



WHEN THE FAMILY SPLITS:
*What happens when a body
leaves the congregation*

and the Adventist Academy
*New research helps identify and prevent
risk factors in our homes, schools,
and churches.*

AIDS

NORTH AMERICAN DIVISION EDITION

REVIEW

ADVENTIST

November 1997

LETTERS

Return of the Remnant

Dwight K. Nelson's "Return of the Remnant" (Aug. 23) was very uplifting. It was definitely a cut above the average article found in the *Review*. As Nelson writes: "The time has come for us all to reexamine and reevaluate our membership in the remnant community. . . . Because in the end what will matter most, what will matter last, will be a personal relationship with God." Continue that theme!

—Don Myers

CHESAPEAKE, VIRGINIA

Hitting Home

Thank God for writers the likes of Leslie Kay (whose *On the Home Front* column appears in the *AnchorPoints* Edition). She speaks for my entire generation at the very least. Her true stories make my day, and I often share them with others who gave up on the *Adventist Review* years ago for whatever reasons. By sharing the essays, I am also trying to show the *Review* is back—not perfect, but better than ever.

—Doug Shears

SEALE, ALABAMA

A Fundamental

Regarding Alfred C. McClure's "Prayer Is My Survival Kit" (Sept. NAD

Edition), what I want to know is If prayer is so important, why can't it be included as one of our fundamental beliefs/doctrines? There is so much in the Bible (Ellen White too) about prayer and its importance in the Christian's life.

—Kerensa Juniper

SOUTHERN ADVENTIST UNIVERSITY
COLLEGE DALE, TENNESSEE

Faith Waits

In "Faith Waits" (Sept. NAD Edition), Roy Adams states that no one can force the hand of God. "He will come when He is good and well ready to do so," Adams writes.

Ellen White has a different view: "Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own" (*Christ's Object Lessons*, p. 69).

It's not a matter of God being "good and ready" to come. It's a matter of our being good and ready.

In his article Adams cites Uriah Smith's prophetic outline, which brought him to the conclusion that Christ could come before 1897. Of course, He didn't. But wait—I recall a statement of Mrs. White's telling us that had the 1888 message been heeded, Christ would have come "ere this." There again, it wasn't a matter of God not being "good and ready" to come. It was a matter of His church failing.

I fully believe that Adams and the rest of the *Review* staff want Christ to return soon. But many of the recent articles and notes seem to reflect an attitude of "Chill out. This is going to be a long haul. Don't get too excited." Well, I'm sorry. I'm excited. I'm looking forward to Christ's

1998: Special Issues

Subscribers to the weekly *Review* usually receive four issues a month: the NAD Edition (which almost everyone gets free), the World Edition, the Cutting Edge Edition, and the *AnchorPoints* Edition. But in the four months with five Thursdays, subscribers receive a *fifth* issue.



Our October 1997 special issue

Last month, for example, subscribers received an 80-page blockbuster issue on praise and worship (which included the annual Week of Prayer readings). If you didn't get it or would like to order additional copies, call 1-800-765-6955.

Here's the lineup of special issues for 1998:

January—People of Hope: the

Seventh-day Adventists. Perfect for sharing with that curious neighbor who hears the car doors slamming every Saturday morning.

May—Profiles in Adventism. Meet some people who are living the truth in dynamic ways.

July—Christians and Money. The information in this issue alone will make the subscription price seem like, well, pocket change.

October—Living in the Last Days. Find the calm amid the millennial storm.

To subscribe to the weekly *Review* at a discounted \$33.97, call 1-800-456-3991. (Ask for the free promotional book *God Answers Prayer!*).

coming. Will it be around 2000? Maybe, maybe not. I don't know when He's coming. I do know that when we look at the world around us, we can come to only one conclusion: Christ is coming very soon.

—David L. McDuffie
VENTURA, CALIFORNIA

Disney

I can understand Gina's and Loretta's views on Disney (see *Take a Stand*, Sept. NAD Edition). Every parent has concerns about what their children watch and even deeper concerns about what messages they're being fed.

But we must remember one thing: Disney is a business. They never claimed to be a pro-religion, anti-this-person-or-that-person company. They are simply trying to make money.

It is true that the quality of entertainment they produce has declined considerably since the death of Walt himself. And as consumers we can choose whether or not we watch (or let our children watch) what they throw at us. It is also up to us to teach our children how to make choices based on their beliefs.

Disney's being pro-gay is neither here nor there. What is important is that we teach our children to look at the entire view of the world and why it is that way. Then individually we can make our own choices.

—Marc Lutz
VIA E-MAIL

Note: Please include city and state/country with all letters. Thanks.—Editors.

I am only 17 years old, yet all my life I've been asked "What would Jesus do?" I ask this question in view of this article.

We shouldn't exclude gays from having basic rights. Jesus worked among lepers, prostitutes, and other outcasts of the ancient world. I believe we should show compassion and treat

gays with the dignity Jesus would. I'm not saying that the gay lifestyle is right, but the Bible says, "Beloved, let us love one another." What would Jesus do?

—Ben Ovando
ORANGE COVE, CALIFORNIA

Wonderful Change

The *Adventist Review* has been part of my life for nearly 65 years. But what a wonderful change has been wrought! All of the issues are outstanding! I can hardly lay them down. And Andy Nash has really put the topping on the cake.

—Leona Tamura
COVELO, CALIFORNIA

Is Smallpox Back?

I was quite fascinated by the note on the Global Mission page of the September NAD Edition: "... where the people suffer from dysentery and smallpox because of disease-ridden water and scarce food." Is it really true that smallpox has made a comeback? I thought smallpox was wiped out through the efforts of the UN World Health Organization more than 10 years ago. If I am not mistaken, the last few cases were in the horn of Africa.

—Galen Smith
FOLSOM, CALIFORNIA

You are correct. The footnote was in error.—Editors.

Letters Policy

The Review welcomes your letters. Short, specific letters are the most effective and have the best chance at being published. Letters will be edited for space and clarity only. Send correspondence to Letters to the Editor, Adventist Review, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600; Internet: Reviewmag@Adventist.org CompuServe network: 74617,15.

ADVENTIST Review

COVER STORY

12 AIDS and the Adventist Academy

The stakes are high. It's time for cooperation—not finger-pointing.

BY GARY HOPKINS, JOYCE HOPP, HELEN HOPP, CHRISTINE NEISH, AND GAYLE RHOADS

ARTICLES

8 God Pictures

We have to use all our senses if we're going to hear His voice.

BY NOELENE JOHNSON

16 When the Family Splits

Solo congregation or world church? How we're different.

BY WILLIAM G. JOHNSON

28 Net Notes

The Internet is a great place to find out more about your church.

BY JAMES ARKUSINSKI

DEPARTMENTS

2 Letters

7 Give & Take

11 From the Heart

20 World News & Perspectives

24 Global Mission

27 Take a Stand

31 Reflections

EDITORIALS

5 No Place for Grouches

6 Improving Your Serve

NEXT WEEK

Missionary Ministry: Spiritual Gift for the Twenty-first Century

Is there still a place for missionaries from North America to serve in foreign mission fields?

ADVENTIST Review

"Behold, I come quickly . . ."

Our mission is to uplift Jesus Christ through stories of His matchless love, news of His present workings, help for knowing Him better, and hope in His soon return.

The *Adventist Review* (ISSN 0161-1119), published since 1849, is the general paper of the Seventh-day Adventist Church. It is published by the General Conference of Seventh-day Adventists and is printed by the Review and Herald® Publishing Association, 55 West Oak Ridge Drive, Hagerstown, Maryland 21740. Standard postage paid at Hagerstown. The North American Edition of the *Adventist Review* is published 12 times a year on the first Thursday of each month. Copyright © 1997.

Publishing Board: Robert S. Folkenberg, chair; Phil Follett, vice-chair; William G. Johnson; Lowell Cooper, A. C. McClure; Dorothy Watts; Ted N. C. Wilson; Martin Yreberg; Robert Nixon, legal advisor

Executive Publisher and Editor William G. Johnson

Associate Editors Roy Adams, Bill Knott

Managing Editor Myrna Tetz

News Editor Carlos Medley

Assistant Editors Stephen Chavez, Andy Nash

Editorial Assistant Ella Rydzewski

Administrative Secretary Chitra Barnabas

Editorial Secretaries Mary Maxson, Jean Sequeira

Art Director Bill Kirstein

Designer Bill Tymeson

Design Assistant Alan Forquer

Desktop Production Stephanie Kaping

Ad Sales Melynie Tooley

Subscriber Services Steve Hanson

Marketing Coordinator Ray Tetz

Consulting Editors: Robert S. Folkenberg, Matthew Bediako, Phil Follett, Robert J. Kloosterhuis, A. C. McClure, Jan Paulsen, Leo Ranzolin, R. F. Rawson, Calvin B. Rock, G. Ralph Thompson

North American Edition

Consulting Editors: Alfred C. McClure, Don Jacobsen, Kermit Netteburg, Monte Sahlin

Special Contributors: Harold Baptiste, George Crumley, Malcolm D. Gordon, Bruce Johnston, Ted Jones, Ralph Martin, Cyril Miller, Thomas J. Mostert, Jr., Orville D. Parchment, Charles Sandefur

To Writers: We welcome unsolicited manuscripts. (Please query before submitting long articles.) Include address, telephone number, and Social Security number, where available. Address all editorial correspondence to 12501 Old Columbia Pike, Silver Spring, MD 20904-6600. Editorial office fax number: (301) 680-6638.

E-mail: Internet: reviewmag@adventist.org
CompuServe network: 74617,15

Subscriptions: Twelve monthly issues: US\$12.00 plus US\$10.20 international postage; 40 issues of the weekly *Adventist Review*, US\$38.97; full 52 issues (monthly and weekly), US\$50.97

Subscription queries and changes of address for the monthly North American Division Edition: Contact your local union conference headquarters. For information regarding the weekly editions of the *Adventist Review*: Call 301-791-7000, ext. 2439, toll-free 1-800-456-3991 or E-mail shanson@rhpa.org.

Postmaster: Send address changes to *Adventist Review*, 55 West Oak Ridge Drive, Hagerstown, MD 21740.

Scriptures credited to ICB are quoted from the *International Children's Bible, New Century Version*, copyright © 1983, 1986, 1988 by Word Publishing, Dallas, Texas 75039. Used by permission. Texts credited to Message are from *The Message*. Copyright © 1993. Used by permission of NavPress Publishing Group. Texts credited to NIV are from the *Holy Bible, New International Version*. Copyright © 1973, 1978, 1984, International Bible Society. Used by permission of Zondervan Bible Publishers. Bible texts credited to RSV are from the Revised Standard Version of the Bible, copyright © 1946, 1952, 1971, by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. Used by permission. Bible texts credited to TEV are from the *Good News Bible—Old Testament*: Copyright © American Bible Society 1976; *New Testament*: Copyright © American Bible Society 1966, 1971, 1976.

PRINTED IN THE U.S.A.
Vol. 174, No. 45

Adventist Health System presents...

Creating HEALTH

Innovative Health Education Seminars via Satellite

Nutrition Matters...

December 13, 4:30 - 6 p.m., ET

A balanced and practical approach to nutrition where viewers will learn how to adopt and apply nutritional values to their everyday lives and about the relationship between nutritional values, lifestyle choices, and the quality of life.

Prevention Matters...

January 24, 4:30 - 6 p.m., ET

An indepth look at the causes, risks, and treatments of coronary artery disease, diabetes, and cancer where viewers will learn how lifestyle choices and stress management can contribute to the prevention of chronic life-threatening diseases.

...Because Your Health Matters!

Creating Health, the innovative health education seminar series, is brought to you in support of the Year of Health and Healing by Adventist Health System. Two 90-minute programs focusing on Nutrition and Disease Prevention will be broadcast live from Florida Hospital's new Celebration Health facility located in The Walt Disney Company's model Celebration City.

