĆ



Balloons entertain refugee children in Serbia.

PHOTOS: MILOVAN MILENKOVIĆ / KAMERADES

One of the strongest memories of the days I spent as a refugee during the wars in ex-Yugoslavia in the 1990's, is one of a red ribbon which my sister and I had tied around a kitten's neck. That's it. I don't remember where it happened, what happened with the kitten, where our family was at that moment, nor what the other refugees were doing, nothing of the sort...

It often goes like that. Big events we are faced with and cannot influ-

ence, come and go just as they began, leaving consequences in the lives of many people. The one thing that continues to live after those events pass, is the simple details that somehow stay in our minds. For me and my sister, it wasn't important whether we would manage to cross over the bridge before the Croatian army destroyed it; whether the planes would bomb our convoy; whether our grandfather would be arrested, leaving our mother as the only person able to drive our tractor. For us the most important thing was that ribbon and that kitten.

This last New Year's Eve I spent in Preševo, a small town on the south border of Serbia. Almost 600,000 refugees from the Middle East and North Africa passed through that town during 2015, on their way to Western and Northern Europe.

They are coming every day, if there are buses and trains, and when there are none; whether it is raining, snowing or not... I wonder what will be the memory they will keep from Preševo.

Most of them will probably remember the commitment of young volunteers bringing them hot tea, blankets, mittens... Maybe, some will remember their injuries being taken care of, or being given a medicine they needed. Some of them will remember the friendly train station worker who let them get on the train, even though he knew they had no money for the ticket. Most certainly, some will remember nervous assistance workers telling them, "Hurry up, no stalling." One young Syrian woman will remember for sure the Serbian police officer who took her around the camp to help her find a suitable winter jacket for her daughter. "They killed her husband in the war. She showed me his picture. Who will take care of that child now?", he told me.

I will remember balloons. They are probably the most powerful small thing in Preševo. No matter how much a child is weary or sad or in tears, a balloon will make all of that child's despair disappear. I will remember a dog chasing a balloon around the camp, followed by the laughter of refugees, policemen, humanitarians. I will remember a Christmas tree being clumsily decorated by ten aid workers. I will remember a night in one of the tents where hot tea was served, while we listened to Frank Sinatra on the radio. Refugees mixed with volunteers; people were talking in Arab, Persian, German, English, Albanian, Bosnian, Serbian language; everyone in that stifling warm tent looked the same. I will remember a man watching distant fireworks shining over the camp in the New Year's Eve, while streams of refugees were passing by him in silence. ■

You can find full reportage on kamerades.com/2016/01/07/new-years-eve-memories

people, members of minority groups and other vulnerable groups. Thirty percent of the total number of refugees are children.

People (asylum seekers, migrants, refugees, etc.) from Asia and Africa have been passing through Serbia for seven years. The number in the beginning was very small (in 2008, only seventy-seven), but today this is measured in the hundreds of thousands! Since this number has dramatically increased, many organizations were activated in order to help these people on their way to safety. ADRA Serbia is one of those.

It began in summer 2015 when refugees arrived in Belgrade, the capital of Serbia. In cooperation with Municipality Savski Venac, which was the most affected by the influx of refugees, NGO Belgrade Center for Human Rights, and NGO KlikAktiv have opened the Asylum Information Centre in Belgrade. During this project the idea occurred of outreach teams, which will solve the problems of the refugees on the spot.

In the last three months, ADRA Serbia's mobile outreach teams have also been in Presevo, a little town near the Serbia-Macedonia border, where the refugees are passing. The current and proposed mobile protection teams are providing a unique set of refugee-protection services, e.g. referral services: communication and translation; identification of hidden basic needs; dissemination of key life-saving and pragmatic information (legal, etc.); monitoring of medical needs, triage and fast tracking, and referral to providers of medical assistance; monitoring of mental health and psycho-social

MILOVAN MILENKOVIĆ / KAMERADES

support; mediating between beneficiaries and other service providers; advocating for refugee and migrants rights; monitoring of unaccompanied minors and other EVIs, and referring them to relevant protection mechanisms; and providing support to social care institutions and other agencies in managing these cases. All these activities are directly positively affecting the state frontline workers by relieving them and assisting them in their respective activities (police officers, Reception Center managers, etc.) Our teams are trained in identifying and monitoring needs and being able to adapt and respond to them in multi-faceted ways, depending on the situation.

As we are in contact with the refugees on a daily basis, our teams know them very well and can easily recognise their needs and problems. These are their testimonies.

“I am medicine student and this is my first job. However, these people need some other kind of help”, says Sofia Manjak. “It was raining on that morning. There were a lot of children and sick people in the registration line. One crying girl was alone and seemed to have had enough: enough of her situation, the road from Syria to Serbia, enough of a life like that... I simply hugged her, caressed her hair and it was enough. All she needed was comfort.... Comfort is something beyond my medical work; it is my human responsibility,” says Sofija.

“In the midst of these traumatic migrations, children suffer the most because they cannot just be children. They lack space and time for play, lack safety and this is why it is so important to pay them some attention. Soap



ADRA Slovenia has engaged 170 volunteers. They shared their days, their nights and their Christmas holidays with 169,379 refugees.

balloons are actually great because, at least for a moment, they take children back to their world of imagination and play, the children’s world. ... I think that this is just a perfect job for me. It is tough at times and exhausting but worthwhile,” says Mia Todorovic, psychology student and member.

“Arabs have a custom to say prayers to the people who help them. It sounds something like: “God bless you,” but it has more profound meaning. In their culture they say these words on very special occasions. Those prayers can't be translated to Serbian or English. We as ADRA's team often say that we will be in heaven because of the amount of these sentences we receive every day,” Lina Shalabi, ADRA Serbia's translator, says with a smile.

Sofija, Mia and Lina are the part of the outreach teams. This is the group of thirty young and special people. Most of them are students, but among them you will find experienced humanitarian workers who have worked with the refugees for years. All of them say that they are “addicted” to this kind of work—helping people in need. For them there are no obstacles, working hours, cold and sickness. Their dedication to the humanitarian cause surprises us daily and motivates us to do everything to give them the opportunity to continue with their work. We want to thank all the donors who are helping us in fulfilling this humanitarian cause. ■



Refugee families spent the holidays in transit and in shelters.

MILOVAN MILENKOVIC/KAMERADES

Macedonia: The Caring Hand of Support

BY MAJA VUCINIC

Since the start of 2015, more than one million migrants and refugees have arrived in Europe via the sea, trying to escape war, violence and persecution from their home countries. The Republic of Macedonia, located in the central Balkan Peninsula in Southeast Europe that borders Greece to the south and Serbia to the north, became one of the main crossing points for people travelling to Western European countries with hope for a better future.



Macedonia—the first stop in the Western Balkans

The vicious civil war in Syria, which is reaching its sixth year now, is the biggest driver of migration. Even though there are people who don't want to leave their homes in this country, the majority of Syria's residents decided to continue their life in a more peaceful place.

Unfortunately, facing inhuman living conditions, violence, and poverty is not only a reality for those living in Syria; many people from Afghanistan, Iraq, Iran, Pakistan and Eritrea decide to leave their home countries too, for similar reasons. They are all now referred to as migrants and refugees, and they have only one thing in mind—to start a new life with their families, far away from where they once called "home."

Most of the refugees and migrants have moved to neighboring countries such as Turkey, Jordan, and Lebanon, continuing their trip to Greece, Hungary, and Italy by boat and overland. The International Organization for Migra-

tion (IOM) estimated that more than 920,000 registered migrants arrived by sea in the period between January and November 2015. By the end of 2015, more than 844,000 migrants and refugees arrived in Greece from Turkey and more than 150,000 arrived in Italy from Libya across the Mediterranean Sea. Those headed for Greece travelled by sea from Turkey to the nearest Greek islands, such as Lesbos, Kos, Chios, and Samos.

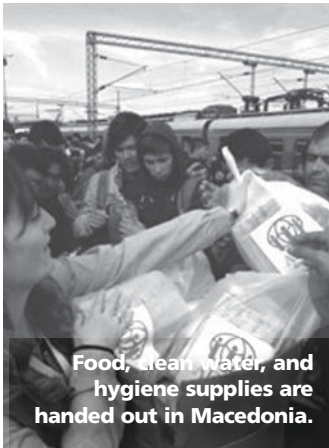
As soon as they reach Greece, migrants and refugees head towards Macedonia on their way to the Western European countries. According to government statistics, between June and December of 2015, there were nearly 383,000 refugees and migrants registered to enter Macedonia. Fifty-seven percent of them came from Syria, 24.4 percent came from Afghanistan, twelve percent from Iraq, and the rest came from Iran and Pakistan.

For many of them, traveling on unsafe ships and boats was a challenging, even horrifying, experience. In a desperate attempt to get to Europe, most of the migrants and refugees made it to the foreign coasts, but unfortunately, there are many who didn't. According to the latest information, it is estimated that there are more than 3,700 people who drowned, or went missing at sea, on the way to the European countries.

The ones that have made it to land are frightened, exhausted, and often starved. However, the thought of going back through the cold sea is more frightening than the long trip to the unknown. Once they refresh and regain their strength on the coast of Greece, they enter the territory of the Western Balkans, arriving in Macedonia.



The role of ADRA Macedonia in the migrant crisis



Food, clean water, and hygiene supplies are handed out in Macedonia.

According to the latest statistics, more than 900,000 migrants and refugees have entered Macedonia since January 2015. Considering Macedonia's total population is just 2,126,541 peo-

ple, it has been quite challenging to help and support such a large number of people. ADRA Macedonia has recruited a team of volunteers to be able to help as many people as possible at the Transit Centers in Tabanovce and Gevgelija. One of the major activities of the ADRA Macedonia team related to helping migrants and refugees is providing food and drinking water for the people as they arrive at the Transit Centers.

The ADRA team also purchases and distributes warm winter clothes such as jackets, gloves, warm socks, and winter hats, plus raincoats for the youngest, to keep them dry during the rainy days. Volunteers noticed a huge need for hygiene supplies, so now ADRA provides basic hygiene supplies for men, women and children, according to their needs—things like toothpaste and toothbrushes, soap, and feminine hygiene products for women. Baby-carriers are another popular item.

So far, ADRA has helped more than 8,000 people, providing more than 10,000 food items to refugees and migrants at the Transit Centers in Tabanovce and Gevgelija.

On the way to a better future—life stories of migrants passing through Macedonia

On their way to a peaceful life and better future, migrants have left almost everything behind: their homes, relatives, friends. But they have also left many sad memories and a fearful past. They have locked their beautiful memories somewhere deep into their hearts, somewhere safe. Now, all

they have is some food, clothes, and their loved ones, if they are lucky.

Most have an uncertainty about whether or not to trust complete strangers, as they pass through various counties, completely different than the one they come from.

Talal is one of those people who left his home country and now must rely upon the help and support of humanitarian organizations such as ADRA Macedonia. He comes from a faraway place that was once beautiful; a city that is one of the three biggest in Iraq—the city of Mosul. Mosul is located in the north of the state, near the Tigris River coast, about 400 km north of Baghdad. When the living conditions became unbearable, Talal decided to leave and start over somewhere else in the world, along with his wife and four children. The decision to leave the place they called home was more than tough, but it was necessary. The family decided to build a life from scratch somewhere safe, somewhere peaceful. Their final destination is Western Europe—Germany. Talal is now ready to try there, far away from his home, to create a new, happier future for his children.

While he shares his story unselfishly with the team of ADRA Macedonia, we ask him about his current needs, offering some food and winter gear items for him and his family. Then, just like people usually do when making new friends, we exchanged email addresses with a promise to stay in touch, hoping to hear from him soon and learn that he has managed to find a safe spot for his family. We hope to hear that they will soon be ready to start creating a happier future and more beautiful story with a happy ending.

The story of **Abdullah** is very similar to Talal's. He is one of the migrants who stop at the transit centers only when it's necessary to rest or refresh. He comes from Kandahar, Afghanistan, and is traveling with his child. Even though his home country faces somewhat different challenges compared to Iraq, the reason for leaving home is basically the same. Searching for peace, security and the opportunity for a better, more peaceful life is the essential motive for this man

Since the start of 2015, more than one million migrants and refugees have arrived in Europe via the sea.

The Syrian

conflict is at

the start

of its sixth year,

and we have

all heard the

phrase “Syrian

conflict”

so often that

it has long

since lost its

meaning.

to leave the rest of the family, take one child with him, and start this long, exhausting trip to Europe on his own. While talking to Abdullah, we learned that part of his family is still in Kandahar, while some family members are already in Germany. He hopes to see the entire family together in one place soon, and hopes to build a home and create a better future for his dearest.

We exchanged email addresses with Abdullah also, and promised to keep in touch. We offered him some food and warm winter socks, gloves, hats, and scarves for him and for his child. He took the items that he needed the most, and decided to rest for a while before continuing his trip. Because this trip is a long one.

Mahmud comes from Syria. He is traveling with his wife, their two children and a friend. They are all passing through Macedonia, taking short breaks to refresh at the Transit Center Tabanovce. After offering them warm clothes and some food, we had a chance to talk with Mahmud for a while, and learn that he has chosen Germany as a final destination to settle, and the reason for taking this long and exhausting trip is the need for a peaceful environment and hope for a better future.

Hikam El Masri and **Bilamedin** are also coming from Syria. Hikam decided to take this tiring trip to Europe along with his wife and four children. He is also going to Germany, hoping to find a safe place to build a home for them. Even though he is ready to start a new life in another country,

he is still hoping that the current situation in Syria will change and that peace will replace violence. Bilamedin is another man determined to start anew, trying to build his life somewhere far from his home country. He has also chosen Germany for the final destination of this exhausting trip to Europe. Even though he decided to continue with his life somewhere abroad, in a foreign country, deep in his heart he hopes that someday things will change and that he will be able to come back home, to Syria, with his family.

Muhammad is a nineteen-year-old coming from a small city in Syria. He stated that he is very unhappy with the current situation in his country, especially the way it affected his life within the past few years. After his family experienced some very tough days while living in a small city in Syria, they decided to leave their country, and try to find peace somewhere in Europe. “I have never heard about ADRA, but I am very thankful to all the people in your team for everything you have done for us. I hope one day we will see each other again”; these are the words that Muhammad said to the volunteers of ADRA Macedonia, before continuing his trip towards Serbia.

Shakiba is one of the migrants who comes from Afghanistan and hopes to find better life conditions in Switzerland. Shakiba’s wish is to ensure a safe and peaceful environment and to see the entire family together.

A few days ago, while doing our regular activities in the Transit Centre Tabanovce, we noticed



Volunteers distribute baby carriers to ease the burden for refugee parents.

a young couple looking for a spot to rest. Our team representatives approached them offering food and non-food items, and tried to learn if there is anything more we can do for them, as we noticed that the young woman was pregnant and appeared pale and tired. They accepted the food and shared their life story with us:

We are a young couple from Afghanistan. I am twenty-seven and my wife is twenty-five years old. We decided to leave our country because it was very dangerous living there, especially with the fact that my wife is expecting a baby. We know that it is not easy when you leave everything behind, in hope to find a better and more peaceful place for us and our future children. We have never heard about your organization (ADRA Macedonia), but we are very thankful to you, because you sacrifice your time for all of us.

Future plans for supporting people in the migrant crisis in Macedonia

Sometimes, for people facing a hard time in their life, a friendly face, empathy and a helping hand can mean more than anything else. The smiles that we see on people's faces warm our hearts and give us even greater motivation to continue in our cause.

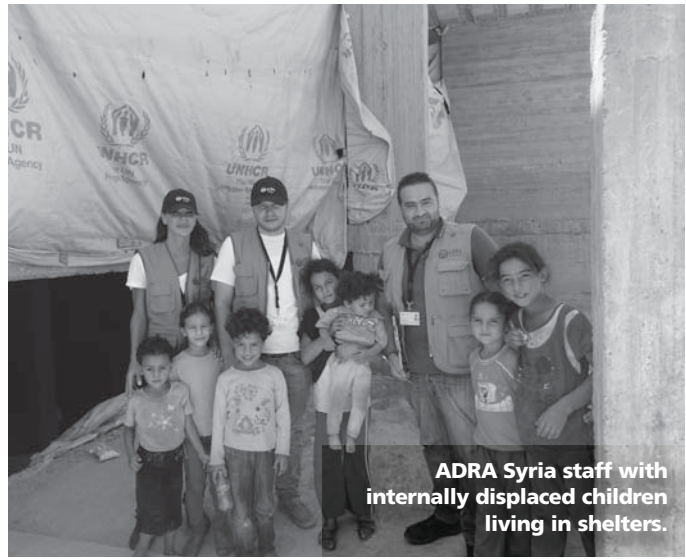
As much as we are aware of the fact that we have helped many people so far, in so many ways, we believe that there is so much more to do. Apart from finding ways to ensure financial means so we can provide more food and non-food items for the migrants and refugees crossing Macedonia, we are now focused on improving our service. We work on gathering more volunteers willing to actively participate in our activities on a daily basis.

In December 2015, the team of ADRA Macedonia visited the home of the great humanitarian and a famous Macedonian singer Esmā Redzepova, where we talked about the possibilities of cooperation during the migrant crisis. She was happy to join our team in the field and help the refugees. We believe that her engagement in our cause will motivate more people to contribute to helping these people whose lives were disturbed against their will, regardless if they will join ADRA or another organization, or they will help people individually, in their own way.

What is more important for us at the moment is to find a way to provide psychological and emotional support for migrants and refugees, especially for the youngest among them. The long road that these people are travelling is extremely stressful. They are constantly worried about their lives, as well as for the lives of their loved ones. Many families get separated and are not able to hear from each other for a long time. We have heard so many sad stories from families whose members were lost at sea. Others became victims of thieves along the way who took a part of the small amount of belongings that these people were able to take with them on this long journey.

All of the migrants and refugees are uncertain about their future. They are not sure if there will be enough food and clothes for the days to come. They are also worried about their health since they travel in bad weather conditions, especially now, during the cold winter days.

Therefore, we are making plans and strategies how to ease their emotional pain while we have a chance, during the time that we spend with them on their way to the next transit center. ■



ADRA Syria staff with internally displaced children living in shelters.

ADRA in the Middle East | BY

MEMORY COX, ADRA LEBANON, KURDISTAN, SYRIA AND BRITT CELINE OLDEBRÅTEN, ADRA NORWAY

The Syrian conflict is at the start of its sixth year. Six million refugees were forced to flee; another 13.5 million within the country desperately need humanitarian assistance. In February 2012, ADRA Middle East and North Africa (MENA) was established in Beirut, Lebanon. This regional office provides programmatic, financial, and administrative assistance to the six existing country offices in Lebanon, Syria, Yemen, Sudan, Tunisia and the Kurdish region of Iraq.

