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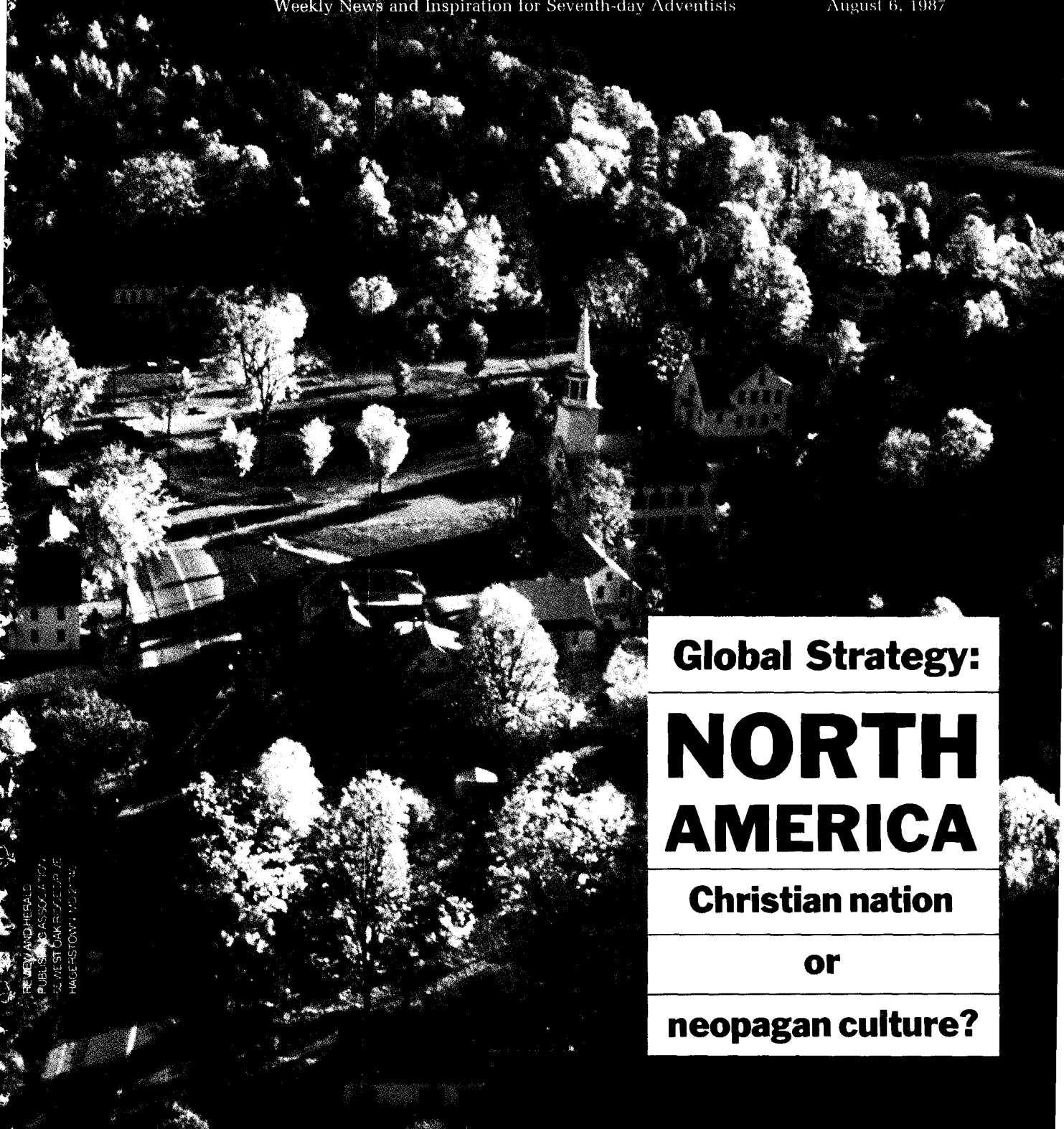
**N.A.D.
EDITION**

ADVENTIST

REVIEW

Weekly News and Inspiration for Seventh-day Adventists

August 6, 1987



Global Strategy:

NORTH AMERICA

Christian nation

or

neopagan culture?

**Inter-America Breaks
Million-Member Mark**

**Rebuilding Bridges in
Lake Region Conference**

REVIEW AND HERALD
PUBLISHING ASSOCIATION
33 WEST OAK RIDGE DRIVE
HAGERSTOWN, MD 21740

Teaching Standards

The church, home, and school should work together to teach Christian standards ("Who Is Teaching Standards?" June 4).

Traditionally our schools have modeled higher standards than those followed in the average Adventist home. This is because of our teachers, whose daily influence consistently molds the character and conduct of our children and youth. Our schools helped upgrade the spiritual life in our churches as students returned home to share their new lifestyle and Christian concepts with family and friends. Their youthful interest and example in family worship, vegetarian diet, proper Sabbath observance, modest dress, Christian recreation, and so on, lifted many a family and even whole congregations to higher Christian standards.

Since our schools have upheld Christian standards so successfully in the past, they can and should continue to do so in the future. However, teachers need the united support of pastors and parents.

CYRIL MILLER
Burluson, Texas

Whatever the ideal, our schools will probably reflect the constituency. We all reflect the culture to the extent that our Christianity is crossless. So who will break the cycle?

The test with any practice should be: Does it assist my search for a relationship with God or deepen my commitment if I already have a relationship? Will it build me physically or mentally? Will it enhance my witness?

ANN BURKE
Yucaipa, California

I am told it's not "Christlike" to wear an engagement ring. However, it's OK to wear a \$500 watch. I am a teenager, and this reasoning bothers me.

ANDY THOMAS
Turlock, California

Even though they may not say so, young people are looking for well-defined standards for their lifestyle.

If they don't find them in our schools, a large percentage of them will be adrift. Too often we leave them to decide for themselves.

With the army of committed and consecrated teachers that we have, we need to promote a lifestyle that will be a witness of Christ-centered Christians. We need to avoid fanaticism and compromise.

EVELYN AND GORDON ZYTKOSKEE
Paradise, California

I find it most regrettable that you deem it necessary to challenge members with regard to their views on standards. As one who accepted these standards at baptism, I cannot condone the lowering of any one of them.

MARY BARROWCLOUGH
Heckmondwike,
West Yorks, England

Because of the large volume of mail on this topic, the August 27 ADVENTIST REVIEW will carry three pages of reader responses to the questions we raised in the June 4 issue.

Agriculture

Having been connected with agricultural programs in Adventist schools in England, Canada, the

United States, and the Philippines for more than half a century, and having felt sadness when hearing of schools closing down their farming operations, I was thrilled to see "AGRICULTURE" written in large attractive letters across the front page of the May 21 REVIEW.

The agricultural approach to missions is truly an "entering wedge." On numerous occasions men in high positions of government have stated to me, "We are not Adventists, but we do believe in the Adventist educational program." Hungry people appreciate better methods of food production, and this kind of demonstration prepares the soil of the heart.

TODD C. MURDOCH
Loma Linda, California

Great Poetry

Congratulations to Judith Nembhard for "Great Poetry Is for Christians!" (June 25).

Nearly 75 percent of Scripture is poetic in style. If the Holy Spirit moved upon men of old to express the grandest themes in poetic language, then we have a positive duty to appreciate this art form.

Because people do not understand the art of poetry, it seems an ambiguous and inefficient way to convey information. We live in a technical information age when the most objective, factual, and efficient method of conveying information seems the best choice. But we are not merely computers needing factual input for ordering and processing our lives. Writing for the whole person must include the emotional and spiritual factors as well. These components are the part of us that can respond to truth with a "heart response."

BETSY MAYER
Rapidan, Virginia

Letters should not exceed 250 words and should carry the writer's name, address, and telephone number. All will be edited to meet space and literary requirements, but the author's meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or denomination.

Coming in the ADVENTIST REVIEW

August 20—The Lady and the Lord

August 27—Reader response to "Who Is Teaching Standards?"
—The Adventist "Elephant"

And Coming Later

September—The Hispanic Work in North America

—Young Mothers' Support Group

—Promotion in Church

—Prayer, a Two-Way Communication

October—The Role of Public Evangelism

ADVENTIST REVIEW

August 6, 1987

General paper of the
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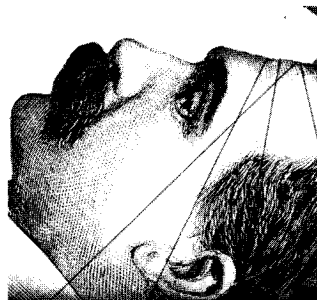
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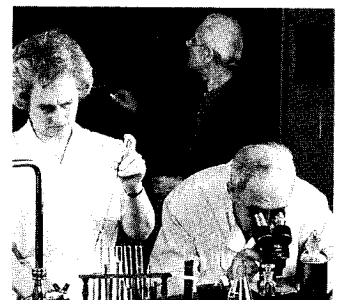
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■ "Summer Holiday," by
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and travelers, morality and
relativity, lostness and fixed
points.



SIGNS OF RENEWAL IN NORTH AMERICA

I see signs of renewal all across North America.

I am not saying that the church militant already has become the church triumphant. Laodicean apathy and lukewarmness are still too much with us. But many among us would rather pick the thorns than the flowers, and others have been overcome by the Elijah syndrome—"I, only I, am left." They fail to see the solid group within the community of faith that seems to be able to draw "warmth from the coldness of others" and "courage from their defections" (*Sons and Daughters of God*, p. 201).

I have traveled the North American continent for almost two decades and have had the privilege of meeting with all kinds of church members—children, youth, upwardly mobile young adults, senior citizens, professional people—but recently something is coming through to me. More than ever before, I hear people talking about the finishing of the work, the soon coming of Christ, the need for Bible study and prayer, concern for the spiritual life of neighbors, friends, family. Here is just a sampling:

■ **The young people** in one of our academies heard about the Revelation Seminar program and wanted to get into it. On their own, these academy students formed a group and asked their Bible teacher for assistance. They found a place in the community to hold a seminar and invited the people to come. The results were so encouraging that union and conference educational leaders have developed a program to involve all of their academies.

Students may now spend summers full time in Revelation seminars and follow-up evangelistic campaigns, and receive scholarship assistance. When someone asked an involved student about the effect on grades, he answered, "My grades have actually improved."

Everywhere I tell this experience, educational leaders report similar experiences in their conferences and unions. I call this a sign of renewal. "Afterward I will pour out my spirit on everyone: your sons and daughters will proclaim my message" (Joel 2:28, TEV).

■ **In one of our conferences** the youth were disturbed by the growing number of their friends who no longer attended church services. They talked to their youth leaders, prayed earnestly together, and proceeded to do something about it. "Why don't we just love them back?" they asked. And so the whole conference is now involved in an organized endeavor to love back into church fellowship those who have disappeared. Again I was surprised to discover that this is not peculiar to one conference. In all my travels I run into groups of young people who are determined to "bring them back alive."

■ **One couple**—he a physician, she a nurse/nutritionist—has carried on a hospitality ministry through the years. Their home is open to neighbors and colleagues for a simple soup and sandwich supper. An almost unbelievable stream of people from all walks of life has flowed through their modest home. Without fuss and ceremony, they have seen about 40 people become members of the church.

For years I thought their ministry was absolutely unique. But surprise again, this experience too can be seen all over our division. Years ago Ellen White said, "Nothing is more needed in our work than the practical results of communion with God" (*Ministry of Healing*, p. 512).