Dan Matthews, speaker/director of Faith For Today and host of *Lifestyle Magazine*, and **Monica Reed, MD**, medical director of the Women's Center for Celebration Health and a medical news reporter for an ABC television affiliate, will moderate a panel of medical experts, health educators, and nutritionists who will answer live calls from viewers. The seminars will also explore the future of healthcare, created by our own Adventist Health System.

If you'd like to host this event in your church or home, or you just wish to watch, please register today. Call 800-ACN-1119, ext. 6. *Hurry*, the first program airs December 13!

Invite a friend to watch.



ADVENTIST
HEALTH SYSTEM

LIVE ON **ACN** GAL 9 CH 2

No Place for Grouches

How do you answer the phone? What message does your voice send over those fiber-optic lines? How do you relate to people who visit your office or institution?

This editorial is directed particularly to those who work for the church.

An important church meeting was coming up, and I called the office of a certain man for information—he was one of the coordinators. His secretary answered the phone with one word: “Hello.” Not “Good morning.” Not “This is Jane, John Doe’s secretary.” Not “May I help you?” Just “Hello” (without the exclamation mark). That was all.

Now, I don’t believe in a set formula for answering the phone. The actual words one says are not quite as important as the *tone* of the voice. The person answering the phone may use all the polite jargon gleaned from public relations professionals, but ultimately it’s tone that matters. Without the proper tone, “Hello, may I help you?” comes across as “You’re bothering me; what do you want?” It’s like when I say “How can I help you?” to a menacing-looking stranger lurking in my backyard. My tone of voice, regardless of my words, tells him exactly what I mean: “Will you please get off my property?”

So I do not fault the secretary for simply answering “Hello”—that’s my usual way of answering my phone as well, as a matter of fact. “Hello” can be warm and friendly, or it can be cold and crabby. Hers was the latter. And although she was hundreds of miles away, her body language came through loud and clear: “What do you want? Why are you bothering me?”

Sometimes I wonder if we fully appreciate the strategic importance of those personnel in our offices and institutions who interface with the public. Today when you call certain companies, you hear a recording that says: “Thank you for calling ———. For quality assurance purposes, this call may be monitored or recorded.” What do you suspect is going on here? And do you think that Adventists can afford to come up short in this critical area?

Our receptionists, our secretaries, our security personnel—these are often the first persons callers and visitors encounter. It is from them that total strangers receive their first impressions of our church, our office, our institutions. Can we really afford to be represented by grouches and sourpusses?

During morning worship here at the General Conference

office, I frequently hear people pray that God might guide us “as we write letters and answer the telephone today”—excellent sentiments, I believe. People are hurting all around us, and we can help to inject a positive element into their lives simply by being thoughtful and courteous—even to those who are rude and abusive.

Are these things easy? No. Like many of you reading this editorial, I’ve had my share of difficult calls, letters, and visits. People are not always pleasant. And that’s when we take deep breaths and lift a prayer for special grace.

It’s tough, but not impossible. And I’ve personally run into situations in which our secretaries, our receptionists, and others are carrying out their daily tasks with flawless courtesy and competence. I think, for example, of the receptionists who answer the phone at the Review and Herald Publishing Association in Hagerstown. Not once in the hundreds of calls they’ve handled for me over the years have I experienced anything but consummate courtesy and competence.

Then there is Mrs. Doris Kilby, secretary of the Breath of Life Adventist Church in Fort Washington, Maryland. As I recently told her pastor, Luther Palmer, I feel good whenever I call his church. I get the sense that I’m valued, that my call is important, and that Breath of Life is a caring community. All because of the graciousness of Sister Kilby.

And finally, our own secretaries here at the *Adventist Review* office at the General Conference—Chitra Barnabas, Mary Maxson, and Jean Sequeira. Don’t call just to test it, but if you ever have good reason to contact us, I think you will find that these three—if I may say so myself—are among the best in the business.

Genuine kindness affects us all. It lifts our spirits, strengthens our sense of worth, and leaves a good taste in the mouth. Like oil, it lubricates; like a balm, it heals; and like water, it gives refreshment for the Christian journey.

In a hurting world, that’s what we need. We have no room for grouches.

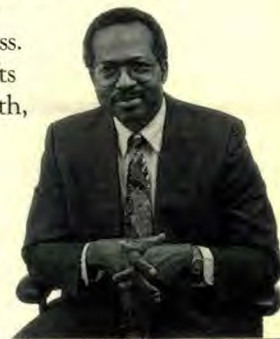


PHOTO © PHOTODISC

Improving Your Serve

There's a growing compassion movement in North America. More than 200 Adventist Community Services centers are in operation, along with two dozen projects in inner cities and disadvantaged

areas. Volunteers working with Adventist Community Services responded to three major disasters this year. From California to Nova Scotia, from Bermuda to British Columbia, the poor and hurting are aided in the name of Jesus.

It's a quiet work; people simply meeting the needs of people in their neighborhood, rural area, or city. Without fuss or fanfare, nearly 1.5 million people were served last year. Thousands of volunteers are working tirelessly to help people.

Why do they do it? They do it out of simple compassion for others who seem to have few of the world's resources and more than their share of its pain. They do it because they hear Jesus' call to feed the hungry, house the homeless, and care for the sick. They do it because they know that the only way some will come to know Jesus is through a caring, helping relationship.

As the holidays draw near, the needs of inner-city children, the homeless, orphans, and others come to the forefront. Many who may not otherwise give a second thought to the needs of others are moved to compassion. It's often said, "It's the holidays; no one should go hungry or be cold during the holidays." Often this compassion is manifested in holiday baskets or adopt-a-family programs.

But these efforts raise some important questions: What will make these traditions more valuable? Should the focus be on meeting our *own* legitimate need to serve, or should it be on meeting the needs in the *community*? Can we do both? I think we can. Further, we should. Community Services leaders, agency directors, and volunteers always endeavor to integrate permanent helping programs throughout the year with spontaneous outbursts of volunteerism during the holidays.

But let's face some facts. People are hungry year-round. People who are dependent on help outside their own families are not always grateful, and may resent getting help. When it comes to help, a little or "almost enough" may not be that beneficial. A

few dollars spent on toys and food won't change a person's life dramatically. A few hundred holiday baskets will not wipe out poverty. There's no big payoff without a large investment. "Hit-and-run" compassion won't do it.

Given these realities, we can still make a real and lasting difference this holiday season. Here's how:

Take a real interest in individuals and maintain contact. Consider George Bestpitch, of Sligo church in Takoma Park, Maryland. He delivered a holiday basket to a family more than 10 years ago. He still visits them regularly and provides help, creating a rewarding experience for all concerned.

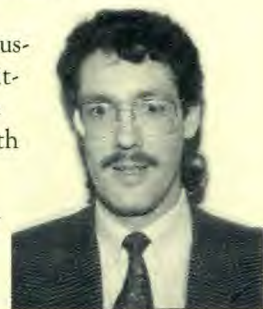
Bring help to the homes of those who need it, rather than bringing recipients to the church, center, concert hall, etc. The "lifestyles-of-the-not-so-rich-and-

famous" or "Daddy Warbucks" approach hurts. Beneficiaries should be spared the embarrassment and exploitation of being made a public spectacle. Sponsoring or adoptive groups can derive corporate joy through a few members who maintain contact and report back on what happened and how their gifts were received.

Work closely with the Community Services leader or agency director regarding additional needs and provide follow-up assistance as appropriate. These Community Services professionals can help you understand poverty and other social issues as they relate to the people you're helping. In short, turn a limited activity or event into the beginning of year-round service and relationships.

It's important for individuals and groups to look beyond themselves and reach out to those who are less fortunate. Help can be given in a way that not only preserves dignity, but restores it. We can get past the platitudes and be a neighbor that someone can depend on year-round. To be sure, a sustained effort requires a greater commitment of resources and energy, but the experience is rewarding and well worth the effort.

John Gavin is assistant director for ADRA/Adventist Community Services in North America.



*A few dollars
spent on toys and
food won't change
a person's life
dramatically.*

GIVE & TAKE

ADVENTIST LIFE

Since we receive more submissions to *Adventist Life* than all other Give & Take categories combined, we're going to play a little catch-up. Look for lots of *Adventist Life* vignettes over the next few weeks—and keep sending us Give & Take materials of all kinds. (Remember, if you don't get the weekly *Review*, you're missing three fourths of Give & Take and everything else. To subscribe, call 1-800-456-3991.)

During a church service several years ago, my father dozed off. Meanwhile, the minister asked for two volunteers to move the podium so the congregation could see the upcoming baptism. Waking up and thinking that a vote had been called, my father stood and said, "I so move."

—Heidi K. Banks, Leominster, Massachusetts

A very alert 6-year-old named Tommy (from a non-Adventist home) has attended our church for three years.

Recently, Wisconsin Conference president Donald Corkum was our speaker. Before speaking, however, Elder Corkum sat in the aisle across from us during a video presentation that featured him. "See that man?" I said to Tommy as I pointed at the screen. Then I turned his head toward Elder Corkum and said, "There he is."

Tommy's eyes popped in disbelief. "How did he get there?" he asked, assuming that the video was a live production.

—Pearl Bowen, Evansville, Wisconsin



ILLUSTRATION BY TERRY CREWS

HERALD'S TRUMPET

Hey, kids! Grab an adult and go sit on the couch. It's time to find Herald's trumpet again.



In our last contest (September 25) we received 39 entries. The three winners were: Michelle Furr, from Pasco, WA; Megan Loney, from Scottsdale, AR; and Kaitie Ban, from Sturbridge, MA. Michelle, Megan, and Kaitie received *Guide's Greatest Stories*, compiled by Randy Fishell.

Where was the trumpet? On page 15, under the cartoon car. Pretty tricky, huh?

If you can find the trumpet this time, send a postcard telling us where to: Herald's Trumpet at the Give & Take address below. The prize is two books in one—*Charlie Horse* and *Mrs. White's Secret Sock*, both by Paul B. Ricchiuti.

Have fun searching—and don't forget to trumpet Jesus' love!



HELPING LIKE JESUS: Jeffrey Hamberger.

Innocently, he looked at me and replied, "OK, then, I'll just take fwench fwies."

—Ardythe Hovland, Aiea, Hawaii

The beginners' Sabbath school at the North Aurora church in Aurora, Illinois, continues to make an impression on my 4-year-old, Jeffrey.

One afternoon, while at a fast-food restaurant that features play equipment, a small child began crying. As various parents peered into the play structure to discover whose child was in distress, here came Jeffrey holding the hand of a tiny girl who was sobbing. Gently helping her to negotiate the tall steps all the way down, Jeffrey said, "Here, come with me. Don't be afraid."

—Karen Hamberger, LaFox, Illinois

With my toddler grandson Kyle on my lap during Communion, I waited nervously for the deacon to pass me the bread and grape juice. "Now, Grandma is going to have some of this bread and juice," I whispered to Kyle, "but you may not have any. Do you understand?"

WE NEED YOU

Send Give & Take submissions to . . . Give & Take, *Adventist Review*, 12501 Old Columbia Pike, Silver Spring, MD 20904; Fax: 301-680-6638; E-mail: 74532.2564@CompuServe.com. Please include phone number. Submissions will not be returned.

GOD PICTURES

We can see them if we listen.

BY NOELENE JOHNSON

I AM VISITING MY GRANDDAUGHTER, Madi, and her parents in Jakarta, Indonesia. The Muslim call to prayer awakens me at 4:45 a.m. Madi too hears the call. It seems like all the mosques in Jakarta have their outdoor loudspeakers directed to her room. The loud cacophony of chanting means nothing to Madi or me, except that the faithful are at prayer.

As Madi grows up she will notice the graceful minarets that dot the crowded skyline. She may even spot the rows of shoes lining the mosque steps. What will these tell Madi about God?