The Syria crisis has been described as one of the worst humanitarian crisis of our time. The protracted crisis has led to a continuous flow of refugees in Lebanon which now hosts the highest per-capita concentration of refugees in the world. Lebanon, despite being the smallest of the countries neighbouring Syria, is burdened by one of the largest

populations of displaced Syrians. According to the United Nations High Commissioner for Refugees (UNHCR), there are 1,070,189 registered Syrian refugees living in Lebanon. These figures do not take into account the number of unregistered Syrian refugees, which, based on estimations of local authorities, could be at least as large as the number of registered refugees. Recent findings of the latest Vulnerability Assessment of Syrian Refugees 2015 (VASyR) found that there are twenty-seven refugees per one hundred Lebanese in the country. This rapid population increase is placing extreme pressure on limited resources in an already fragmented country and has pushed thousands of people into poverty and worsened the situation of the already poor—refugees and local communities alike.

Syrian refugee children in Lebanon— a lost generation?

Children are the hardest hit by the crisis and pay the highest price as the most vulnerable group. It is not easy being a refugee child. Refugee children have left their home, friends, communities, and dreams, not to mention the material items that bring them comfort and happiness. In some cases, they have even left their families. They settle in new places where they do not know anyone, and many must begin working from a very young age to help their families merely survive. Their needs



often go unmet and they are increasingly traumatized by violence and destitution, exposed to abuse, suffering from inadequate education opportunities.

Education, in particular, remains a critical unmet need for many Syrian refugee children. School hasn't been an option for many in years. Since the beginning of the Syrian conflict, more than three million children have been denied their rights to an education. The conflict has led to broken schools, destroyed homes, and shattered families.

According to the 2015–2016 Lebanon Crisis Response Plan (LCRP), sixty-six percent of Syrian children registered as refugees with UNHCR are currently not in school; kept out by a combination of lack of space, high costs (specifically related to transport), too many years out of school, unfamiliar languages, and curricula. In comparison, ninety-five percent of children attended school in Syria before the conflict. If the trend continues, Syria faces a lost generation.

To deny a child's right to go to school goes beyond him missing out on the ABCs and 123s. The loss of education can hinder intellectual growth, psychosocial wellbeing, and future opportunities. Children who do not go to school, especially refugee children, are also at serious risk of being recruited as child soldiers, into child labor, or forced to marry at a young age.

There are many reasons why Syrian refugee children do not have access to educa-



Children enjoying informal educational activities at the ADRA community center.

MEMORY COX/ADRA LEBANON

ADRA KURDISTAN

tion. In places like Lebanon, refugee children often lack documentation to show how old they are and at what level of education they belong. Families often have problems paying for education. Refugees don't always have the opportunity to earn money and if they do, their income is minimal. Transport, tuition, and supplies all have a cost.

In September and October 2015, the government, in collaboration with United Nations High Commissioner for Refugees (UNHCR) and The United Nations Children's Fund (UNICEF), made great strides to place at least 200,000 out-of-school refugee children in pub-

lic school through the first shift (morning classes), expanding to include a large number of children displaced from Syria, and a second shift (afternoon classes) created to accommodate a further caseload of children. However, the Lebanese public school system is overwhelmed and unable to serve all the children in need, particularly Kindergarten level.

At least 200,000 refugees still remain outside of the formal education system, continually deprived of their basic right. Moreover, dropout rates among Syrian children already enrolled in public school remain relatively high as children struggle to cope with the cur-

Sixty-six
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Finally, school again! | BY MEMORY COX, ADRA LEBANON

Nour is a twelve-year-old girl who has been attending the ADRA center in Beirut since December 2014. She had been out of school for two years before her mother heard about the new center opened by ADRA in the neighborhood. For two years, Nour's mother tried and failed to enroll her and her two brothers into the local public schools. They were always turned away because there was no space for more students. Nour and her brothers Mohammed (6) and Maher (8) could not believe their luck when ADRA offered them places at the center.

Nour tells us that her father had been living in Lebanon as an economic migrant before the beginning of the Syrian crisis. Her mother and three younger brothers joined their father two years ago when it was no longer safe to stay in their town because of heavy fighting. In Syria, Nour and her eight-year-old brother were attending school, but upon arrival in Lebanon, they could not continue their education. Nour explains that the two years she was out of school were unbearable as most days were spent inside the house. The area where the family lives is too dangerous for children to play outside. Nour's parents are relieved that the children are continuing their education now. "The school

makes me happy and give me a sense of belonging," says Nour. She loves the psychosocial activities the most, and says she wants to work hard and become a doctor so she can help other refugees. Nour states: "I am happy here and I have a good time. I have friends to play with and I learn English. I hope the center doesn't close!" ■



12-year-old Nour is eager to learn after two years without school.

MEMORY COX/ADRA LEBANON

Small Grant—Big Change | BY ADRA KURDISTAN

Amina used a small grant to start a business, which supports her family.



All IDPs face tough challenges and this is especially true for Amina* (*name changed in order to protect the individual). When ISIL took control of Mosul in January 2014, Amina sold everything her family had in order to pay the US \$1,650 for herself, her husband and her three boys to escape from Mosul. After selling all their belongings, it still was not enough money to pay for the family to be able to flee to safety, so her husband chose to stay behind. Amina and her sons hired a truck and hid beneath items so they would not be seen during their escape to Baghdad. From Baghdad, Amina took her boys to Baharka Camp in March 2014, an IDP camp right outside Erbil.

Amina came in touch with the ADRA community center and because of her skills in sewing dresses and children's clothing, ADRA gave her a small grant. Two weeks was all it took Amina to earn US \$60 from various sewing jobs—just enough to support her family's needs. Amina is very grateful to ADRA for the help, and she looks forward to seeing others benefit as well. ■

riculum or struggle with homework support. This means that one needs to look at different solutions to ensure that refugee children can go to school.

The ADRA Learning Center in Beirut

ADRA has taken on the challenge, starting a learning center for refugee children in the El-Metn region in Beirut, Lebanon. The school has been running in a rented building since 2014 and offers an education center and non-formal education so that Syrian refugee children can catch up with the schooling they have lost because of the crisis.

The learning center caters for 120 vulnerable children from six to twelve years old, who are not already in formal or non-formal school because of lack of space to enroll; are not attending education activities because of financial constraints; have dropped out of school because of language barriers; or are not attending formal school because of safety concerns. Math, Science, English and Arabic subjects are being taught four days a week and one day a week is dedicated to psychosocial/recreational activities for all children at the center. Recreational activities include games, drawing, dancing, and sports, as well as awareness sessions. Counseling sessions are available to help children deal with trauma, cope with stress and assist in their integration with the host community.

In addition to the education and psychosocial activities, each month ADRA Lebanon holds joint community events aimed at enhancing social cohesion between refugee and Lebanese communities. Previous community events include soup kitchens, mini health expos, children's talent shows, mural paintings of public stairways and tree planting.

A new agreement, under discussion with the Middle East Adventist University, will enable the ADRA school to move to the university's premises in Beirut. The rented buildings were not meant for classrooms, and the children do not have any space to play outside. Where the new classrooms are planned to be built, the children will also have the chance to be outside on the beautiful campus grounds.

Iraq: ADRA changing lives among the IDPs

In the Kurdish areas of Iraq, ADRA support internally displaced persons (IDPs) through a community center supported by the ADRA network. The center has been located in the Baharka camp, but will soon move to a new location. The goal is to provide resilience to the IDPs through income generating activities, informal education and recreational activities. The center has been a blessing to many families. Just in November 2015, the center provided activities for 586 refugee children.

ADRA in Syria

ADRA is one of few organizations that has permission to work inside Syria. Through funding from external sources and the ADRA network, ADRA has been working to improve the health of internally displaced Syrians in rural Damascus through the reduction of water-borne diseases. With the help of ADRA, access to basic water and sanitation services has improved and shelters housing displaced individuals have been rehabilitated to become more liveable. In 2015, ADRA improved the shelter conditions of over 1,800 families, as well as distributing much needed hygiene kits and undertaking hygiene awareness to 5,000 families.

A safe environment for the family

Iman and Khadija, sisters aged six and eight, live in a two-bedroom apartment with their mother, father, aunt, and three cousins. Displaced from a neighboring city, just five kilometers away, they cannot return to their homes due to the conflict. Forced to flee their homes three years ago, they found refuge in a neighboring town in an unfinished building and were accepted by

the local community. Life before the conflict was simple, their mother Nadia recounts. The children all played together on the street and attended school, work was available and all the basic needs of life were met. However, due to the conflict they were forced to flee and stay in an apartment without electricity, water, windows, doors or washing facilities. Iman and Khadija's father is only able to find work a couple of days in the week, bringing in barely enough income to support the family. Despite the challenges, Nadia warmly smiles when asked about the improvements ADRA has made to her apartment. "Now I can close the windows to stop the cold air from entering and lock the door to feel safe at night. The children use the emergency lighting to study in the evenings and there is hot water to bath in." The small improvements that ADRA has made to services that we take for granted have had a huge impact in the lives of these families. ■

Restoring Dignity and Giving Opportunities | BY MEMORY COX, ADRA LEBANON

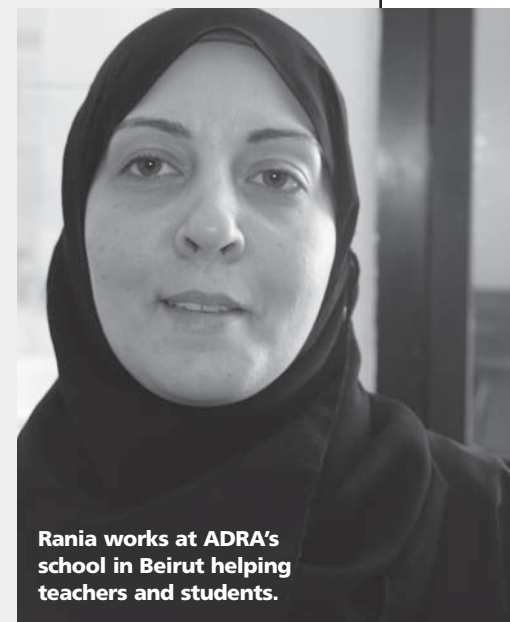
Rania (38) is all smiles when she talks about her job at the ADRA center. She is proud to help both the students and the teachers. Her job is to keep the school clean, sweeping, tidying up, dusting and mopping. Every day she is responsible for making the break time snacks and makes sure that the children have a different sandwich and fruit each day.

Rania started working at the school in March 2015. She says the job was a God-send as she had been looking for work unsuccessfully for over a year. She was in a very desperate situation as her husband, who was the sole breadwinner, was unable to work after an unfortunate accident at his job. Rania had many sleepless nights worrying about how she was going to feed her children and pay the rent. Her fifteen-year-old son works in a factory and earns \$200 a month, hardly enough to support a family of six.

Her family left Hama, Syria four years ago when their home was destroyed during intense fighting. She now lives in Beirut with her husband and four children. Her eight-year-old son attends the afternoon session of non-formal education at the ADRA center.

Rania says the job she has been given by ADRA has given her family hope. She explains that earning a salary has restored her dignity and her husband and children seem to respect her a lot more since she started working and making better decisions to support the family. Rania states that she is a different person since she started working. Her confidence has been boosted and she is no longer moody and harsh with her family like before as a lot of pressure has been lifted. She loves the fact that she works with refugee children as she shares their plight and is so grateful that she has made new friends.

"This school feels like a second home to me!" smiles Rania. ■



Rania works at ADRA's school in Beirut helping teachers and students.



HEALTH AND HEALTH CARE

Tempered Enthusiasm: Adventists and the Temperance Movement

BY RICHARD RICE

The Temperance movement was by many accounts the largest and most successful of the Protestant reform movements in America during the nineteenth and early twentieth centuries. Seventh-day Adventists enthusiastically participated in it—sharing its objectives, even adopting its standards as “tests of fellowship”—but only up to a point. Ellen White (*right*), for example, endorsed the goals of the movement, spoke widely on the subject of temperance, encouraged cooperation with the Women’s Christian Temperance Union, and urged church members to vote for Prohibition. On the other hand, she viewed the prospect of legally enforced Sunday observance, which many Temperance advocates supported, as a sign of impending doom. Does the Adventist relation to the Temperance movement a century and a half ago provide a precedent or a caveat for Adventist involvement in social and political movements today—or perhaps both?



Prohibition’s Backstory: America’s Drinking Problem

Prohibition is sometimes characterized, or caricatured, as a misguided and ultimately unsuccessful attempt by an overzealous cadre of kill-joys to stifle the innocent pleasure of the decent American public. But the facts are that alcohol consumption had been acknowledged as a serious problem in the United States for years and by many standards Prohibition was notably successful in meeting it.

Drink was everywhere in early America, and Americans drank in enormous quantities. Indeed, statistics suggest that drinking was not merely a national pastime, it was a national occupation.¹ At the time of the Revolution Americans drank the equivalent each year of three-and-a-half

gallons of pure, two-hundred proof alcohol per person.² By 1830 the annual amount increased to 7 gallons of pure alcohol per person, or three times as much as Americans now consume.³

Between 1850 and 1890, the US population tripled, but its capacity for beer increased twenty-four-fold, from 36 million gallons to 855 million. The leading imbibers were immigrants—from Ireland and Germany to begin with, followed by other Europeans—and the saloon became a pervasive presence in American cities.⁴

As liquor permeated the national fabric, women were frequently victims of its abuse. A drunken husband or father was pain enough, but many women had to endure the associated ravages—lost money, lost job, even a scourge later referred to as “syphilis of the innocent,” venereal disease contracted from husbands who found something more than alcohol to entertain them in the saloons.⁵

During the nineteenth century the perception grew that the abuse of alcohol, or intemperance, was not just a moral problem for those who overindulged, but a significant social problem, indeed, a threat to the very well-being of the country. In series of sermons published in 1827, influential clergyman, Lyman Beecher, described beverage alcohol as harmful to just about everything a nation needs to flourish. With godly living compromised by the evils of drink, he insisted, the virtue of the citizenry was in doubt and the nation was imperiled.⁶

The Temperance Movement in Three Acts

Although the route from temperance to Prohibition followed a “steep and twisting path,”⁷ it is generally described as occurring in three different waves.⁸

The first occurred in the early nineteenth century with the efforts by individual clergymen like Lyman Beecher to curb drinking. Their work contributed to the founding of the American Temperance Society in 1826. Prohibition

gained support during the 1840s and 50s, with a number of states prohibiting the selling and manufacturing of liquor,⁹ but all these laws were repealed by the end of the decade.¹⁰

The second wave was marked by the establishment in 1869 of the National Prohibition Party, which had an impact on two presidential elections.¹¹ The most memorable participants in this phase were women, particularly members of the WCTU, the Woman's Christian Temperance Union.

The very name of the WCTU identifies the factors that ultimately accounted for the organization's success. National Prohibition could never have been realized

without the dual support of religion and of women. Organized by a small group in Cleveland, Ohio on November 17, 1874, the WCTU is still active, and

according to its website, represents "the oldest voluntary, non-sectarian woman's organization in continuous existence in the world."¹² By the mid-1890s the WCTU had become the largest and most active of the non-secret temperance organizations in the United States, with branches in every U.S. state and territory.¹³ During the same decade it made its way to other countries, such as New Zealand, where it contributed to the 1893 passage of both the women's suffrage bill and the liquor bill.¹⁴ Under the direction of the formidable Frances Willard (*right*), who sometimes called her followers "Protestant nuns,"¹⁵ the organization grew to an army of 250,000 and became "the nation's most effective political action group in the last decades of the nineteenth century."¹⁶



Francis Willard

While temperance was the specific concern of the WCTU, Willard expanded its interests dramatically. Its members envisioned individual reformation—it was not enough just to get the flask out of a drinking man's pocket, "the New Testament must be placed there in its stead."¹⁷ But that was just a beginning. Under the principle, "Do Everything," and declaring herself a "Christian socialist," Willard placed on the WCTU agenda the eight-hour day;

workers' rights; government ownership of utilities, railroads, factories, and theaters; vegetarianism; cremation; and less restrictive women's clothing; along with "alcohol free, tobacco free, lust free marriage",¹⁸ as well as legislated Sunday observance.¹⁹ In her expansive vision, the purpose of the WCTU was nothing less than "to help forward the second coming of Christ in all departments of life."²⁰

The WCTU also held that the power of the state should be used to enforce Prohibition,²¹ and to achieve this goal, female suffrage was essential. The liquor problem would never be solved, its members were convinced, until those "who suffer most from the drink traffic," have power to declare at the ballot-box for its destruction.²² Because the victims of intemperance were chiefly women, whose homes and lives were damaged when men abused alcohol, temperance was primarily a woman's issue. But to crush the liquor demon it would not be enough merely to encourage temperance; Prohibition was essential, and unless women had the vote, this would never happen. The problems alcohol caused could not be resolved if authority were left solely in the hands of men.²³ So, the most urgent reasons women wanted to vote in the mid-nineteenth century were alcohol related; they wanted the saloons closed, or at least regulated.²⁴ Prohibition not only required the suffrage movement, however, it galvanized it.²⁵ In fact, without the "liquor evil," says one scholar, the suffrage movement would not have drawn the talents and energies of gifted women such as Susan B. Anthony, Elizabeth Cady Stanton, Lucy Stone, and Amelia Bloomer (*right, top to bottom*).²⁶ Anthony gave her first speech to the Daughters of



Susan B. Anthony



Elizabeth C. Stanton



Lucy Stone



Amelia Bloomer

WIKIPEDIA.COM

A WCTU meeting in 1924.