■ **In another conference** in North America pastors, church officers, laymen, and conference leaders have joined together in a statewide program of evangelism and outreach. They invested scores of thousands of dollars in videotaping the Revelation Seminar series. An advisory committee composed of mostly laypersons and a few conference leaders directs the effort. They offer church members the videos and the use of a tape player if they will take the training course and promise to hold at least two seminars over the next three years. Teams of pastors and laypersons are visiting all the churches to explain how the plan works. They hope that 1,000 church members will become fully certified and eligible to receive the equipment. This conference is not by any means the largest in North America, but already more than 300 persons have qualified.

Other conferences have similar programs. Some conferences launched as many as 200 Revelation seminars on the same day.

■ **Each year I visit** from five to nine camp meetings; I also debrief General Conference/North American Division staff persons when they return back from camp meetings. Without a doubt, the 1987 camp meeting season has been especially blessed of God. I find a spirit of intercessory prayer, a greater interest in Bible study. The evening evangelistic meetings have drawn significant numbers of non-Adventists to the grounds. At one of the Western camp meetings more than 10 percent of the people on the grounds were non-Adventist friends.

Some camp meetings devoted a portion of the evening service to soul-winning experiences. They demonstrated the variety of ways

the Holy Spirit uses to bring people to faith in Christ and obedience to His commandments.

I have met business leaders, university professors, people of Jewish background, old and young, who have newly come into the Adventist faith. Some initial contacts were casual but flowered into a real search for truth. I even met a young couple who became Seventh-day Adventists because they enrolled in an off-campus program sponsored by one of our colleges. Truly, many are on the verge of the kingdom, just waiting to be gathered in.

In the early 1970s a revival sprang up among Seventh-day Adventist young people. It spread in a spectacular way to many parts of North America. The youth held prayer meetings and testimony meetings; witnessing teams went from church to church. I think it was a genuine revival.

But the revival ran out of steam, died out. However, renewal is not something that comes to us only once. It occurs again and again. We must welcome these visitations of the Spirit and plead with our heavenly Guest to remain. The revival must deepen and widen and affect every facet and dimension of church and personal life.

But how to sustain revival? Our experience from the seventies teaches us that revival must be focused not on internal affairs but on the needs of the larger community, on the people about us. It must be continued in outreach ministries, in witness, in praise and testimony:

"It only takes a spark to get a fire going,

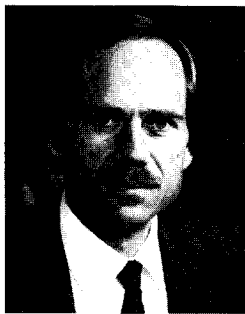
And soon all those around can warm up in its glowing.

That's how it is with God's love

Once you've experienced it,

You spread His love to everyone;

You want to pass it on."



THE REMNANT'S CHALLENGE: 5 BILLION PEOPLE

How can a church of less than 5 million members ever reach 5 billion people on this earth with the three angels' messages before Christ comes? As I wrote and edited articles for our now-concluding six-part series on the global strategy of the church, I could not avoid coming face-to-face with this question.

More than 3.5 billion non-Christians exist around the earth. Of these, 2.5 billion do not even have, for all practical purposes, Christianity as an option. Most live where Christianity has never gained a firm foothold. Consider China with its 1 billion people, India with 750 million, Russia and Africa with their millions, and the countries where Islam's 900 million adherents prevail.

As I realized that billions may never meet a Christian, much less a Seventh-day Adventist, my belief in the Seventh-day Adventist Church as the remnant church was, and is being, challenged to the very core.

But God always has worked through those who freely accept Him and desire to do His will. Invariably they have constituted the minority. I think of Noah, Abraham, the children of Israel, Daniel and his three friends, the 7,000 that had not bowed the knee to Baal, the early Christian church, and the Reformers.

Now I think of the 5-million-member Adventist Church and wonder at its solemn privilege of carrying the last messages to the world. But I wonder, too, how it will accomplish this task.

I have yet to come up with one answer that satisfies my internal

struggle over this issue. But I wonder:

■ If radio and television may prove the vital links to areas where members may never enter.

■ If literature will have a tremendous but as yet unknown impact upon millions of people around the globe. Ellen White saw the church's literature work as "streams of light" encircling the globe. In the last days we will be privileged to find out how far and wide our literature has been distributed and its impact upon people.

■ If, under the power of the latter rain, men and women, youth and children, will be so moved by the Holy Spirit that they will zealously witness for the Lord around the world. God's people in all churches will take their stand for truth regardless of the harm that might come to them.

■ If persecution of God's remnant people, reported on by the news media around the world, will cause millions of people to reevaluate their own relationship to God and to His truth.

However dark the picture may seem for a church of 5 million to take the three angels' messages to the world, I must recognize two things. God knows what He is doing in working through a minority of the world's population, and He has planned things that far exceed any human understanding.

I have learned to trust Him in everything else; I need to trust Him with this challenge, too.

CHARLES E. BRADFORD
President
North American Division

MYRON WIDMER

AHS: The President's Perspective

Neal C. Wilson shares his personal observations

I hope you have read the very helpful factual report "AHS Faces Difficult Choices" (ADVENTIST REVIEW, July 2). As a follow-up I would like to share with you my personal observations.

Since the beginning of 1986 many questions have been raised about the Adventist Health System/United States in general, and about certain institutions in particular. I have received a steady flow of letters, some expressing concern, others predicting dire consequences, and others seeking information. These letters have come from thoughtful lay leaders, business executives, and professional people, as well as denominationally employed personnel.

The dominant theme of the letters has been a fear that the system might become insolvent and be forced into bankruptcy. Some have wanted to know whether, if that happened, it would destroy the ability of the church to carry on its worldwide spiritual mission. Some have suggested that the system be sufficiently distanced from "the church" so that in case of financial reverses the church would not be liable or be placed at serious financial risk.

All of us realize that rumors spread quickly and usually become exaggerated. Speculation has been sparked by articles in business and professional journals describing the revolution that is taking place in the health care industry. For instance, a major journal carried an article entitled "Bankruptcy: It Can Happen to You." It gave illustrations of institutions that have been closed. All of these things, and a fear of the unknown, have fueled the minds of people who have written to me and others.

Sobering Reports

But what is the true picture concerning AHS/U.S.? I was at the special board meeting of AHS/U.S. held at the Pacific Union Conference headquarters on May 6, 1987, when an international auditing firm—Peat, Marwick, Main and Co.—made their report. I heard it all; truly it was sobering information. As the board

By Neal C. Wilson, General Conference President.



Neal C. Wilson

began to grasp reality, I sensed the deep concern of each member, but especially I saw and felt the anguish of the North American Division union presidents and the leadership group representing our Adventist health-care institutions.

But the report also contained much good news! It highlighted the fact that our health-care leaders were financially perceptive and operationally responsible.

The leaders of our hospital corporations and health-care institutions have taken the message to heart and have drafted corrective measures. Some of these measures have already been implemented.

Many people have mistakenly thought that the AHS/U.S. is a monolithic structure, perhaps even a monster that no one can control, and that we face a situation in which if one "flagship" hospital or one corporation goes down, all go down!

This is simply not the case. Every hospital has its own local board, and each of the corporate divisions (AHS/West, AHS/NEMA, AHS/Sunbelt, and AHS/Loma Linda) has its own board. AHS/U.S. is a coordinating, guiding organization pooling the strengths of all institutions and trying to share the best of each with the whole, and where possible to consolidate the major policies

governing all of our institutions.

I am happy that these AHS corporations, and the entire U.S. system, are identified as a part of the church. The church is not just a stockholder! Our involvement in health care is not just a matter of an investment! Our health care institutions comprise one of the original four pillars (educational, medical, ministerial, and publishing) of the church.

Generally speaking, these institutions have made an enormous impact upon communities. Their presence and the lives of employees have broken down a great deal of prejudice and created a favorable environment in which spiritual seeds of truth have been planted in hearts and communities.

Further good news is that after careful fiscal analysis, we have the assets to cover our liabilities and to solve the problems and challenges with which we are faced if, under the influence and guidance of the Holy Spirit, we make proper and wise decisions.

Factors Reducing Profitability

In these times of dramatic change, several factors beyond our control have tended to reduce the profitability of the institutions comprising AHS/U.S. For example, approximately \$6 million that has been expended each year for medical education can no longer be recovered from third-party payers. In addition, our institutions provide about \$20 million of charity care each year. When we add in uncollectible accounts and discounts to heavy users, the result is that our institutions can plan on only about 75 percent of potential gross income to cover their expenses.

Another item that has put an extra burden on our institutions is the increased cost of malpractice insurance. We need this coverage to protect the reputation of our institutions, as well as of those employed by them. Malpractice insurance for much of the AHS/U.S. system has risen from \$5 million a few years ago to about \$57 million this year. This does not cover the malpractice insurance that each physician must himself or herself take out to cover his or her own possible professional liability.

It has become abundantly clear that

our various divisions must carefully assess the operation of each institution and all diversified enterprises, and seriously consider the need to divest the system of those operations that have little or no hope of becoming financially profitable within the immediate future. Already a number of our institutions have taken action to sharply reduce the number of personnel. One of our major corporate offices has reduced employees from 50 to 30, for instance.

Strong Leadership

Naturally, one is never completely satisfied, and I wish that there were some things that were different in our institutions. It is easy to criticize. But if we are going to be fair, we must admit that there is also much for which to be thankful and proud. We have a reputation for service. The care of our nursing personnel is outstanding. We have highly qualified technicians and support personnel. I am also pleased that in most cases our reception centers put people at ease and make them feel welcome. We do have, generally speaking, good community support. Hopefully you have noticed that the grounds around our institutions are nicely landscaped and attractive.

I am much encouraged by the fine team of leaders that we have, by the responsible way in which they are facing reality, and by their willingness to be accountable. They desire the involvement of church leadership in seeking solutions and preparing recommendations. We have a job to do, and I believe it is being done. Please be careful not to believe every story or comment or rumor that comes along. Bear in mind that many reports are exaggerated.

When you hear disturbing information, take a few minutes to call one of those in a position of responsibility. Make sure that you get the facts before passing on negative stories and engaging in any harsh or critical allegations. This is the procedure that the Bible admonishes.

Many of you are aware that the General Conference officers have set up a special Financial Review Commission, which will report through my office to the General Conference officers and the General Conference Committee. This commission is made up of 15 lay leaders who are highly successful and respected professional persons and business executives, plus eight denominationally employed leaders, making a

total of 23. The commission will function in a careful, sympathetic, and confidential manner and will work in close cooperation with those responsible for the various entities. It is not a hostile or adversarial group. We have asked them to make a careful analysis of our health-care system, our General Conference Risk Management Services, Loma Linda Foods, and other competitive businesses operated by the church here in North America.

The purpose is to double-check to make sure that as far as humanly possible we will not be confronted with surprises. This commission has not been appointed because we mistrust those responsible for these operations, but rather to look at the whole picture through as many professional and business eyes as possible, and thus to safeguard the integrity of the Seventh-day Adventist Church and to strengthen the hands of leadership.

In view of the interlocking nature of all church organizations and institutions, the General Conference and the world church could be at risk. We cannot be too careful, especially since (1) we list all institutions in the *Seventh-day Adventist Yearbook*, (2) many institutions are considered non-profit and have a tax-exempt status under the 501(C)(3) umbrella of the General Conference, (3) we have a denominational retirement plan, (4) we include these institutions in the *Seventh-day Adventist Church's Annual Statistical Report*, and (5) the makeup and composition of consti-

tuencies and boards is a matter of church policy and is clearly reflected in the General Conference/North American Division policy books.

Divine Warning

This commission will be chaired by Kenneth Mittleider, a general vice president of the General Conference. Elder Mittleider will keep in close touch with me, and I request your prayers for divine help as the commission pursues this important assignment. I believe that the results will be positive and redemptive.