God's story is written large for me—in the Bible, in the panorama of nature, and in the lives of saints, both living and dead. I am conscious of this as I turn on my bedside light and take up my Bible reading. In Luke 18 of *The Message*, a New Testament paraphrase by Eugene Peterson, I find a favorite passage:

"People brought babies to Jesus, hoping he might touch them. When the disciples saw it, they shooed them off. Jesus called them back. 'Let these children alone. Don't get between them and me. These children are the kingdom's pride and joy. Mark this: Unless you accept God's kingdom in the simplicity of a child, you'll never get in'" (verses 15-17).

How Children Learn

How do adults "accept God's kingdom in the simplicity" of a little one like Madi? Madi learns by seeing. She sees love and pride and acceptance in her mommy's face. Madi hears a multitude of language sounds in her parents' speech, in the lullabies they croon to her, in the tapes they play for her. We're all learning from the experience of having a new baby in the family. But Madi is learning a thousand times more than we are.

"Babies are learning machines."* Are we? Are we using our eyes and ears to learn of God? Psychologists tell us that some of us are visual learners; we particularly enjoy looking as we learn. Others are auditory learners; they are keenly tuned into the sounds of learning. Some need to learn through experience. They learn by doing.

So I continue reading Luke 18 and 19, alert to how Jesus will appeal to these three types of learners. I had always thought that these chapters were just a bunch of Jesus' stories thrown together. But suddenly I perceive a thread running through the stories. And that thread has to do with looking and listening and "getting it" or "not getting it." Explore these chapters for yourself, read for clues—words about seeing or listening, sight or sound.



Sight and the Kingdom

Immediately following the passage about the children, Luke describes the “rich official” who deliberately tests Jesus: “What must I do to deserve eternal life?” (verse 18, Message). Jesus challenges him to sell all and follow Him. (This, after all, is what Madi would do when I called her and waved a desirable toy—she would turn her back on whatever she was playing with and set out to reach me.) But the rich official doesn’t see—he doesn’t get it.

“Then Jesus took the Twelve off to the side and said, ‘Listen carefully. We’re on our way to Jerusalem. Everything written in the Prophets about the Son of Man will take place.’ . . . But they didn’t get it” (verses 31-34, Message). Jesus then tells them what will happen to Him in Jerusalem. But the disciples have their own expectations. They aren’t listening; the sighted don’t see!

In the next paragraph Luke tells about the blind man on the outskirts of Jericho. He cannot see, but he compensates with a keen sense of hearing. He hears “the rustle of the crowd” and asks what is going on. When he is told that “Jesus the Nazarene is going by,” the man yells to Jesus. “Master, I want to see again.”

So Jesus challenges him: “Go ahead—see again!” (verses 37-42, Message). And the man looks up, seeing.

Pandemonium breaks out. Everyone shouts praises. It is powerful stuff when the senses of seeing and hearing are linked. Psychologists tell us that we assimilate much more when both senses are brought to bear on learning.

One psychologist, explaining the value of sight and sound in a seminar I attended, put it this way. “When I don’t see it and it’s right in front of my eyes, I start talking my way through it. When my ears hear what I’m saying, they bring the other side of my brain to bear on the problem, and pretty soon I get it.” Haven’t we all had this experience? We fail to understand or remember something, and in our frustration we turn to ask someone for help. But before we complete our question, we have the answer. However, we

needed to hear it in order to see.

Zacchaeus experienced the power of sight and sound that day in Jericho. While Jesus was healing the blind man at the outskirts, Zacchaeus was waiting inside, desperately wanting a glimpse of Jesus. “He couldn’t see over the crowd.” Taller people were in his way. So he set aside dignity and decorum and climbed a tree.

When the Master came by, Zacchaeus was the only one that day to get it. He looked into Jesus’ eyes,

You really
cannot explain
God to people who
haven’t been
listening.

saw love and tenderness there, and knew beyond a doubt that Jesus had come looking for him. The crowd didn’t get it; the tall people didn’t see. They just criticized Jesus for “getting cozy with this crook.” But Zacchaeus saw it when he heard Jesus’ words: “This day is salvation come to this house” (Luke 19:9). Such is the power of sight and sound when experienced together.

Luke continues: “While He had their attention, and because they were getting close to Jerusalem,” Jesus told the story about investment (verse 11, Message). I have always thought of this story as portraying something grossly unfair, because the one who has much gets more. But the fact is that the one-talent guy gets it from the start. He knows that the master expects a return on his investment. But the guy doesn’t see his way clear to take the risk. So he does nothing and gets “cast out.” Jesus, in *The Message* version, sums it up: “Risk your life and get more than you ever

dreamed of. Play it safe and end up holding the bag” (verse 26).

Luke 19 goes on to tell of the wonderful sight-and-sound fest that the people give Jesus somewhere out near Bethany, still on the way to Jerusalem. The waving palm branches and the fervent “hosannas” are a treat to our Lord’s senses. Common people and children get it—they see what the disciples missed earlier—Jesus comes to Jerusalem as their king.

The journey ends at the Temple. After casting out the money changers and gathering the real people to Him, Jesus declares His house to be a house of prayer for all. Maybe this is Luke’s climax: listening and seeing come together; ears are unstopped and eyes opened when we pray.

I once saw a video clip, a sound bite in my memory—Dan Rather interviewing Mother Teresa. Here it is as I recorded it 30 seconds later:

Rather: What do you say when you talk to God?

Mother Teresa: I don’t say anything; I listen to God.

Rather: And what does God say to you?

Mother Teresa: He doesn’t say anything. And if you don’t understand that, I cannot explain it to you.

I often read my notes of this encounter when I open my prayer journal. I understand what Mother Teresa was up against. You really cannot explain God or prayer to people who don’t see it, to people who haven’t been listening. One has to experience God for oneself.

My challenge each morning is to open the Bible and read it as I pray. As I read I ask Him to open my eyes and ears to Him. Listen tomorrow morning; see what He has there for you. ■

* *Newsweek*, special issue, Spring/Summer 1997, p. 8.

Noelene Johnson is children’s ministries director for the North American Division of Seventh-day Adventists in Silver Spring, Maryland.



What Is Perfection?

ROBERT S. FOLKENBERG

What great difficulty this question poses in the lives of so many Christians. For too many who are haunted by appeals to levels of Christian living they never seem to reach, the prospect of coming judgment focuses almost wholly on scrutiny and never on the glory of being declared innocent.

In the Gospels Jesus never comes across as an advocate of rigorous programs aimed at human-made righteousness. He was in sharp disagreement with the religious teachers of His day, who urged that very course in pursuit of God's acceptance.

The core of our problem comes from layering the word "perfect" with ideas foreign to the way it's used in the Bible. Some 15 different Hebrew and Greek words are translated "perfect." Surprisingly, when the Bible applies the word "perfection" to believers, it never carries the meaning of "sinlessness." Despite his refusal to remove the high places of heathen worship in the land, the heart of King Asa "was perfect with the Lord all his days" (1 Kings 15:14). Perhaps better known is the report that Noah was "perfect in his generations" (Gen. 6:9) and that Job was a man "perfect and upright" (Job 1:1).

These people were not free from faults. These people had reached a mature walk with God and had committed to Him so firmly that they were not to be diverted. This is the most common biblical meaning of "perfect."

To grasp this point many of us have to shake from our minds old ideas of what "perfect" means. In terms of final commitment to God, think of people who have made an irrevocable decision for Him. These people are mature in His service, fulfilling the most common meaning of "perfect" or "perfected." In this sense the Lord can speak of people like Noah, Abraham, and Job as "perfect" before Him. They were decided and were not about to change.

Other uses of these words carry the idea of "complete maturity." We may say that a peach ripening on a tree is perfect, no matter what its stage of development. We may use the word "perfect" to show how regular development takes place along a prescribed path. The Bible talks about people being made perfect in the sense that he or she is developing in his or her walk with God, suggesting that an outside force is involved.

In Hebrew there are only two tenses: completed action (perfect) or incompleting action (imperfect). There are no such tenses as past, present, and future. When something is done (yesterday, today, or tomorrow) is not so important as if the thing is done. The same words translated "perfect" in our Bibles often are translated by the word "complete," a related idea. When the last part of a machine is slipped into place, it's no longer incomplete—or imperfect. All work on it is complete.

Teleios is the common word for "perfect" in the New Testament. It distinguishes between an adult as contrasted with a youth; the idea is "full-

grown." Paul urged his readers, "Brethren, do not be children in your thinking; be babes in evil, but in thinking be mature [*teleios*]" (1 Cor. 14:20, RSV). The same apostle Paul, who at one point denied being perfect in one sense (Phil. 3:12), spoke three verses later about believers already perfect in the other sense of the same word. So a person can be perfect in *commitment* and at the same time in *progress* toward the high calling of God. We're talking about growth in Christian living.

We cannot leave this theme without noting one great, encompassing truth. Are God's people, in progress toward God's ideal and already perfect in the sense of dedication to Him, then vulnerable because every thought and deed are not yet complete reflections of Jesus?

A terrifying question, but there is a solid answer. One passage summarizes it beautifully: "God shows his love for us in that while we were yet sinners Christ died for us. Since, therefore, we are now justified by his blood, much more shall we be saved by him from the wrath of God" (Rom. 5:8, 9, RSV).

The faith-filled believer, although still in the process of growing, stands sheltered beneath the protection of Christ's righteousness. Robed in Jesus' spotless character, he or she can walk in calm trust and assurance, free from fear, into the throne room of the Sovereign of the universe.

*Think of people
who have made an
irrevocable
decision for God.*

Robert S. Folkenberg is president of the General Conference of Seventh-day Adventists.





AIDS

and the Adventist Academy

New research identifies at-risk behaviors

BY GARY L. HOPKINS, JOYCE W. HOPP, HELEN P. HOPP, CHRISTINE NEISH, AND GAYLE RHOADS

FEW TOPICS HAVE SO CAPTURED THE attention of the media in the past decade as stories about AIDS (acquired immunodeficiency syndrome). Fully 15 years after the disease was first detected, the public continues to be both fascinated and horrified by what it reads about AIDS. The AIDS epidemic (better referred to as a pandemic, a worldwide epidemic) continues to grow even today.

Adventists can't help wondering to what extent church members are at risk for contracting this disease. While some argue that "this isn't our problem," other more realistic individuals note that at least some members of the Adventist Church are practicing behaviors that place them at significant risk for contracting or transmitting the human immunodeficiency virus, HIV, which has been shown to cause AIDS.

AIDS was first recognized in early 1981 as clusters of an unusual disease in young men located in Los Angeles, New York City, and San Francisco. The first documented case of AIDS, a man from Manchester, England, actually died in 1959. Research now shows that before AIDS was recognized as a disease, HIV was spreading around the world during the 1970s. Today it is found in every country of the world.

HIV attacks cells of the immune system with such severity that a person's immunity, or ability to fight off infection, eventually fails. Severe and life-threatening infections then take hold.

HIV enters the body through sexual intercourse in any body orifice when one partner is infected. HIV can also be

passed along through contaminated syringes and needles. Other ways individuals can contract HIV include: the exposure of cuts or abrasions in the skin to body fluids infected with HIV, the passage of HIV to the fetus from infected pregnant mothers, and breast-feeding when the mother's milk is infected with HIV. Most commonly in the United States, however, transmission has been through unprotected sex between homosexual males and the sharing of needles among intravenous drug users, though rates for heterosexuals transmitting HIV during sex are also climbing.

Researchers of all backgrounds agree that the best ways to avoid contracting HIV include avoiding IV drug use, practicing sexual abstinence before marriage, and having sexual intercourse with one uninfected lifetime partner within marriage.

Twenty percent of all of the new cases of AIDS being diagnosed today are with patients aged 20-29. Since it can take up to 12 years to develop AIDS after becoming infected with HIV, it's evident that many young adults who develop AIDS probably contracted the virus while in their teens.

Since teen behaviors appear to be significant risk factors for the transmission of HIV, we felt it urgent to know to what extent students attending Adventist schools might be at risk for contracting or transmitting this deadly virus.