COMICVINE.GAMESPOT.COM/SUSANB-ANTHONY / USCIVILIBERTIES.ORG / HTTP://COMICVINE.GAMESPOT.COM / WWW.BIOGRAPHY.COM

Temperance, and she and Bloomer became crusaders for women's rights when men's temperance organizations refused to let them speak.²⁷

Few organizations have been eulogized as has the WCTU. For Willard herself, it was "the exponent of what is best in this latter-day civilization. Its scope is the broadest, its aims the kindest, its history the most heroic."²⁸ It was "an organization without a pattern save that seen in the heavenly vision upon the mount of faith, and without a peer among the sisterhoods that have grouped themselves around the cross of

Christ."²⁹ According to another admirer, U.S. Senator Henry William Blair (*right*), it represented "the greatest exclusively women's association that exists, or ever has existed in the world."³⁰ In his



Henry W. Blair

view, the Woman's Crusade that gave rise to the WCTU was nothing less than a miracle. "There is no precedent for it in history," he exclaimed, "and as I read the account of its birth and growth, I am impressed with the feeling that this thing was supernatural."³¹

The most radical means the members of the WCTU employed to achieve their objectives in a given community entailed what we might call "sit-ins" or "pray-ins." A band of these dauntless crusaders would descend upon a place where liquor was sold, such as a saloon or drugstore, and stage a prayer and hymn service, accompanied by appeals to the proprietor to desist from his business and to the patrons to sign the temperance pledge. This could continue hour upon hour, often until an entire night had passed. As a result of this procedure marvelous results were realized and many liquor establishments were closed down. The WCTU traced its origin to the first such visit to a saloon in Hillsboro, Ohio, December 23, 1873.³²

The WCTU was not without its fanatical elements, too. After the death of Frances

Willard, its most striking figure was Carry A. Nation (*below*), the hatchet wielding bar-smasher of Medicine Lodge, Kansas. In her youth, Carry married a physician who drank and smoked and, as a result, died within six months of their wedding, leaving Carry pregnant. This experience evoked a hatred for liquor that remained unabated throughout her life. She later married David Nation and, with a Baptist minister's wife, formed a branch of the WCTU in Medicine Lodge.³³ Instead of kneeling in prayer outside a liquor establishment, Carry's practice was to enter a bar armed with rocks, bricks and bottles wrapped in newspaper, and solemnly announce, "Men! I have come to save you from a drunkard's grave." When she left some minutes later, its mirror and windows would be demolished, and the bar and the shelves behind it denuded of everything but shards of broken glass. In all fairness it must be added that the WCTU disavowed her actions



Carry Nation

as extreme,³⁴ and that she had an extensive family background of severe mental illness.³⁵

The third wave of temperance activity leading up to Prohibition was highlighted by the formation of the Anti-Saloon League (ASL) in 1893, an organization which epitomized the cooperation of religion and the temperance movement. Throughout its career the League depended on the evangelical churches;³⁶ The Methodist, Baptist, Presbyterian and Congregational churches were its most active supporters, aided by the smaller Disciples of Christ, Christian Science, and Mormon religious groups.³⁷ It resulted in "the last great corporate work in America of legalistic evangelicalism," as some have referred to it, i.e., the ratification of the Eighteenth Amendment in 1919.³⁸

For temperance reformers, the saloon epitomized all that was odious about the entire

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Drink was everywhere in early America, and Americans drank in enormous quantities.

liquor traffic. In 1908 there were some 3,000 breweries and distilleries in the United States and more than 100,000 legal saloons. There was one for every 300 people in the cities of Boston and Chicago and over half the population paid a daily visit to the saloon.³⁹

The saloon was more than simply a place where alcoholic beverages were sold, however. Saloons were the rendezvous of the working class, a much appreciated sanctuary from the drudgery of factory labor and the dullness of slum living. So it is not surprising to find the staunchest supporters of prohibition in rural America, in the agricultural areas of the West and South, while the temperance movement made little gains in the industrial states of the East and North.⁴⁰

From time to time, the close alliance between religious groups and the temperance movement led some to believe that they had violated the separation of church and state and argue that their property should be taxed. In 1876 President Grant had recommended a constitutional amendment to this effect which had passed the House and failed in the Senate by only two votes.⁴¹

There were also questions about the extent to which the ASL represented the real sentiments of church members in general. Although the ASL claimed to be the representative voice of the churches and of the majority of Americans, the seven major religious bodies which supported prohibition contained only one-fifth of America's population, and for every dry church member there was a wet one.⁴² So, it is not entirely unreasonable to regard the temperance movement, as many do, as the attempt of a dedicated and militant minority to impose its convictions about a moral issue on the totality of America's population.⁴³

The temperance movement was thus a multifaceted phenomenon within a context of widespread social upheaval. It comprised religious, social, political, feminist, and fanatical elements and on one level or another involved nearly every strain of American life. To place the tem-

perance activities of the Adventist Church in proper perspective, we must view it against this complex background.

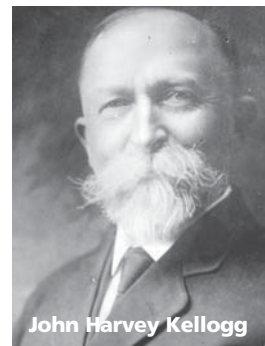
Adventist Temperance Activities

Adventists wholeheartedly supported the objectives of the temperance movement. Articles on "Seventh-day Adventists" appear in the major encyclopedias of the movement and describe the church as completely in harmony with its principles. Says one, "This church has from the first been committed to the principles of total abstinence."⁴⁴

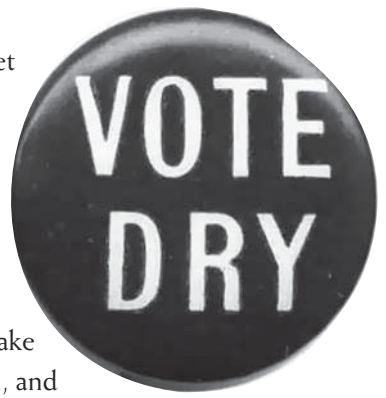
Adventists developed an organization of their own, the American Health and Temperance Association (AHTA), because they wanted to show their support for the goals of the temperance movement—i.e., individual abstinence and legal prohibition—and also because they felt that other temperance societies did not go far enough in calling for reform. True, these organizations engaged in fighting the "great and damning evil," but they failed, as Dr. John Harvey Kellogg (*right*) put it, to "strike at the root of the evil of intemperance."⁴⁵ For Adventists, "the first principle of temperance is to discard *all* stimulants."⁴⁶

So, in December, 1878, a meeting was held in Battle Creek, Michigan to consider the organization of a national health and temperance society, and the American Health and Temperance Association was officially organized the following month. Its founders believed that it could accomplish a work which no other organization had previously been able to, because no other organization had made its platform so broad and comprehensive. In a single pledge it included alcohol, tobacco, tea, coffee, opium, and all other narcotics and stimulants.

Membership in the AHTA was open to any person of good moral character who paid the initiation fee of 25 cents and signed one of three



John Harvey Kellogg



pledges: (1) the Teetotal pledge (abstinence from the voluntary use of alcohol, tobacco, tea, coffee, opium, and all other narcotics and stimulants in any form); (2) the Anti-Rum and Tobacco Pledge (abstinence from alcohol in any form and all uses of tobacco); (3) the Anti-Whisky Pledge (abstinence from alcohol).⁴⁷

All these features—pledges, certificates, and ribbons—were in use by other temperance organizations.⁴⁸ When members of the WCTU entered saloons and read their Bibles, they encouraged individuals to take the total abstinence pledge, their “declaration of independence.”⁴⁹ The blue ribbon was used more extensively in temperance work than any other; a number of drinking men joined Red Ribbon Reform Clubs, and the white ribbon was the identifying mark of all members of the WCTU,⁵⁰ whom Frances Willard enjoyed describing as a “white-ribboned host.”⁵¹

There were a number who questioned the need for the AHTA. If church membership required adherence to the principles of temperance, why did Adventists need an auxiliary organization to promote temperance? Several *Review and Herald* articles explained its necessity.⁵² For one thing, Adventist Church members themselves were not as advanced in temperance and health reform as they should be (and if they were, they could hardly object to signing the pledge). Then, too, certain practices on the part of other temperance organizations made it impossible for Adventists to join. For example, a

number of the organizations were secret in character, and according to one writer in the *Review and Herald* there was no reason for such secrecy, no good in it, no end to be gained by it. Indeed, such secrecy half paralyzed the good these organizations might accomplish.⁵³ It was also necessary to take an oath in order to enter some of them, and in many of their meetings there was a great deal of smoking, spitting, and general uproar, making them a nuisance to the neighborhood. Naturally, self-respecting Adventists would find themselves quite out of place in such company. On the other hand, not belonging to any temperance organization could create the impression that Adventists were opposed to temperance. With their own organization, Adventists could demonstrate their support for the movement, especially if the pledge they signed was stronger than others.

Another reason for the AHTA was its potential as a means of evangelism. The temperance movement represented a channel through which Adventists could reach thousands who otherwise would see no attractions in the Adventist message. It provided opportunities to place the peculiar points of the Adventist faith before those who, except for their interest in temperance, might never listen.⁵⁴ Through attempts to encourage others to sign the temperance pledge, channels could be opened “whereby our publications on various points of

truth can find their way to many appreciative hearts and the attention of thousands will thus be called to our publishing houses.”⁵⁵

The most compelling reason for an independent Adventist temper-

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**National Prohibition Convention,
Cincinnati, Ohio, 1892.**

ance organization was the fact that few others took a stand solely on temperance issues. The WCTU, as we noted, supported a number of other causes, such as female suffrage. But the most crucial amalgamation of issues under the banner of temperance, as far as Adventists were concerned, was the widespread support among temperance reformers for Sunday legislation.

The platform of the National Prohibition Party (*button, above right*) called for the “national observance of the Christian Sabbath, established by laws, prohibiting ordinary labors and business in all departments of public service and private employment.”⁵⁶ In 1888, U.S. Senator Blair—the same man who wrote in glowing terms of the temperance movement and the WCTU in particular—tried to get a Sunday bill through Congress.⁵⁷

In the same year the National Reform Party introduced a Constitutional Amendment and Sunday bill, openly boasting that 6.5 million signatures on petitions had already been secured. The Party included among its supporters, clergymen; the women of the land and “their great and benevolent organization, the WCTU”; the workingmen, with their guilds, unions, and brotherhoods; and the Roman Catholic Church.⁵⁸

Since Adventists were adamantly opposed to Sunday legislation, there was the danger that they would appear to be against the principles of temperance as well, as long as the two movements were closely allied. With their own temperance organization, however, they could demonstrate their complete sympathy with the principles of temperance while taking a firm stand against the Sunday law.

If the AHTA began with bright prospects of a great work to be done, its hopes were never realized. At the fifth annual session of the AHTA, the president, John H. Kellogg, “expressed his gratitude in being able to say that the Association was still alive,” suggesting that it was less than a thriving success.⁵⁹ And there seem to have been no improvement thereafter. The sixth annual session opened with the remark, “The record for the year for the Health and Temperance Association is not one of active work and progress.”⁶⁰ An undated pamphlet from Mrs. E. E. Kellogg, the correspondence secretary of the AHTA, to the various presidents of the Health and Temperance Clubs contained this dismal observation:

The past two years have witnessed so little progress in the work of our Health and Temperance Association that I feel impelled to

write you and most earnestly ask if you will not put forth zealous efforts to revive this branch of the cause in your midst.

Whatever its relative lack of success, the AHTA received a vote of confidence from the General Conference, when it passed the following resolution in its 1888 session:

*Resolved, That we heartily endorse the principles of the American Health and Temperance Association, in protesting against the manufacture and sale of all spirituous and malt liquors, and in discarding the use of tea, coffee, opium and tobacco, and that we urge upon all people the importance of these principles.*⁶¹

Once the Eighteenth Amendment to the U.S. Constitution was ratified, Adventists could support temperance by simply upholding the laws of the land. And a resolution containing the following passage was adopted at the General Conference in 1926:

Whereas, the past seven years of prohibition under the Eighteenth Amendment of the American Constitution have brought unprecedented prosperity to the American people, a remarkable increase in bank deposits by the labouring man, a great decrease in drunkenness, a reduction in crime caused by drink, an increase in the longevity of the race, and a reduction of the death list and added joy and peace to homes that had been previously cursed and impoverished by drink; therefore,

*Resolved, that it is the sentiment of the World Conference of the Seventh day Adventists [sic] to encourage sobriety, and the enforcement of the proper regulations to prohibit the traffic in intoxicating beverages and habit-forming drugs.*⁶²

In 1932, the year before the Eighteenth amendment was repealed, Pacific Press, perhaps sensing that support for Prohibition was waning, published a book defending Prohibition. In *Wet or Dry? A Brief, Candid Examination of a Moot Question in American Life*, F. D. Nichol (*below*), then associate editor of the *Review and Herald*, addressed a string of popular objections to Prohibition—asserting that Prohibition was not the cause of increase in crime; that bootlegging and illicit distilling were not peculiar to the Prohibi-



tion era; that Prohibition did not infringe on personal liberty; and that Prohibition did not deprive people of something wholesome and beneficial. To the contrary he argued, not only does Prohibition “prohibit to a very definite extent,” “[a]t one stroke it quite largely freed the country from a most amazing domination by the liquor industry,” and “contributed in a very substantial way to a decade of prosperity for the workingman.” Indeed, Nichol asserted, “Prohibition has probably done more than any other one law to establish better social and economic conditions in the country.”⁶³

Ellen G. White: Temperance Reformer

No one in the Adventist church was more supportive of, or involved in, the temperance movement than Ellen G. White. She advocated Prohibition, wrote extensively on temperance, and spoke widely on the topic. “For many years,” she said in 1905, “I was known as a speaker on temperance.”⁶⁴ While attending a temperance meeting in 1874 at the Methodist Church in Battle Creek, Michigan, she was called upon to report the progress of the temperance cause in California.⁶⁵ Three years later she and her husband James took part in a large meeting sponsored by the Battle Creek Reform Club and the local chapter of the WCTU. On that occasion she spoke for ninety minutes on Christian Temperance to a crowd of 5,000 who “listened in almost breathless silence.”⁶⁶

During her visit to Europe in the 1880s, the local temperance society in Christiana, Norway, invited her to speak. She addressed an audience of 1,600 in the largest hall in the city. Although she touched on the evils of tobacco and liquor and the tremendous waste involved in the use of stimulants, most of her remarks dealt with the subject of temperance from a religious standpoint—a striking contrast to most temperance speeches of the day. Her audience was “at first astonished, then interested, and finally deeply moved.” Indeed, at the close of the meeting the society’s president attributed the success of the temperance movement in America to its being

supported “by religious zeal and Bible truth.”⁶⁷

In the 1890s Ellen White traveled to Australia and New Zealand. During her visit to New Zealand the attention of the country was riveted on two closely connected issues, temperance and women’s suffrage, due in part to the influence of the WCTU, which entered the country in 1885. Ellen White spoke on temperance at evangelistic campaigns in both Wellington and Gisborne. While in New Zealand Ellen White became friends with Margaret Caro (above), an Adventist dentist who supported both causes, and participated in a number of progressive women’s reform organizations. Late in 1893 the country’s Parliament passed both the liquor and the women’s suffrage bills.⁶⁸

Besides speaking widely on temperance, Ellen White repeatedly urged her fellow Adventists to cooperate with other churches in promoting it. “In the work of temperance,” she wrote, “all church members are supposed to stand upon the platform of union,”⁶⁹ with Adventists in the front ranks of all who claim to be friends of temperance.⁷⁰

She promoted the central objectives of the temperance movement—abstinence for the individual and legal prohibition by the state—and vocally joined in calling for the closing of saloons.

*The advocates of temperance fail to do their whole duty unless they exert their influence... in favor of prohibition and total abstinence.*⁷¹

*O that a public sentiment might be created that would put an end to the drink traffic, close the saloons, and give these maddened men a chance to think on eternal realities.*⁷²

*Let everything possible be done to circulate strong, stirring appeals for the closing of the saloon.*⁷³

Her comments on the work of the WCTU were positively glowing. “None who claim to



Dr. Margaret Caro

For
temperance
reformers,
the saloon
epitomized all
that was
odious about
the entire
liquor
traffic.

**Prohibition
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and unless
women had
the vote, this
would never
happen.**

have a part in the work of God," she exclaimed in 1881, "should lose interest in the grand object of this organization in temperance lines." Its members can be "a great help to us in our efforts to advance the temperance movement."¹⁷⁴ In 1908 she reiterated, "The WCTU is an organization with whose efforts for the spread of temperance principles we can heartily unite. The light has been given me that we are not to stand aloof from them..."¹⁷⁵

She also felt that joining forces with the WCTU would give Adventists an opportunity to share their faith. "They, by uniting with us, will hear new truths which the Holy Spirit is waiting to impress upon hearts."¹⁷⁶ "The education our people have had in Bible truth and in a knowledge of the requirements of the law of Jehovah will enable our sisters to impart to these noble temperance advocates that which will be for their spiritual welfare."¹⁷⁷

Although Ellen White had high praise for the WCTU, she was adamantly opposed to one of the organization's objectives, namely, legally enforced Sunday observance. "We cannot unite with them in a work of exalting a false Sabbath," she wrote. "We cannot work in lines that would mean the transgression of the law of God, but we say to them, Come on to the right platform."¹⁷⁸

It was evidently the Christian character of WCTU members that earned Ellen White's approval, because she emphatically opposed any alliance with temperance clubs composed of all classes of men. "We must as a people make a distinction between those who are loyal to the law of God and those who are disloyal."¹⁷⁹ In her view, those who indulged in tobacco and drank tea and coffee were not temperance people after all, in spite of their agitation for prohibition.⁸⁰ When it came to choosing allies in the temperance movement, Ellen White believed that liv-



Women's Christian Temperance Union members march on Washington, D.C., in 1909.

ing a conservative Christian life, holding to high standards of personal conduct, was more important than their views on Sunday legislation.

Ellen White's adamant opposition to any licensing of the liquor traffic continued throughout her career. Such a law, she said, "gives its sanction to this downfall of the soul and refuses to stop the trade that fills the world with evil."⁸¹ To license the liquor traffic was tantamount to giving it legal protection, and that fostered the very evil it purported to restrict.⁸² Indeed, all the efforts of the temperance movement were futile, she insisted, so long as the sale of liquor was sustained by the law.⁸³ She urged that "laws be enacted and rigidly enforced prohibiting the sale and the use of ardent spirits as a beverage."⁸⁴ "Let the voice of the nation demand of its lawmakers that a stop be put to this infamous traffic."⁸⁵ Like other temperance reformers, she found the saloon particularly offensive. "No real reform will be effected," she wrote in 1886, "until the law shall close up liquor saloons."⁸⁶

As well as speaking and writing in favor of Prohibition, Ellen White actively urged Adventists to vote for it, and to encourage others to do the same. "In our favored land," she wrote, "every voter has some voice in determining what laws shall control the nation. Should not that influence and that vote be cast on the side of temperance and virtue?"⁸⁷

In 1881 the following resolution was submitted to the delegates at the Iowa camp meeting:

*Resolved, That we express our deep interest in the temperance movement now going forward in this state; and that we instruct all our ministers to use their influence among our churches and with the people at large to induce them to put forth every consistent effort, by personal labor, and at the ballot box, in favor of the prohibitory amendment of the Constitution, which the friends of temperance are seeking to secure.*⁸⁸

When some questioned the wisdom of including the words “the ballot box” in the resolution, they sought Ellen White’s counsel, since she was on the camp grounds. According to her diary, “I dressed and found I was to speak to the point of whether our people should vote for prohibition. I told them ‘Yes’ and spoke for twenty minutes.”⁸⁹

Something similar happened twenty years earlier when certain “wet” politicians tried to persuade Adventists to refrain from voting on the liquor issue, as was the Quaker practice. She said of their visit, “Satan and his evil angels are busy at this time, and he has workers upon the earth. May Satan be disappointed, is my prayer.”⁹⁰ And according to one source, she even encouraged Adventists to vote on the Sabbath if they had to, in order to support Prohibition.⁹¹

Conclusions

The active involvement of Adventists in the temperance movement raises a number of interesting questions, both theological and ethical. Adventism originated in the Millerite movement of the 1840s, whose followers anticipated the imminent return of Christ. And ever since, from the Millerites who eventually organized the Adventist church to their successors around the world today, Adventists have looked for Christ to return in the very near future. In spite of their conviction that this present world is soon to pass away, however, Adventists, from early on have been actively involved in elevating the lot of humankind in this world, by developing an extensive network of educational

and medical institutions and by participating in a broad spectrum of activities designed to meet human needs. In other words, Premillennial Adventists have consistently embraced a good deal of Postmillennial activity.