God's promises are precious. He has told us that if we have made mistakes, by His grace we have the opportunity of doing better. God in His love and through His special messenger has warned us that Satan will try to destroy our institutions and make their witness of none effect. We are aware of outside forces, but some of the most subtle dangers are from within.

Our health-care leaders are confronted with very complicated circumstances and difficult decisions. Their job at times is a lonely one, and they are the subject of many complaints and much undeserved criticism. In my judgment we have a competent group of health-care administrators and financial officers. They love this church and believe in the role that our institutions should play in these days of great challenge. They want to have a part, in Harvest 90 and the global strategy, that will help to hasten the coming of our Lord. They now, more than ever before, need our support and prayers.



Washington Adventist Hospital in Takoma Park, Maryland, is one of 68 AHS hospitals.

GLENN DALBY



“I opened up the Review and there he was!”

“I remember sitting with him in one of my college classes. He would lean in my direction and whisper comments on the lecture that usually started me laughing.

“Six years later I opened up the REVIEW and there he was! His name was under a letter to the editor.

“It feels good to see people in the REVIEW who have shared in my spiritual growth. Teachers who patiently answered my questions about God. Pastors who opened up my understanding of His love.

“And then there are denominational workers I have known since my academy days. I remember the times we talked about God—the times we prayed together. If they are missionaries, I look to see what country they are going to next.

“But I didn’t expect to see him in the REVIEW.

“His letter was a witty comment on the jewelry issue. And just like old times, I laughed.”

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WIDE WORLD PHOTO

Part 6

NORTH AMERICA

Christian nation or a neopagan culture?

We complete our six-part series on the global challenge facing the church with a look at the traditional "home base," and why "business as usual" is not working in North America.

When surveyed by pollsters, 95 percent of Americans say they believe in God and 72 percent say they belong to a church or synagogue and attend "regularly."

Yet when pastors and lay leaders report their membership, the churches of America can account for only 49 percent of the total population. And the pastors quickly admit

that one third to one half of these are dropouts who never participate in the life of the church.

Even in the polls, only 31 percent of those who claim to belong to a church and attend regularly say religion is "very important" in their lives.

What is the truth about North America? Are the United States, Canada, and Bermuda largely Christian nations that have already been "burned over" by generation after generation of revivalists? Or do we live in what Mennonite evangelist Alfred Krass calls a "neopagan" culture in which people pay lipservice to religion but avoid any spirituality that

impacts their values and behavior?

This is a crucial issue to the global strategy of the Adventist Church. It not only begins to determine what kind of strategy is needed in North America, but conditions the degree to which a worldwide strategy can "depend" on North America for resources, both material and human.

When the many strands of data are correlated, a mixed picture emerges. (See Chart A.) Two out of five people in North America have no real affiliation with any religion, although some may tell you they are Protestant, Catholic, or something else. Almost another third are Christians in name

BY MONTE SAHLIN

only. They may have their names on the books of a church somewhere, but they have become inactive. Only about one in four is an active member. The reality is that most Americans are like a colleague in the corporation office where my father has worked for many years who, after asking a number of questions about my father's strong commitment to Adventism, said, "I'm religious too, but I don't let it affect my life."

Unreached People Groups

Neal C. Wilson, president of the General Conference, mentioned in the first article in this series that we are not reaching hundreds of cultural and ethnic groups around the world. The latest registry published by the Missions Advanced Research Center lists 112 people groups in the United States and Canada in which less than 20 percent of their members are affiliated with a Christian church.

The largest groups include 2.7 million Vietnamese refugees, 250,000 Indians in northwestern Ontario Province, 200,000 West Indians in Toronto, 150,000 Hindus in New York City, and 150,000 homosexuals in San Francisco. Smaller groups include racetrack residents, pro hockey players, and the wandering homeless.

Who Are the Unchurched?

The term *unchurched* designates both the 39 percent in North America who have no religious affiliation, plus the 30 percent who are nominal Christians, coming to a total of 69 percent of the 265 million residents. The "unchurched" group includes more men, younger persons, residents of the East and West Coasts, and single adults. By contrast, the active church member group includes more women, older persons, and residents of the Midwest and the South.

The word *Christo-paganism* is sometimes used to describe the secular, yet formally religious, culture that dominates North America today.

Jard DeVille, a Christian psychologist, says that secular culture operates on the basis of two principles that effectively replace the biblical "golden rule." The first is "If it feels



good, do it." The second is "If it is to your advantage, control it."

Mental-health professionals have noticed that in recent decades narcissists have become the dominant type of patient, and in the book *The Culture of Narcissism* Christopher Lasch relates this trend to the development of a secular culture in North America.

People who operate on self-gratifying principles avoid getting closely involved with others. They fear becoming emotionally dependent and find it easier to handle instantaneous intimacy than deep, long-term commitments. Many are sexually promiscuous and use psychoactive substances regularly. They often express a sense of inner emptiness and dissatisfaction with their lives. They tend to crave vivid emotional experiences and feel that others should gratify them, yet they have little interest in helping others. They are terrified of growing old and of death.

As a consequence of these attitudes and values, it is very difficult to interest the typical unchurched person in any type of church-related activity. He is distrustful of the institutional church and uncomfortable with organized religion, although he has a spiritual hunger.

Among what groups in North America has the Adventist message

been most readily received? And what groups have been neglected?

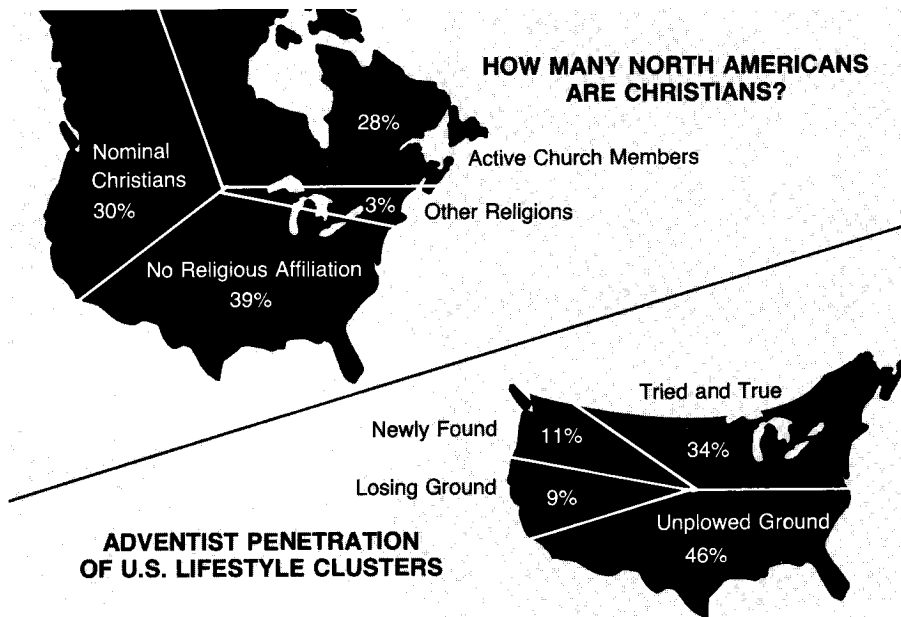
Lifestyle Clusters

In a study completed last year by the North American Division Strategic Resource Center at Andrews University, a careful analysis was done of 47 Lifestyle Clusters that describe the population of the U.S.—including the number of Adventists in each cluster as well as the number of baptisms of persons over 18 years of age from each cluster during 1982 and 1983. In no cluster is the Adventist membership more than a half percent of the population.

In further analyzing the data, the research team divided the 47 clusters into four categories, according to the comparative level of Adventist membership and recent baptisms. (See Chart B.) Seventeen clusters—representing about a third of the U.S. households—are listed as "Tried and True" because both membership and baptisms were above average.

Five clusters fall into the "Newly Found" category where membership is below average, but recent baptisms are above average. This category represents 11 percent of the U.S. households and the areas where Adventist evangelism is successful right now.

Three clusters make up the "Losing



Ground” category where membership is above average, but baptisms have fallen below average. And 22 clusters with 46 percent of all U.S. households fall into the “Unplowed Ground” category—a major portion of those unreached by Adventism.

These unreached Lifestyle Clusters tend to have higher incomes and education, more professionals. They include fewer blue-collar workers, fewer households with children, and fewer minorities than do the “Tried and True” clusters. The “Newly Found” clusters tend to include a larger-than-average Hispanic population.

For many years the 7.5 million French-speaking population in Canada, especially the Quebecois, has been resistant to the Adventist message. For example, in 1970 there was only one Quebecois baptism. But in recent years an enormous turnaround has occurred. In 1985 more than 100 Quebecois were baptized. Quebec has been the fastest-growing conference in North America for the past two years.

Claude Sabot, Quebec conference president, says that the new opening for Adventism is largely the result of young adults who are dropouts from established churches and have begun to look around for something better than secularism.

Challenges and Opportunities

The Adventist message has been proclaimed in North America for nearly 150 years, yet in a recent Gallup poll only 6 percent of the public said that they had ever attended an Adventist meeting. To reach North America we have much work to do. And as Ellen White predicted, that work is getting more difficult.

We are an aging church, both in terms of demographics and organization. As I scan the union conference magazines, I see more and more centennials celebrated by local churches. As a consequence, it becomes more difficult for us to make the adjustments necessary in our outreach programs and make room for new people within our fellowship.

The Caring Church strategy developed by the North American Division is an attempt to deal with these issues by providing a new framework that can be used by a local church to evaluate the people groups in its area, which groups it is reaching and not reaching, and its capacity to assimilate and nurture new people. Although this strategic tool is misperceived by many as a slogan, pastors and lay leaders are beginning to see its potential for church renewal.

There are other opportunities in

North America that a global strategy must take into consideration:

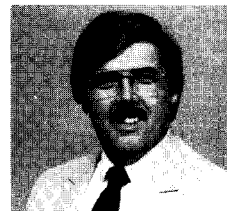
■ **Planting new churches.** This can do more to increase baptisms among White, non-Hispanic North Americans than any other single activity. What is needed is not an emphasis on rural counties, but the planting of congregations designed to reach specific Lifestyle Clusters within large metropolitan areas.

■ **Supporting and encouraging lay movements to reach people through small groups.** A vast opportunity exists right now for small-group evangelism among singles. Marriage Encounter is an example of how this strategy can motivate thousands of laypersons to reach out to their unchurched friends, as is the boom in home Revelation seminars.

■ **Moving witnessing to the workplace.** During the past two decades the average workweek among Americans has increased from 40 to 49 hours, and the available free time has decreased from 27 to 17 hours per week. That means lay witnessing must move from neighborhood-based models to the arena of the workplace. “Friendship Evangelism” skills must be developed and taught so that Adventists can effectively disciple the unchurched with whom they work.

■ **Finding ways to successfully reach and disciple the affluent, educated, and young adults.** These are the groups that seem most resistant to Adventism and most likely to drop out of the church.

Much of North America remains to be reached. It is not hidden behind geographic, cultural, and social barriers. The greatest portion of the task of evangelization is yet uncompleted in the NAD—taking the message out of church settings and into the secular workplace, the marketplace, and the home. That is the task that faces the NAD. □



Monte Sahlin is coordinator of adult ministries in the NAD Church Ministries Department.

“DELIVER US FROM . . .”?

We could be looking for the wrong messiah.

They talked about it when they went to the store. They discussed it at work. They especially mentioned it on “April 15” as they filled in their “1040s.” And they rehearsed the subject with fervor as they traveled to Jerusalem for the Passover.

