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ADVENTIST

REVIEW

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THIS ADVENTIST REVIEW,
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Weekly News and Inspiration for Seventh-day Adventists

May 1, 1986



A LITTLE WINE?

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**ADRA—ON THE
CUTTING EDGE**

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**NOT SO SURE
ABOUT THE CHURCH?**

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Simply put

In response to your editorial on simplicity (Mar. 20), we eighth graders would like to give what we consider four bottom-line guidelines in making dress standard decisions.

1. We say things about ourselves in choosing to wear certain items. For example, a person may want to say that he is casual, mod, or fashionable.

2. We say things to others by what we wear.

3. We shouldn't offend our weaker brother.

4. We should be thoughtful, compassionate, and flexible. The person is more important than the clothes he wears.

EIGHTH-GRADE
CLASS OF MESA GRANDE
JUNIOR ACADEMY
Calimesa, California

I too find a clash between theory and practice, as you suggested. It isn't difficult for me to sacrifice for the hungry, but I have difficulty when it comes to large plush offices, whether in Adventist hospitals, conferences, or union conferences.

It seems to me that the leadership of the church should provide us with our example. They do! The rest are, as the old song goes, "doing what comes naturally."

ELLSWORTH JUDY
Glendale, California

I take issue with your column in two areas:

First, in regard to the incongruity in being "riveted on someone's simple wedding band" and then driving away from church in a \$30,000 Mercedes. I don't own a Mercedes, nor do I own anything remotely resembling a Mercedes. I will, however, consider buying one next time around if I can afford it (a big if), for one reason alone: to save money.

Second, the Spirit of Prophecy is pretty plain on wedding bands in countries where it is not a custom. The proliferation of rings in many churches on this continent is noth-

ing less than an erosion of the high standards of the Word of God, and conformity to the world. I wish your article had taken a firmer stand on simplicity, including the nonwearing of rings in this country.

D. C. EDMOND
Memphis, Tennessee

Opportunities

I was glad to see the Walla Walla College Marine Biology Station featured (Feb. 20), but the opportunities for research at Rosario Beach deserved more emphasis. Today quality research experience is common among science and premed majors from public universities, but it is all too rare among graduates from Adventist colleges. Over the past decade we at Loma Linda University have greatly expanded our biomedical research program.

Apart from the Marine Biology Station, LLU assists Adventist colleges in providing research experience for their students. The School of Medicine offers, on a competitive basis, summer research scholarships to juniors from any Adventist college. We are also encouraging college science departments to seek out local summer research opportunities for their students.

BARRY L. TAYLOR
Loma Linda University

The Church's Women

While making the transition from the daughter of an SDA minister to a contributing adult of the church, I found that my parents' church was not the church able to meet my needs. I did not believe that a church that thanked professional women for their tithes and offerings but asked them to wait in the halls while the elders made the decisions regarding the administration of the church was able to understand and minister to my needs.

We as a church have many "hidden" resources who can make a positive contribution to our church organization, ministry, and overall growth.

KATHY J. HUTCHINS
San Marcos, Texas

Caution

The two-part series on Anna Phillips (Feb. 6, 20) was informative and should make us cautious regarding those who claim to be latter-day messengers or prophets. Part of the criteria for testing these messengers should be for them to submit their "revelations" to scrutiny or examination by church officials.

RICHARD COOK
Hinsdale, Illinois

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May 1, 1986

General paper of the
Seventh-day Adventist Church

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COMING NEXT WEEK:

■ "Advice to New Mothers From an Old One," by Veronica Milward Crockett. Never answer the phone, and get rid of your bathroom soon! These and other suggestions on how to survive the high-stress job of motherhood.

■ "The Law and the Prophet," by Tim Crosby. First in a four-part series on the 1888 General Conference session.



THE GREENING OF ADVENTISM

I love the harbingers of spring. The first crocuses and the first robins, willows turning yellow and maples turning red, buds swelling and days lengthening—signs of the greening make me glad.