Research

During the last half of the 1994-1995 school year we designed a research project that measured the AIDS risk behaviors of sexual intercourse and drug use among stu-

dents who attended four-year Adventist academies throughout the United States and Canada. We wanted to learn (1) to what extent students were at risk for contracting the HIV; and (2) what information would allow us to recommend educational strategies to the parents and teachers of these students.

We obtained funding from the North American Division Department of Education, the Center for Health Research at Loma Linda University, and Bernice Bradbury, who personally helped fund this project with \$16,000.

After obtaining permission from the proper agencies, we wrote and distributed letters to all the parents of the 13,368 students attending the 93 four-year academies throughout the North American Division, asking for permission to include their students in this research. We collected the parental consents, distributed the questionnaires, and finally gathered 1,748 completed surveys, which we analyzed for the following report. Of the 93 academies, 69 participated by administering the questionnaires.

Survey Population

Among students who participated in this research, the average age was 17 years, and a slight majority were female (56.4 percent). Most reported that they were Seventh-day Adventists (93.3 percent).

Substance Use by Parents

Students were asked if either of their parents used alcohol, tobacco, or marijuana. We found that the substance most commonly used by a parent was alcohol (25.7 percent), followed by tobacco (10.7 percent), and finally marijuana (4.5 percent).

We then questioned students

ventists. We found that non-Adventist students had a history of drug use at significantly higher rates than the Adventist students (Figure 2).

Sexual Behavior

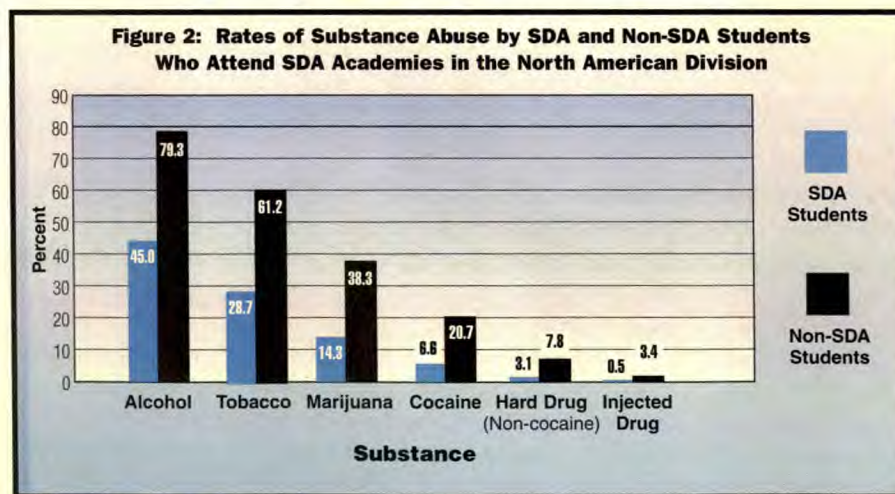
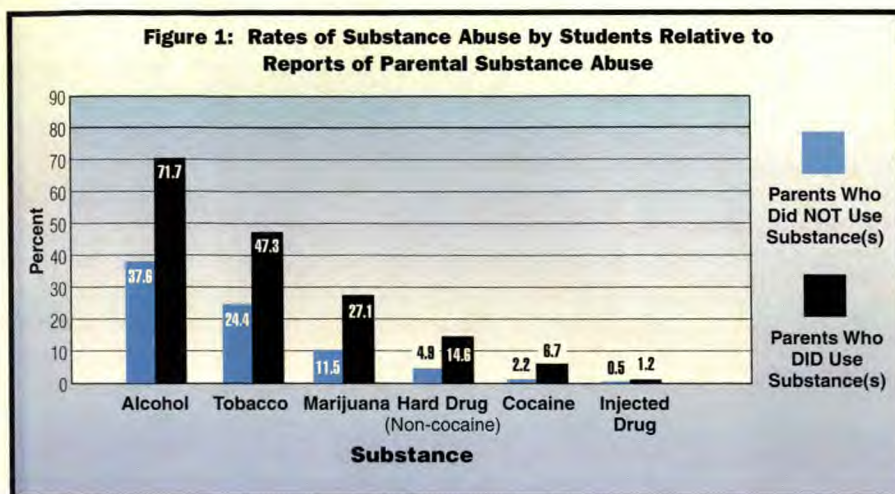
Of the total student sample, 15.3 percent reported that they had experienced sexual intercourse. This rate was higher among the males (18.4 percent) than the females (14.6 percent). A much higher percentage of the non-Adventist students (37.1 percent) than the Adventist students (14.1 percent) were sexually experienced. The average age that the students reported first having sex was 15 years.

We further investigated whether the use of substances by the students and by the parents might be associated with the students' sexual experiences. We found that students who used or had tried drugs were more sexually experienced than those who had not. We also found that students were

more likely to be sexually experienced if they had a parent who used alcohol, tobacco, or marijuana (Table 1).

Students' Attitudes Toward Premarital Sex

We asked students several questions regarding their attitudes toward sexual intercourse before marriage, hoping to determine what factors most influenced these attitudes. We found that students who had not been sexually active felt that it would (1) ruin their



regarding their personal use of several substances and compared substance use based upon whether or not they had a parent who used alcohol, tobacco, or marijuana. Significantly, we found that when a parent used at least one of these three substances, there was a much greater risk that the student also used drugs (Figure 1).

We also compared the substance use of the Adventist students to those students who attended Adventist schools but reported that they were not Ad-



PHOTOS © PHOTODISC

reputation, and (2) decrease their self-esteem. Of those who were sexually experienced, we learned that they felt sex would (1) improve their relationship with their sexual partner, and (2) improve their status at school.

This information should be valuable in designing educational efforts in both academies and grade schools.

Students' Attitudes Toward Abstinence

We designed several questions that would tell us what influenced students' control or confidence regarding sexual abstinence before marriage. The results were fascinating.

Those students who were abstinent relied on two sources for their control over sexual intercourse before marriage: (1) encouragement from teachers; (2) their own spiritual strength.

Weighing the Substance Abuse Data

Both research and anecdotes reveal that more Adventist parents are using alcohol than in years past, resulting perhaps from changing attitudes toward alcohol use. Another factor leading to greater alcohol use by

Adventist parents may be news reports of research suggesting that moderate consumption of red wine is beneficial in protecting against heart disease. While some scientists who reviewed this alcohol research advise that moderate use of alcohol is wise, even essential, others point to data indicating that some component of the grape, possibly the flavinoids, is the protective factor, rather than the alcohol.

We believe that it doesn't matter which of these positions is true. Alcohol is a dangerous drug. On this issue even some well-known and respected scientists seem to be befuddled. Valid science has for years linked alcohol consumption to addiction, increased risk for certain cancers, high blood pressure, abnormal fetal development, intestinal problems, heart disease (cardiomyopathy), diseases of the pancreas and liver, and a sizable list of other diseases and conditions.

As if that weren't enough, alcohol use is strongly associated with career destruction, automobile deaths and injuries, rape, unintended pregnancy, sexually transmitted diseases (including AIDS), occupational injuries (along with home-site injuries), marital breakups, and a substantial list of additional social consequences.

If a researcher applied today to the Food and Drug Administration for permission to market a substance called alcohol because it had been shown to reduce heart attack risk, but with such an extensive list of negative side effects, is there any likelihood that this drug would be approved? We think not, especially when it is clear that safer and even more effective alternative methods for lowering risk of heart disease are already available, including low-fat diets and regular exercise.

What the Sexual Behavior Results Tell Us

Sexual intercourse among teens and young adults is a known AIDS-risk behavior. Students who use drugs, including alcohol, are more likely to be sexually active than students who do not use these substances. Students are also more likely to be sexually active when their parents use tobacco, alcohol, or marijuana.

When we reanalyzed these data to see what effect alcohol alone had on the students' sexual activity, we discovered in cases in which neither the students nor the parents used alcohol, less than 4 percent of the students reported being sexually experienced. In cases in which both the students and their parents used alcohol, 34 percent of the students were sexually experienced.

Use of alcohol, tobacco, and/or

Table 1: The Association of Sexual Intercourse in Relation to Students' and Parents' Use of Substances

Substance Use		Sexually Experienced Students Percentage
Parent	Student	
No	No	3.5
Yes	No	5.9
No	Yes	26.3
Yes	Yes	30.3

marijuana by parents is strongly associated with an increase in AIDS-risk behaviors for the students. Clearly, parents who use such substances at home have students who are at greater risk for contracting HIV than those parents who do not use these substances at home.

Responsibility doesn't rest only on the shoulders of parents, however. Students who used these substances were eight to nine times more at risk for sexual activity than those students who did not use substances.

Non-SDA Students Attending SDA Schools

Until the past few years, North American Division policy has limited



A Side Note: The Influence of Teachers

Recent research by the National Institute for Drug Abuse found that when students had a close attachment to a teacher and when they had a religious affiliation, they were at less risk to use drugs. Students appear to be making a very clear statement to us: teachers are valuable people when it comes to reducing the students' likelihood of practicing AIDS-risk behaviors.

We are not aware of any program in our denominational colleges and universities that offers continuing health education to teachers

on the urgent issues that push our youth to the extreme. Health education is also frequently put on the back shelf in our secondary school system, even while the most pressing issues facing our students are health-related.

Research done among health teachers in the North American Division in 1994 demonstrated that 87 percent

were interested in continuing education in health. The topics they requested most were those covering sexually transmitted diseases, alcohol and drug dependency, and AIDS.

Herein is a call to rethink the ways we educate our teachers and our students regarding important age-appropriate health issues. ■

Gary L. Hopkins, M.D., Dr.P.H., is director of the Institute for Prevention of Addictions at Andrews University, Berrien Springs, Michigan;




Joyce W. Hopp, Ph.D., M.P.H., is dean of the School of Allied Health Professions at Loma Linda University, Loma Linda, California; **Helen P. Hopp, Ph.D.**, is associate professor in the Department of Health Promotion and Education, School of Public Health, Loma Linda University; **Christine Neish, Ph.D., M.P.H.**, is chair, Department of Health Promotion and Education, School of Public Health, Loma Linda University; and **Gayle Rhoads, Ed.D.**, is the former principal of Loma Linda Academy, Loma Linda, California.

the number of non-Adventist students admitted to the denomination's elementary and secondary schools. Schools serving grades K-6 were allowed 15 percent non-Adventist students, while grades 7-12 were restricted to no more than 10 percent non-Adventist students. Those schools who admitted greater proportions of non-Adventist students received special designations as "mission schools."

In recent years local school boards have become increasingly ready to accept more non-Adventist students. The driving force behind this shift appears to be financial necessity, although some advocates believe this approach is an integral part of the evangelistic mission of the church.

Teachers and administrators universally report positive experiences with many outstanding non-Adventist Christian students who contribute to the Christian environment on Adventist campuses.

The current research, however, suggests that church-operated schools might do well to review policies regarding this issue. Our data suggest that parents, teachers, school boards, administrators, and church pastors should pay careful attention to the potential cost of relaxing enrollment policies in Seventh-day Adventist schools.



CYNTHIA and Tim Wareham are just one of hundreds of couples who have successfully dated and married within the SDA church through **Adventist Contact** since 1974.

They said, "Thanks to **Adventist Contact** and much prayer, we became a family."

Would you like to be one of **Contacts** many success stories?

Adventist Contact
 P.O. Box 5419
 Takoma Park, MD 20913-0419
 U.S.A. Phone (301) 589-4440

IF YOU MET YOUR SPOUSE THROUGH ADVENTIST CONTACT,
 WE WOULD LIKE TO HEAR FROM YOU.

When the

What happens when a

BY WILLIAM G. JOHNSON

AS I WRITE, MANY HEARTS ARE HEAVY at the General Conference complex—and so is mine. The Seventh-day Adventist church family in Damascus, Maryland, has split, with part following its charismatic leader, Richard Fredericks, into an independent congregation and the remainder staying with the worldwide body.

Family squabbles quench the spirit. Family splits break the heart.