It formed the central topic of conversation, for the yoke of Roman bondage lay heavy upon their backs. When Herod built a theater in Jerusalem, when he introduced Greek games in honor of Caesar, when heathen military standards were raised in Jerusalem, then they spoke longingly of it! From the little child, from the old shepherd, arose prayers for deliverance from Rome. Jerusalem harbored a deep longing for the Messiah.

From 165 B.C., when Judas Maccabaeus defeated the Syrian forces and was hailed as the Messiah, until a rabbi proclaimed Bar Cocheba the Messiah who would deliver the Jews from Hadrian’s rule in A.D. 132, numerous leaders arose to respond to the national yearning for deliverance.

The Jews of Jesus’ day wanted freedom from the oppression of Rome. They read a prophecy about the deliverance: “Know therefore and understand, that from the going forth

of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks” (Dan. 9:25). They read poetry about the Messiah: “For unto us a child is born,

behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord” (Luke 2:10, 11).

There should have been great rejoicing, for the Messiah had come. And there was rejoicing among the shepherds in the field and the Wise Men from the East. But this Messiah did not bring the deliverance the Jewish people wanted. He didn’t come through *their* system, and He didn’t follow *their* script. He didn’t bring deliverance from Rome or solve what they thought were their problems.

Instead, this Messiah brought the beatitudes: “Blessed are the poor in spirit: for their’s is the kingdom of heaven.” “Blessed are the meek: for they shall inherit the earth” (Matt. 5:3, 5).

They would have preferred a message such as “Blessed are the Zealots

who resist the Romans, for they shall be richly rewarded. Blessed are those who persecute to destroy the Romans, for they shall inherit Jerusalem.”

Instead of announcing an earthly kingdom, the true Messiah said, “My kingdom is not of this world” (John 18:36). But this world filled the minds of Israel; *this* world occupied their



SCOTT ROBERTS

unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace” (Isa. 9:6).

In the midst of all the talk the Messiah *did* come to Israel. “And the angel said unto them, Fear not: for,

BY GORDON BIETZ

attention. They wanted a Messiah for this world.

The deliverance the Messiah brought didn't fulfill Jewish expectations. "The Lamb of God, who takes away the sin of the world!" (John 1:29, RSV) was not the liberation they had in mind. Their idea of the Messiah's mission did not include freedom from sin.

The Jewish nation wanted their agenda filled, their deliverance effected, their nation exalted in their way, according to their ideas and their plans. You might have heard them cry, "Don't give us a Messiah who upsets our apple cart—or money tables! Don't deliver us from what we don't want deliverance from! Give us the deliverance we want or don't deliver us!" Rather than change their expectations, they crucified the Messiah.

Deliverance Today

The desire for deliverance does not belong only to the first century. The longing for a Messiah is not restricted to the Jews at the time of Christ. Today also we seek deliverance. Like Israel of old, we talk about it at work and play. We don't use the word *Messiah*, but we seek deliverance just the same.

Nations talk about deliverance from nuclear annihilation by means of star wars or deliverance from the national debt by some means other than high taxes.

Personally, we desire deliverance from illness, debt, old age, children who fight, or parents who interfere. We seek to be free from everything from obesity to acne.

Our search for deliverance does not differ much from the Jews' search. The enemy has changed from Rome to some other power, and the deliverance sought has different names, but the idea remains essentially the same. We want a Messiah who will come and put things right, who will make our lives better.

Messiahs come in different packages today than they did for Israel: a health fad to deliver us from obesity or cancer, a scientific breakthrough to deliver us from atomic missiles, a skin cream to deliver us from old age, a

book to deliver us from failure, a lottery ticket to deliver us from debt. We pray for and yearn for deliverance from that which troubles us. We seek a messiah.

But the messiah we seek appears more like a Santa Claus. We want someone to give us good things and our enemies bad things, someone to change others so we don't need to change, someone to deliver us from all that is bad about us and others, someone to make life easy for us.

Our prayers reveal our desires for deliverance. What do we pray for? "Lord, help me to feel better." "Lord, may my boss be transferred." "Lord, may I get that raise." "Lord, if it be Thy will, give me . . . !" We seek freedom from pain, rather than contentment in suffering; relief from our enemies, rather than love for them; the good life, rather than a life that is good.

And if our prayers don't change our world to suit our expectations, then: "My prayers don't go through the ceiling." "My prayers aren't answered." If our Messiah doesn't follow our script or our expectations, we crucify Him with doubt.

Israel rejected the true Messiah. We wonder, "How could they!" And yet we reject Him today. Not that we nail Him to a cross, but we don't want Him to follow His agenda. We seek the deliverance *we* want rather than the deliverance *He* brings.

A Healing Messiah

Would you like a clue as to areas in your life where you haven't let the Messiah deliver you? When do you get angry? Anger reflects a sore spot that the Messiah hasn't healed. When do you feel hatred? Hatred also reflects a sore spot that the Messiah hasn't healed. Who irritates you? Broken relationships reveal yet another sore spot for the Messiah to heal. We do not need a new boss, a new teacher, a new job, or a new salary, but rather a new heart!

We must pray, not "Bless this food and bring me more," but "Bless this food and let me share."

The Messiah truly delivers us, but not from our agenda of external problems. These only distract us from

our real need. He desires to cleanse and heal, and to dedicate us to His agenda.

Our church can miss sensing the real problem just as Israel did. The Jews made up the chosen nation, God-ordained to communicate His deliverance, His Messiahship to the world. But they missed the Messiah's true mission and crucified their Redeemer on a cross of unmet expectations.

Our church constitutes the remnant church, the chosen people. We also are God-ordained to communicate His deliverance, His Messiahship to the world. But we balk at being the remnant and miss the Messiah's purposes for us when the doctrines that make us the remnant don't change our lives. Our church must be the remnant not only in belief but in experience.

Being a Seventh-day Adventist is like good music—it needs no defense; it needs only to be played. When we argue to support our ideas, we resemble members of an orchestra beating people over the head with their instruments to prove that their music is beautiful. We prove the beauty of music and Christianity by performing it.

We must not become so enamored of being God's chosen people that we forget what we are chosen for. God chose us to show the world what it means to be delivered by the Messiah—delivered, not from external problems but from internal selfishness.

Think of a problem you have just now—a person, a situation, or a relationship. Let the emotions come over you that you feel when that problem grips you. Did not the Messiah come to bring you deliverance from those feelings? That deliverance often comes in a different way than we would desire or plan. □



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legedale, Tennes-
see.



DID JESUS TEACH AN IMMORTAL SOUL?

BY GEORGE W. REID

A friend argues that the Bible verse that says God is God of the living, not of the dead, proves that life goes on after death. How do we understand this text? L.J.

Two Gospel writers recall this comment by Jesus, "God is not the God of the dead, but of the living" (Matt. 22:32; see also Mark 12:27). Following a principle of sound interpretation, we look first to the context. We find Jesus involved in a discussion not of our condition in death but of the postresurrection ordering of society. The Sadducees were attempting to reduce to absurdity the doctrine of the resurrection. By advancing a supposedly unanswerable argument, they hoped to discredit the whole idea of a future life.

Jesus responded by citing Moses' experience (Ex. 3:6), where God introduced Himself as the God who had protected Abraham, Isaac, and Jacob. These patriarchs' faith had rested not merely on His covenant during their lifetimes but on an eternal glory that depended on the coming resurrection.

Jesus did not imply that the patriarchs were still alive at the time of either Moses or Himself. During their lifetime these patriarchs exhibited trust in God in anticipation of the ultimate reward, a city with foundations established by God (Heb. 11:10). The overall framework of Bible teaching on man's condition in death informs our understanding of what Jesus meant. That framework firmly sustains the idea

of unconsciousness in death. (See Ps. 146:3, 4; Eccl. 9:5, 6, 10; Acts 2:29, 34.)

Understand that upon Christ's ascension He went to the holy place of the heavenly sanctuary to officiate (Heb. 9), and in 1844 went into the Most Holy Place, where He now ministers (Dan. 8:14). How is the work carried on by Christ before 1844 carried on now? K.W.

Your inquiry raises two questions: one concerning the qualifica-

Jesus did not imply that the patriarchs were still alive.

tions of the priestly intercessor, and the other about the type of service performed in each department.

Regarding the first, we have clear precedent in Aaron's service in both the holy place and the Most Holy Place (see Lev. 16:23, 24; 29-34). While any priest could perform the first apartment ministry, the second was reserved for the high priest alone (who could minister, however, in either apartment).

Hebrews places great importance

upon Christ's unique qualifications to perform both first apartment and Second Apartment ministries. Not only is He high priest, but He is high priest of the noble order of Melchizedec, hence of superior standing (Heb. 7:11-17).

Concerning the place and comparative standing of the two services, in importance the daily was subordinate to the yearly. In the Hebrew system only a brief time elapsed between performance of the last holy place sacrifice of the sacred year—the death of the Lord's goat—and the climax atonement at the mercy seat, using the same goat's blood.

In interpreting the Word, we must be careful not to introduce slavish exact analogies not specifically expressed. Hebrews draws upon select elements of the sanctuary system that teach lessons by foreshadowing Christ's work. The book was not designed as a full exposition of the meaning of the Jewish worship system. It picks up certain features from the sanctuary in Old Testament times to illuminate the work of Christ in the heavenly sanctuary, after which the earthly was modeled. Only with proper caution should we extrapolate from the earthly to the heavenly.

Christ ministers the substitutive merits of His blood, first in the holy place, then in the Most Holy Place. We need to respect the emphasis of Hebrews that in value the Most Holy Place ministry transcends and encompasses the benefits of the first apartment ministry. We do not have a case of "one or the other," but of "both and."

As long as Christ intercedes, regardless of the apartment, grace flows to those who trust Him (Heb. 7:25). The Second Apartment ministry deals with final atonement and judgment. During its process the benefits of the first apartment ministry continue.

George W. Reid serves as director of the Biblical Research Institute at the General Conference. Bible questions for this column are welcome.

CAMPING BY THE POND

BY RACHEL R. DABNEY

Mom, may I go camping with Tom and Gary down by the pond?" Billy asked, running into the kitchen where Mother was fixing supper.

"Billy, you know how I feel about that," Mother said as she wiped her hands on the dish towel. "It just isn't safe for you boys to go by yourselves. After all, you're only 8. What if something were to happen?"

"But Mom, Gary's going too, and he's almost 13," Billy protested. "It's just for one night."

"Well, all right," said Mother. "But you'll have to promise to stay

together and be very careful. I don't want you to get closer than 10 feet to the pond. That means no swimming, OK?"

"OK! I promise," Billy said with a big smile on his face. He quickly ran upstairs to get his things.

By about six o'clock Billy had arrived at the pond. Tom and Gary were there already playing a game of tag, so Billy joined in. The boys played until about nine o'clock, when Gary said, "Why don't we go swimming?"

"I promised my mom I wouldn't, and besides someone could get hurt. I don't think we should," Billy said.

"Don't be a baby. Tom's the same age as you are, and he's going. Right, Tom?" Gary asked.

"Right!" Tom replied.

"Well, OK," Billy said. "Let's go!" So they took off their clothes and went swimming.

After a while Billy noticed Tom was gone.

"Where's Tom?" Billy asked,

starting to get worried about him. They couldn't see Tom on the land or in the water. They called him, but he didn't answer.

Finally Gary dove into the water. He searched and searched for Tom. Just when he was about to give up, he saw him. But Tom wasn't moving. Gary went over to him and swam back to the shore with Tom under his arm.

By the time Gary got back to the shore, Billy had brought help. Both Gary's and Billy's parents were there and took Tom to the hospital.