I love even more the evidences of the greening of Adventism in North America:

The New Review

- Response to the ADVENTIST REVIEW's new design and refocus has exceeded our hopes and expectations. Hundreds of Adventists have written us in appreciation—teenagers, young adults, 80-year-olds, professionals, academics. We could fill every Letters page for the remainder of the year and not exhaust the file.

Many Adventists have decided to subscribe or resubscribe. By April 11 the REVIEW gained about 4,000 new subscribers.

Readers perceive the REVIEW's changes as more than a face-lift. They're right: we have tried to make the paper younger, brisker, more current, more candid. The bottom line: honesty.

Grateful as I am to the Lord and to a staff who poured out their creative energies far beyond the requirements of their work, I think something else is going on in the church's response to the new REVIEW. Many Adventists want to put the winter of our discontent behind them. They look for the greening of Adventism.

- The Seventh-day Adventist

Hymnal is teaching us to sing a new song. And the time of singing has come.

May 15, 1985—that's when the first copy of the new hymnal rolled off the press. In less than a year the number has swelled to 400,000. The Review and Herald, which had anticipated several years' wait to recoup its heavy investment in the project, discovered it had the hottest best-seller on the Adventist market.

- I have before me the latest data on tithe and offering receipts in North America. Compared with the same period last year, in 1986 tithe has risen 5.9 percent—well ahead of inflation. Sabbath school offerings are up also, although only slightly.

Three robins don't make a spring, or five swallows a summer, but perhaps people are giving more generously because they feel good about the church.

- Harvest 90, the Caring Church, reaching the unreached—many

Adventists have welcomed these plans. They're tired of looking inward, weary of theological argument, grumbling and criticism, and endless analysis. They're ready to look outward to the world of desperate, dying men and women.

Facing Problems

Of course, we have to avoid Pollyannaish naïveté. If the church in North America is agreening—and I think she is—she still faces big problems. Falling enrollments and financial stress in our schools. Decline in publishing. Feelings of suspicion or threat. And most of all, the apathy and materialism that invade our lives. Indeed, "a revival of true godliness among us is the greatest and most urgent of all our needs" (Selected Messages, book 1, p. 121).

But I also know that no baseball team can win the pennant if its players spend their time grumbling about the coach and the front office and the lack of talent. No business can succeed if its employees continually talk about their terrible work conditions and how much better opposition products are.

That's why we at the REVIEW, as we try to be honest with readers, have no doubt about our mission. We seek to be an agent of renewal for the church.

And that's also why I pray for and look for and rejoice in harbingers of the greening.

—WILLIAM G. JOHNSON

Three robins don't make a spring, or five swallows a summer, but the church shows signs of new life.



SEX AND THE **SINGLE EYE**

According to a national study reported in the Washington Post (Jan. 8, 1986), 70 percent of the women who responded worried more about sexually transmitted diseases in 1985 than about the threat of war, which had been their chief concern the previous year.

A random sampling by the *Post* elicited these comments from men and women:

"You're more careful about whom you choose to have sex with. . . . Unlike before, a lot of people are having sex with just one person."

"You can be as careful as you want, but people lie. . . . They could have been exposed in just a one-night thing."

"I don't know any married people out there having casual affairs."

"Casual sex is a thing of the past."

A man told his therapist he hadn't had sex in two years, so he "didn't have to think about dying."

As the *Post* noted, "the sexual revolution may not be over, but things sure have changed." AIDS, herpes, and the newly discovered chlamydia "have altered the game of recreational sex." Fear of AIDS has made many homosexuals monogamous or celibate. "Caution and fear of sexually transmitted disease—rather than a changing and more conservative morality—are probably the overriding reasons" for the new morality's new morality, says one expert.

We have here a classic example of doing the right thing for the wrong reason. Fear of disease, rather than respect for God and others, is the motivation for refraining from sin.

Why should one refrain from sex outside marriage? Because God commands it? That would be reason enough. But for those who need more reasons, our loving Father allows us to see why He has forbidden sexual promiscuity. He knows

that such transgressions transmit diseases, some of which prove fatal; that unwanted pregnancies often result.