Longtime friends who worshiped together now go separate ways on Sabbath. In some cases parents will split from children, maybe spouse from spouse.

And others who had their membership elsewhere but who enjoyed the lift of the erstwhile united congregation feel a deep loss. A loss of powerful preaching. A loss of warm fellowship. A loss of an innovative, energetic Adventist community.

Living by the Beltway, it's easy to fall into the trap of thinking that what happens around here has importance for the whole country, even the world. It's easy to blow up the Damascus split to exaggerated dimensions, simply because we've seen the story unfold in front of our eyes during the past several years.

Let's keep matters in perspective: this local story directly affects only several hundred Adventists, whereas worldwide we number about 10 million. But whether few or many, any loss of members from the body hurts. Adventists work hard to bring in new people because we passionately believe in this message; we hate to see the family cut back.

Nor does the church at large face an imminent threat of fragmentation into independent congregations. It's true that a couple other congregations have moved out during the past few years—six months ago the large Sunnyside church in Portland, Oregon, split—but I see no evidence of a trend

in this direction. Last August representatives of these congregations came together at Willow Creek, outside Chicago, in an attempt to organize a loose structure under the umbrella of the Evangelical Sabbath Association, but people from only four of these churches showed up.

Fact is, from the early days of this movement, individuals and churches have, from time to time, split off from the main body. By far the most serious schism occurred early this century with the departure of the mercurial genius Dr. John Harvey Kellogg and the loss of the stellar, world-famed Battle Creek Sanitarium. Ellen White's words, so often applicable in the life of our church, never described the situation more accurately: "The church may appear as about to fall, but it does not fall" (*Selected Messages*, book 2, p. 380).

While keeping the Damascus split in perspective, we all need to remain alert if the Adventist body is to remain intact. Adventists may not face disintegration into disparate congregations right now, but the tenor of the times could bring us to that point ere long.

■ **Theological distinctives downplayed:** Ours is an age with scant interest in theology. Spirituality—usually a mushy amalgam of feel-goods and scattered thinking—is in; theology is out. If we let it, the spirit of the age will hammer at the distinctives that make us a people—the sanctuary teaching, the judgment, the three angels' messages, the Sabbath, the state of the dead, the Second Coming, Ellen White—until we look, think, and act just like any other church.

■ **Denominational differences blurred:** More and more people choose a church home based on convenience, not belief systems. Denominations are merging; some ministers have membership in more than one denomination. Even the lines between Christians, Jews, Buddhists, Hindus, and Muslims are growing fainter as New Age nostrums impreg-

Family Splits

congregation leaves the body

nate the religious consciousness.

■ **Rejection of authority:** The spirit of the times rejects absolutes and all authority outside itself. It would demolish structures, time-honored positions, and standards. Nothing, no matter how venerated, is safe before its onslaught. Structures aren't necessarily good or evil: they may become bureaucratic, an end in themselves, and a drag on innovation; but they also provide the essential framework for continuity and concerted action. In the church, structures function like the muscles and sinews of the body to hold the various parts together and enable interaction.

■ **Financial pressures:** For various reasons most local churches are feeling a financial pinch. They find it increasingly difficult to pay the bills, keep the church school running, and conduct outreach programs. Faced with financial pressures, it's tempting to tally up the dollars in tithes and offerings that go away to the conference office and on up through the various layers of church organization. Pastors and members begin to think of what they might be able to do with the money if it all stayed at home.

■ **The influence of Willow Creek:** Bill Hybels' church has become a mecca for Adventist pastors and elders.

This congregation, free of any denominational ties, has grown rapidly to more than 13,000 members. Adventist pastors, concerned with slow growth and lack of vitality in their congregations, journey to Willow Creek in a search for answers. And Willow Creek has given them much of value to take and adapt to their situations. Hybels apparently makes no effort to win Adventists to his model, but we must raise the question: Have Adventists, seeing the success of Willow Creek, consciously or unconsciously been influenced toward congregationalism?

We Seventh-day Adventists have a unique identity, both individually and corporately. While we share much with other Christians and other Christian congregations, our identity manifests itself in a blend of individualism and union.

You need to be a strong individual to be a good Adventist. Even though most jobs no longer require Saturday work, the Sabbath still cuts across the grain of society. And Adventist churches have a strongly individualistic streak: each congregation alone has the authority to accept into church fellowship and to disfellowship—not the conference, union, division, or even the General

Conference. In this respect we Adventists are a congregational church.

But in other respects we are not. We think in global terms as well as local: every church sees itself as part of a family drawn from 207 nations of earth. The prophecy of Revelation 14:6, 7 finds fulfillment among us: we are *one* people from every color, language, tribe, and nation under God's heaven, drawn together by the blood of Jesus.

So our fellowship in the local church, wonderful as it is, blends into a wider, even more wonderful global fellowship. This is marvelous, exciting—and unique. It's a gift from God, and we must never let it be lost.

Our global identity is tied up with a sense of mission. God uses many agents to do His bidding—we cannot, and should not, claim to be His exclusive servants. We don't see ourselves as better than others—certainly not what God invites us to be in reflecting His character—but we do believe He has entrusted us with a mission. We are a prophetic movement raised up to proclaim the everlasting gospel in this time of God's judgment just before Christ returns to earth.

For this reason—our global mission—Adventists as individuals and as congregations set aside our individual-

ism for the common cause. Because we have a common mission, we have a common purse, the principle being that the strong help the weak, so that tithes and offerings from Adventists in more affluent lands can be used to build up the work everywhere.

In these respects, Adventist churches are anything but congregationalist. Adventist pastors in a given region all receive the same salary, whether their church returns \$3 million in tithe each year, as some do (some bring in more), or only \$300. And our sense of being one body goes further: local churches don't even own their properties. Although members usually raise much of the money to buy the land and construct the building, legal ownership resides in the corporate church.

On the surface, one could ask why the Seventh-day Adventist Church couldn't bend a little and keep the united Damascus family within the

fold. Many non-Adventist Christians would probably feel we should. This isn't the place for a rehearsing of the chain of events that led to the split; suffice it to say that the Potomac Conference welcomed the church, with its innovations, under its umbrella for many years (in spite of doctrinal concerns), but when the pastoral staff publicly broke ranks with worldwide Adventist practice over return of tithe and the church registered itself as a legal

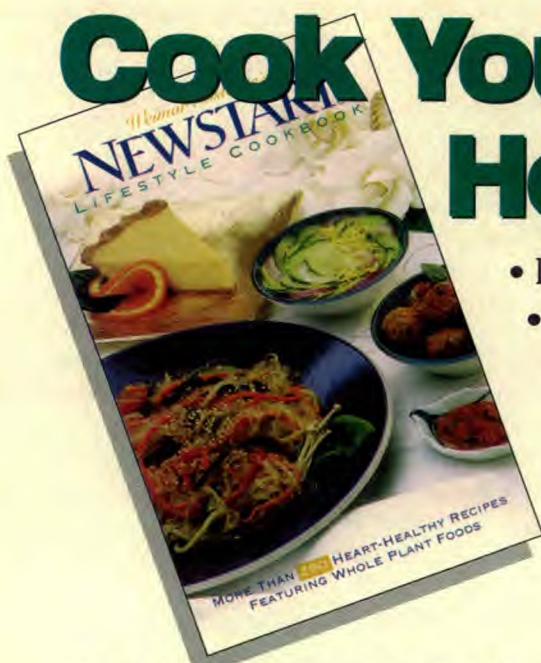
body to hold its property as an independent organization, the conference leaders felt that they had no choice but to call for Fredericks' resignation.

Although both conference administrators and the pastoral staff who now lead the independent congregation sought to avoid rancor, my heart is heavy over the split in the family. Noelene and I have dear friends who are caught up in the conflict, who are forced to choose between their love of the local fellowship and their love for the worldwide body. And with the pain comes a sense of déjà vu.

September 1, 1980: I left academia to join the staff of the *Adventist Review*. The Glacier View Conference, called to discuss the views of Desmond Ford, had just concluded.

The next few years would be the most difficult of my ministry. I

*Our identity
and mission reach
beyond the local
church.*



... full of delicious and nutritious recipes that can make a meaningful difference in your life.

Dean Ornish, MD

This cookbook is filled with delicious recipes made from 'clean' ingredients ... We will recommend this book.

John McDougall, MD

Cook Your Way to a Healthier Life

- Lifestyle solutions for health
- Thomas Nelson Publishers
 - Nutritional content list
 - Menu planning guide
 - Helpful shopping tips
 - 260+ vegan recipes
 - Full color photos
 - Zero cholesterol

At your favorite bookseller or contact ...



NEWSTART LIFESTYLE CENTER

POB 486, Weimar, CA 95736

800-525-9192

would travel widely to speak to workers' meetings and churches. Everywhere I would encounter anger, bitterness, bewilderment, and pain. Ministers resigned or were fired; churches split.

My homeland, Australia, was especially hard hit. A generation of young workers trained by Ford was virtually wiped out. My home conference, South Australian—an old but a small conference—was decimated: at one point in the capital city of Adelaide there were more former Adventist ministers than employed ones.

Throughout North America and Australia I saw congregations split off. I saw friends caught up in the fervor of doing something new, of following a righteous cause as they perceived it. I heard their declarations that everything would continue just as it had before the split. I heard the solemn assurances of their pastors that they would always keep the Sabbath, etc., etc.

I look back on those congregations and ask, Where are they now? I haven't attempted to keep record, but my observation is that these splits led into a spiritual wasteland. Most of those congregations have disappeared. Some soon switched to Sunday services. Some pastors joined other denominations. Adventist standards went by the wayside. Some members came back to the main body, some joined other churches, some became spiritual catatonics.

I urge every pastor who may contemplate leading his or her people out of Adventism into an independent congregation to consider this history. I tremble at the thought of becoming such a leader. The Adventist Church has no martyrs.

I urge every member who may feel inclined to join such a split-off group to consider this history. The fellowship may seem impossible to give up. I say: Enjoy it while it lasts, because it may

turn to ashes in your mouth, and sooner than you can imagine.

Tough words? Yes, but I hope tough love. If I hadn't been so close to this history of the past 17 years, I wouldn't feel so ready to speak bluntly. The Adventist Church has no offshoots.

I judge no one. God is my judge, our judge. We will answer to Him, and He will do what is right with us. Our security is in Christ alone.

But He—Christ—is Lord of the church. He loves the church and gave Himself for the church, to bring together and perfect a people for Himself—a body from every nation, kindred, tongue, and people. ■

William G. Johnsson is editor of the Adventist Review.



New Life Unlimited!



Sang Lee, MD

Was: Weimar Newstart staff doctor
Allergy Specialist
Teaching Newstart at Weimar College
Is: President of New Life Institute
Sole speaker and doctor for
Korean Newstart program

SUFFERING

with high blood pressure, diabetes, cancer, allergies,
arthritis, or heart disease?

Don't miss this chance to reverse your disease!

**Dr. Sang Lee's
New Life Health Education program.**

All programs in English.

Date: December 3 - December 17, 1997

February 22 - March 8, 1998

At: Hawaii Naniloa Hotel, Hilo, Hawaii

For more information or to apply,

Toll free: 1-800-292-6000 or 916-637-5000

Fax: 916-637-4435

P.O. Box 908, Weimar, CA 95736

NAD YEAR-END MEETING REPORT

NAD President Calls for New Growth Strategies

BY CARLOS MEDLEY, ADVENTIST REVIEW NEWS AND ONLINE EDITOR

When more than 200 Adventist administrators, educators, pastors, and lay members gathered for the North American Division year-end meetings October 7-10 in Silver Spring, Maryland, the air was filled with celebration and excitement.

Celebration reigned as the NAD executive committee members rejoiced over the largest annual baptismal count in the division's history. Baptisms for 1996 totaled 39,004, up 8 percent from 1995, bringing the division membership to 858,364.

Excitement came as committee members waited with great anticipation to hear what new milestones God was about to reveal to His church.