A number of scholars have commented on the paradox that a people expecting the world to come to a catastrophic end in the near future should work so hard to improve the conditions of life in the world. According to Jonathan Butler there was a remarkable shift in Adventist attitudes in the last decades of the nineteenth century. In contrast to the apolitical apocalyptic of the 1840s that shunned any relation to government, the Adventists of the 1880s and thereafter embraced “a political prophetic which brought them into the political process, if only marginally, and engaged them as prophets to sustain America, at least for a time, rather than merely to forecast its ruin. . . .”⁹² With “Adventists both apocalypticism and more traditional eschatology could sustain itself in tandem . . . with a concomitant effect on how they related to society.”⁹³

From time to time, this willingness to employ political means to achieve moral ends has made Adventists a bit uncomfortable. Note the following attempt to separate the two in the 1966 edition of the *Adventist Encyclopedia*.

*Adventists believe in the separation of church and state, and therefore oppose church participation in politics; but they have always considered legislation against alcohol and other such issues to be not a political but a moral issue.*⁹⁴

Whatever their similarities, it seems, there were fundamental differences between Adventists and other temperance advocates. Adventists may have supported measures that would promote social improvement, but social transformation was not their primary concern. In spite of Ellen White’s extensive support for causes such as temperance, Douglas Morgan argues, she never made political transformation of American society a central target of her work.⁹⁵ And even

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left solely
in the hands
of men.**

though they were willing to vote for Prohibition, says Butler, this accommodation “left them only at the periphery of the political process and not entirely absorbed by it.”⁹⁶

What many reform minded religious leaders in the nineteenth century regarded as a unified package, Ellen White viewed as a decidedly mixed bag. As we have seen, she strongly supported Prohibition, but she seemed indifferent toward female suffrage,⁹⁷ and when it came to legally enforced Sunday observance, she objected in terms that were, quite literally, apocalyptic. In *Testimony*

33, published in 1889, she asserts that biblical prophecy foretells the enactment of a national Sunday law in the United States. She solemnly warns that such legislation would have horrific consequences for Seventh-day Adventists—it would bring them before councils to justify their beliefs, and ultimately lead to “imprisonment, exile, and death.”⁹⁸ Moreover, she describes this crisis as “impending,” “right upon us,”⁹⁹ and “on the point of realization.”¹⁰⁰



In view of these dire warnings, it is hard to understand why Ellen White would encourage Adventists to ally themselves with a temperance whose leaders were actively promoting Sunday legislation. While predicting that the power of the state would soon lead to persecution, Ellen White urged Adventists to vote for Prohibition and thereby use that very power to impose a moral objective on the country—a measure that a number of Americans at that time resented as a violation of their personal freedom.¹⁰¹

When we note that many members of a movement whose leaders were actively supporting temperance not only wanted to achieve Prohibition, but supported the legal enforcement of Sunday observance, the irony of nineteenth century Adventism becomes a striking paradox. The very means that some saw as an important step toward an ideal society, Adventists viewed as a descent into cosmic catastrophe.

The record of Adventist involvement in the temperance movement presents us with the puzzling spectacle of people who believe that human history is fast moving toward a cataclysmic end, yet devote themselves diligently to improving human life in the short time remaining, and doing so in a variety of ways—through education, medical ministry, worldwide mission work, and, yes, social reform. We are also con-

fronted with the striking paradox of Adventists actively supporting Prohibition, which involved using the power of the state—the very source of potential persecution—in order to enforce changes in personal behavior. In light of the alarm with which Ellen White viewed the prospect of Sunday legislation—she described it as a sign that probation was about to close—it is remarkable that she wanted Adventists to have anything to do with organizations that supported it.

What does our historic involvement in the temperance movement, including our support for legal Prohibition, have to tell us about Adventist involvement in social issues generally? For one thing, it suggests that Adventists should engage in social reforms when human well-being is at stake, even when their motives do not precisely coincide with others who are committed to the same objectives. We do not have to agree on everything to make common cause with other reformers. By allying themselves with proponents of temperance, Adventists ran the risk of indirectly supporting Sunday legislation, one of the auxiliary objectives of the National Reform Party and of the WCTU, as Ellen White was aware. However, to abstain from any involvement with the temperance movement would have placed Adventists in a most unfavorable light in the eyes of their fellow Protestants. To do this was apparently less desirable than to risk indirectly lending support to Sunday legislation, or at least assisting those who advocated Sunday legislation.

Even though Adventists shared certain goals with temperance organizations, they wanted to make the distinctive position of the Church on other issues perfectly clear. The organization of the AHTA provided Adventists a way to express approval of the principles of temperance principles while objecting to certain features in other temperance organizations. Adventists were politically involved in temperance, to be sure, but they were always involved as Adventists, and they never forgot it.

At the same time, the willingness of the Adventist Church to participate in the temperance movement and cooperate with other institutions of reform, such as the WCTU, shows that Adventists were not exclusivists; they did not feel that they alone were God’s people, or that their denomination was the only means by which God was working in the world.

Do the temperance activities of the Adventist Church around the turn of the twentieth century provide a precedent for social and political action of the part of the

Church in the twenty-first? I believe they do. If contemporary Adventists are true to their nineteenth century heritage, we will commit ourselves to improving society, and we will not be reluctant to use political means to do so.

Suppose we took our forbears' commitment to temperance as a specific precedent for social action today. What would we do? Trying to reestablish national Prohibition in the United States now would be unrealistic. That battle was won, and then lost. But there may be alcohol- and drug-related issues that deserve the church's attention today. One is the lenient treatment accorded those who drive under the influence.

Vehicle registration renewal notices in California are accompanied by an insert with the heading, "Get a DUI—Lose Your License." It includes the warning, "It is illegal to drive with a Blood Alcohol Content of .08% or more." Then, ironically, it also says, "REMEMBER: Even one drink is likely to affect your ability to drive safely!" The chart that follows shows that a BAC of .00 is the "Only Safe Driving Limit" and that as little as .02 BAC—well within the legal limit—falls within the range of "Driving Skills Impaired."

As this chart makes clear, it is perfectly legal to drive in California when your skills are affected by alcohol. In the United States we pay a heavy price for our leniency. Many of us know someone who died in an alcohol related traffic accident. The girl who grew up across the street from my high school home was killed by a drunk driver, for example, and a college friend of mine lost her nine-month old baby when a drunk driver crashed into her car.

It is startling to note the contrast between California laws related to alcohol and driving and those of Sweden, for example, which has some of the most rigorous DUI penalties in the world. Sweden lowered its legal BAC limit from .05 to .02% twenty years ago, and the fines for drunk driving can depend on how much money you have in the bank. In one case, a woman had to pay more than \$21,000. And if you break the law more than once, your name, your face and your car go into a database so

police can stop you at any time.¹⁰²

The Mothers Against Drunk Driving (MADD) website lists the following statistics, citing sources such as the FBI and the National Highway Traffic Safety Administration.

Each day, people drive drunk almost 300,000 times, but fewer than 4,000 are arrested.

Every day in America, another 28 people die as a result of drunk driving crashes.

Drunk driving costs the United States \$199 billion a year.

Almost half of all drivers who were killed in crashes and tested positive for drugs also had alcohol in their system.

About one-third of all drivers arrested or convicted of drunk driving are repeat offenders.

Over 1.2 million drivers were arrested in 2011 for driving under the influence of alcohol or narcotics.

The rate of drunk driving is highest among 21 to 25 year olds (23.4 percent).

In fatal crashes in 2011, the highest percentage of drunk drivers was for drivers ages 21 to 24 (32 percent), followed by ages 25 to 34 (30 percent), and 35 to 44 (24 percent).

Since DUI is a serious social problem and a persistent threat to public health and safety, Adventists could express their historic commitment to temperance reform today by agitating for more rigorous standards, more severe penalties, and more systematic enforcement. According to various authorities, the key to reducing alcohol-impaired driving is deterrence. People are less likely to drink and drive if they believe they'll get caught. And sustained and well-publicized enforcement is the best way to let potential violators know they won't get away with it. According to the Insurance Institute for

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White.**

Highway Safety (IIHS), effective measures against impaired driving include:¹⁰³

Administrative license suspension. This procedure, allowed in most states, lets police immediately take away the license of someone who either fails or refuses to be tested for alcohol even before they are convicted.

Sobriety checkpoints. Checkpoints, which have been upheld by the U.S. Supreme Court, don't always result in a lot of arrests, but they are a good deterrent if they are visible and publicized. Not all states have them.

Minimum drinking age of 21. Young drivers have a much higher crash risk after drinking alcohol than adults. Setting 21 as the minimum legal age for purchasing alcohol has helped reduce alcohol-impaired driving among teenagers. However, better enforcement of these laws is needed in many places.

Alcohol interlocks. Many states require these devices for people with impaired driving convictions. People are less likely to reoffend when they're required to have an interlock.

Something else that deserves attention may be the discrimination against citizens who don't drink when it comes to jury selection in DUI offenses. A municipal judge in Riverside County, California, once informed me that the only people who serve as jurors in DUI cases are people who themselves drink alcohol. All who are non-drinkers, he said, for whatever reason—religious conviction, membership in organizations like MADD, even just a personal distaste for alcohol—are eventually dismissed.

Alcohol is just one of the substances abused in American society. People in the U.S. are now dying at a greater rate from accidental drug overdoses than from traffic accidents. According to the Centers for Disease Control and Prevention (CDC), each day, forty-four people in the United States die from an overdose of prescription painkillers.¹⁰⁴ By some estimates the use of heroin has reached epidemic proportions,¹⁰⁵ and the evidence indicates that the two often go together.

In a recent *Sports Illustrated* article, "Smack Epi-

demie: How Painkillers Are Turning Young Athletes into Heroin Addicts,"¹⁰⁶ L. Jon Wertheim and Ken Rodriguez describe the heartbreaking consequences from coast to coast of overusing opioid painkillers. The "general path to the drug" begins with the abuse of opioid painkillers such as OxyContin, Percocet and Vicodin. One in fifteen people who take nonmedical prescription painkillers will try heroin within the next ten years. While opioid painkillers can cost up to thirty dollars per pill on the black market, a bag of heroin can be purchased for five dollars and provides a more potent high. Prescriptions for pain medications more than quadrupled between 1999 and 2010. By the time high school athletes become seniors, approximately eleven percent will have used a narcotic pain reliever such as OxyContin or Vicodin—for nonmedical purposes. Athletes were four times more likely of medically misusing painkillers than non-athletes. A seven-month *Sports Illustrated* investigation found heroin overdose victims in no fewer than thirteen sports—including baseball, basketball, football, golf, gymnastics, hockey, lacrosse, soccer, softball, swimming, tennis, volleyball and wrestling. Heroin has been described as "a weapon of mass destruction" among young athletes.¹⁰⁷ I wonder if this is something Adventists should address, giving our interest in, and the pride we take in, promoting longevity.

What is the ultimate take-away for Adventists today from the church's involvement in the Temperance movement a century and a half ago? One conclusion is that we should actively participate in reform movements and activities, cooperate with organizations committed to social improvement, righting wrongs, and both preventing and relieving suffering in the world around us. And we should not be reluctant to appeal to civil authority and use the power of government to support our efforts in doing so. We may need to be selective in our alignments, but that should not keep us from pursuing morally inspired social goals. At the same time, we should not, as Adventists, allow a preoccupation with this world and its concerns, no

Suppose
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matter how laudable they may be, to cloud our awareness of the ultimate end of things.

This leaves us facing what may be the persistent perplexity of the Adventist experience. Is the world here and now something God wants us to care for and improve? Or is it something God hopes to end as soon as possible? Adventist involvement in the temperance movement suggests that this is an artificial dichotomy. Whatever our chronology of last day events—however near or far the end may be—God’s people have important work to do. In his apocalyptic discourse, Jesus brings the cosmic and the common together. The sermon begins with a dramatic account of wars and persecution, but concludes by commending those who have served the Master faithfully, meeting the urgent everyday needs of those around them. ■

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References

1. The taste for alcohol dated back to the Puritans. The ship that brought John Winthrop to Massachusetts Bay Colony in 1630 had more than 10,000 gallons of wine and three times as much beer as water. Daniel Okrent, *The Last Call: The Rise and Fall of Prohibition* (New York, 2010), 7–8.
2. Jack Larkin, Chief Historian, Old Sturbridge Village (<http://www.teachushistory.org/second-great-awakening-age-reform/articles/historical-note-temperance-reform-early-19th-century>) [accessed February 1, 2016].
3. Okrent, *The Last Call*, 8.
4. Fully 80% of licensed saloons were owned by first generation Americans, according to US census figures (*Ibid.*, 25–26).
5. *Ibid.*, 16.
6. Beecher’s list included “the health and physical energies of a nation,” the “national intellect,” “the military powers of a nation,” the “patriotism of a nation,” the “national conscience or moral principle,” the “national industry,” and “civil liberty”

“Six Sermons on the Nature, Occasions, Signs, Evil, and Remedy of Intemperance” in Mark A. Noll, *America’s God: From Jonathan Edwards to Abraham Lincoln* (Oxford, 2002), 296–97.

7. Okrent, 24.
8. Sydney E. Ahlstrom, *A Religious History of the American People* (New Haven, 1972), 871.
9. By 1855 fully forty percent of the states were legally dry. Floyd O. Rittenhouse, “An Historical Study of the Temperance Movement in America, and Enactment and Repeal of the Eighteenth Amendment,” Lecture at Institutes of Scientific Studies, Tenth Session, Loma Linda, CA (1959); Fourth Session, Washington, DC (1953), 2.
10. Okrent, 11–12. In the 1830s and 1840s national and state societies generated an enormous output of antiliquor tracts, and hundreds of local temperance societies were founded to press the cause, first of moderation in drink but increasingly of total abstinence from liquor. The temperance campaign proved extremely successful, particularly in New England and New York. Most New England communities became sharply divided between drinkers and non-drinkers. By the 1840s, liquor consumption had fallen to less than half its previous level, and hundreds of thousands of men had signed pledges of total abstinence. Much of this change proved more or less permanent—since the mid-nineteenth century, per capita alcohol consumption in the United States has never gone back to pre-1820 levels. Jack Larkin, Chief Historian at Old Sturbridge Village (<http://www.teachushistory.org/second-great-awakening-age-reform/articles/historical-note-temperance-reform-early-19th-century>). [Accessed February 1, 2016]

11. The second wave swelled in the 1870s and 1880s. Founded in 1869, the Prohibition Party ran its candidates in the presidential election in 1872 on a platform of universal suffrage, business regulation, public education, and constitutional prohibition. *Ibid.* The party’s power reached its zenith in the national election of 1884, when it took enough votes from the Republican candidate, James G. Blaine, to allow the Democratic candidate, Grover Cleveland, to win. In the election of 1888 it again took votes from the Republican candidate, Benjamin Harrison, who narrowly defeated Cleveland but won only a minority of the popular vote. Andrew Sinclair, *Prohibition: The Era of Excess* (Boston, 1962), 85.

12. wctu.org.
13. The names it gave its various departments in 1889 indicate the wide scope of the organization’s activities: *Organization, Preventative, Educational, Evangelistic, Social, and Legal*. *The Cyclopaedia of Temperance, Prohibition and Public Morals*, eds. Deets and Pickett (New York, 1917), 650–51.

14. Gilbert M. Valentine, “When President Wilson Changed His Mind about Policy for Women” *Spectrum*, vol. 43, issue 2 (Spring 2015): 75. New Zealand was the first country to allow women to vote.
15. Okrent, *The Last Call*, 18.
16. *Ibid.*, 16.

The most compelling reason for an independent Adventist temperance organization was the fact that few others took a stand solely on temperance issues.

17. Francis E. Willard, *Woman and Temperance* (Hartford, CT, 1883), 176–7.
18. Okrent, *The Last Call*, 19.
19. There were many who saw connections among the various reform movements that characterized the 19th century. Frederic Douglass, for example, found a link between abolition and temperance. When he took the abstinence pledge in 1845 Douglass said, “If we could but make the world sober, we would have no slavery,” partly because “all great reforms go together” (Ibid., 19). In his memoir, Douglass describes the way slave owners used liquor, particularly on holidays, to keep their slaves “happy” and obedient, thus “keeping down the spirit of insurrection.” *Narrative of the Life of Frederick Douglass, An American Slave, Written by Himself* (New York, 2004), 100; quoted in Susan Cheever, *Drinking in America: Our Secret History* (New York, 2015), 105.
20. Willard, *Women and Temperance*, 43.
21. In its second national convention (1875) the WCTU voted the following: “Resolved, That whereas, the object of just government is to conserve the best interests of the governed; and whereas, the liquor traffic is not only a crime against God but subversive of every interest of society; therefore, in behalf of humanity, we call for such legislation as shall secure this end: and while we will continue to employ all moral agencies as indispensable, we hold Prohibition to be essential to the full triumph of this reform.” *Cyclopaedia of Temperance*, 651.
22. Ibid., 651–2.
23. Okrent, *The Last Call*, 17.
24. Ibid., 14–15.
25. While female suffragists regarded the ballot as their major goal, with the ability to vote down Demon Rum as one of several resultant blessings, the WCTU viewed votes-for-women as simply the best means for achieving their primary goal, i.e., prohibition. J. C. Furnas, *The Life and Times of the Late Demon Rum* (New York, 1965), 290.
26. “The rise of the suffrage movement was a direct consequence of the widespread Prohibition sentiment” (Okrent, *The Last Call*, 14).
27. Cheever, *Drinking in America*, 139.
28. Willard, *Women and Temperance*, 39.
29. Ibid., 40.
30. Henry William Blair, *The Temperance Movement: or The Conflict Between Man and Alcohol* (Boston, 1888), 502.
31. Ibid., 504.
32. Willard, *Women and Temperance*, 50. Eliza Thompson, a devout Methodist, led 75 women from the Presbyterian Church to the town’s saloons, hotels, and drugstores, where they worked in six-hour shifts, praying, singing, and reading from the Bible. If allowed inside, they would kneel; if not, they would remain outside, hunched for hours against the December cold. In 11 days they persuaded nine of the towns’ 13 drinking establishments to close their doors (Okrent *The Last Call*, 13–14).
33. Furnas, *Demon Rum*, 292.
34. Robert L. Taylor, *Vessel of Wrath: The Life and Times of Carry Nation* (New York, 1966), 115.
35. Furnas, *Demon Rum*, 291.
36. In 1888 Senator Blair had written, “The position of all the leading Protestant denominations of our country . . . is almost unanimous for total abstinence of the individual and total prohibition by the law of the land.” Blair, *The Temperance Movement*, 471.
37. Sinclair, *Prohibition*, 64.
38. Chiefly Methodists, joined by Baptists and Presbyterians (Ahlstrom, *A Religious History*, 871). The 18th Amendment was repealed by the 21st Amendment, which was ratified on December 5, 1933.
39. Sinclair, *Prohibition*, 76–7.
40. Rittenhouse, “Historical Study,” 5.
41. Sinclair, *Prohibition*, 71.
42. Ibid., 68–9.
43. In this vein, Okrent suggests that Prohibition deprived a “freedom loving people” of “a private right that had been freely exercised by millions upon millions since the first European colonists arrived in the New World.” He also observes that the temperance movement “created a template for political activism that was still being followed a century later” (Okrent, *The Last Call*, 3).
44. Ernest H. Cherrington, ed., *Standard Encyclopedia of the Alcohol Problem* (Westerville, OH, 1929), V, 2423.
45. In addition, Kellogg felt that such an independent organization devoted to the interests of health and temperance reforms would remove the “odium of denominationalism” which apparently accompanied certain Adventist activities in the area of health reform. J. H. Kellogg, *Advent Review Supplement* (Jan 9, 1879).
46. J. H. Kellogg, “Behold, I Come Quickly,” *Signs of the Times* (Oct 12, 1876): 329–30.
47. They also felt that each signer should receive a certificate, along with an appropriate ribbon—“elegant,” “nice” or “good,” depending on which pledge was involved. J. H. Kellogg and W. B. Sprague, “Organization of The American Health and Temperance Association,” *Advent Review Supplement* (Jan 9, 1879): 1.
48. For many years the pledge had been one of the main agencies of temperance reformers. *Cyclopaedia of Temperance*, 484.
49. Willard, *Women and Temperance*, 176–7.
50. *Cyclopaedia of Temperance*, 57. The white ribbon endures as the logo for the WCTU (see the organization’s current website).
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60. *Seventh-day Adventist Yearbook 1885* (Battle Creek, MI, 1885), 72.
61. B. N. Haskell, “S. D. Adventist General Conference,” *Review and*

Herald (Oct 30, 1888): 680–82.