Above all, God knows that promiscuity causes unhappiness, frustration, disillusionment. It does not live up to its promise of freedom and unlimited delight because it goes contrary to the way our Creator made us. We and sex were made for marriage.

Open Marriage

Some years ago the idea of "open marriage," in which spouses allow each other to have affairs, was promoted as an ideal. After trying it for a while, the authors of a book that argued for this arrangement admitted that it didn't work. They found that we were not made to share the most intimate expression of love with multiple partners, that doing so only breeds jealousy and undermines the trust and commitment so essential to marriage.

It has also been demonstrated that unmarried couples who live together do not thereby assure a more compatible marriage. Those who experience these "trial marriages" are just as likely to divorce after marrying as those who have not lived together beforehand.

Peter speaks of people headed for destruction as having "eyes full of adultery" (2 Peter 2:14). In contrast, Jesus declared, "If . . . thine eye be single, thy whole body shall be full of light" (Matt. 6:22).

One who has an eye single to the glory of God possesses an insight and judgment that allows him to see through the enemy's sexual deceptions, to view matters in their true perspective, in the light of eternity. Such a person will avoid the blurred spiritual eyesight brought on by sin and will have instead a sharply focused vision that leads to singleness of purpose—devotion to our Maker, to His plan for our lives.

We may not be single, but our eye must be.

—EUGENE F. DURAND

Fear of disease, rather than respect for God and others, is the motivation for refraining from sex outside marriage.

WORLD CHURCH

President Visits Adventist Youth. Daniel Moi, president of the Republic of Kenya, and his cabinet made an appearance at the first Pan-Africa Adventist Youth Congress held at the Kenyatta Convention Center, Nairobi, Kenya, April 8-12.

Some 2,000 delegates representing all of Africa attended the meeting. Some 100 Pathfinders recited the pledge of allegiance and Pathfinder pledge and law. The Pathfinders gave Moi a check for \$1,250 for the heart unit of the Kenyatta Medical Centre.

KAH—A Christian Witness in Pakistan. High interest in the English language has given Karachi Adventist Hospital an evangelistic thrust in Pakistan. The hospital translates videotapes and Bible stories and circulates them among the public, reports Alvin Tucker.

Tucker, a respiratory therapist at Washington Adventist Hospital, recently visited the 120-bed facility to train the staff in using new medical equipment.

Breakthrough in Mali? Health officials from the Mali government requested stop-smoking clinics in several regional capitals of the Islamic country. The request came after that country's first-ever Five-Day Plan in Bemako, March 2-6. Some 300 people attended the clinics.

Four people were baptized into the new Mali Mission, according to Patrick Maeder, mission director. The baptisms resulted from the work of Dona Sambou, a literature evangelist from Senegal. He was the first Seventh-day Adventist to work in the Muslim country.

African University Begins Construction. The board of trustees at the Adventist University of Central Africa, Mudende, Rwanda, have announced major construction projects for the campus. New facilities to be built include an additional classroom block, social sciences-theology complex, community health facility, and faculty and student housing.

Australian Church Holds Praise Festival. A wide variety of musical performers and an audience of some

1,200 participated in the second Warburton Festival of Praise, held on the banks of the Yarra River the weekend before Easter.

Festival organizers earlier in the day feared they would have to cancel the program because of strong winds, but by the time the program began, an absolute calm prevailed.

Classes Continue at War-torn College. Middle East College (Beirut, Lebanon) is still operating in spite of temporary closures whenever disturbances come too close to the campus.

General Conference associate education director George Babcock reports that while tensions continue to mount and while the situation is unpredictable from day to day, the staff is of good courage and confident of God's protection. The school recently conducted a Week of Prayer on campus.

Fifty students are enrolled at the college this year, 12 of whom are Seventh-day Adventists. The majority of students are Maronite Christians.

Breathe-Free Program Going Overseas. Stoy Proctor, director of the North American Division Health and Temperance Department, is slated to conduct in June the first headquarters-sponsored Breathe-Free Plan to Stop Smoking training course held outside North America.