In his keynote address, NAD president Alfred C. McClure praised God for the growing evangelistic fervor in North America. Spreading the gospel, he said, was the church's number one priority. "Evangelism in the truest sense is not a duty to be added, a program to adopt, or a technique to learn. Rather," explained McClure, "it is something we

are unable *not* to do. We are called individually and corporately to be a church whose heart beats with a passion for souls."

McClure clearly outlined the magnitude of the church's task of sharing Christ in North America. "Of the 300 million people who live in the division, there are 299 million of them who are not part of us," he said. "The majority of them have no concept of a loving God and no idea of the issues

of the great controversy or the events about to break upon our world."

Despite the enormous task facing the church, McClure thrilled at how administrators, pastors, and church members supported the NET '95 and NET '96 satellite evangelistic series, and said the division is developing a "culture of evangelism."

Building on the awakened interest in evangelism, McClure reiterated the division's strategic plan for growth. "If

we are serious about growth and making Christ known, there is no more effective way to do it than to plant new churches," he said.

To underscore the necessity of church planting, McClure referred to research showing that new Adventist churches

grow at 10 times the rate of established ones.

Along with church planting, McClure believes the denomination must find new strategies to evangelize North America's large cities. Even though the church has made significant growth in these urban centers there are *still* hundreds of communities with millions of inhabitants that do not have an Adventist congregation.

He noted that the largest unreached people group in North America consists of Anglo residents in large cities. For example, New York City has 4 million White, non-Hispanic, people. "The ratio of Adventist to non-Adventist in this people group is 1 to 1,131—higher than in most overseas missions around the world," he said.

The NAD president admonished his fellow leaders not to leave undone the church's mission to North America's Anglo-urban population. Toward this end he announced a proposal to hold major evangelistic meetings in Chicago, Los Angeles, New York, and Toronto. McClure's address will be printed in an upcoming issue of the *Adventist Review*.

Annual Business Session

The year-end meeting is, among other things, an annual business session at which committee members hear reports from institutions and commissions, vote policy changes, and approve the division's budget.



SOUNDING THE CALL: NAD president Alfred C. McClure urged church leaders to find new strategies to reach the large cities.



GLOBAL INITIATIVES: During the meetings McClure (middle, left) invited General Conference president Robert S. Folkenberg to talk about new initiatives the world church plans to launch on satellite and the internet.

In the three-day meeting the item that had the most profound impact on denominational employees was a proposal to change the retirement plan.

The committee's action approved the initial phase of the transition, freezing the current plan through December 31, 2000, and establishing a new plan by January 1, 2001.

The current plan is a "Defined Benefits" plan in which employees receive a prescribed set of benefits, irrespective of the employer funding and investment performance. The new plan will be a "Defined Contribution" plan in which the employer makes specified contribu-



IN PLACE: More than 200 pastors, educators, administrators, and church members attended the division meetings.

tions for each employee with no promises of what the final retirement benefits will be.

Under the new plan employees will specify their particular investment choices, such as mutual funds

consisting of stocks, bonds, or other securities. Employees then have the option of adding contributions that will be matched by their employer. Whenever an employee terminates employment, the entire account (employee and employer portions) remains under the employee control.

The committee also voted cost-containment measures for the existing plan, which included the

elimination of health-care assistance for pre-Medicare-eligible retirees, and a reducing of benefits for employees who retire before the normal age and have fewer than 40 years of service. The division will follow Social

New Plan Encourages Women Pastors

BY KERMIT NETTEBURG, AN ASSISTANT TO THE NORTH AMERICAN DIVISION PRESIDENT

Women serving in pastoral ministry were affirmed and plans to provide strengthened support were included in the report of the President's Commission on Women in Ministry that was received by the year-end meeting of the North American Division.

The report contained 13 recommendations, dealing with a host of diverse items. Some of these will be addressed by the Ministerial Association or by a resource center; others will need to be sent on to further committees for changes in the *Seventh-day Adventist Yearbook* and in the *Working Policy*.

Harold Baptiste, in presenting the report of the commission to the year-end meeting, said the committee should vote to "receive the report, send on the recommendations to appropriate bodies for processing, and implement the approved recommendations where there is funding available."

Several of the commission's recommendations deal with things the division's Ministerial Association can do to support women in ministry. These include developing a professional association, a newsletter, electronic linkage between experienced pastors and younger pastors looking for mentors, a speaker's bureau of women who could speak at camp meetings and other special gatherings, and placement services to help women find positions in pastoral ministry.

In addition, the report recommended that the division include a woman with ministerial background as an associate in the division Ministerial Association. Another recommendation encouraged church magazines to publish more articles about women in ministry. The report also encouraged conferences and unions to set realistic goals for gender diversity on boards, committees, and staff.

The report included a recommendation that conferences promptly conduct commissioning services for women who are eligible and that they be encouraged to hire increasing numbers of women pastors. The commissioning service will follow the model that was approved by the Annual Council of the General Conference.

The commission was established at the NAD year-end meeting in 1995. President Alfred McClure said that he appointed the commission to find ways to affirm women in ministry and to support their activity in ministry. Much of the discussion during the committee's deliberations over the commission's report centered on women as pastors and whether they should be ordained.

Baptiste reminded the committee that the General Conference session in 1995 had dealt with both of those issues. The session decided that women should not be ordained as gospel ministers in the Adventist Church, and the commission did not consider the issue of ordination. The committee also took an action recommending that the church should find ways to affirm and encourage women in pastoral ministry.

About 100 women currently serve in pastoral ministry in the Adventist Church.

Other NAD Actions

In other business, the North American Division executive committee:

- Received a report on the Ebony Evangelism thrust in the Southwest Region Conference. Ebony Evangelism is a cooperative effort sponsored by the North American Division and the church's nine regional (Black-controlled) conferences in North America.

Conference president Robert Lister reported that more than 300 persons joined the Adventist Church this year as a result of Ebony Evangelism outreach meetings. The conference also started church planting efforts in six sites in Arkansas, Louisiana, and Texas.

In 1994 the conference initiated a program to increase membership by 2000—to 21,000. Thus far, 24 new churches have been planted in the conference, and membership has grown from 13,000 to 17,000 in the past six years.

- Changed the name of the NAD Health and Temperance Department to the NAD Health Ministries Department.

The new name better reflects the church's ministry, as it relates to health, and is in harmony with the other ministries of the church.

- Received a report on Hispanic evangelism from NAD associate ministerial secretary Eradio Alonso, who says that more than 22 percent of the division's 39,000 baptisms in 1996 were Hispanic, though Hispanics compose only 10 percent of the NAD membership.

Alonso also announced the LA RED '97 satellite Hispanic evangelistic series, conducted by Alexander Bullon of the South America Division, that will be held November 8-15, 1997. Uplinked from São Paulo, Brazil, LA RED '97 is regarded as the most ambitious division-wide undertaking in the history of the Spanish work in North America. More than 400 Hispanic churches in North America will be participating in the program.

- Elected **J. Alfred Johnson**, Mid-America Union Conference secretary, as North American Division adult ministries director. Johnson replaces Auldwin Humphrey, who became Oakwood College vice president for advancement.

Security guidelines, which will start increasing the normal retirement age from 65 to 67 in 2003. The General Conference, NAD, and North American unions will begin raising retirement fund appropriations to .9 percent of tithe.

Church leaders voted the changes because the number of employees who are expected to retire will rise sharply within the next 30 years, which will cause a major need for increased funding.

In other financial business, NAD treasurer George Crumley reported that 1996 tithe totaled \$507,406,826, up \$15,611,381, or 3.2 percent, from the previous year. North American tithe has increased 13.5 percent in the past five years. Per capita tithe also increased from \$605 in 1995 to \$612 in 1996.

Offerings for 1996, which include all offerings collected by the local church (excluding tithe, totaled \$305,440,782, up \$3,891,164, or 1.3 percent, from the previous year, and up 19 percent over the past five years.

However, per capita offerings decreased from \$371 in 1995 to \$368 last year. Next year's budget will total \$68,242,429, up \$6,064,666, or 9.8 percent, from 1997.

The committee also approved extensive changes to the church's credentials and licenses policy. NAD secretary Harold Baptiste said the changes recognize the different levels of ministry within the church and clearly outline those responsibilities that qualify for certain ministerial tax deductions under the Internal Revenue Code.

Along with the ministerial creden-

tial and ministerial license (which are given to pastors and evangelists who act as spiritual leaders within a congregation), the church also recognizes two other levels of ministry.

- The commissioned minister's credential. This recognizes those workers with at least five year's experience who are elected or appointed to administrative positions in the General Conference, division, union, or local conferences (for example, treasurers, under/associate treasurers, vice presidents, secretaries, under/associate secretaries, departmental directors, and presidents of major institutions).

- The commissioned minister's license. This recognizes such workers as associates in pastoral care and institutional chaplains. "We were working with a very difficult situation," says Baptiste. "The policy previously included those who did and did not qualify for ministerial tax deduction."

Kermit Netteburg, an assistant to the NAD president, presented a report from the commission on the public image of the



NOTE OF EXCELLENCE: Benjamin Reaves (center, right), a vice president of Adventist Health System and former Oakwood College president, pictured with his wife (center), received a medallion of excellence from the General Conference Education Department.



LIVELY DIALOGUE: On several occasions the discussion became lively. Marylou Toop (left), a lay member from Canada, and Greater New York Conference president Dionisio Olivo contributed to the exchange.

church. The commission found a significant drop in the general public's awareness of the Adventist Church. Research indicated that 70 percent of the public had heard about the church in 1986, but the number had fallen to 50 percent by 1994. The commission concluded that the church's public media contact had significantly decreased during this period.

The commission noted that as the church develops goodwill in the com-

public image, the commission recommended that the church "seek to enhance the quality of life of its members and those not a part of its fellowship, and challenge local congregations and institutions to become centers of 'Quality of Life' enhancement in their communities."

The report also presented more than 20 recommendations to help congregations, institutions, and conferences develop and communicate the

munity, it creates more opportunities to lead people to Christ. A well-developed public image would bring greater visibility, nurture a healthy sense of pride in church members, and increase the likelihood that people will attend evangelistic meetings.

To frame its

quality Quality of Life theme in the public media.

The committee members also received a report from the Inner City Program Task Force. This commission found that the Inner City Fund has not changed significantly in 30 years, providing \$200,000 annually for grants to inner city programs. Currently the money is provided by the Adventist Development and Relief Agency.

With no increases in funding since the program's inception, the effectiveness has seriously decreased in the face of growing needs, said Monte Sahlin, an assistant to the NAD president, and task force secretary. To revamp the program, the task force recommended that the ADRA funding be combined with an Inner City Offering to be promoted by the division.

It is expected that an additional \$300,000 will be raised through the offering. Matching funds from conferences and agencies could then bring the total to \$1 million, which would be used to award mini-grants for feeding programs and seed money grants for new projects.



Stewardship Education

Stewardship involves the use of time and talents, along with the giving of offerings. Here's how local churches in North America educate members about stewardship. Because many churches use multiple approaches, the results add up to more than 100 percent.

- 44 percent No stewardship activities at all
- 33 percent Sermon(s) about stewardship
- 12 percent Guest speaker on stewardship topic
- 9 percent Church business meeting on stewardship
- 8 percent Special meetings on stewardship

Source: The winter 1996-1997 survey of local church lay leaders—366 random telephone interviews conducted by the Institute of Church Ministry at Andrews University for the NAD Office of Information and Research. The error factor is plus/minus 3 to 6 percentage points at the ninety-fifth percentile of reliability. (To be published in the NAD Office of Information and Research's Report 19.)