62. "Proceedings of the General Conference," *Review and Herald* (June 14, 1926): 1–2.

63. F. D. Nichol, *Wet or Dry? A Brief, Candid Examination of a Moot Question in American Life* (Mountain View, CA, 1932), 90, 93. Okrent offers a strikingly different assessment of Prohibition. "In almost every respect imaginable, Prohibition was a failure. It encouraged criminality and institutionalized hypocrisy. It deprived the government of revenue, stripped the gears of the political system, and imposed profound limitations on individual rights. It fostered a culture of bribery, blackmail, and official corruption. It also maimed and murdered"

Nevertheless, he concedes, as a direct result of its 14-year reign, Americans drank less and continued to drink less for decades afterward (Okrent, *The Last Call*, 373). Susan Cheever shares Okrent's dismal evaluation. "Prohibition was supposed to make the country healthy," she writes, "but instead it made them sick. Prohibition was supposed to cut down on crime, eradicate poverty, and reunite the American family. Instead it increased crime immeasurably and created organized crime syndicates...." By 1928, it had become "a national embarrassment, a synonym for corruption and foolishness, and the only amendment to the Constitution ever to be repealed.... Prohibition was only mildly effective when it came to lowering the amount of alcohol people drank" (Cheever, *Drinking in America*, 156).

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95. Morgan, 229, 226.

96. Butler, "Adventism", 201.

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**People in
the U.S. are
now dying
at a greater
rate from
accidental
drug overdoses
than from
traffic
accidents.**

The Adventist Church and Its American Health Systems

| BY GERALD WINSLOW

"Jesus called the twelve together and gave them power and authority over all demons and to cure diseases, and he sent them out to preach the kingdom of God and to heal."

LUKE 9:1–2

When Jesus commissioned his disciples to preach the Gospel and to heal, we can be sure they were not anticipating the major healthcare systems that now understand their work to be inspired by faith in Him. Eighteen centuries later, when Seventh-day Adventists received visionary messages regarding healthful living, it is similarly certain that no one was planning for the extensive health systems that bear the Adventist name today. Yet, if the five Adventist health systems in North America are considered together, we now see one of the largest faith-based health systems in the land being owned and operated by a relatively small Christian movement. Here are a few personal reflections on how the Advent Movement is doing with its healthcare organizations in North America.

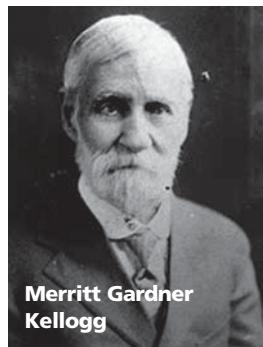
Can twenty-first century American Adventism operate healthcare institutions that are worthy of the mission of a prophetic minority? My belief is that our society needs the distinctive contributions of Adventist healthcare now more than ever. We have unprecedented opportunities to bless the communities we serve with a faithful and evidence-based message of health and wholeness. At the same time, left on cruise control, we could unwittingly miss this historic chance to step up to the leadership role I believe our Creator intends for us. There are important reasons, then, to appeal to church leaders and to those who think and care deeply about the theological and ethical convictions of our church for help. We need to renew the covenant of faithfulness between our church and its healthcare institutions.

First, consider the opportunities. New doors have opened for the kind of whole-person healthcare Adventists,

at our best, have long been committed to offer. When we have remembered *why* we built healthcare institutions, we have given priority to promoting healthful living and preventing disease. The use of the best scientific medical interventions to rescue sick or injured people was supposed to be a backup plan. We developed healthcare enterprises first and foremost as a ministry designed to prevent, to the extent possible, the need for medical interventions. The combination of faith and health has been powerful, especially when supported by the kind of education required to prepare the best healthcare professionals. This plan works. Wherever the Adventist faith has flourished, there is typically a vibrant synergy between growing churches, excellent schools, and first-rate healthcare institutions.

One of the more brilliant examples is in Sydney, Australia. Sydney Adventist Hospital was founded as a "sanitarium" in 1903 by Merritt Kellogg (*left*), the half-brother of the more famous John Harvey Kellogg. Today, the "San," as it is known throughout Australia, is one of finest healthcare and educational institutions in the nation. With its recent addition, the San will be the largest private healthcare institution in New South Wales, and some say in all Australia. In collaboration with Avondale College and other institutions of higher education, the hospital is providing superb clinical education for nurses, and more recently for physicians. It is also sponsoring significant research on lifestyle and health, with designs on becoming an international leader in this field. The work of the San and other Adventist health ministries, including Sanitarium Health and Well-being Company, has been transformative.

Because of such success stories, Adventists are increasingly invited to participate in, and even lead, high-level planning



Merritt Gardner Kellogg

for the reformation of currently unsustainable healthcare. One of the main reasons for such invitations is the growing recognition that Adventists have a successful record in the prevention of disease. In the so-called developed countries, especially the United States, citizens face the impossibility of bearing the ever-rising costs of rescue medicine. In this nation, we are rapidly entering an epidemic of chronic, lifestyle related diseases. One example suffices: Americans are now experiencing nearly two million new cases of diabetes (Type II) each year.¹ This one disease was the underlying cause of over 200,000 premature deaths in 2010. The costs, both direct and indirect, for treating the disease and its co-morbidities, are incalculable. But an educated and conservative estimate for one recent year put the figure at \$245 billion. Imagine what will happen to such costs as we speed toward the time when it is predicted that one-third of our fellow citizens will be diagnosed with this disease.

Every day, at places like the one where I work, scientists labor to discover new ways to treat the results of what are often preventable diseases. When we are successful in finding new treatments, they are almost never inexpensive. So, every day we also go to work trying to figure out how to pay for healthcare rather than for health. The easily predictable result is the threat of national bankruptcy. Throughout my entire life, the percentage of our nation's gross domestic product being spent for healthcare has outstripped almost every other sector of the economy. The J-curve increases in healthcare spending are now the largest cause of our national debt. Made more personal, catastrophic healthcare expenditures are also the largest cause of family bankruptcy. Increases in family income over the past decade have been almost entirely wiped out by higher increases in healthcare, now averaging more than \$9,000 per person per year—nearly double that of most of the richest nations on the planet.

Our burgeoning costs of healthcare were accelerated by a corrosive scheme for financing the care. Hospitals, and the caregivers who work

in them, were paid per episode of care, while typically being paid little or nothing for preventing such occurrences. This episodic approach to most of American healthcare has provided strong financial enticement to do more of almost everything, including many tests and interventions that are useless or even harmful. What possible incentive could healthcare systems have for investing in the prevention of medical crises while such activities reduced the number of patients needed to keep those systems financially viable?

Recently, however, our nation finally entered, with faltering steps, a long, disruptive process of healthcare reform or, more accurately, healthcare financing reform. Over the next few years, we will see the gradual dismantling of the fee-for-service model of healthcare and the growth of comprehensive health systems that are built for continuity of care across the lifespan. The Affordable Care Act, passed into federal law in March, 2010 is beginning to produce significant effects, both predicted and unpredicted. In the state of California, for example, more than three million people have gained new healthcare coverage. As this enormous social experiment continues, keen attention is being given to the inclusion of preventive measures. Health insurance plans are required to include significant coverage for prevention, while healthcare systems are increasingly being penalized for preventable re-admissions to hospitals. Charitable healthcare institutions are also now required to conduct community health needs assessments and develop plans for elevating health outcomes in the territories they serve.

What does all this have to do with faithful operation of Adventist health systems? The obvious answer is that we have some unparalleled opportunities to lead what we have long called whole-person care. Take one example. Just over two years ago, the White House Office of Faith-based and Neighborhood Partnerships convened the first meeting of what was then called the Health Systems Learning Group. The purpose was to initiate collaborative learning among faith-inspired and charitable health systems committed to community health devel-

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opment. Of the initial forty plus participating institutions or systems, eight were Adventist. The goal is to lead the nation in the redirection of healthcare dollars toward whole community care.² A key strategy for this work is the creation of new forms of partnership between healthcare organizations and communities of faith. For Adventists, this should readily be our stock-in-trade. Deep in our collective DNA is the Adventist commitment to have our convictions of faith lead to practical benefits for human health and wholeness.

There is great potential for our collective influence because of the size and extent of Adventist healthcare in this country. We now operate over eighty hospitals, including one of the largest private hospitals in the United States. These institutions employ more than 124,000 people, and are often the largest private employers in their regions. We also have more than 300 clinics and extended care facilities. With nearly 700,000 inpatient admissions and millions of outpatient visits per year, Adventist healthcare is surely where our fellow citizens are most likely to encounter Adventist ministry personally.

The purpose of citing these figures is not self-congratulation. Rather, it is to awaken inquiry about what we might do for the sake of the Gospel in the service of our neighbors through enhanced collaboration. And we may also wonder: How much greater would the distinctive influence of Adventist healthcare be if our health systems cooperated more with each other and with our church? Let me attempt to sketch an answer to this question by suggesting four things we need to do:

1. We need to continue deepening our understanding of the theological and ethical beliefs that are foundational for our health ministry.

Faith-shaped healthcare can never be stronger than the shared beliefs of those who lead it and give their lives in service to the health of others. Seminal works for Adventists, such as *The Ministry of Healing* need to be re-examined and re-



appropriated in light of twenty-first century realities.³ Fifty years ago, for example, my home institution and many others in Adventist healthcare were blessed by the creative insights of physician

and theologian Jack Provonsha (*above*).⁴ More recently the works of Richard Rice, Henry Lambertson and Siroj Sorajjakool, James Londis and others have brought added maturity to our shared convictions.⁵ Also noteworthy, in this regard, is the series of publications from Florida Hospital Publishing.⁶

The ethical implications of our theological beliefs are also in need of continual refinement. From 1989 until 2000, the work of the Christian View of Human Life Committee, commissioned by the General Conference, generated most of our officially recognized statements and guidelines for biomedical ethics. Matters such as assisted human procreation, genetic interventions, abortion, and care at the end of life were given extensive scholarly attention before consensus statements were produced and adopted by our church. After a fifteen-year hiatus, the General Conference recently appointed a successor "Bioethics Committee" under the aegis of the Health Ministries Department. This promises to be a salutary step toward renewing a process for our church's official engagement with healthcare ethics. In rapidly developing areas such as human biology and medicine, careful, ongoing attention to major ethical questions is an essential responsibility for a community of faith that operates healthcare institutions.

2. The five Adventist health systems in North America need to continue finding new forms of collaboration.

There is already much to celebrate. After the failed attempt to create a nation-wide governance system in the 1980s, there was little interest in reinventing anything that looked similar.

However, in recent years many cooperative endeavors have emerged that are producing significant benefits. One notable example is the formation of the Adventist Health Policy Association (AHPA) supported by all five of the Adventist systems in North America.⁷ AHPA takes as its primary purpose “to help ensure that high quality, accessible healthcare is available to the communities we serve.” In concert with AHPA, Loma Linda University has recently established the Institute for Health Policy and Leadership, designed to produce scholarship in the areas of population health and the integration of health promotion in comprehensive health systems. Working together, the Institute and AHPA are beginning to convene national conferences of Adventist health policy leaders. AHPA’s recent publication of *Five Steps to Health in America*, created to share positive proposals with the nation’s policy-makers, is another product of collaboration.⁸ Already, policies that affect the lives of millions of our fellow citizens are being influenced in positive ways for the sake of human health. Such work moves our commitments to social justice from rhetoric to reality.

3. Adventists in North America need to renew the covenant of trust between our church and its health systems.

Until recently, the last focused, strategic conversations between senior leadership of the church and the health systems were in the mid-1990s. The resulting publication could have been a basis for ongoing renewal, but that did not happen.⁹ And if the complex, fast-growing health systems could not be completely *overseen*, then they could gradually be *overlooked*.

What is needed now is not some new form of governance. The boards of our health systems take their fiduciary responsibilities seriously. These boards are typically chaired by, and significantly populated with, faithful Adventist church leaders. The other board members are, in my view, highly skilled professional Adventists who care deeply about the mission of our church.

What is sometimes missing, however, is the

strategic collaboration of our church and its health systems. Both our church and its health systems could do much to restore the joy of cooperation between the nearly 6,000 Adventist congregations in our North American Division (NAD) and the healthcare institutions bearing the same family name.

There is good news in this regard. For nearly three years, the mission executives of the health systems joined in fruitful conversations with senior leaders of our Division. This work has resulted in a vision statement that was presented at a summit meeting of NAD in April, 2014.¹⁰ At that meeting were division, union, and local conference leaders, along with executives from Adventist health systems and institutions of higher learning. The final statement was adopted by the NAD at the end of 2014. What difference will this make, if any? The hope is that we can build new forms of creative partnership that will lead to demonstrable improvement of health outcomes for whole communities.

4. We need to increase the number of faithful, highly-talented, well-prepared young Adventist professionals who are willing to enter leadership in the Adventist health systems.

Our current recruitment and development programs, though laudable, are remarkably insufficient. We need a new covenant of collaboration between our health systems and our colleges and universities. At present, we often find it impossible to fill major leadership positions with individuals who share the fullness of our Adventist faith.

It is important to make this point while also being fully appreciative of the essential contributions to our health systems by gifted colleagues who do not share the distinctive Adventist faith. We are constantly made more faithful by the ways in which people who represent other faith traditions help us to understand new depths of our own faith commitments. When, for example, one of my Muslim physician colleagues quietly leaves a committee meeting because it is time for him to pray, the spiritual chemistry of the meet-

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ing seems to change. At such times, if we are open to the Spirit, we may find our own spiritual commitments enriched. And by learning to work closely with colleagues of different faiths, we also learn how better to serve the immensely



Richard Rawson

diverse communities where our healthcare ministry is most needed. Richard Rawson (left), in a recent *Spectrum* interview, offered this helpful insight in a memorable way: "The church will have to

learn to connect with our communities in ways we may or may not be comfortable with. We need to learn to separate Adventist cultural issues from the core of the mission to which we have been called. This can be successful only if we stay firmly connected to Jesus, who is the source of the love that we must share with others."¹¹

There are, of course, also some things we could quit doing. It would be helpful, for example, if church members would stop saying "We've lost our health systems." Every time I hear this, I want to respond by pointing out that they are easily found. The various causes of disappointment that lead to the feelings of loss do need to be addressed. From the food and drink in the cafeterias to the salary structure for the institutions' employees, we could benefit from careful review and the renewal of faithful commitments. Such subjects are important and they need viable solutions, not mortar rounds fired from afar. It would also be helpful if we stopped grading our health ministries in terms of their Adventist purity. There is a place under the big canopy of Adventism for the smallest self-supporting healthcare institutions as well as for the major health sciences institutions we operate. Our society can be blessed by all these ministries. And if we are sufficiently magnanimous, we might come to see how all of them could be richly complementary.

Before coming to the main text of *The Ministry of Healing*, a reader encounters these dedicatory words: "To the physicians and nurses of every

land, who, as co-workers with the Chief Physician, the great Medical Missionary, are laboring bravely and unselfishly to heal the sick, to comfort the afflicted, and to teach the way of life, this book is dedicated."¹² In addition to the professions named by Ellen White, we must now add other allied health professionals, chaplains, financial executives, cafeteria workers, information analysts, and hundreds of others needed for today's healthcare to function safely and effectively. For generations, untold thousands of Adventist healthcare professionals have done their best to bring whole-person care to people around the world. When I think of their service, I am humbled. Those of us who now have responsibilities for guiding Adventist health ministries do well to remember that we carry a torch we did not light. By renewing the covenant of trust between our church and its health systems, we can help to ensure that the light is not diminished but shines more brightly during our tenure. We can help lead a rejuvenated faith and health movement that the people of our planet need now more than ever. ■

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ADVENTIST FORUM 2016 CONFERENCE



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Florida Hospital Signs Contract with Daytona Speedway

BY JARED WRIGHT

The overhead canopy spans each of the four seasons and includes a starry night sky.

Florida Hospital has entered a twelve-year partnership with the Daytona International Speedway in Daytona Beach, Florida. As part of the deal, Florida Hospital Volusia-Flagler replaces Halifax, the area's largest public hospital, as exclusive healthcare provider for the speedway. During the Daytona 500 and other races at the venue, Florida Hospital will provide medical equipment and personnel for all the speedway's motorsport events, managing the on-site care center and providing ambulance transport as needed.

Former Florida Hospital CEO for Volusia and Flagler counties, Daryl Tol, signed the agreement in 2014, and it went into effect in 2015. Tol now serves as President/CEO of Florida Hospital, as well as President/CEO of

Adventist Health Systems, Central Florida Region. The amount Florida Hospital paid in the twelve-year partnership has not been disclosed.

As one of five founding partners in Daytona International's \$400 million DAYTONA Rising renovation project, which transformed the speedway into the world's first motorsports stadium, Florida Hospital designed one of the stadium's entrances (known as "fan injectors"), and with it, 20,000 square feet of themed engagement space. The Florida Hospital Gate, a.k.a. the CREATION Health fan injector, welcomes race fans near turn one of the race-track with a large waterfall and a nature-inspired walkway.

When entering the CREATION Health injector, fans see an overhead tree canopy that



Florida Hospital-branded pace car takes a trip around the Daytona International Speedway infield.



A CREATION Health corridor inside the stadium features a C.S. Lewis quotation: "You are never too old to set another goal or to dream a new dream."

transforms concrete and steel into a forest-like environment (think Rainforest Cafe feel, but without the thunderstorms and loud animals). The overhead canopy spans each of the four seasons and includes a starry night sky.

Daytona International Speedway held a free open house last Wednesday during which the public was able to tour the newly-renovated facility for the first time. Jamie McMurray, 2010 Daytona 500 winner and Florida Hospital brand ambassador, greeted fans in the CREATION Health "neighborhood" inside the stadium.

Adventist Health says CREATION is an acronym deriving from eight health principles: Choice, Rest, Environment, Activity, Trust in God, Interpersonal relationships, Outlook, and Nutrition—all intended to help people improve their well-being and live a full and complete life.