Proctor will teach a two-week course in Singapore to Far Eastern Division chaplains, nurses, and health educators, who in turn will present the Breathe-Free Plan to city residents each evening.

Peru Couple Buys Radio Station. Radio Bagua Eirl (OAX-9T), a prestigious radio station in Bagua Chica, Peru, was recently purchased by Mr. and Mrs. Julio Cardozo Ganoza. With the help of their pastor, Pedro Castillo, the couple have scheduled special programs emphasizing Seventh-day Adventist beliefs.

GENERAL CONFERENCE

"Living Drug-free" Video Available. A new state-of-the-art video designed to instruct and motivate in drug-free living and to demonstrate techniques of interactive teaching by instructor-participant teams is now available from the General Conference Health and Temperance Department, according to the video's producer, Rudolf E. Klimes.

The video, which features highlights of a drug-prevention educators' seminar held in Washington, D.C., shows how seven seventh-graders cope with the drug problem and how some 60 parents and educators discover ways of helping children live drug-free lives.

For more information contact the General Conference Health and Temperance Department, 6840 Eastern Avenue NW., Washington, D.C. 20012.



SIGNS PUBLISHING COMPANY

NORTH AMERICA

Antismoking Literature Sent to Oregon Schools. Adventists in Oregon recently helped distribute nearly 3,000 copies of *Listen* magazine and a church-produced antismoking brochure to schools across the state. Fourth- through twelfth-grade teachers in 1,395 public and private schools received the packets of literature as part of the Lung Association of Oregon's "Smoke-a-Rama" contest.

Portland area church members donated the cost of the magazines and brochures, and several of them joined Lung Association volunteers in preparing the packets for distribution.

Response to the material has been positive. Lung Association of Oregon director Joe Weller remarked that he received favorable comments about *Listen* magazine from several teachers.

Heart Recipient Getting on With Life. Gilbert Rodriguez, who received the first successful adult heart transplant performed in an Adventist Health System hospital, is doing well after five months of recovery.

Rodriguez, 25, was accepted into the Loma Linda University Medical Center heart-transplant program in July 1985. In November, after a cardiac arrest, he was informed that a donor heart was available.

Three rejection episodes and two infections were all successfully reversed. Although Rodriguez does not expect to return to construction work, he is looking for a less active job.

Bermuda Youth Leaders Strategize for the 80s. Coping with drugs and sex were among the topics discussed April 11-13 when more than 30 lay church leaders gathered at White's Island, Bermuda, to discuss youth problems.

"These churches are hungry for new ideas in youth programming," says Leon Davis, Atlantic Union youth director.

Oakwood Station Increases Power. WOCG-FM (90.1mHz) at Oakwood College, Huntsville, Alabama, has recently increased its broadcast radius from 15 miles (24 kilometers) to 35 miles (56 kilometers). The station, which broadcasts 18 hours a day, recently acquired a new Harris 10-kilowatt transmitter.

Pacific Union Endowment in Operation. Adventist students from the Pacific Union are realizing the first benefits of an endowment established to help defray the costs of Adventist education. The endowment currently contains more than \$1 million but has a goal of at least \$10 million.

The \$40,700 being disbursed comes from interest on the capital and is being distributed equally to academy- and college-age students, who must satisfy certain needs and performance criteria.

To New Positions. Raymond Tetz, from the Southern California Conference, to be communication and development director of the Adventist Development and Relief Agency. **Cliff Sorensen**, director of the North American Division Board of Higher Education, to be president of the British Columbia Conference, replacing **Gary DeBoer**, now treasurer of the Canadian Union. **Rudolf E. Klimes**, associate director of the GC Health and Temperance Department, to be president of Hong Kong Adventist College.

ALSO IN THE NEWS

Tutu Elected Archbishop. Bishop Desmond M. Tutu became the first Black to head the Anglican Church in Southern Africa on April 14, according to a Washington Post report.