For Your Good Health

Caffeine on Tap

Caffeine levels in carbonated sodas served from restaurants can be as much as 20 percent higher than the same brand of soda's canned counterparts. An Auburn University study revealed that caffeine levels in sodas showed wide variance from previously published U.S. Department of Agriculture nutritional data.—*Journal of the American Dietetic Association.*

ZZZZZZZZZZs

One third of all American adults are suffering from daytime sleepiness. A new Gallup survey reveals nearly 40 percent of adults admit sleepiness interferes with their day-to-day activities at least some of the time. Sixteen percent say sleepiness affects their job performance. Even more alarming, 12 percent say daytime sleepiness interferes with their ability to drive.—*Health and Fitness News Service.*

Compiled by Larry Becker, editor of *Vibrant Life*, the church's health outreach journal. To subscribe, contact your ABC, or call 1-800-765-6955.



Let It Shine

Spiritual Poison

Hospital patients were dying like flies. Doctors panicked and scrambled for a cure. Nothing worked—the entire building was full of poison.

Søren Kierkegaard said the church was like this hospital. Congregations were dying, and everyone suggested a cure—a different style of worship, a new hymnbook, a better pastor. But all was in vain. Spiritual poison was suffocating the whole organization. The church hadn't been ventilated spiritually for years.

How can we ventilate our church today?

What's the antidote for spiritual poisoning?

Take hold of the church doors and windows and throw them open. "Wake up! Strengthen what remains and is about to die" (Rev. 3:2, NIV). Let the air in. Let the light in. Stop locking up the good news.

Look out the doors to the world.

Make the closed club an open house.

There's nothing more life-giving than becoming salt and light again (Matt. 5:13-16). There's no better spiritual antidote.

—Gary Krause, *Global Mission communication director*

We Still Care, Don't We?

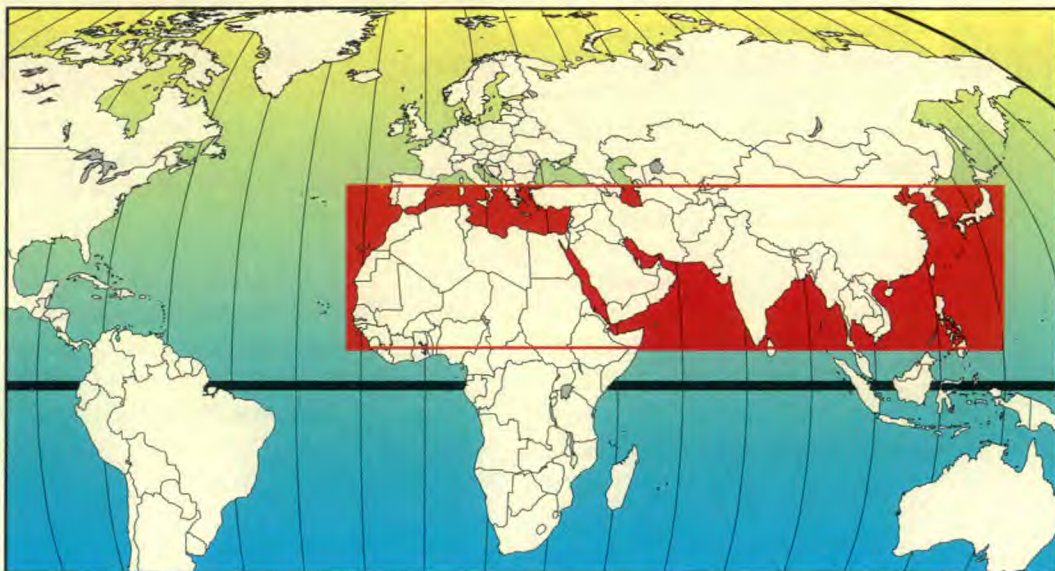
Please remember the Global Mission Annual Sacrifice Offering, November 8. Missed it? Simply make your check out to Annual Sacrifice Offering and place your envelope into your offering plate this Sabbath. Thank you.

Tell Me More

If you would like to hear more about the challenges of Global Mission's frontline work, make sure you receive regular (free) Global Mission newsletters. Simply phone 1-800-648-5824 and leave your name and address. Or write to: Global Mission, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600.

The 10/40 Window

Global Mission's highest priority is the 10/40 window—extending from West Africa to East Asia, from 10 degrees north to 40 degrees north of the equator. It's where more than half the world's population live and only 18 percent of Christian missionaries work. More than 2.7 billion people, many of whom are the "poorest of the poor," live in this area.





THE LOMA LINDA REPORT



Diversion therapy is used on a child while he is given free immunizations. Over 1,500 immunizations were given at the Kids Care Fair sponsored by Loma Linda University Medical Center and Loma Linda University Children's Hospital.

4,000 children, parents attend Kids Care Fair at Loma Linda University Children's Hospital

A record-breaking 4,000 children and their parents attended the annual Loma Linda University Children's Hospital and Loma Linda University Medical

Center Kids Care Fair.

Loma Linda's Kids Care Fair is the largest held in a five-county region that includes Los Angeles, Orange, Ventura, Riverside, and San Bernardino counties.

Approximately 30 fairs were held throughout Southern California during the last weekend of August, "but Loma

Linda's always has the greatest attendance," says E. Romaine Chinnock, the Red Cross health-fair specialist.

"Healthy children build healthy families, and healthy families build healthy communities. That's why the Kids Care Fair is such an important part of our

Please turn to next page

Information for this section supplied by the Loma Linda University Medical Center office of public affairs.

"FULFILLING THE VISION"

"FULFILLING THE VISION"

work," says J. David Moorhead, MD, president and chief executive officer of Loma Linda University Medical Center.

"Loma Linda University Medical Center and Children's Hospital is our premier site," Mr. Chinnock says. "I think it's because of the draw of the name 'Loma Linda' and quality of the care the name 'Loma Linda' means to the public that draws so many parents and their children to this site."

This year, a new diversion therapy method was used while giving free immunizations to 1,500 children.

"We used tactics like having the child blow a noisemaker or bubbles to distract him from the scariness of the immunization," says Leslie Young, director of child life services.

"The immunizations are strategically positioned to be the final activity of the fair for each child," says Jack Boren, director of special projects for Loma Linda University Medical Center, "because for the kids, it's kind of a stressful thing."

Prior to receiving immunizations, children received other health screenings that included blood pressure, vision, dental health, height and weight measurements, tuberculosis testing, scoliosis and respiratory screening.

Free chicken pox vaccinations (for children ages 1-2 years and 11-12 years) were available through the courtesy of Merck and Company, Inc.

Additional features of the Loma Linda Kids Care Fair included clinics



Over 4,000 people attended the fifth annual Kids Care Fair held at Loma Linda University's Drayson Center. The event was sponsored by Loma Linda University Medical Center and Loma Linda University Children's Hospital.

on pool-side drowning prevention and various sports.

The Redlands and Riverside Cyclery team put on a stunt show for the children. Other fun things for the children included safety booths, crafts, clowns, and fingerprinting.

Over 500 people volunteered their time to help make the Kids Care Fair at Loma Linda successful.

"Once again, our volunteers were outstanding," Mr. Boren says. "We appreciate our employees and students supporting and participating in this

event for the fifth year. Together, we are making a difference in the local community.

The Kids Care Fair at Loma Linda was sponsored by Loma Linda University Medical Center, Loma Linda University Children's Hospital, Loma Linda University, the American Red Cross, KABC television in Los Angeles, Permanent Charities of the Entertainment Industries, and Sav-on Drugs. Vaccines were provided by the San Bernardino County Health Department.

"Today we are combining the work of ministry and of healing as we have never done before. We are working to educate our people how to treat the body in sickness, how to regain health, and how to keep well when health is restored."

Ellen G. White, 1905

A Few Words About Praise

**GINA SPIVEY BROWN and
LORETTA PARKER SPIVEY**



GINA: Saying amen is just the beginning.

Traditionally, we Adventists have been more than conservative in our style of worship. Within recent years some have just gotten to the point where they will say amen during a sermon. And God forbid that we should go beyond that.

But times and people change, and as we develop a closer relationship with God, we need to do something tangible to celebrate His goodness.

After a rough week of fighting the devil hand-to-hand, there's something wrong when we come to church and limit our praise to a few whispered amens. Jesus Himself said, "If they keep quiet, the stones will cry out" (Luke 19:40, NIV). I don't want a rock crying out for me. God has done so much for me that sometimes I feel like taking a lap around the church. What's wrong with that?

What's wrong is that Adventists who express themselves by "celebrating" God's mercy in such a way are accused of being sensational.

If you think for one minute that when we get to heaven we are going to walk up to Jesus and say in a baritone voice, "Uh, Jesus, I'd just like to say a sincere thank-You for saving me and my family; we really appreciate that," you've got to be kidding. When God has done something for you, you can't help shouting out to thank Him for *all* His goodness.

Many skip over the texts that show the expressions of the Israelites, but here are three examples of "celebration" in the Bible.

1. David danced before the Lord (and people talked about him, too) (2 Sam. 6:14-20).
2. Miriam danced after the crossing of the Red Sea, another example of responding to an experience and praising God to the highest (Ex. 15:20, 21).
3. Psalm 150 shows the various instruments that were used in the worship service (it doesn't even mention an organ).

Many texts state that we should praise the Lord with expression. The bottom line is that the worship style the Holy Spirit impresses upon *your* heart is the one *you* should follow. However, be careful not to condemn me or others when *we* decide to jump a pew or run down an aisle.



LORETTA: The other side of the ditch is just as deep.

Gina, true, David danced before the Lord. However, David was not in the tabernacle. Miriam danced after crossing the Red Sea, but she wasn't in the tabernacle either.

As for the organ, I assume that you are referring to conservative and quiet organ music, 'cause you and I both know that the organ often "rocks" the church. And true, we are to make a joyful noise unto the Lord.

But before we go any further, let's characterize the church with a worship style that is participatory and charismatic in nature. In general the people wear more casual, relaxed attire, play contemporary music, and often have ministries relating to "real-life" issues. Another interesting characteristic seems to be that they focus on the "relationship with Jesus" aspect of salvation, rather than theological bantering.

But these worshipers don't have any advantage over those of us who worship more traditionally. We still have the same things to celebrate; we just use different means to do it.

And we'll praise God in heaven differently from the way we praise Him now. There will be a perfect balance between praising Him with a loud voice and with the cymbal, and doing all things decently and in order.

I won't tell you how to praise God. I will tell you this: if God tells you to jump and shout, then knock yourself out. However, our response to the moving of the Holy Spirit should not in any way resemble a worldly dance or action. Nor should the music be a takeoff on music that was designed originally to exalt the prince of darkness.

In all honesty, I don't know how to offer praise to my Creator. I applaud at concerts and fashion shows. Is applause good enough for God? I "pump it up" at sporting events. Should I "pump it up" for God? I've been in churches that say amen after the clerk reads the announcements. Is amen *the* praise word?

I don't want to argue about how to praise God. I want to concentrate on praising Him in a way that is acceptable and pleasing to Him.

Gina and Loretta challenge you to know your Bible, live your convictions, and take a stand . . . for Jesus!

Net Notes

Adventists, their ministries, and their institutions are on display at a computer monitor near you.