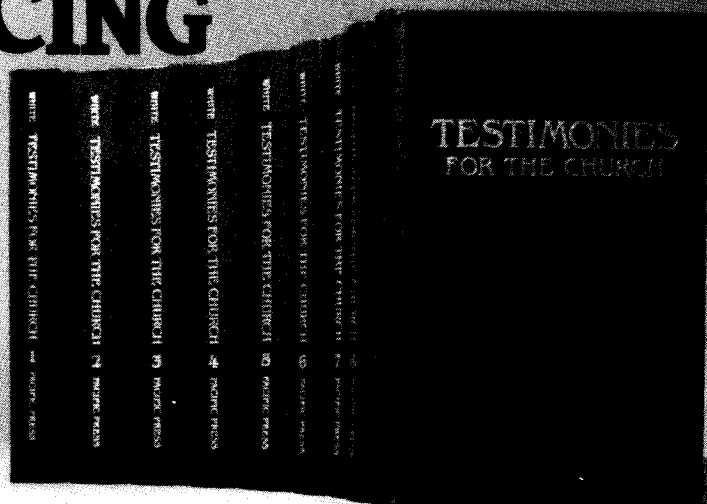
Later at home Billy said, "I'm glad Tom will be all right. I'm sorry I let you down."

"Well, son," said Father, "I'm thankful Tom is going to be all right too. When your mother and I tell you not to do something, it's because we love you, not because we don't want you to have fun."

Just then Mother invited all of them to kneel and thank God for protecting Billy, Gary, and Tom.

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EXERCISING THE MIND

Research indicates that “use it or lose it” applies to brain as well as body.

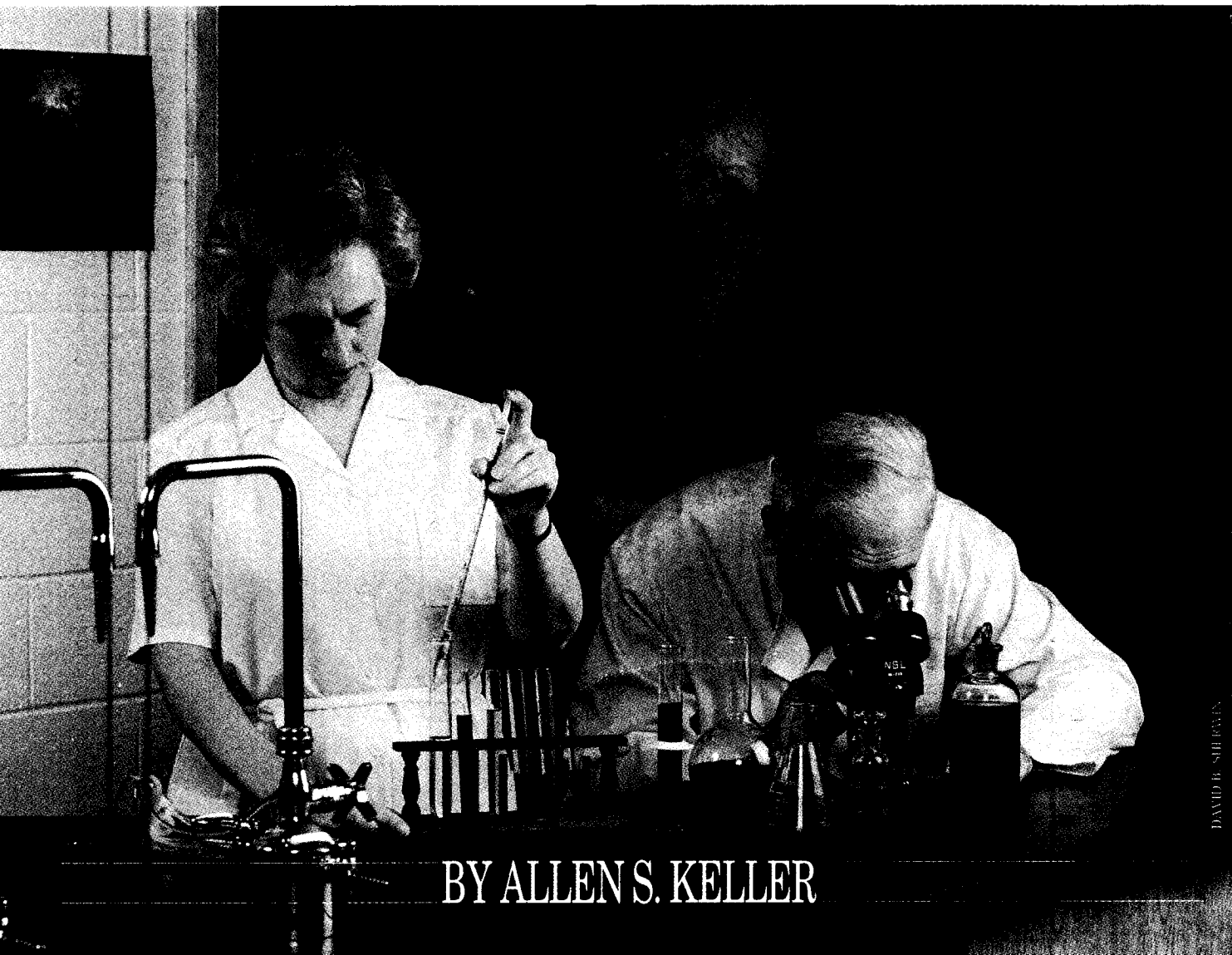
The assumption that old age necessarily leads to mental decline is dying a natural death.

Instead, some brain experts are

beginning to adopt a “use-it-or-lose-it” philosophy, as new research shows that continued mental challenges can lead to larger brains, healthier brain

cells, and even more efficient thinking. In some cases, it appears that cognitive decline can be reversed.

“You lift weights to get more effi-



BY ALLEN S. KELLER

cient muscles, and you challenge the brain to get more efficient brain cells," said Dr. Marian Diamond, who is studying the aging brains of rats. "It's the same basic principle."

Dr. Warner K. Schaie, a psycholo-

People can continue to learn and modify their behavior throughout life."

gist at Pennsylvania State University, heads a long-term study in which elderly participants are evaluated every seven years for intellectual and cognitive changes. Thus far in the 30 years of the study, approximately 4,000 participants have been tested. Schaie has found wide individual differences in the pattern of intellectual aging.

"It's very clear," said Schaie, "that in the absence of disease, those individuals who do not decline in their old age are typically individuals who have maintained a very high level of interaction with their environment.

"I find myself concluding that the use-it-or-lose-it principle applies not only to the maintenance of muscular flexibility but to the maintenance of high levels of intellectual performance as well."

Schaie has demonstrated that cognitive training programs can reverse intellectual decline in a substantial number of older adults. Furthermore, when people who had shown no decline were given similar training, two thirds improved their performance on tests of intellectual skills.

The testing and training programs were concerned with problem solving and spatial orientation, which are among the first skills to decline in the elderly. Some older people, for example, have difficulty recognizing an

object first seen from one angle and then rotated to another.

The training programs consisted of five one-hour sessions. "We taught them strategies," said Schaie. "For example, we taught them that in order to identify a rotated object, what you need to do is focus on one particular aspect of that object."

The training, he said, seems to "reactivate the behaviors and skills that have remained in the subject's behavioral repertory but that have not been actively employed."

Other scientists, doing research on animals, have been able to measure the effects of a stimulating environment on brain size and activity.

Diamond, a neuroanatomist at the University of California at Berkeley, found that rats kept in an enriched environment—with toys and other environmental stimulants—showed increased dimensions of the outer layers of the brain, corresponding to larger and healthier neurons. The brains of these rats also had more glial cells, which provide nutrients for the neurons.

By contrast, rats that were kept in a nonenriched environment—a barren cage—had smaller brains and listless behavior. "A brain cell needs to be stimulated," said Diamond. "And if we cut off the stimulation, then you lose the dimensions of that cell."

When the animals from the enriched environment were tested in various mazes, they showed greater ability than those from the non-enriched.

Another measure of nerve-cell health is the number of dendrites, the branchlike projections from the neuronal cell body, by which nerve cells communicate with one another. A single neuron, through its dendritic tree, can interact with as many as 15,000 other nerve cells. Diamond has found that with age, if one decreases input to the neurons, then the dendrites decrease in number and length.

She has also found that there can be an actual increase in the number of dendrites given a stimulating environment.

"I think we're very optimistic toward the potential of the aging

brain," Diamond said. "But we have to qualify this because it depends on maintaining a healthy support system. A nerve cell needs its adequate supply of nutrients as well as its oxygen. But if you're going to insult your neurons as you're aging, if you drink and smoke all your life, those little cells have no chance."

Change in Thinking

Attitudes toward aging have not always been this encouraging. At birth the human brain is endowed with as many neurons as it will ever have, and after age 30 these cells were estimated to die at a rate of 100,000 per day. Senility was viewed as natural and inevitable.

Those figures, however, are no longer considered accurate. "The work going on now points to the fact that in the healthy brain a significant number of nerve cells is not lost in many areas," Diamond said.

According to Dr. Robert Butler, chairman of gerontology at the Mount Sinai Medical Center, measurements of physiological factors affecting the central nervous system—such as blood flow, oxygen consumption, and glucose use—were found to be the same in normal, healthy older people as they were in the young.

"We've increasingly come to recognize that the notion that there is natural decline all the way to extreme pathology with age is not the case,"

Senility is not a part of the normal aging process."

Butler said. "That's a major change in the way we think."

Studies have also shown that 85 percent of all people over 65 do not have any significant memory loss or other form of mental dysfunction.

"Senility is not part of the normal aging process," said Dr. Siegfried Kra of Yale University School of Medicine, author of *Aging Myths*. Kra contends that behavior and memory changes observed in the elderly which in the past would have been dismissed as inevitable may often result from improper medication, depression, or other treatable conditions.

Researchers of aging acknowledge

MEMORY AND AGING

"Memory is the purveyor of reason," wrote Samuel Johnson in 1750. "It is indeed the faculty of remembrance which may be said to place us in the class of moral agents." You lose your memory and you lose not simply facts; you lose, as it were, your self.

Many people fear the memory loss that accompanies advancing age. But the good news, according to a recent *Washington Post* article,* is that the stereotypical linking of memory loss and advancing age exaggerates the facts. "If older people are spared the damage from such mental catastrophes as Alzheimer's disease, head injury, or severe stroke, normal aging will not necessarily rob them of the most central of mental powers."

True, some types of memory decline with age. But memory is a complex capacity comprised of a number of different mental abilities. For instance, researchers have learned to differentiate between memory for events and memory for knowledge. "There is some evidence," says University of Toronto aging and memory specialist Dr. Fergus I. M. Craik, ". . . that as people grow older their memory for factual knowledge does not decline very dramatically, especially if it's factual knowledge which the person is using on a day-to-day basis. However, mem-

that illnesses such as Alzheimer's disease do result in irreversible cognitive decline. "There is no lifestyle that's going to alter the progress of Alzheimer's disease," says Dr. Sherry Willis, a psychologist at Penn State.

Certain changes affecting intellectual ability do occur normally with age, most notably a decline in reaction time, the speed with which one responds to stimuli.

"We find that older persons who

ory for events . . . , that kind of episodic memory does show considerable decline."

Researchers are not sure why some types of memory decline with age. "We don't have as easy access to what's in our memory as when we were younger," says Dr. Peter V. Rabins, associate professor of psychiatry at Johns Hopkins School of Medicine. "Without some clue to jog their memories, people are more likely to forget names. Words don't come quite as quickly." But the memory declines that come with age are not insurmountable.