The 1984 Nobel Peace Prize laureate was elected archbishop of Cape Town over opposition from some White members. As archbishop of Cape Town, Tutu, 54, will be the spiritual leader of about 2 million Anglicans in an area that includes South Africa, Lesotho, Swaziland, Mozambique, and Namibia, the report said.



RELIGIOUS NEWS SERVICE

Eighty percent of the church's membership are Black, but Whites exercise disproportionate influence because they contribute 80 percent of the church's funds. Some Whites warned that Tutu's election would mean a withdrawal of White financial support from the church.

Take Five at Twelve. President Reagan has proclaimed Thursday, May 1, as the 1986 National Day of Prayer. The United States has observed the day for 34 consecutive years.

Observances of a national day of prayer date back to 1775, when the Continental Congress declared the first one. All citizens are being asked to take at least five minutes at noon to ask God's continued guidance for the nation.

Churches, synagogues, and those in charge of public buildings are invited to take part by ringing their bells and chimes at noon on May 1 as a reminder of the day.

CHURCH CALENDAR

- May 5** Southwestern Union Constituency Session
- May 10** Disaster and Famine Relief Offering
- May 17** Spirit of Prophecy Day
- May 25** Columbia Union Constituency Session
- Jun. 1** Atlantic Union Constituency Session
- Jun. 6** Canadian Union Constituency Session

THE CHURCH ON THE CUTTING EDGE

An interview with Ralph S. Watts, Jr., Executive Director of ADRA



Ralph S. Watts, Jr., ADRA director, comforts a Colombian earthquake victim.

What is ADRA's mission? To save dying babies in Haiti; to build houses in Colombia, Chile, and Mexico; to plant gardens in Ethiopia; to drill wells in Tanzania; to

feed people in Bolivia; to give medical help to Cambodian refugees; to teach agriculture in Honduras. Our mission impels us to carry out these and many other projects on four continents.

We endeavor to fulfill the ministry that Christ intended for the church. We see this ministry recorded in Isaiah 58 and Matthew 25, where the Lord tells us to be sensitive and responsive to the needs of our fellows. ADRA tries to do this in numerous ways. First, in times of emergency and disaster, such as earthquake or famine, we provide short-term assistance and relief. Second, we endeavor on a longer term to help people improve their lot in life to where they can make a positive contribution to society.

The very name—Adventist Development and Relief Agency—shows these two elements of relief and development. How well are we doing in meeting those needs?

We are presently involved in major projects in about 50 countries. Our primary focus is in the Third World—Africa, Latin America, Asia. ADRA has grown rapidly in recent years. At present we have almost 700 full-time employees working with ADRA in various types of programs and projects around the world.

How large is the budget?

With the funds that come from contributions, grants from various governments and agencies, gifts in kind, and other types of miscellaneous income, the total budget is almost \$40 million for 18 months.

Tell us more about sources of funding.

ADRA depends upon the financial support that comes from church members in the annual Disaster and Famine Relief Offering that we'll be receiving in a few days. We also receive a percentage from the Personal Giving Plan. We take a portion of these funds and use them as matching grants with funding from other sources. Funds sometimes multiply three or four times as we bring carefully prepared proposals for specific programs and projects to the attention of appropriate donors. We also receive gifts in kind—medical equipment, equipment for schools, other types of supplies for disaster relief.

BY WILLIAM G. JOHNSON

Which countries help ADRA projects and programs?

The chief donor countries are the United States, certain European nations, Canada, Australia, and Japan.

Obviously, ADRA has good standing with these governments and the companies that donate goods and services.

That's correct, Bill. Governments and organizations believe that we Seventh-day Adventists, and specifically ADRA, will do what we say we will do. We will not enter into programs and projects indiscriminately. We will not accept a proposal that comes from a specific area if we don't feel that we can follow through.

I also take it that ADRA enjoys a good reputation in the countries that will benefit from the projects.

No question about that! Local and national leaders view us as being interested in helping their people and not confining ourselves to benefiting only the church.

How many people does ADRA help in a given year?