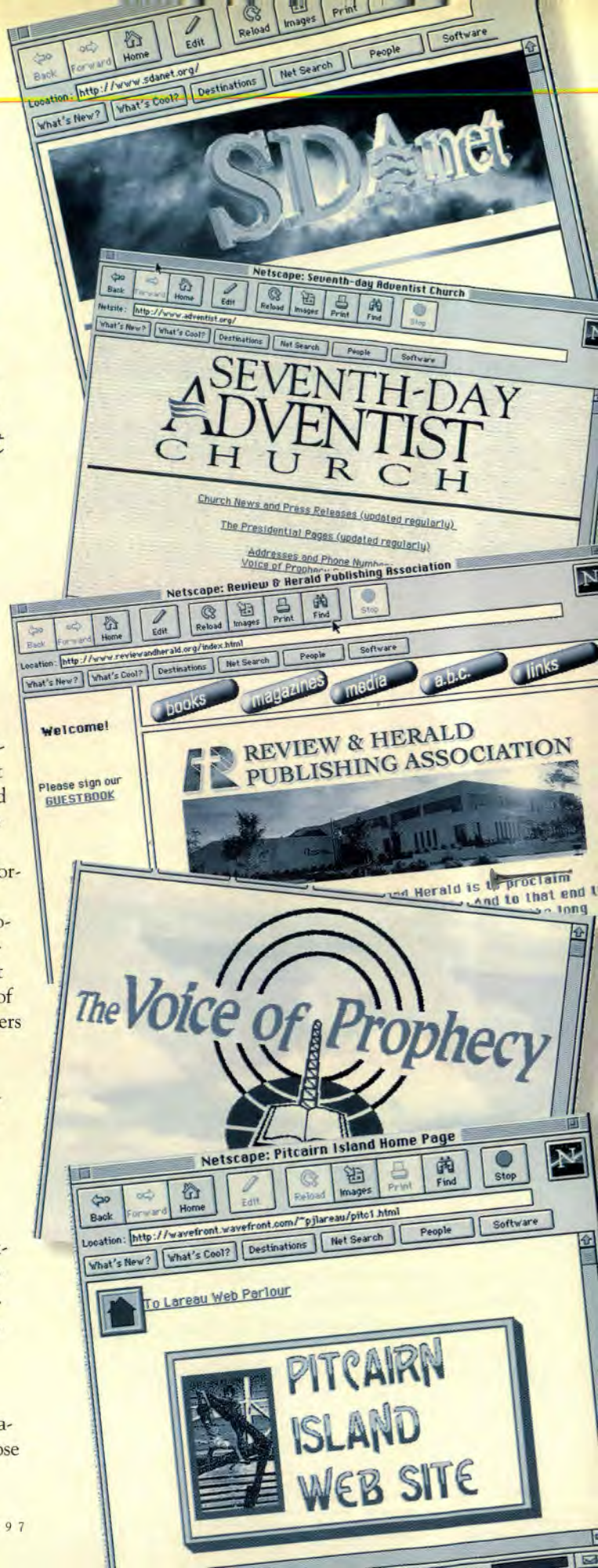
BY JAMES ARKUSINSKI

INFORMATION IS THE NAME OF THE GAME. And on the Internet a staggering amount of information is available at the click of a button. Throughout North America (and the world) information is stored on huge databases that can be accessed by telephone lines connected to anyone's computer modem.

Today's technology not only allows people access to information formerly reserved for a privileged few; it also provides groups, individuals, and institutions the means of providing inexpensive yet comprehensive information to anyone who has access to a personal computer. The Adventist Church and many of its institutions are taking advantage of this new technology to communicate with people—members and nonmembers—who want to know more about the church and what it offers.

The World Wide Web is a sometimes confusing collection of sites and access codes. But it's not necessary to be intimidated. Several databases (or search engines), once entered, will do all the work, searching for words or phrases (people, topics, institutions, etc.) that you want to know more about. Then, it's a matter of clicking on one of the "links" that show up on the screen. Those looking for links to most Adventist resources would do well to start with Adventist Connections, SDAnet, and TAGnet. They may not link you to every Adventist church, school, or institution, but they'll give you a good start.

Adventist Connections (www.andrews.edu/inst.html), operated by Andrews University, is a good place to start. Simply type in the name of the institution you want information about, and the program will do the rest. Then you choose



which of the links you want to explore.

SDAnet (www.sdanet.org) is one of the first controlled discussion groups for Adventists on the Internet. It has plenty of opportunities for on-line discussions. A Web site manager offers weekly or monthly summaries of the discussions for review at any time.

TAGnet (www.tagnet.org) offers a wealth of Web sites that feature Adventist ministries. It contains links to most Adventist Web sites (schools, churches, institutions, and self-supporting ministries). These Web sites offer a wealth of options for the beginning Web surfer. But while you're out there, don't fail to notice some of these outstanding Adventist home pages:

■ The official General Conference Web site (www.adventist.org) is the best place to begin our tour. Our denominational doctrines, history, institutions, and officers are all accessible from this page. News about the church is provided and updated regularly by the Adventist News Network.

Those who want to keep tabs on our well-traveled General Conference president, Robert Folkenberg, need only click on "The Presidential Pages" and then on "Travel Highlights." Not only will you be treated to some of the places Elder Folkenberg has traveled recently; you'll also enjoy the stories of faithful Adventists he has met in his travels around the world.

■ You no longer have to call in for a script of your favorite *It Is Written* television broadcast: now you can access it online. The *It Is Written* home page (www.written.org) not only features scripts to read or print on your own printer; it also features hard-to-find books, videotapes, music, and art offered through its online catalog.

■ Station listings and a calendar of broadcast schedules make it easy to tune in to the nearest *Voice of Prophecy* broadcast in your neighborhood (www.vop.com). Missed the latest radiobroadcast? No problem. Just tune in to the Internet broadcast in your area.

The *Voice of Prophecy* also features online the Discover Bible study guides. Just read the lessons on your screen,

take the quiz at the end of each lesson, and transmit your answers back via E-mail. It's an "open book" quiz; if you aren't sure of the answer, just scroll up the appropriate section for a review. Include your E-mail address, and you'll receive the correct answers and your next lesson in the series.

■ Remember that old shortwave radio stashed in the attic? Adventist World Radio (www.awr.org) lists all its times and frequencies on its home page. You can read all about all the latest countries that are being touched with the gospel through the ministry of AWR.

■ One of the first local churches to have its own home page, the Toledo First Seventh-day Adventist Church, is home to SSNET (<http://208.13.0.0:80/users/tolsda/ssnet/>), an adult Sabbath school lesson discussion group. Also offered online is Ellen White's classic *Steps to Christ*, as well as her Conflict of the Ages series (*Patriarchs and Prophets*, *Prophets and Kings*, *The Desire of Ages*, *The Acts of the Apostles*, and *The Great Controversy*). SSNET has links to other resources as well.

■ Looking for something for your kids to do on Sabbath afternoon? *Our Little Friend*, a mainstay of Sabbath reading for years, offers an online coloring book and activity center (www.pacificpress.com).

Want to be published? Pacific Press Publishing Association (www.pacificpress.com) offers writers' guidelines and ideas for submitting books or articles. You can also order books and magazines online (for privacy, credit card orders must be made by phone or mail).

■ If you've ever thrilled to the story of Fletcher Christian in *Mutiny on the Bounty*, then this site is for you (<http://wavefront.wavefront.com/~pjar eau/pitc1.html>). It contains the complete history of Pitcairn Island, with links for neighboring Norfolk Island and its Pitcairn descendants.

This Web site won more than 10 awards during 1995 and 1996, including Culture Choice, *Yahoo!* Pick of the Week (Feb. 19, 1996), Kool Site (from Komputer Klinik), Magellan 3-star

Site, Look Smart Editor's Choice, and Best Ham Award. The Washington *Post* featured the Pitcairn Island site on December 7, 1996.

Time and space prevent mention of all but these few Web sites of interest to Adventists and those who want to know more about us. There are home pages for lifestyle centers, youth ministries, short-term mission opportunities, self-supporting ministries, schools, churches, health-care institutions—you name it.

These sites show that Seventh-day Adventists are active, involved, and well-equipped to take the everlasting gospel to our twenty-first century society. ■

James Arkusinski works at the United States Enrichment Corporation as an editor and graphic designer. He is married and lives in Rockville, Maryland.



ADVENTIST Review Subscriber Services

- Please send me one year, 40 issues, of the *Adventist Review* for US\$38.97.
- Please renew my subscription.
- Please update my address. Enter new address at top of form. Copy previous address at bottom of form or enclose old mailing label.
- Please send a gift subscription to the address at the bottom of this form.

My Name _____

Current Address _____

City _____

State, Zip _____

Phone _____

Please enter previous address or gift address here.

Name _____

Address _____

City _____

State, Zip _____

Please enclose payment for orders. Mail to: Subscriber Services, P.O. Box 1119, Hagerstown, MD 21741.

Credit card orders: **1-800-765-6955** 663-01-0

Why You Should Go To College...



The world is a very cruel place when you are uneducated.



People with degrees can earn up to \$1,000,000 more during their lifetime.



You will make interesting, intelligent friends who will be there for life.

Why You Should Choose Southwestern...



At a "commuter college" you could spend years finishing your degree. We will help you graduate quickly.



We have low tuition. You could spend up to \$12,000 more at other colleges.



With our smaller student population, you will make real friends to study, laugh, and pray with.



We have warm, sunny days almost year-round.



We are just minutes from the Dallas/Fort Worth metroplex.



At SAC, we train you for life and for eternity. That is why we are here.

Southwestern Adventist University

Not Your Average Education. Not Your Average School.

For more information call 1-800-433-2240 • email <http://www.swac.edu>

Bumped Elbows

BY ANN BURKE

Our extended family was crowded around Nana's Thanksgiving table as two of my young nieces, one right-handed and the other left-handed, sat side by side, repeatedly knocking elbows as they ate.

"Mommie, she's bumping me."

"No, she bumped *me*."

"Make her be careful."

"But she's too close."

The exchange went on for some while before the girls' small freckle-faced cousin looked up solemnly from his mashed potatoes and gravy.

"It's worser out in the woods," he observed and went back to his potatoes.

A number of Thanksgiving days have accumulated since that conversation at Nana's table. Likewise, the "bumped elbows" of my own experience, the annoyances, the pains. I find it easy to speak of them.

"Sure is hot!" I invite the man at the gas station to join me in addressing an inconvenience we share. He jumps at the chance.

"Humidity gets to you," he responds agreeably. "And the flies . . ."

It occurs to me that complaining often works like a ping-pong game. You can play it with anybody you meet. The unfortunate thing is, nobody ever wins.

Once as I was singing an old song about a grandfather clock that never stopped running until the day the elderly owner died, a friend interrupted me.

"How'd that go again?" she inquired.

"Ninety years without slumbering," I repeated the lyrics in question.

"Oh," my friend responded, relief in her voice, "I thought you said, 'Ninety years without *murmuring*!'"

Have you considered the possibility that we reinforce our moods by our own words? Perhaps this is one good reason to give thanks. We can season even the most desperate request with thanksgiving (see Phil. 4:6), in this way nudging ourselves toward hope.

I don't think this means we can't express our true feelings to God (David told God his "complaint"), nor does it mean we can't share our struggles with a few close friends, as Jesus did (see Ps. 142 and Mark 14:34). A discriminating disclosure of need isn't "murmuring." Making the most of each difficulty is.

Walking down the sidewalk behind two college acquaintances one spring morning, I overheard a snatch of conversation. Lisa had apparently received word from the young man she'd been seeing that he thought they each needed some time and space.

"Oh, Sherry," she moaned, "what am I going to *do*? How am I going to *live* without Jeff at the banquet?"

Sherry turned to Lisa with a little smile.

"You still have me, Lisa," she said.

Lisa seemed not to have heard.

"I don't know how I can live through—"

"Lisa," Sherry repeated pleasantly, "you still have me."

She didn't choose that moment to mention the recent letter from *her* fiancé breaking the news that they would not be getting married, that he had met someone else.

I remember Sherry for her courage and poise, much as I remember the ancient Israelites for their chronic whining.

What will I be remembered for? I guess it's my choice.

The fact is, the Lord prepares "a table" of good things before me *in the presence of* my problems, and He wants me to enjoy everything on it! In every circumstance, good or bad, He is working for some good. I can trust Him.

Not everybody in the world knows about that. I'm glad I do. It's "worser out in the woods." ■



ILLUSTRATION BY TERRY CREWS

Ann Burke is a poet and freelance writer living in Yucaipa, California.



Where do you want to minister today?



Cyber-Missionaries Wanted

JoyRiver Community Church's mission is to touch peoples lives with the love of Jesus by building a christian community on the internet. We need you and your skills to make our community grow. With your help, JoyRiver *can* touch lives all over the world. All you'll need is love... and a good phone line.



JoyRiver

A Seventh-Day Adventist Community

[http: www.joyriver.org](http://www.joyriver.org)

or call toll free 1-888-256-7676