"Health care is changing and we hope to inspire visitors to live happier, healthier lives," said Rob Fulbright, chief executive officer of the five Florida Hospitals in Volusia and Flagler counties. "With this injector, and as the official healthcare provider of Daytona International Speedway, this partnership enables us to extend our healing ministry of Christ beyond the walls of our hospital and meet the community where they live, work and play."

Florida Hospital will also be a founding

partner of One Daytona, an \$800 million, 300,000 square foot project that will feature retail, dining and entertainment including a Bass Pro Shops outdoor gear store, a twelve-screen Cobb Theatres movie complex, two hotels and 300 apartment units. International Speedway Corporation owns the 300-acre property, and plans to open One Daytona in 2017.

While today's race marks the first major event in the Florida Hospital-Daytona International Speedway corporate partnership, collaborations with other large enterprises are nothing new for Florida Hospital. In March 2011, Florida Hospital for Children celebrated the opening of the Walt Disney Pavilion which brought some of the Walt Disney World experience—along with an injection of cash—to the facility.

The foray into auto racing comes at a time of significant expansion for Florida Hospital. The not-for-profit health system operates facilities on twenty-two campuses throughout Florida. In January, Florida Hospital Orlando celebrated the grand opening of a 332-bed hospital for women. This month marked the ribbon cutting of a 97,000-square-foot, three-story facility in Winter Garden that will provide emergency care, outpatient surgery, lab and imaging services, endoscopy, and primary and specialty care. Florida Hospital also

Adventist

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into auto
racing comes
at a time
of significant
expansion
for Florida
Hospital.



Inside the Florida Hospital fan injector, featuring CREATION Health branding.

unveiled a new eighty-bed tower in Kissimmee and plans to expand its emergency department in Altamonte.

Along with the growth has come increased scrutiny of Florida Hospital's tax-exempt status. In a four-part series for the Orlando Sentinel, reporter Beth Kassab took a close look at the lucrative tax breaks afforded to Florida Hospital and Orlando Health, Florida's two biggest not-for-profit health systems. Kassab examined how much Florida Hospital saves by not paying taxes, and what it provides to its surrounding communities in exchange.

"...many nonprofit hospitals look more like for-profit corporate behemoths than charities," she wrote. "Consider that the local Adventist Health operation, which owns Florida Hospital, trades \$4.5 billion in securities mostly through bonds, hedge funds and money market funds, according to its most recent tax form."

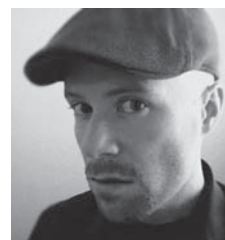
Kassab asked whether Florida ought to consider hospital tax reform as other states have done.

Back at the speedway, Florida Hospital will have other things to think about today. The Daytona 500 features 200 laps of a 2.5-mile

course, for a total of 500 miles of racing, at speeds approaching 200 mph. Film star Gerard Butler will instruct drivers to start their engines at 1:19 p.m. ET, and Baseball Hall of Fame inductee Ken Griffey Jr. will wave the green starting flag at 1:31 p.m. The race is the first event in the NASCAR Sprint Cup Series.

Florida Hospital will have a substantial presence trackside and in the stadium as the racing season begins at Daytona International Speedway. ■

Jared Wright grew up in Rwanda, Africa, the son of missionary parents. He has subsequently lived in California, Massachusetts, Tennessee, Texas, Honduras and Thailand. Life



around the world has provided appreciation of the rich diversity of beliefs and practices within Adventism. Jared has served on the Spectrum Web Team since 2008 as a blogger, reviews editor, and currently as Managing Editor. Art has always been a peripheral pursuit, but creativity is central to his identity.

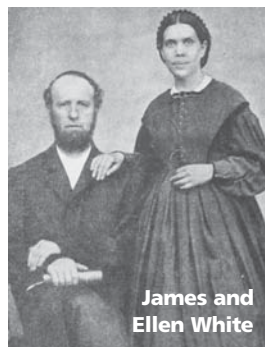


RACE AND ADVENTISM

“Let the Slave Reply”: The Critical Sabbatarian Adventist Decade, Ellen White, and Blacks | BY BENJAMIN BAKER

Ellen White and race was the subject of Benjamin Baker’s 2011 Howard University dissertation. This is the second article in an occasional series on the topic for *Spectrum*.

Ellen Harmon and James White (*right*) were wed on August 30, 1846. Initially averse to marriage because of the nearness of the *parousia*, the teenaged visionary and the itinerant minister justified their nuptials by simply stating that James could now provide protection for Ellen on the dangerous traveling circuit with all due propriety, and thus complement each other’s ministries.¹ This union, formed with so little fanfare, was the most significant in Seventh-day Adventist history. Along with Joseph Bates, the Whites are credited with the founding of the Seventh-day Adventist Church.

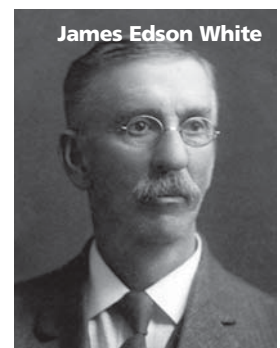


The Critical Decade

Although the denomination was officially founded on May 21, 1863, the inaugural decade of the White marriage (1845–1855) was foundational in the establishment of the Seventh-day Adventist Church. What seems like all accomplishment and triumph now, though, was *sturm und drang* for the young couple, and by extension the fledgling Sabbatarian Adventist movement.² James characterized the newlywed years thus: “We entered upon this work penniless, with few friends, and broken in health.”³ Poverty, illness, homelessness, tedious travel, childbirth, infant sickness, and parental dilemmas, combined with the social persecution stemming from her visions, often pushed Ellen to the brink of despair and death. Yet four developments emerged from this decade-long crucible that would shape White’s, and her church’s, relationship with blacks.

In a meeting among Sabbatarian Adventist believers in Boston on November 18, 1848, Ellen White had a vision. Her takeaway for James was: “You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world.”⁴ This charge, carried out by James and a dedicated editorial staff, was the genesis of a church publishing industry that would produce billions of pages, in myriad languages, read by hundreds of millions of people. Not only would the printed page be the vehicle in which Ellen White would later communicate with the church about the sins of slavery and the necessity of redressing its damage through the evangelization and education of African Americans, but from the last decades of the nineteenth century and beyond it was the means by which thousands of blacks discovered the Adventist message. Just as Anna Knight (*right*) read her way into Adventism by mailed publications, so did countless others of her hue.⁵

In the same month that the first paper appeared, Ellen White gave birth to James Edson White (*right*) on July 28, 1849. Although notoriously flawed, Edson and his Southern Missionary Society’s four years (1895–1899) of nautical evangelism on the Mississippi River in the Deep South would be the base of the efflorescence of African American Adventism. Further, the correspondence between



mother and son during these years would shape race relations and missiology in the church for decades after. Edson also compiled and published *The Southern Work*, began the periodical *Gospel Herald*, and was perhaps the individual who did the most to circulate his mother's appeals to Adventists to assist Southern blacks.⁶

It was largely in the decade after the Great Disappointment that Ellen White became established as messenger to the remnant. The first article in this series posited that William Foy (*right*) provided for White an example of faithfulness to the divine mandate to prophethood in an antagonistic and hostile society. Amidst the fantastic tales of visions, physical phenomena, and confounded detractors, White's resolve to be steadfast to her calling despite often being broken in body and spirit was remarkable. This, as well as the searching missives called "testimonies" that uncannily personally addressed the members of the young movement, all with the aid of defenders and apologists like her husband, Bates, John Loughborough (*right, center*), and Uriah Smith (*lower right*), cemented Ellen White's role as prophet among Sabbatarian Adventists. Perhaps the litmus test of a genuine prophet, though, is to publicly condemn injustice and oppression, which White did in her indictments against the slave institution and the American empire that perpetrated and profited from it. This period, in which White secured her prophetic authority, is so vital to her relationship



William Foy



John Loughborough



Uriah Smith

to blacks because it is from this platform that she would speak out on the unpopular issue of race in the Post-Reconstruction and Jim Crow eras. The issue that was a test of her genuineness as a prophet would later prove one of the greatest tests of her prophetic authority.

Finally, from 1845 to 1855, Sabbatarian Adventists, through much prayer, study, discussion, and debate, arrived at the doctrines that defined the movement: the imminent *parousia*, pre-Advent judgment, seventh-day Sabbath, soul mortality, everlasting gospel, and others. Much later, when large numbers of African Americans encountered the Adventist message, they would deeply identify with the tenets. Aside from statements made by myriad blacks that they embraced the Adventist message because the truths spoke to their condition, this doctrinal identification is borne out by noting that a sizeable portion of the current membership of the North American Division is black; the African-Caribbean islands have the highest church to population ratio of any region in the world;⁷ and continental Africa has an Adventist membership of more than seven million, more than any other continent.⁸ Such success is not accidental, especially in light of the church's challenges with race relations. To be sure, many blacks embraced the Adventist message despite often being treated badly because of their color by its supposed practitioners.

Blacks and Sabbatarian Adventist Eschatology

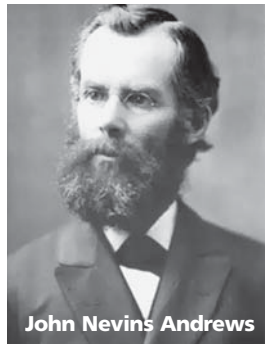
Part and parcel of these doctrines was the crystallization in the 1850s of Adventist eschatology, most of which remains unchanged today. In particular, an understanding of the role of the United States in prophecy, as well as the identification of Babylon, were arrived at—positions that have influenced and shaped the church's attitudes to America, religious liberty, civil rights, Protestantism, social activism, and politics perhaps more than any other.⁹ As it turns out, African Americans played an essential role in the development of the church's under-

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standing of these teachings and the broader eschatological scenario.

The first Adventist in print to identify the United States as the beast with “two horns like a lamb” which “spake as a dragon” of Revelation 13:11–18, was John Nevins Andrews (*right*) in an article entitled “Thoughts on Revelation XIII and XIV” in the *Adventist Review*¹⁰ of May 19, 1851.¹¹ America’s two horns were Republicanism and



John Nevins Andrews

Protestantism, political and religious liberty, as delineated in the Declaration of Independence: “All men are born free and equal, and endowed with certain inalienable rights, as life, liberty, and the pursuit of happiness.” America’s true nature was laid bare, however, in its treatments of black people: “If ‘all men are born free and equal,’ how do we then hold three million slaves in bondage? Why is it that the negro race are reduced to the ranks of chattels personal, and bought and sold like brute beasts?” Andrews wasted no time in coming to his conclusion: “...the lamb is such only in pretensions. He [America] is dragon in character.”¹² Andrews then outlines the now-familiar end time scenario in which the United States fully reveals its dragon character by forcing all to receive the mark of the beast. In the article “What is Babylon,” Andrews decisively reveals the identity of the symbolic power: “The Protestant church at the present time holds many hundred thousand slaves. Nor is the fact to be disguised, that the professed church is now the right arm of the slave power. This great fact identifies the Protestant church as a part of Babylon, with absolute certainty.”¹³

John Loughborough would extend Andrews’ exegetical applications in an article titled “The Two-Horned Beast” published in the *Review* on March 21, 1854.¹⁴ Featuring a large section devoted to excoriating America for slavery, the piece proposes a more accurate rendering of the

Declaration of Independence clause: “All men are created free and equal except 3,500,000.” Loughborough calls America out for violating his conscience, and that of his fellow citizens, by imposing the Fugitive Slave Act of 1850. Echoing Andrews’ identification of American Protestants as Babylon for aiding and abetting the system of slavery and owning slaves, Loughborough leaves no doubt that the Protestants of the United States speak as a dragon. In an expansion of this article in 1857, he again shares the strongest proof he can find for the identification of America as the beast of Revelation 13:11: “In the institution of Slavery *is more especially manifested*, thus far, the dragon spirit that dwells in the heart of this hypocritical nation. The fearful strides which this government has made on this question up to the present, afford small ground of hope for the future.”¹⁵

Uriah Smith, probably Adventism’s most influential interpreter of Daniel and Revelation, and *Adventist Review* editor for almost twenty years, poeticized America’s oppression of blacks in the epic serial poem “The Warning Voice of Time and Prophecy”:

*With two horns like a lamb a beast arose -
So with two leading forms a power has risen,
Two fundamental principles, than which
In all the earth none can be found more mild,
More lamb-like in their outward form and name.
A land of freedom, pillared on the broad
And open basis of equality;
A land reposing ‘neath the gentle sway
Of civil and religious liberty.
Lamb-like in form, is there no dragon-voice
Heard in our land? no notes that harshly grate
Upon the ear of mercy, love and truth?
And put humanity to open shame?
Let the united cry of millions tell, -
Millions that groan beneath oppression’s rod,
Beneath the sin-forged chains of slavery,
Robbed of their rights, to brutes degraded down,
And soul and body bound to other’s will, -
Let their united cries, and tears, and groans,
That daily rise, and call aloud on Heaven*

For vengeance, answer; let the Slave reply.
 O land of boasted freedom! thou hast given
 The lie to all thy loud professions, fair,
 Of justice, liberty and equal rights;
 And thou hast set a foul and heinous blot
 Upon the sacred page of liberty;
 And whilst thou trafficest in souls of men,
 Thou burl'st defiance, proud, in face of Heaven
 Soon to be answered with avenging doom.
 More fully, soon, shall yet this dragon-voice
 Developed be, and louder yet shall speak;
 More fully as the consummation nears,
 And all the wicked, wickeder become,
 The good more good, more holy, just and pure;
 When he against the followers of truth
 Shall lift his voice and vent his furious rage.
 Whoe'er the beast shall worship, and his mark
 Receive, the vials of God's wrath shall drink;
 Here is the patience of the saints, and they
 Who God's commandments keep and faith of Christ.¹⁶

Ellen White in the Sabbatarian period also linked Babylon with America and Protestantism. She pens the following in the chapter "The Sins of Babylon" in *Spiritual Gifts*, Volume 1:

All heaven beholds with indignation, human beings, the workmanship of God, reduced to the lowest depths of degradation, and placed on a level with the brute creation by their fellow men. And professed followers of that dear Saviour whose compassion was ever moved as he witnessed human woe, heartily engage in this enormous and grievous sin, and deal in slaves and souls of men. Angels have recorded it all. It is written in the book. The tears of the pious bond-men and bond-women, of fathers, mothers and children, brothers and sisters, are all bottled up in heaven. Agony, human agony, is carried from place to place, and bought and sold. God will restrain his anger but a little longer. His anger burns against this nation, and especially against the religious bodies who have sanc-



tioned, and have themselves engaged in this terrible merchandise. Such injustice, such oppression, such sufferings, many professed followers of the meek and lowly Jesus can witness with heartless indifference. And many of them can inflict with hateful satisfaction, all this indescribable agony themselves, and yet dare to worship God. It is solemn mockery, and Satan exults over it, and reproaches Jesus and his angels with such inconsistency, saying, with bellish triumph, Such are Christ's followers!

These professed Christians read of the sufferings of the martyrs, and tears course down their cheeks. They wonder that men could ever possess hearts so hardened as to practice such inhuman cruelties towards their fellow-men, while at the same time they hold their fellow-men in slavery. And this is not all. They sever the ties of nature, and cruelly oppress from day to day their fellow-men. They can inflict most inhuman tortures with relentless cruelty, which would well compare with the cruelty papists and heathens exercised towards Christ's followers. Said the angel, It will be more tolerable for the heathen and for papists in the day of the execution of God's judgment than for such men. The cries and sufferings of the oppressed have reached unto heaven, and angels stand amazed at the hard-hearted, untold, agonizing, suffering, man in the image of his Maker, causes his fellow-man. Said the angel, The names of such are written in blood, crossed with stripes, and flooded with agonizing, burning tears of suffering. God's anger will not cease until he has caused the land of light to drink the dregs of the cup of his fury, and until he has rewarded unto Babylon double. Reward her even as she rewarded you, double unto her double according to her works: in the cup which she hath filled, fill to her double.¹⁷

This brief sampling underscores that for these early Adventist thought leaders, America's treatment of Africans was not simply a grave human rights violation; it was an omen of apocalyptic doom. In short, slavery ruined a republic that was established according to Divine Providence, leaving a terrible curse that would linger until the very end of the world and reverberate throughout eternity.

Aside from molding the history of this

**To be sure,
 many blacks
 embraced the
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 often being
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 because of their
 color by its
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“Said the
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suffering.”

American-born religion, Adventism’s *sui generis* belief of America’s sinister apocalyptic role dominated Ellen White’s worldview and writings—especially those on slavery and the Civil War. A double-edged sword, White would later declare that as America’s treatment of blacks revealed the republic’s true nature, so Adventism’s treatment of blacks revealed the church’s true nature. Above all else, to Ellen White and the other Sabbatarian Adventist leaders, African Americans were a people of the eschaton, playing an essential part in the ultimate demise of the beast and Babylon, standing with the Lamb’s remnant in triumph. ■

Next installment: Ellen White’s personal relationships with African American Sabbatarian Adventists.

Benjamin Baker is the managing editor of the Encyclopedia of Seventh-day Adventists Project based at the General Conference of Seventh-day Adventists.



References

1. James and Ellen G. White, *Life Sketches of James White and Ellen G. White* (Battle Creek, 1888), 97, 238.
2. “Sabbatarian Adventist” refers to the movement led by James and Ellen White and Joseph Bates, roughly between 1845–1860, that became the Seventh-day Adventist Church. The name “Seventh-day Adventist” was voted and adopted at a meeting of Sabbatarian Adventists in Battle Creek, Michigan, on October 1, 1860; the Seventh-day Adventist Church was officially formed on May 21, 1863 in the same town.
3. White, *Life Sketches*, 127.
4. Ellen G. White, *Early Writings* (Washington, D.C., 1882), 125.
5. Anna Knight as told to A. W. Spaulding, “The Story of Anna Knight,” November 19, 22, 1914 (Ellen G. White Estate File DF 372-1, 1914), 1.
6. The Ellen G. White Estate has now made the correspondence between Ellen and Edson White available online (<http://ellenwhite.org/resources/correspondence/incoming-correspondence>).

7. Montserrat is 1 in 4; Saint Vincent and the Grenadines, 1 in 7; Grenada, 1 in 8; Jamaica, Antigua and Barbuda, and Cayman Islands, 1 in 10. See Office of Archives, Statistics, and Research, *2015 Annual Statistical Report* (Silver Spring, 2015), 80–83.

8. *Ibid.*, 4, 17–18.

9. For a book-length treatment of this, see Douglas Morgan’s *Adventism and the American Republic* (Knoxville, 2001).

10. At the time titled *Second Advent Review, and Sabbath Herald* and later *Advent Review, and Sabbath Herald*, for convenience and clarity it will be called *Adventist Review* here.

11. J. N. Andrews, “Thoughts on Revelation XIII and XIV,” *Second Advent Review, and Sabbath Herald* (May 19, 1851): 81–86.

12. *Ibid.*: 84.