The following list of suggestions can help people of any age remember what they need to remember:

1. **Believe** in your own natural ability to remember.
2. **Don't mistake** natural slowing of short-term recall as a memory problem.
3. **Give yourself** ample opportunity to learn what you need to remember.
4. **Use cues** and mnemonic devices to remind you to remember.
5. **Picture** what you want to remember in your mind.
6. **Keep using** these memory-enhancing techniques.
7. **Don't panic** if you forget. *Everybody* forgets things—children, teens, young adults, mid-lifers, and seniors. That's something you should try to remember.

*Philip J. Hilts, "Memory After 60," and Sally Squires, "Keeping Memory Starts With Common Sense," *Washington Post/Health*, Mar. 10, 1987.

retain the same level of performance do get slower," Schaie said. "In other words, they will attempt fewer test items, but they will become more accurate. So they are actually compensating for slowing down."

"Our research comes in trying to show that people can continue to learn and modify their behavior through life," Willis added.

"I think persons have a lifelong capability to learn," said Lillian Rabinowitz, 75, founder of the San Francisco chapter of the Gray Panthers, an advocacy group for the elderly. "And to me that is my greatest treasure."

Senior Education

Schaie sees great potential for the development of education programs that might be helpful in maintaining or restoring the intellectual competence of many older people. This would enable them to live independently in the community for a longer period of time and require fewer services.

"Our society has changed so rapidly," said Schaie. "For an elderly person, it may well be that their education is 50 or more years old. A booster shot certainly makes sense."

To remain mentally active, it is also important to maintain flexible attitudes and a willingness to explore new areas. "This becomes very important as people get older," Schaie said, "because it is inevitable that they will have to face changes."

Schaie is now trying to develop specific prescriptions for treating and preventing decline of mental skills, "much as a physiotherapist would prescribe different exercises depending on what muscles need to be strengthened."

But he continually emphasizes the importance of remaining active. "It's very clear that you have to exercise your mind. You have to think about how you can make your life more stimulating." □

This article originally appeared in *Washington Post/Health*, Nov. 18, 1986. Used by permission.

Allen S. Keller is a medical student at New York University.

I DID IT!

I may not look like her, but sometimes I feel like superwoman! My name is June Ayers. When I decided to finish my college degree, my son thought I was crazy.



My husband liked the idea though, and he and Corky agreed to pull extra duty at home.

Then I had to choose a college. How do you squeeze a coed's schedule into the life of a working wife and mother? I decided that traditional classes wouldn't work at all.

So I checked out Southwestern Adventist College's Adult Degree Program. I found out that I could spend ten days on the campus to get into the program. Then I took classes from Southwestern by mail, and I studied at home at my own pace. (That is, as long as my own pace meant completing 12 hours of credit each year. But you know how superwoman is. My last year, I finished 37 hours!)

And this part you won't believe, (I couldn't.) Southwestern gave me credit for what I'd learned on my own. I had to document it heavily, you understand. (But that's the difference in earning a fully-accredited degree from Southwestern and buying one from a diploma mill.) I earned credit for jobs I'd held, for volunteer work I'd done, even for a hobby.

Believe me, it wasn't easy. I spent a lot of time watching dinner cook with one eye, listening with one ear for my son to come home from a date, and studying with the rest of my faculties! But my family gave me real encouragement, and the teachers at Southwestern were great about giving me their time — by phone and in writing.

Four years ago, I ran down the aisle with that diploma in my hands. A degree in home economics education was all mine! And I'll tell you something. I've kept my job as a doctor's assistant, and I've continued with school. I just need one more class to finish my master's degree in home ec.

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Atlantic Union Shows Highest Percentage Gain in Membership in NAD

Hard area yields to energetic efforts.

For the past two years, the number per member added to the churches in the Atlantic Union Conference was higher than in any other union in the North American Division. Membership increased by 3,002 in 1986, which resulted in a 5.22 percent gain for the year. Other unions added more members, but had many more to begin with. Atlantic Union losses from members transferring out, deaths, and apostasies totaled 1,253. Without these losses, the gain would have reached 7.36 percent.

The Atlantic Union covers one of the more conservative sections of the country. Residents of New England do not easily make major changes in lifestyle. Changing denominations or joining a church comes only after much soul searching.

New York City makes up a sizable portion of the union's population. This melting pot of nationalities and ethnic groups has proved a difficult place for some of our well-known evangelists to hold successful meetings.

People in the manufacturing towns of New York state have responded very slowly to appeals to join the church. In general, the Atlantic Union provides a discouraging field for soul winning.

So why does the Atlantic Union Conference have the highest percentage gain in North America?

The five local conferences have all contributed to the union's soul-winning achievement. Each confer-

ence, and it seems each church, uses a different combination of methods. But each has active, energetic, soul-winning pastors and laymen.

Northeastern—Largest and Growing Fast

The Northeastern Conference, Atlantic Union's largest, continues to furnish a large percentage of the union's growth. Aggressive evangelism has given the conference six times the membership it had 30 years ago.

The conference encourages every church to participate in a friendship program, with a goal of making 1 million new friends.

The Berea church in Boston utilizes a variety of unique ways to gain these friends, while not discarding proven methods of soul winning.

Pastor Michael Bernard uses workshops to teach members how to reach family, friends, businessmen, and fellow workers. The program has become so effective that the church can no longer hold its members and their new friends. It has become necessary to start a new company to accommodate the crowds. Now each Sabbath a company of 120 members and friends meets in the school auditorium, but the church remains crowded.

The pastor and members carry the friendship program to a housing development where 20,000 people live. They found that the residents lacked the leadership needed to help themselves. To meet this need the pastor, his wife, and members conduct classes that teach residents how to work together to combat crime, drug abuse, and prostitution.



Pastor Willard Hall baptizes a candidate during a recent crusade.

The church's cooperation with the police and government has improved living conditions in the development and helped the congregation become a "caring church."

Last year 96 were baptized into the Berea church, 75 percent of them friends and families of the members.

Throughout the conference public evangelism provides the major growth factor. Conference evangelists and pastors preached the Word in large and small cities, their work made easier by church members making friends. More than 2,000 were baptized in the conference in 1986.

New York Conference Celebrates 125th Anniversary

This year the New York Conference celebrates its 125th anniversary. Originally it covered the states of New York and Pennsylvania. Today five conferences operate in this territory, with the present New York Conference covering only a part of New York State.

In recent years this conference has grown slowly. It has taken more than 30 years to increase the membership by 100 members. But conference president Norman Doss says that a new spirit of soul winning permeates the conference. Already one can see the change.

For years the Buffalo church's membership declined until it finally moved from the city to the

By Ted Jones, communication director, Atlantic Union.

suburbs. This left the large city of Buffalo without a church to minister to the Anglo population.

Today, Pastor Eoin Giller and the congregation have turned the Buffalo Suburban church into a vibrant, growing, community-oriented fellowship. Such a dramatic change has taken place that the conference sent all its ministers to spend a weekend with the Buffalo church to observe the transformation. The pastors were so inspired by the "old-time Seventh-day Adventist" presentations, that congregations around the conference now are beginning to change their church services!

Non-Adventist ministers have been touched by churches in New York. One pastor of an independent Baptist church informed his con-



An Antillian College student greets a visitor during a Hispanic crusade.

gregation that he and his family are now worshipping on Sabbath. The congregation told him that he could do whatever he wished, but they wanted him to continue preaching for them. So he now worships on Sabbath and preaches about the Sabbath on Sunday!

Recent evangelism has focused on Hispanics. Not as many first-generation Hispanics live in this area as in other parts of the country, and second-generation residents prove more difficult to convert. But they are being reached.

A 30-member Hispanic church was organized in December 1986, in Rochester. This new congregation purchased a building and has set soul-winning fires to burning. This year they conducted a Good Health



Mark Starr (right), who works with the Greater New York Conference van program, shares his faith in New York City.

evangelistic series. Now more than 60 people attend services each week to hear the gospel preached with vigor and to help the needy. As a community project, they provide food for 1,000 people every month.

Johnny Ramirez, a teacher at Atlantic Union College, and two students are working together to start a church in Amsterdam, New York. They have brought together more than 20 people who have had some connection with the Adventist faith. They will conduct a summer effort, from which the new church will be organized.

Each year more than 200,000 vacationers visit the Adirondack Mountains. The small company in Saranac Lake, the only Adventist group in that region, does not have a church building. But the few members have ambitious plans to purchase a centrally located restaurant and convert it into a church.

The New York Conference has made only a small contribution to the growth of the Atlantic Union, but favorable changes are in progress.

The Pioneer Spirit Lives in New England

The Seventh-day Adventist Church began in New England, home of its pioneers, James and Ellen White, J. N. Andrews, Joseph Bates, and Uriah Smith.

Today, much of the church's activity in the Northern New England Conference centers on the

Parkview Hospital in Brunswick, Maine. Next to the 70-bed hospital, a senior center provides housing for retirees.

Young people in this conference are actively dedicated to the church. At nearby Pine Tree Academy, instead of using money they had saved to go to Disney World or another amusement center, senior class members decided to build a school for a small church in Cuentepec, Mexico. Elder John Lorntz, who traveled with them, said, "The kids came through with super attitudes, in great style." Already the junior class has decided to work on a similar project next year.

Northern New England Adventists show the hardy pioneering spirit of their forebears. Recently two groups began worshipping in towns that have no Adventist church. In May 1986 about 20 members from surrounding towns initiated worship in Farmington, Maine, resulting in the organization of a lively company. In little more than one year, these members have conducted four cooking schools, several Breathe-Free stop-smoking programs, and a course in giving fomentations.

Dave and Betty McConnachie own a natural foods store that operates as a Better Living center. This center conducts a variety of health programs that have created a favorable attitude in the community toward the church.

Members conduct Bible studies,



James Lamar, pastor of the Christian Fellowship Church, Brooklyn, New York.

with as many as 12 attending. Before the company was organized into a church on April 18, 1987, Pastor Lenbert Cheney had conducted two baptisms.

Soul winning in metropolitan Boston receives top billing in the Southern New England Conference. Within the Route 128 beltway four branch Sabbath schools started recently. Rapid growth has made it possible for one of them to become an organized company.

Elder William Brace, conference evangelist, concentrates his efforts on this territory. Several years ago he held an evangelistic meeting in Waltham, a Boston suburb, where the group now has become a church with 40 members. Soon he will hold public meetings in the town of Quincy.

Members of the Pittsfield church have demonstrated a strong concern for soul winning. To meet the needs of people interested in Bible study, they finance two Bible workers.

Conference-sponsored lay evangelistic training seminars have attracted many members. Trained to conduct Revelation seminars, they plan to increase the number of seminars beyond the 10 held this spring.

New York City Finds Unique Ways to Solve Problems

Each Sabbath morning Frank Orlando and others drive in a blood-pressure-screening van to the Bowery section of New York City, to meet and pray with people in a small park there.

Their initial goal was to establish a church that would meet in the van. As their ministry has unfolded, the van, with the name Seventh-day Adventist on its sides, has served

By Betty Cooney, communication director, Greater New York Conference.

primarily to advertise the church's presence and furnish a meeting place in rainy weather.

The outreach began when the food-sharing ministry of the van program found people in that area wanting to receive additional spiritual food beyond the magazines regularly given out. They were asking for Adventist church locations where they could worship.

Knowing a potential congregation from city streets would need a special church home, Juanita Kretschmar, director of the van program, says they considered a number of options. "We decided to begin in faith, and if the Lord blessed the work with good responses, we would move into a building. We praise the Lord that interest is being awakened among people who would not otherwise step inside a church."

Upward Growth

The "church without walls" provides one of the latest ministries in the Greater New York Conference's van program. The number of congregations in the conference continues to escalate, with nearly 100 churches and groups preaching in more than a dozen languages.