13. Emphasis supplied. J. N. Andrews, “What is Babylon?” *Advent Review, and Sabbath Herald* (February 21, 1854): 36.

14. J. N. Loughborough, “The Two-Horned Beast,” *Advent Review, and Sabbath Herald* (March 21, 1854): 65–68.

15. Emphasis supplied. J. N. Loughborough, “The Two-Horned Beast,” *Advent Review, and Sabbath Herald* (March 19, 1857): 156.

16. Uriah Smith, “The Warning Voice of Time and Prophecy,” *The Advent Review, and Sabbath Herald* (June 23, 1853): 18.

17. E. G. White, *Spiritual Gifts*, Volume 1 (Battle Creek, 1858), 191–192.

Adventism's Promise for Black Liberation | BY DOUGLAS MORGAN

This paper was originally given at the Adventist Society for Religious Studies Conference in Atlanta, Georgia on November 2, 2015 and has been adapted for *Spectrum*.

In 1892, as the Kentucky state legislature considered a bill to mandate racial segregation in rail coaches, a slender school teacher from Lexington raised her voice with a power that inspired these lines from Paul Laurence Dunbar:

*Give us to lead our cause
More noble souls like hers,
The memory of whose deed
Each feeling bosom stirs;
Whose fearless voice and strong
Rose to defend her race,
Roused Justice from her sleep,
Drove Prejudice from place.¹*



Mary E. Britton

The “noble soul” with a “fearless voice” was Mary E. Britton (left), not only a teacher but a newspaper columnist and friend of anti-lynching crusader Ida B. Wells. Within a year of her public stand against the onset of legal segregation, Mary Britton joined a new Seventh-day Adventist congregation organized in Lexington by Elder

Alfonso Barry. Britton’s new life direction would lead her to Adventism’s first school of medicine, the American Medical Missionary College, and then back to Lexington where she became the city’s first licensed African American female physician. She combined her medical practice with wide-ranging activism and journalistic advocacy for

social justice and benevolence in the public square.²

Three years after Mary Britton’s celebrated anti-segregation speech, at an Emancipation day celebration in Springfield, Ohio, a black Baptist preacher blasted the Republican party for its betrayal of the Negro with such inflammatory eloquence that the *Cincinnati Commercial Gazette* denounced him not only for slurring the name of Lincoln but dishonoring the American flag. The furor sent shockwaves south



Lewis C. Sheafe

of the Ohio River, where a segregationist Kentucky newspaper reported that the young preacher had caused a “pronounced sensation” with a speech that added to mounting and troubling evidence that “the negro is in earnest in his demand for social recognition.”³

Only ten months later, in July 1896, we find this same fiery orator, Lewis C. Sheafe (left), in the pulpit of Battle Creek Tabernacle, making his debut as a Seventh-day Adventist preacher.⁴ By then, surely, he would have read Ellen White’s *Review and Herald* articles that her son Edson compiled in *The Southern Work*, in which the prophet envisioned a comprehensive initiative for making good the promise of freedom to a people who, after legal emancipation thirty years before, had, in the words of Du Bois, “stood a brief moment in the sun; then moved back again toward slavery.”⁵ The mission would help them claim their “God-given freedom” to discover and follow the way of Christ for themselves. It would entail “teaching them to read and to follow various trades and engage in different business enterprises.” Thus, the Adventist prophet insisted that the “cotton field will not be the only resource for a livelihood to the colored people,” at the very time in which the ascendant forces of white supremacy were engaged in a systematic effort to see that it was. She called on farmers,

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Front page of the *Colored American* newspaper, September 13, 1902, with a picture and story on Lewis C. Sheafe.

She combined her medical practice with wide-ranging activism and journalistic advocacy for social justice and benevolence in the public square.

financiers, builders and craftsmen to join ministers and teachers in this broad-ranging mission and thereby make “the best restitution that can be made to those who have been robbed of their time and deprived of their education.”⁶

Ellen White grounded her exhortations in the biblical theme of divine action to liberate the enslaved and oppressed, seen especially in the Exodus story and Jesus’ declaration of His messianic mission (Luke 4:16–20). The gospel-based liberation of which she spoke addressed the whole person, confined neither to inner spirituality nor to economic uplift.⁷ As such it did, on the one hand, somehow have to find embodiment within the economic and political structures of society. Accordingly, Ellen White forthrightly affirmed the national government’s role in its realization. On the other hand, because cosmic powers—Satan and the “rulers of the darkness of this world”—drove the oppression, divine power would be needed to effect deep and lasting freedom. Thus, the missiology of liberation she upheld was centered on the church as God’s designated agency.⁸

Lewis Sheafe caught the vision. “My heart leaped for joy as I thought of the help to come to my people through the third ang[el’s] message,” he testified in a letter to Ellen White.⁹ Armed with credentials designating him a delegate at large “to represent the colored race” at the 1899 General Conference, Sheafe took the floor to “heartily” endorse plans to expand the church’s medical missionary work in the South. At the very moment of America’s plummet to its historic nadir in race relations, this passionate race advocate declared: “I believe that Seventh-day Adventists have a truth which, if they will let it get a hold of them, can do more in this field [the black South] to demonstrate the principles of the gospel of Jesus Christ than can any other people.”¹⁰

Sheafe’s twenty turbulent years of Seventh-day Adventist ministry would end in alienation from the “organized work,” but not before he established a strong black Adventist presence in Washington, D.C., and, through two rounds of heart-wrenching conflict, prodded the General Conference leadership first to establish the North American Negro Department in 1909, and then to place it under black leadership in 1918.¹¹

A third vignette takes us to Los Angeles where, according to the standard account, the first black Adventist congregation west of Kansas City originated in 1906 with group Bible studies conducted in the home of a postal worker and his wife, Theodore and Estelle Troy.¹² True enough, except that it turns out that T.W. Troy was much more than a postal worker. He was in fact a highly successful business entrepreneur described as a “prominent black activist” by one historian, and as a “live wire in the community” and “a great worker for the advancement of his race” by the *California Eagle*, southern California’s leading black newspaper in that era.¹³

The gatherings at the Troy home led to organization of the Furlong Tract church with twenty-eight members in 1908. It is the young people of this congregation who are of greatest interest for present purposes and to them our attention will return presently.¹⁴

But by now we have seen enough to suggest

that in its initial, formative phase, the rise of Adventism among African Americans was marked by a striking pattern of high-achieving converts dedicated to racial advancement. When Mary Britton joined the church in 1893, the total membership of the handful of black Adventist churches organized in the South was under fifty, with the overall denominational black membership likely totaling fewer than one hundred. When Lewis C. Sheafe joined the church in 1896, he became just the third officially-credentialed black Adventist minister. Growth over the ensuing dozen years established a strong and lasting foundation for the black Adventist work, with membership reaching approximately 1,400 by 1909.¹⁵

In addition to Britton, Sheafe, and the Troys, a sampling of converts to Adventism from the well-educated and professional segments of the black population during this formative phase includes Franklin W. Warnick, a friend of Sheafe and fellow graduate of Wayland Seminary; Amy Temple of the Furlong Tract church, a nurse and graduate of Shaw



Anna Knight

University; James H. Howard, graduate of Howard University medical school and one of the most highly-placed African Americans in federal government service during the late nineteenth century; Rosetta Douglass Sprague, Oberlin graduate and daughter of Frederick Douglass; J. Alexander Chiles, attorney and, like Britton, a member of the Lexington church; W.H. Green, attorney converted through Sheafe's evangelism in Washington; Franklin H. Bryant, published poet and educator; Matthew C. Strachan, educated at both Fisk University and Battle Creek College, effective ministerial leader and political organizer both in the denomination and the public square; and James K. Humphrey, graduate of Colbar College in Jamaica and pioneer of black Adventism in New York City, who signed on to the Adventist movement and launched his quarter-century of highly successful evangelism there in 1903.¹⁶

Another, Anna Knight (*above*), would become the most familiar of all in Adventist historical lore. Historian Victoria Bynum's fascinating study of racial interaction and identity, *The Free State of Jones: Mississippi's Longest Civil War*, however, adds a dimension to the significance of Knight's story. Bynum writes that Anna "escaped rural Mississippi and gained protection against sexual exploitation and poverty within the nurturing environment of Seventh-Day Adventism." Thus, though marred by its accommodation to segregation, Bynum nonetheless sees the overall impact of Adventism as liberating for Knight and her Mississippi community. The school that Anna, and later her sister, Grace, operated in Jones County, along with the Oakwood school in Alabama, became, for the extended mixed-race Knight clan, "their most important resources for battling against total debasement under increasingly strict racial segregation."¹⁷

**The mission
would help
them claim
their "God-
given freedom"
to discover
and follow the
way of Christ
for themselves.**

LEWIS C SHEAFE
EVANGELIST - SINGER
LECTURER

WHAT doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?
—Micah 6:8

Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exerciseth loving-kindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord.—Jer. 9:23-24.

The Lord bless thee and keep thee: the Lord make his face shine upon thee and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace —Num. 6:24-26.

**FOR ENGAGEMENTS
ADDRESS**
1570 W. 35TH STREET
LOS ANGELES, CAL.

MRS. L. P. SHEAFE
ACCOMPANIST

Lewis C. Sheafe and wife, Lucy Parker Sheafe

Ellen White

grounded her

exhortations

in the biblical

theme of

divine action to

liberate the

enslaved and

oppressed.



Pittsburgh Courier, September 7, 1935

All of these figures embraced Adventism at the very time when the last vestiges of hope that America would make good on the political promises of the Reconstruction era were being crushed.¹⁸ In that context, the Adventist program for development of the whole person offered a promising, alternative path for racial liberation.

Sheafe, for example, along with many of his generation, came of age believing that the promise of the Fourteenth and Fifteenth amendments and the Civil Rights Acts of 1866 and 1875 would move decisively toward realization in fully equal citizenship. His was a heart freshly embittered by the nation's betrayal when it leapt for joy at the thought of what the third angel's message could mean to his people.¹⁹ He threw himself utterly into this obscure and demanding cause. The work he began in Washington, D.C. in 1902 brought the church, by 1905, to the threshold of establishing a strong educational and medical missionary center in the cultural center of black America.²⁰ But it was not to be. Like too many others, for too many decades after him, Sheafe's attempt to cash the promissory note of Adventist freedom came back marked "insufficient funds." Yet, the aspirations, the dreams

evoked by the promise, remain significant. Not without reason did Sheafe believe he had found in Adventism a better hope, better promises and a better path to the liberation of his people than that offered by the political system.

In embracing Adventism, neither Britton nor Sheafe abandoned pursuit of justice and equality in the public arena. For them, conversion to Adventism was not a turn from public to private or from engagement to disengagement, social to individual, activist to quietist, or from the present world to "pie-in-the-sky." But the target changed, with priorities shifting accordingly. Rather than transformation of the social order through a direct assault on the legal and political system, they now focused on holistic liberation of oppressed people through an alternative political structure called church, deploying alternative methods such as persuasion, education, and healing.

Their hope no longer centered on America,

Beacon Light ☺
☺ **Gospel Tent**

COR. 13TH AND T STS., N. W.

IN CHARGE OF
Lewis C. Sheafe
ASSISTED BY
Fred H. Seeney

ENQUIRY MEETING at 7 p. m.
PREACHING at 7.45 p. m.

Subjects for the week beginning Sept 1st, 1902.

MONDAY,	Social Purity and Health.
TUESDAY,	Law of God, is it binding?
WEDNESDAY,	The Two Laws.
THURSDAY,	The Sabbath of the Lord?
FRIDAY,	Is Sunday the Lords Day?
SUNDAY,	Prophetic America.

BIBLE STUDIES on the ever-lasting
GOSPEL and PROPHECY every
evening.

Good Singing. Public Welcome.

A flyer advertising Lewis C. Sheafe's groundbreaking evangelistic meetings in Washington, D.C., during the summer of 1902.

even Christian America; indeed, its ultimate failure was anticipated. But a movement that offers holistic liberation to all people through the “everlasting gospel,” can neither be indifferent to injustice and oppression nor collude with it. The imperatives of mission, of witness to the good news, doing good works that glorify God, and love of neighbor, all demand support for freedom movements in the public realm in every way consistent with the gospel.

Britton’s work for justice and mercy as an Adventist physician and journalist illustrates how the church—through its evangelistic mission and educational program—generates individuals who nurture *shalom* in the public square through persuasive rhetoric (a newspaper column, in her case) and activism through existing agencies. And, returning now to the Californians, we catch some glimmers of how the church itself could become an intentional agency for racial liberation and spawn creative new agencies as well.



Ruby Bontemps Troy and Dr. Owen A. Troy

Though not widely-known today, Owen A. Troy, Sr., son of Theodore and Estelle Troy (above), must surely rank among the most forward-thinking Adventist leaders of any race during the early-mid decades of the twentieth century (1920s to 1950s). Amidst relentless and skillful advocacy for racial justice in the denomination, he developed churches into thriving agencies for Adventism’s program of holistic liberation in urban black communities. One shining moment came during the darkest hour of the Great Depression at Shiloh Church on the south side of Chicago. Under Troy’s leadership, the church sustained the phenomenal growth that began in the previous decade under G.E. Peters. Shiloh Academy became a full high school, with a print shop for both commercial work and vocational instruction. At the Shiloh Clinic, begun in 1932, five doctors and three nurses served thousands among

the “needy public” each year. “A church should be interested in the welfare of the community...the business enterprises, the education, health, and daily life of its people,” Troy told the *Pittsburgh Courier*.²¹

Meanwhile, after graduating from the College of Medical Evangelists at Loma Linda and becoming the first African American female licensed to practice medicine in California, Troy’s friend from childhood in the Furlong Tract church, Dr. Ruth Janetta Temple, had established the first health clinic to serve the 250,000 residents of southeast Los Angeles. The clinic developed into the Temple Health Institute. From there she initiated the Health Study Club program to educate the public on community health issues such as nutrition, sex education, immunization and substance abuse. The program brought together not only parents, teachers, and school children but eventually drew in street gang leaders, nightclub owners and their patrons.²²

Troy and Temple collaborated in forming a voluntary organization, the Community Health Association, which originated the Disease Prevention Week that the California state legislature instituted as an annual event in 1945. Here was a benevolent civic organization originated and led by Adventists that drew together leaders from all sectors of the community to advance the common good. In 1978, Dr. Temple told an interviewer that she “got the concept of a truly large program for community work in public health” from study of “a book called *The Ministry of Healing*” in a class at Loma Linda taught by Dr. A.W. Truman.²³

Neither Troy nor Temple saw their focus on the distinctively Adventist vision and mission as somehow at odds with, or even disconnected from, the black freedom struggle in America. Despite their pervasiveness in the Adventism of his era, Troy emphatically rejected the notions that Adventist ministers must “refrain from entering programs for social and economic reforms” or speaking out “against racial segregation.”²⁴

**Thus, the
missiology of
liberation she
upheld was
centered on
the church
as God’s
designated
agency.**

Their hope no longer centered on America, even Christian America; indeed, its ultimate failure was anticipated.

Based on her own experience, Ruth Temple (*below*) regarded public health education as “the swiftest and most naturally effective of all racial barrier-breakers.” Her endeavors gained her entry into “the most exclusive and ordinarily narrow circles,” and she had found such groups not only welcoming but “tenacious” in following through with cooperation. This led her to “feel that there is no limit to what such a program can accomplish in the race relations field” and contributed to her passion for expanding her efforts even further.²⁵



The innovators we have glimpsed put their all into utilizing the holistic, medical missionary ideals at the heart of Adventism for the liberation of an oppressed people. Their deepest motivations and boldest aspirations sprang from the church. Driven by the imperative of preparation for a new world to come, they placed their highest priorities on the expansion of this alternative social construct, not on perfecting American democracy through law, politics, or even civil disobedience.

I suggest that a “neo-Anabaptist” perspective best elucidates the significance of their stories for our present grappling with questions of Adventism’s relationship to the public square. The influential sociologist of religion, James Davison Hunter, uses “neo-Anabaptist” to describe Christian thinkers such as John Howard Yoder, Stanley Hauerwas, James McClendon, and Craig Carter, who emphasize that “the community of faith is its own *polis*. . . .Citizenship in the church is true citizenship, one that trumps loyalties in the world. It creates an alternative space in the world and an alternate set of practices against which the world is judged and beckoned.”²⁶ Leading Adventist proponents of neo-Anabaptist thought include Charles Scriven and Ronald Osborn.²⁷

In this mode “liberation,” rather than “transformation,” best conveys Adventism’s promise. New Testament scholar Scot McKnight observes that

liberation connotes change that is “radical, from the inside out and bottom up,” and brings economic empowerment to the oppressed. A church-centered social ethic sees the church as a more promising vehicle for that kind of change than a program *centered* on transforming the public order. McKnight asserts that “the ‘social’ dimension of holistic redemption is *first* and *foremost* found in the social reality called the church.” He faults the theologies of social transformation and liberation set forth by influential figures such as Rauschenbusch, Moltmann, Gutierrez, and Cone, among others, for locating the working of the Kingdom of God mainly in the public sector, thereby decentering the church.²⁸

Among the implications for a church-centered social ethic of liberation in the narratives explored in this essay, I suggest that:

- 1) Adventists may make their most meaningful and effective impact on the public order as a consequence of, not in spite of, faithful focus on the church’s distinctive mission, inspired by its message of transcendent hope.
- 2) Placing priority on development of an alternative social reality, formed by this distinctive vision for liberating the whole person rather than structural transformation of the surrounding society, does not and must not mean insularity or disengagement from the public realm.
- 3) Rather, such ordering of priorities generates a pioneering creativity that in turn generates social change by bearing a winsome witness to new possibilities.
- 4) If truly shaped by the biblical, prophetic heritage, the Adventist commitment to restoration of the whole person, must, with discernment, identify and ally itself with the oppressed in liberation struggles in the wider society that others may be more prominent in leading. ■

Douglas Morgan teaches history of Christianity, Adventist history, and other history courses at



Washington Adventist University in Takoma Park, Maryland. His recent publications include *Lewis C. Sheafe: Apostle to Black America*, published in 2010 by Review and

Herald Publishing Association as part of its Adventist Pioneer Series of biographies.

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2. Paula J. Giddings, *Ida: A Sword Among Lions* (New York, 2008), 140–141; Laretta Flynn Byars, "Mary Elizabeth Britton (1858–1925)," in Jessica Carney Smith, ed., *Notable Black American Women*, Book II (Detroit, 1996), 55–57; R. Steven Norman, III, "Fighting for Justice: Mary E. Britton, Adventist Pioneer and Community Leader," *Southern Tidings* (February



2006): 4–5; Tom Eblen, "Mary Britton was a Woman Ahead of Her Times," The Bluegrass and Beyond weblog (February 14, 2012), (<http://tomeblen.bloginky.com/2012/02/14/mary-britton-was-a-woman-ahead-of-her-time/>) [accessed October 31, 2015].

3. Douglas Morgan, *Lewis C. Sheafe: Apostle to Black America* (Hagerstown, 2010), 104–108; Editorial page, *Hartford Weekly Herald* (October 16, 1895): 2.

4. Morgan, *Lewis C. Sheafe*, 116.

5. W. E. B. Du Bois, *Black Reconstruction in America: An Essay Toward a History of the Part Which Black Folk Played in the Attempt to Reconstruct Democracy in America, 1860–1880* (New York, 2007), 26.