Statistics for 1986 indicate a baptismal rate of approximately 14 percent with a net growth of more than 9 percent. A 15.6 percent baptismal rate in Caucasian churches is significant. Merlin Kretschmar, conference president, notes that the "growth rate that has continued upward for a number of years in our area is not confined to any one ethnic group."

Nearly 200 Revelation seminars were conducted in homes and churches by pastors or laypersons this spring, in four languages. Training for lay workers is conducted Sunday mornings during the school year at a number of locations, in English and Spanish. The van program ministers in a variety of ways, including on television, with its Power to Cope program. Its Information Center has two Bible-study groups meeting regularly,

along with Christian counseling sessions.

Says Kretschmar, "We have experienced such rapid growth that we have a real problem acquiring sufficient church buildings in which to house our church congregations. Approximately 32 of our groups are presently without their own facilities. To ease the problem, Philip Sica is directing an aggressive church development and trust services program.

Prayer circle for evangelism

The following pastor-evangelists in the North American Division would appreciate the prayers of REVIEW readers as they conduct evangelistic meetings during **Harvest 90**.

Information to be included in this listing, including opening and closing dates, should be sent to your union Ministerial Association secretary or local conference Ministerial Association secretary three months in advance of the opening date.

—W. C. Scales, Jr., NAD Ministerial Association secretary, General Conference of Seventh-day Adventists.

Lake Union

Victor Collins/David Garcia, August 15-September 19, Holland, Michigan

Mid-America Union

Neil F. Dye, through August 29, Doniphan, Missouri

Dave Crockett, August 1-November 30, Norfolk, Nebraska

North Pacific Union

Robert Goransson, August 29-October 10, Caldwell, Idaho

Pacific Union

Daniel Justiniano, through August 22, El Sereno, California

Jim Mamanua, August 3-September 15, Brownsville, California

Southern Union

D. C. Hatcher, through August 8, Fayetteville, North Carolina

Reginald Robinson, through August 22, Birmingham, Alabama

Bob and Joyce DuBose, through August 15, Okeechobee, Florida

F. Randal Mills, through September 26, Orange Park, Florida

Cliff Vickery/Dave Smith, August 21-September 12, Marietta, Georgia

Southwestern Union

Woody Larson, through August 13, Norman, Arkansas

Rebuilding Bridges in Lake Region Conference

New president brings new hopes.

With the election of Luther R. Palmer as president of Lake Region Conference (LRC), North American Division and Lake Union officers hope to shut the door on a difficult era.

The former Columbia Union Conference secretary took over his new position on April 9, replacing Dr. Charles D. Joseph, who resigned as chief executive and spiritual leader of the 19,000 predominantly Black and Hispanic worshipers. Composed of 75 churches, the conference territory includes Michigan, Indiana, Illinois, Wisconsin, and part of Minnesota.

In a word, Palmer sees his new ministry as a mission of rebuilding—rebuilding trust, unity, spiritual life, and finances.

NAD Investigation

In addition to the normal fence mending and bridge-building that occur with the changing of the guard, Palmer faces an enormous challenge. His election represents the culmination of a long ugly controversy that kept the LRC at loggerheads with the Lake Union Conference and North American Division for several years.

On July 28, 1986, the North American Division committee approved the formation of a survey team to study Lake Region's finances. The study centered on four areas:

- Delinquent tithe payments.
- Use of tithes for nontithe purposes.
- The Continental Plaza Project.
- Financial stability of the Lake Region Conference.

The survey team found that Lake

Region began falling behind in its regular tithe remittances to the Lake Union in 1982. The pattern continued over the next three years, with \$1,119,996.40 owed at the end of 1985. Even though a five-year repayment agreement was reached between the local and union conferences, the remittances continued to lag behind. As of May 31, 1987, the unremitted funds totaled \$1,464,611.93.

During the investigation, Joseph said he had allowed more than \$1 million in tithe to be used for nontithe purposes since 1982.

Some of the tithe funds were used to pay interest on a \$765,000 mortgage taken out on the Shiloh church in Chicago. Even though the mortgage was taken out on the church in 1983 by the conference, the congregation was not informed of this action until June 14, 1986.

Joseph publicly responded to these charges during an informational meeting in Battle Creek, Michigan, on February 8.

"What the [NAD] report leaves out is the fact that the \$1 million represented moneys spent for



Luther R. Palmer

salaries of teachers and preachers plus extremely high medical bills," Joseph said.

Continental Plaza Project

At the core of the NAD investigation is Lake Region's involvement with the Continental Plaza Project. Faced with Shiloh Academy's crumbling physical plant and decreasing tuition revenues, conference leaders set out to obtain a new building and a vehicle to support conference-wide Christian education.

In a March 1981 business session, Lake Region Conference constituents voted to pursue the Continental Plaza Project. The project called for the development of a six-acre tract of land donated by Loyola University. Located on Chicago's southwest side (76th and Racine streets), the tract was the former location of the Continental Can Corporation's research and development facility. The development would proceed in three phases:

- A 164-unit senior citizen and disabled adult complex, and construction of 128 townhouse units.

- The renovation of a building on the property to serve as the new Shiloh Academy (on the Racine Street site).

- Construction of the Continental Plaza shopping center.

In an effort to shield the conference from potential liabilities, the



Charles D. Joseph

By Carlos Medley, news editor,
ADVENTIST REVIEW



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conference formed a nonprofit corporation named Full Life in 1978. Officers of the conference also served as officers of Full Life. According to the NAD investigation, Full Life had no assets. Lake Region entered the development with a small investment of \$16,000. The senior citizen complex and townhouses were completed with funding from the U.S. Department of Housing and Urban Development. However, when phase 2 of the development (the new Shiloh Academy building) was to start, complications set in.

Unapproved Actions

In response to the NAD survey, the Lake Region Conference executive committee contended that under President Reagan several inner-city renovation programs instituted under the Carter administration were phased out, necessitating more private funding for the project. Hence, conference officials decided to develop the shopping center first, to provide funds needed for the academy renovation.

To execute the above scenario, the Lake Region officers, through Full Life, formed several partnerships with nondenominational entities. According to the NAD report, conference officers initiated a long string of financial agreements without approval of the conference executive committee, as they:

- Formed two limited partnerships with two companies controlled by Chicago real estate developer Vincent Lane (Continental Plaza Associates, and Continental Commercial Partners) to purchase and develop the housing complex, and develop the shopping center.

- Secured a mortgage on Shiloh church, the conference's largest church, in order to secure a \$500,000 letter of credit in 1983.

- Pledged certain certificates of deposit belonging to Shiloh church in security for a \$110,000 loan in 1984 to cover development fees.

- Initiated a \$6 million issue of industrial revenue bonds, issued by the city of Chicago, with the confer-

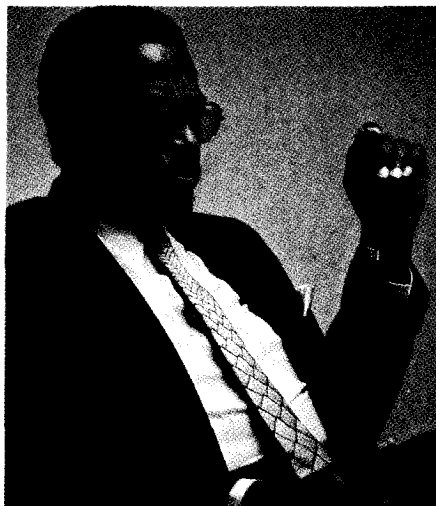
ence as the guarantor of the bonds.

- Entered into a loan with the former Adventist Health System/North for \$220,000 to cover a letter of credit.

- Entered into a rollover mortgage on Shiloh church for \$765,000 in 1985.

In addition to the current debt, LRC is strapped with huge interest payments. For the AHS loan, the conference must pay \$1,400 per month interest, and the Shiloh church mortgage requires quarterly payments of \$18,000. At the time this article was written, construction had stopped on the shopping center.

Not until February 7, the eve of the Battle Creek meeting, did mem-



bers of the executive committee vote retroactively a ratification of the bond issue. At the daylong meeting, officers of the Lake Union Conference and North American Division presented findings of the survey team. Joseph and the executive committee made separate responses to the findings and a question-and-answer period followed.

In its 14-page report the executive committee concluded that neither Joseph nor conference secretary R. C. Brown had realized any personal gain from the project. The committee's report also took issue with the NAD survey and called the shopping center a "sound and attractive enterprise."

The NAD survey also showed no

evidence of financial gain by conference officials, but pointed out that conference leaders had committed several breaches in church policy and that conference finances had been mismanaged.

During the weeks following the Battle Creek meeting, union officials and NAD leaders dialogued with the conference executive committee, and a special election was conducted on March 22. Currently Joseph is working with the conference to get the shopping center completed.

New Direction

Given the long chain of events that led to his election, Palmer has set a number one priority on restoring spiritual life.

"I see the need to renew spiritual life throughout the conference," he said in an interview with the ADVENTIST REVIEW. "We need to develop attractive congregations that people will want to attend—where worship services are celebrations. When this is accomplished, the next thing is to build a strong lay ministry."

"We've got to do some team building here," Palmer explained. "We must pull everyone together and help each member to discover his potential. I'm committed to increasing member participation at all levels. Members must be a part of the planning process. We have a mighty army of talented, gifted people in the church just sitting around as spectators. We want them to participate in the work of the Lord."

In assessing the financial condition of the conference, Palmer says things will be tight for a while. "I'm looking at five years," he mentioned. "The conference didn't get this way overnight and we can't get out of it overnight. However, I am optimistic that we will come through. We'll be putting a strategic planning team together to take a long, hard look at our finances. In regard to the shopping plaza, I would like to see it developed to a point where we can sell our interest."



George Brown, IAD president, has led his territory to unprecedented growth.

Inter-American Division Passes 1 Million Mark

Becomes first world division to do so

On the historic occasion of the Inter-American Division's reaching a membership of 1 million, Carlos Aeschlimann, associate director of the General Conference Ministerial Department, interviews George Brown, president of that division.

Aeschlimann: The Inter-American Division (IAD) has become the first division in the world to reach a million baptized members. When and with how many members was Inter-America organized?

Brown: The Inter-American Division was organized in 1922 with a membership of 8,146 members worshipping in 221 churches. During that year, 1,208 new members joined the church. During the first five months of 1987 the IAD baptized more than 50,500 new converts, an average of 10,100 per month!

Aeschlimann: How many countries make up Inter-America?

Brown: The territory consists of 44 countries and islands, beginning with Mexico and extending to the seven countries of Central America, the numerous islands of the Carib-

bean from Cuba to Trinidad and Tobago, as well as the South American countries of Colombia, Venezuela, Guyana, Surinam, and French Guiana.

Aeschlimann: How many unions and local fields do you have, and how many languages are spoken there?

Brown: The division consists of nine unions, three of which have union mission status and six of which are union conferences (that is, are self-supporting). We have 46 local fields, the majority of which are conferences. The major languages are Spanish, English, French, and Dutch, and there are several hundred local dialects.

Aeschlimann: What are your principal institutions?

Brown: Inter-America has eight hospitals and nine colleges offering undergraduate studies. Four of these schools offer graduate studies through extension or affiliation programs with Andrews and Loma Linda universities.

Aeschlimann: Inter-America and evangelism have become almost synonymous. Why do you give so much importance to evangelism?

Brown: We believe this is the primary reason for the existence of the Seventh-day Adventist Church. Our evangelistic fervor has intensified during the past 10 years through a progressive division-wide training and motivation program for the laity and ministry.

As early as 1950 the slogan Mil



por Mes ("a thousand a month") was introduced. By 1959 this slogan became a reality when 12,000 new believers were baptized that year. Between 1959 and 1971 an average of 20,000 joined the church yearly.

The real evangelistic explosion began in 1972, when more than 40,000 new believers were baptized. The highest yearly total was 84,000 new members in 1986. The division should reach 100,000 baptisms by the end of this year.

Aeschlimann: Lay preachers in Inter-America have become legendary. What role do they play in soul winning?

Brown: From the Pathfinders to those advanced in years, the lay members comprise the soul of evangelism, whether public or personal. They sacrifice time, energy, and money in soul winning. These members see evangelism not as a chore, but as a joyous undertaking. More than 60 percent of our accessions result from the work of the laity.

Aeschlimann: What methods of evangelism give the best results?

Brown: Our methods range from traditional Bible studies and public crusades to novel methods, such as missionary mailmen (taking Bible course lessons to homes), voice of youth, Easter evangelism, Revelation seminars, radio and television programs, and health evangelism. Public evangelism and door-to-door Bible study have proved the most productive methods. In some places

the evangelistic tent is still the most effective.

Aeschlimann: Do you invest much money in evangelism?

Brown: Yes. A sizable percentage of the annual budget of the division, union, and local fields goes for this purpose. Special attention is given to equipment and facilities for lay preachers.

Aeschlimann: We have heard about the Festival of the Laity. What is its objective?

Brown: These have now become quinquennial division-wide events that have captured the imagination and intensified the evangelistic fervor of all Inter-America. The Festival of the Laity, introduced in 1979, celebrates the marriage of the ministry and laity in joint evangelistic adventure. The festival consists of a four-day spiritual extravaganza of Christian fellowship, interaction, instruction, motivation, witnessing, sharing evangelistic methods, inspirational music, and preaching.

Aeschlimann: Are there theological conflicts in the Inter-American Division?

Brown: These have had only a minimal effect on the church in our area. Whenever the church is totally absorbed in its evangelistic mandate, theological and other conflicts usually die for want of attention.

Aeschlimann: Many have argued that it must be very easy to win souls in Inter-America. Is this the reason for the large number of baptisms?

Brown: Nowhere in the world is soul winning easy. In Inter-America, as in any other place, soul winning calls for hard work, careful planning, a great deal of motivation, dedication, a passion for souls, and perseverance. The real secret of evangelism in Inter-America is that



Hundreds of IAD workers like Mauro Reyes actively work to prepare new converts for baptism every month.

it has become everybody's business, the primary item on every agenda, and the central work of ministry and laity alike.

Aeschlimann: Since you have so many baptisms in your division, does it naturally follow that you have many apostasies?

Brown: Certainly not. Large numbers of accessions to the church by no means presuppose large numbers of apostasies. The records clearly show that the apostasy rate in the Inter-American Division is well below that of the world church. We have made a conscious effort to minimize apostasies with a concerted effort to "win, train, and retain."

Aeschlimann: Do you have sufficient church buildings to receive all those new members?

Brown: No. Constructing church homes fast enough to cope with the exploding membership is one of our most staggering challenges. Thousands of congregations do not have their own church buildings. However, this need does not inhibit our evangelism and church growth.

Aeschlimann: Inter-America has relatively few pastors and other denominational workers. Nevertheless, it continues to lead the world in soul winning. How do you explain this phenomenon?

Brown: We have 6,687 denomi-

These are some of the 240 people baptized by C. A. Gray during his Abundant Life crusade.



national workers in Inter-America, 1,541 of whom are ministers. This represents a very small percentage of our membership. There are fields without a single professional evangelist. The extraordinary evangelistic advance and consequent church membership explosion result not from the size of the denominational work force, but from the enthusiastic involvement of the laity in soul winning.

Aeschlimann: The countries of Inter-America confront the same grave economic problems that affect Third World countries. How do you explain the fact that the Inter-American Division occupies second place among world divisions in total tithe receipts?

Brown: Most of our countries are plagued by rampant devaluation, skyrocketing inflation, and widespread unemployment. The position of Inter-America in tithe paid results from two important factors:

the membership explosion and the commitment of church members to Christian stewardship. If one considers the drastic devaluation of most currencies in Inter-America, it is a miracle that when these funds are converted into U.S. dollars, the division could hold second place in total tithe receipts. Evangelism not only makes the church grow spiritually but strengthens it economically.

Aeschlimann: The division has a large number of medical and educational institutions, as well as food factories and radio stations. How do these contribute to evangelism?

Brown: We firmly believe that every organization, industry, institution, and service of the church should make a direct contribution to church growth. Any arm of the church that does not contribute to evangelism deserves prompt and radical surgery! Our food industries, health care institutions, and

educational facilities actively engage in indirect soul-winning activities. These institutions and organizations have proved indispensable to the promulgation of the gospel and the growth of the church.

Aeschlimann: Do you believe that the principles, ideas, and methods that have given such outstanding results in Inter-America could work in other parts of the world?

Brown: Certainly. When the ministry and laity enthusiastically unite in soul-winning action, when church leaders on all levels are deeply committed to and involved in evangelism, when the total church gives primacy to evangelism, the Holy Spirit will then guarantee its soul-winning success.

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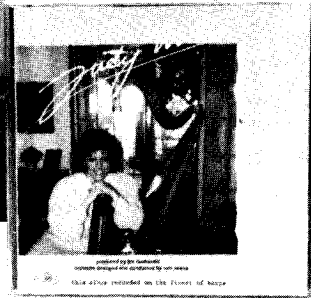
Brand new from the Heralds is **Honor the Lord**. The latest from this ever-popular quartet features songs such as "We Shall See Him As He Is," "Because of Who You Are," and "God Holds the Future."

Just US \$8.98/Cdn \$11.98 for records or cassettes each.

Our first compact disc release is from harpist Judy Wolter-Bailey. Called **There Comes a Time**, this fully-orchestrated instrumental album is a beautiful addition to anyone's music library. Enjoy the clear, unparalleled sound of a compact disc. Just US \$16.98/Cdn \$23.80. Records and cassettes are also available for US \$8.98/Cdn \$11.98 each.

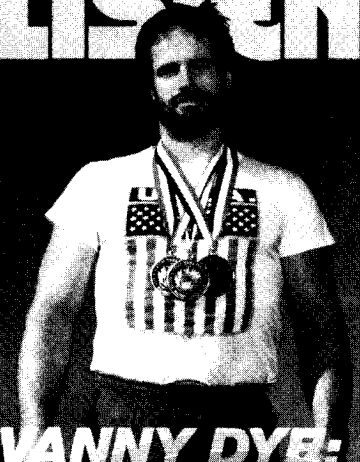
Just released this spring is the contemporary instrumental album **Crossover** by Mike and Karla Klein. This brother-and-sister team have combined their musical talents to produce this, their first album. Records and cassettes just US \$8.98/Cdn \$11.98 each.

Visit your ABC today for these and other fine Chapel/Bridge products.



MYTH #101 - SDA Youth Don't Have Drug Problems

LISTEN



VANNY DYE:
TUMBLING HIS WAY TO THE TOP
 ■ BETTER THAN A SUMMER JOB
 ■ STEROIDS: PUMPING TROUBLE

Unfortunately, a recent study done by Andrew University's Institute of Alcoholism and Drug Dependency showed that a sizable number of SDA youth are or have been using drugs, alcohol, or tobacco. Adventists can no longer say that we don't have a problem.

The broad-based, church-appointed Commission on Chemical Dependency in the Church released 93 recommendations on how the church can deal with this growing problem. Many Adventist parents also recognize that their kids are strongly tempted to try drugs. In response to that, these concerned parents have formed the Association of Adventist Parents for Drug-Free Youth.

Adventists are doing something, but more can be done. Every SDA young person should be reading **Listen**. For nearly 40 years **Listen** has been warning kids about the dangers of drug, alcohol, and tobacco use. Experts agree that the best way to handle the growing national drug problem is by education and prevention. That is what **Listen** is designed to do.

Each month **Listen** gives facts about drugs and their effects. **Listen** often presents a prominent personality who says No to drugs.

Adventist youth need **Listen** today more than ever. **Listen** can help your son or daughter say No too. Start their subscription today! It costs only US \$12.95* for a full year. Don't delay. Do it today. Help your child say No!

To order, see your ABC or call toll free 1-800-253-3000. **Listen** is published monthly by Pacific Press Publishing Association.

*US \$12.95 is for US addresses only. Outside US price is US \$15.45 per subscription.

SINGING AS YOU GO

“About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them” (Acts 16:25, RSV).

To hike and climb in the Swiss Alps! The thought brought great anticipation as my wife and I planned our first trip to Europe. Debby was raised in Alaska, and I in Oregon, but we’d spent several years living in the Midwest. We looked forward to mountain hikes again.

The bright-blue sky, the lush green pastures, and the colorful costumes of the cattle herders bringing their charges down from their summer pasture seemed like good omens as we chose a trail from Schwarzsee. We didn’t really know just where we were going, except that all trails led uphill. And uphill. And uphill.

After about three hours of climbing, our path faded into an alpine meadow. Debby decided it looked like a nice place to sit down and relax. But my morning’s goal had been to reach the crest of the ridge. So, leaving her to nap, I kept climbing, humming “The Bear Went Over the Mountain” as I went. The closer I got to the crest, the steeper the climbing became. Carefully planning my course, I avoided the steep, rocky scree faces and stuck to the places where grass managed to cling.

In 45 minutes I reached the crest of a saddle in the ridge, where I could, like the bear, “see what I could see.” After taking a couple of pictures to prove I’d made it to the top, I headed back.

Clinging to clumps of grass on the steep slope, I suddenly heard music.

But being in a hurry, I didn’t plan my route carefully. In a few minutes I found myself on one of the scree slopes I had previously avoided. Loose rocks rolled, plunged, and plummeted down hundreds of feet every time I took a careless step. The camera equipment I was carrying kept me a bit off balance too. I soon resorted to crabwalking—using both hands and feet to keep from falling.

Clinging to clumps of grass, feeling as if my life were suspended between heaven and earth, I suddenly heard music from somewhere above me.

Then across the valley I spotted a man and woman standing on a craggy peak, reveling in the view. Clearly enjoying themselves, they sang and yodeled their ecstasy. I couldn’t tell for sure what language they used, but I stopped for several minutes to listen. As I began descending again, they also began working their way down a slope that appeared even more treacherous than mine. As they walked, they sang. They were looking my way now, probably noticing the rocks bouncing down the slope from my missteps.

I wished that I could sing as they were. If they could sing on that steep incline, surely I could sing my way through my lesser trial.

After I’d found my way to safer terrain, I wondered whether the hikers had seen my plight and kept up their singing just to encourage me. I like to think so.

I know that through that experience I learned the value of singing through my trials. And I hope that, hearing my song, still others will find courage to sing through theirs. □



Ken Wade is assistant editor of Ministry magazine.

BY KEN WADE

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Call us at **1-800-422-4558**, or write for more information: Public Relations, Loma Linda University, Loma Linda, CA 92350.



FINANCIAL
AID

No one needs to be left out

We don't think anyone should miss out on Adventist college education because of finances. So at Adventist colleges, we're helping students find the resources they need.

We're making education affordable, with employment, state and federal aid programs, scholarships, and incentive grants. In fact, students at Adventist colleges received almost 60 million dollars in financial aid last year. And they earned over 12 million dollars in campus wages.

College education is expensive. But it's not just an expense. It's an investment, with returns that are real. College graduates earn almost twice as much money, suffer 88 percent fewer layoffs, and enjoy greater career satisfaction than high school graduates.

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That's why we believe Adventist college education is worth the cost. That's why we don't want anyone to be left out.

If you'd like more information about Adventist college education and how to afford it, contact the colleges and universities below.

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Board of Higher Education

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Make an informed choice. For a free brochure, contact
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