6. Ellen G. White, *The Southern Work* (1901 edition, Ellen G. White Writings online, Ellen G. White Estate, (egwwritings.org), 44, 53, 60–61. The reference to the cotton field as the only place of employment is an oversimplification here taken to signify not only the reduction of black farmers to

long-term debt peonage but systematic restriction of blacks to the lowest levels of agricultural, service, and industrial employment. See Rayford W. Logan, *The Betrayal of the Negro from Rutherford B. Hayes to Woodrow Wilson*, 2nd ed. (New York, 1965), 153–156.

7. White, *The Southern Work*, 14, 24, 35, 41, 48.

8. White, *The Southern Work*, 19, 44, 60–61; E. G. White, *Testimonies for the Church* 9: 205; White, *The Southern Work*, 44.

9. Lewis C. Sheafe to Ellen G. White, 25 May 1899, Ellen G. White Estate files.

10. Morgan, 142–144. The intriguing note of post-modernity ("a truth") aside, Sheafe, as a seminary-educated minister, active in a wide gamut of national and local organizations for civil rights and race advancement, and well-read in history and politics, was well-positioned to make this assessment.

11. Morgan, *Lewis C. Sheafe*, 178–356, 372–400. "An Appeal in Behalf of the Work among the Colored People," signed by twelve leading black Adventist ministers, prompted organization of the North American Negro Department at the 1909 General Conference. The Appeal referred to the "growing race-problem" in America that "is invading the sacred confines of our church"—an unmistakable allusion to the crisis evoked by the withdrawal of Sheafe's Washington, D.C. congregation from denominational affiliation in 1907. The "loss of confidence" among colored Americans experienced by "the great Protestant bodies, because of their inability to meet the situation has come to us," they declared, necessitating action to "restore and conserve" the "confidence of the race" if they were to "expect greater success in our labours" (Archives of the General Conference of Seventh-day Adventists, hereinafter cited as GCA). After a short-lived reconciliation with denominational leadership in 1913, Sheafe joined with J.W. Manns of Savannah, Ga., in 1916 in establishing the Free Seventh Day Adventists as a separate black-led denomination. In view of these developments, the General Conference leadership at the 1918 session recognized the importance of an "advance move" they had previously been unwilling to make—appointment of a black man to head the Negro Department, according to W.H. Green, who received the appointment ("A Word Regarding the North American Negro Department," n.d., GCA).

12. Louis B. Reynolds, *We Have Tomorrow: The Story of Seventh-day Adventists with an African Heritage* (Washington, D.C., 1984), 175–176.

13. Susan Shifrin, "Temple, Ruth J.," in Darlene Clark Hine, ed., *Black Women in America: Science, Health, and Medicine*,

Ruth Temple

regarded

public health

education as

"the swiftest

and most

naturally

effective of all

racial barrier-

breakers."

**The Adventist
program for
development of
the whole
person offered
a promising,
alternative path
for racial
liberation.**

Encyclopedia of Black Women in America (New York, 1997). *African-American History Online*. Facts on File, Inc., <http://www.fofweb.com/activelink2.asp?ItemID=WE01&iPin=AFEBW0726&SingleRecord=True> (accessed 14 July 2015). "Los Angeles Loses a [First] Class Man," *California Eagle* (December 13, 1919): 4; "The Forum," *California Eagle* (May 16, 1914): 4–5.

14. Reynolds, *We Have Tomorrow*, 179–182.

15. The membership estimates are pieced together from Richard Schwarz and Floyd Greenleaf, *Light Bearers: A History of the Seventh-day Adventist Church*, rev. ed. (Silver Spring, MD, 2000), 234–235; Reynolds, *We Have Tomorrow*, 113; and Sydney Scott, "Work in the South for the Colored People," *Gospel Herald* (February 1907): 6–7.

16. The web site blacksdahistory.org is an excellent starting point for information on most of these figures. The information on Amy Temple is found in the interview with Ruth J. Temple cited in note 22 below. On Strachan, see also Samuel G. London, Jr., *Seventh-day Adventists and the Civil Rights Movement* (Jackson, 2010), 93–105, and Douglas Morgan, "Proclaiming the Gospel and Changing Society," *Ministry* (April 2011):

10–14. On Humphrey, see R. Clifford Jones, *James K. Humphrey and the Sabbath Day Adventists* (Jackson, 2006).

17. Victoria Bynum, *The Free State of Jones: Mississippi's Longest Civil War*, Kindle edition (2001), Chapter 8.

18. Historian Mark Elliott writes that during the 1880s "the opportunity still existed for the federal government to promote black interests in the South" such as voting rights, education, and economic opportunity. However, the failure of the Republican party to give its full backing to passage of a bill to protect black voting rights introduced by Sen. Henry Cabot Lodge in 1890 "all but dashed" hopes for federal action to sustain the promise of Reconstruction; see *Color-Blind Justice: Albion Tourgee and the Quest for Racial Equality* (New York, 2006), 166, 243–244, 247–248.

19. In 1895, South Carolina joined the progression of Southern states that, in view of the Lodge Bill's failure in 1891, enacted measures designed to disenfranchise black voters. That summer Sheafe publicly debunked the supposed merits of the South Carolina legislation. In his indictment of the Republican Party at Springfield in September, he also cited the Senate's failure to acknowledge Ida B. Wells' unimpeachable exposé of lynching as a means of social control through terror rather than vigilante justice against perpetrators of particularly heinous crimes. See Morgan, *Lewis C. Sheafe*, 101–108.

20. For Sheafe's own account see "The People's Seventh-

day Adventist Church of Washington, D.C.," *Review and Herald* (August 24, 1905): 15–16.

21. "Church Serves Everyday Life of Community," *Pittsburgh Courier* (September 7, 1935): A10.

22. Shifrin, "Temple, Ruth J.;" Libby Clark, "State's First Black Woman Physician and Agricultural Scientist," *Los Angeles Sentinel* (February 13, 2003): C8; "Interview with Ruth Janetta Temple," *Black Women Oral History Project*, Vol. 9 (Wesport, CT, 1991), 304–311.

23. "Interview with Ruth Janetta Temple," 284, 310–313.

24. Owen A. Troy, circular letter to ministers, May 4, 1948, Arna Wendell Bontemps Papers, Syracuse University Library.

25. Ruth J. Temple to Arna Bontemps, 11 Dec. 1944, Bontemps Papers. Temple's work eventually won the endorsement of two governors of California—Pat Brown and Ronald Reagan, and three presidents of the United States—Johnson, Nixon, and Carter; see Clark, "State's First Black Woman Physician." Such public recognition can testify to the far-reaching impact of a church-based initiative, but the danger of co-optation lurks if it becomes the main goal or litmus test of success. One cautionary example from Adventist history brought to light by Roland Blaich is the case of Hulda Jost, director of Adventist welfare work in Germany during the 1930s. The incorporation of the Adventist Welfare Society into the National Socialist Welfare organization no doubt impressively demonstrated the potential societal impact of the denomination's health and humanitarian agencies. Not only that, it did much to preserve the denomination's institutional existence under dire straits for several years. Yet her effectiveness in bringing Adventist community service into the public square came at the high cost of her becoming a propagandist for the Nazi regime. See "Selling Nazi Germany Abroad: The Case of Hulda Jost," *Journal of Church and State* 35:4 (Autumn 1993): 807–830.

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27. Charles Scriven, *The Promise of Peace: Dare to Live the Advent Hope* (Nampa, ID, 2009); Osborn, *Anarchy and Apocalypse: Essays on Faith, Violence and Theodicy* (Eugene, OR, 2010).

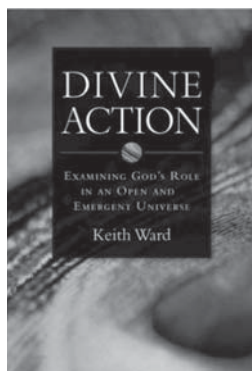
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Reading Recommendations from Roy Branson's Sabbath School Class | BY DAVID R. LARSON AND RON GRAYBILL

In the Sabbath School classes that Roy Branson started in Takoma Park, Maryland and Loma Linda, California, it was a new year's tradition for class members to share reading recommendations. Despite his untimely death in July 2015, his class in Loma Linda continued the tradition this year with a record number of recommendations that reflect the diversity of the class participants who are faculty, students, and community members in the area of Loma Linda University.

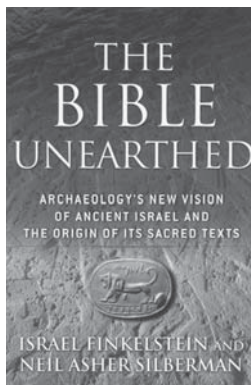
David Larson, Professor of Ethical Studies in the LLU School of Religion, now leads Roy's class, calling it the "Roy Branson Legacy Sabbath School Class." ■

Religion



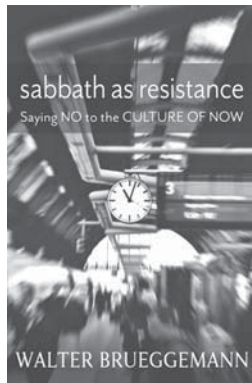
Divine Action: Examining God's Role in an Open and Emergent Universe, by Keith Ward. God acts in the world, co-operating with human responses and breaking through in "miraculous" acts to disclose his purposes. At the heart of this view is the notion of divine incarnation.

Walking with God through Pain and Suffering, by Timothy Keller. Makes a forceful and ground-breaking case that this essential part of the human experience can be overcome only by understanding our relationship with God.



The Bible Unearthed: Archaeology's New Vision of Ancient Israel and the

Origin of Its Sacred Texts, by Neil Asher Silberman and Israel Finkelstein. A fascinating and controversial perspective on when and why the Bible was written and why it possesses such great spiritual and emotional power today. The authors suggest most of the famous stories in the Bible reflect the world of the later authors rather than actual historical facts.

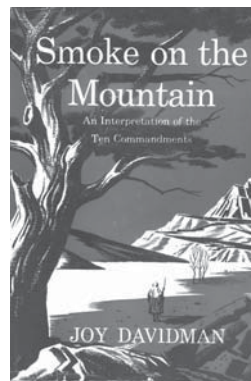


Sabbath as Resistance: Saying No to the Culture of Now, by Walter Brueggemann.

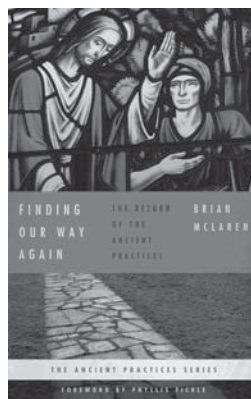
Reaching Out Without Dumbing Down: A Theology of Worship for This Urgent Time, by Marva Dawn.

A Royal Waste of Time: the Splendor of Worshiping God and Being Church for the World, by Marva Dawn.

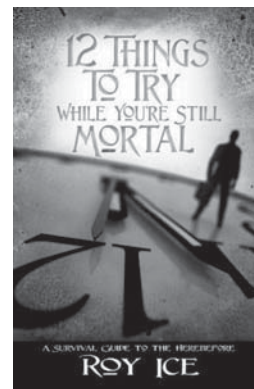
ESV Bibles by Crossway, ESV Global Study Bible with a set of new articles by global Christian leaders applying the Bible to global issues.



Smoke on the Mountain: An Interpretation of the Ten Commandments, by Joy Davidman, including a thoughtful introduction by C. S. Lewis, the author's husband.



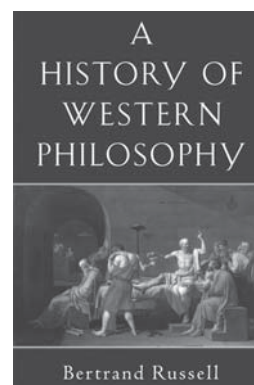
Finding Our Way Again: The Return of the Ancient Practices, by Brian D. McLaren and Phyllis Tickle.



12 Things to Try While You're Still Mortal, by Roy Ice.

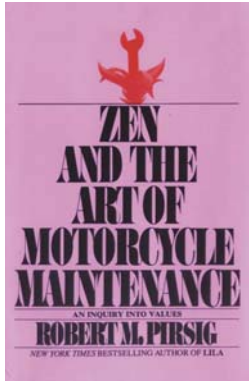
Philosophy

Moral Letters to Lucilius, Lucius Annaeus Seneca (author), Richard Mott Gummere (translator). A collection of 124 letters written by Seneca the Younger at the end of his life to Lucilius, then procurator of Sicily, on how to become a more devoted Stoic.



A History of Western Philosophy, by Bertrand Russell.

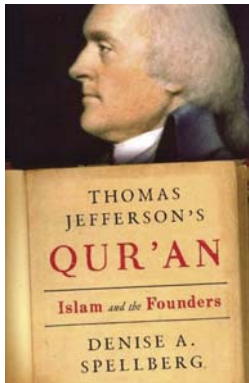
The Birth of Tragedy, by
Friedrik Nietzsche.



Zen and the Art of Motorcycle Maintenance, by Robert M. Pirsig.

History

Thomas Jefferson and the Tripoli Pirates: The Forgotten War That Changed American History, by Brian Kilmeade and Don Yaeger



Thomas Jefferson's Qur'an: Islam and the Founders, by Denise Spellberg.

Mein Kampf, by Adolf Hitler (The Ford Translation).

The Guns of August, by Barbara W. Tuchman and Robert K. Massie.

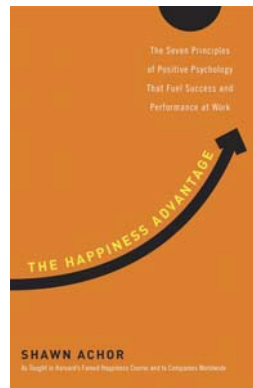
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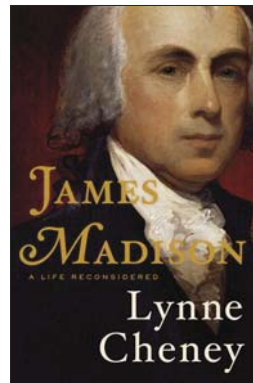
To Love and Be Loved, by Sam Keen.



The Happiness Advantage: The Seven Principles of Positive Psychology That Fuel Success and Performance at Work, by Shawn Achor.

The Surprising Truth About What Motivates Us, by Daniel H. Pink.

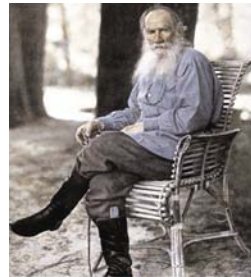
Memoir and Biography



James Madison: A Life Reconsidered, by Lynne Cheney.

Roger Williams and the Creation of the American Soul: Church, State, and the Birth of Liberty, by John M. Barry.

Dr. John Harvey Kellogg and the Religion of Biologic Living, by Brian C. Wilson.



A Confession and Other Religious Writings, by Leo Tolstoy.

Uncle Tungsten: Memories of a Chemical Boyhood, by Oliver Sacks.

Conversion: The Spiritual Journey of a Twentieth Century Pilgrim, by Malcolm Muggeridge.

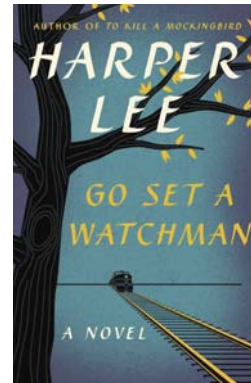
The Pilgrim's Progress, by John Bunyan.



Crossing Over: Getting to the Best Life Yet, by Paul Scanlon. The journey the Abundant Life Church in Bradford undertook in order to enter into and possess the "land" that God had promised them.

Fiction

Gilead, by Marilynne Robinson.



Go Set a Watchman, by Harper Lee.

The Shack, by William Paul Young.

Nonfiction

Waking Up White, and Finding Myself in the Story of Race, by Debby Irving.

The Birds of Pandemonium, by Michele Raffin. Pandemonium, is a conservation organization dedicated to saving and breeding birds at the edge of extinction. The author lets us into her world—and theirs. Birds fall in love, mourn, rejoice, and sacrifice; they have a sense of humor, invent, plot, and cope.

A Tragic Tale of Megalomania and Modern Medicine, by Andrew Scull. The story of a leading American psychiatrist who came to believe that mental illnesses were the product of chronic infections. Henry Cotton launched a ruthless campaign to "eliminate the perils of pus infection." Teeth were pulled, tonsils excised, and stomachs, spleens, colons, and uteruses were

all sacrificed in the assault on "focal sepsis." Cotton's work was controversial, yet none of his colleagues questioned his experimental practices.

Understanding Insider Movements, by Harley Talmán. Tracing the story of large numbers of people from the world's major non-Christian religions who are following Jesus as Lord, but doing so from within the religious communities of their birth and outside of institutional Christianity. How does this work? This anthology brings together some of the best writings on the topic. From diverse voices who explore perspectives from Scripture, history, theology, missiology, and the experience and identity of insider believers.

Deep, Down Dark: The Untold Stories of 33 Men Buried in a Chilean Mine, and the Miracle That Set Them Free, by Hector Tobar.



The Witches: Salem, 1692, by Stacy Schiff.

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The Wild Trees: A Story of Passion and Daring, by Richard Preston.

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Prayer Psalm

BY DAVE REYNOLDS



Dave Reynolds is an Emergency Nurse of 37 years in Portland, OR. He has a passion for Bible study, and for helping edit his friend Conrad Gren's parallel translation of the Septuagint Greek text and the Masoretic Hebrew Text.



God, You ordain, You establish
justice in all the earth
Through Your Son, Jesus, You show us the way of
truth, justice, and mercy.
You, by Your example, defend and hold up
the widow, the orphan, the homeless, and the downtrodden.
You teach us to love all human-kind
even our enemies.
You encourage us to live our lives with integrity,
adhering to the truths You taught us.
Oh God, our God, may we by our lives,
bring your Holy Name to be praised in all the earth.
May our love for each other,
especially our love for those less fortunate than we;
shine forth in such a way that all persons will know
that we are guided by Your Love for us.
May we be filled with Your Love,
and share it with all we come in contact with.
Help us to avoid hateful speech, hateful ideas,
hateful language, and hateful acts.
May gossip never pass our lips,
may we never forward hateful emails, texts, or tweets.
May we never by word or deed,
promote hate or distrust for any person or people group.
May we show by all we do and say,
what it truly means to love and respect others.
May we never sit in judgement
of another's poor choices.
May we always remember that each and every one of us
has made choices we would not want to be judged by.
May we always remember that You forgive us freely,
merely by our asking to be forgiven.
May this lead us to forgive others,
even as we ourselves have been forgiven by You.
Help us to remember:
That injustice and lack of compassion **are** rebellious acts.
Forgive us **our** rebellious acts!
Un-sin us Lord, that we can be pure and clean!
Only then can we faithfully represent your Name
in all the earth.
Hear us oh God!
Fill us with Your Compassion, Your Love, Your Mercy,
with your Forgiveness, and with Your Justice!
May our every word and action reflect You,
so that all the world will know that we know You
and Your Son Jesus!
This is our prayer, in Your Holy Name,
AMEN!