Right now we provide food for at least three quarters of a million people in various areas of the world. In many places that means providing assistance for specific types of projects in which we give food as an incentive for work on a project. So ADRA helps more than 1 million people each year directly, and countless others indirectly.

Most of our people simply aren't aware of what ADRA is doing. Where does ADRA rank among major relief agencies?

We are one of the major non-governmental organizations. We are registered and accredited with the United States Agency for International Development (USAID), the International Council of Voluntary Agencies (ICVA/Geneva), and the American Council of Private Voluntary Organizations (INTERACTION). We are also recognized as an active nongovernmental agency by the United Nations and donor agencies.

With charitable organizations, questions often arise about the use of funds. In some cases the public has been shocked to learn that the major-

ADRA



Tina Hudgins and Genet, 12 months; Genet, 18 months.

The Miracle of Genet

Genet was approximately 1 year old last March when her grandmother, the only remaining member of her family, brought her to an Adventist Development and Relief Agency (ADRA) clinic in Ethiopia. ADRA worker Ingrid Van der Lingen knew the little girl was close to death. She weighed only seven pounds, her skin was wrinkled like that of an 80-year-old person, and her arms and legs resembled toothpicks.

After seeing the starving child, the Graham family, Adventist expatriate workers at Ethiopian Adventist College, volunteered to take her into their home. At first Genet, whose name means "paradise," could not suck on a bottle and had to be fed with an eye-dropper. The family worked around the clock to feed her enough to save her life. At 20 pounds she is the picture of health.

ADRA's Tina Hudgins, who saw Genet when she was ready to die, says, "She's a miracle baby. Look at the difference food and love can make. Every minute in this world, 24 people—18 of whom are children—die of hunger-related causes. I wish that ADRA had the money and personnel for hundreds more projects. Then many more children like Genet would have the chance for a full life."

ity of funds have been channeled back into the organization itself rather than in helping the people for whom the funds were given. How about ADRA?

We are more than ready to share our financial reports with anyone who requests to see them. The law requires us to share our financial reports with the various government agencies and our donors. Our financial statement is audited by one of the top independent auditing firms in the United States. Our last annual report shows that from the standpoint of administrative overhead, ADRA is considered one of the most conservative and well-managed organizations of its kind in the world. According to our audited statement, a little less than 10 percent of the budget goes for overhead.

That's very helpful. It's worth noting that in some cases studies like this show that 70 to 80 percent of the funds are used for overhead.

We feel we have a very good balance.

Since many funds come from sources outside the church, Ralph, do you at times feel pressure from those agencies about the use of the funding?

No. If we felt that we would have to compromise our position as a church organization in any way, we would refuse the grant. These grants are earmarked for specific programs and projects, and in virtually every case we initiate the proposal to the donor agency. So we already feel comfortable before submitting the proposal, and on that basis we receive the funding.

You've mentioned various programs and projects. Could you give us some examples?

ADRA works in four areas. First, with emergency-type relief in connection with a major disaster. Second, with longer-term relief where because of illiteracy or because of other extenuating circumstances, the people aren't in a position to improve their lot in life. We help them with primary health care, family food production, irrigation programs, dry weather agriculture and nutrition, and environmental health and sanitation. Third, "work for food" or "work for clothing" types of programs, such as road construction or brick manufacture. Finally, in the last couple of years we have become more involved in institutional development—building dispensaries, clinics, school buildings, securing equipment for these institutions, and so on.

To run an operation like this surely calls for specialized personnel in your office and also in other places. What sort of people work for ADRA?

We have little need for generalists in this type of ministry. We require people who either have received training in specific areas or whom we can train for specialized types of ministries. We have a fine, competent staff at our headquarters in Washington.

Technical experts help conduct workshops and training programs around the world. In addition to our own personnel we have a tremendous reservoir of individuals within the church (employees and nonemployees) who have expertise and training that we can tap to help in training programs, and who might perhaps be available for overseas assignments.

I have been pleasantly surprised to see the wide range of individuals within the church who are saying to us, "I am excited about ADRA; I am excited about what the church is doing; I see that this is a cutting edge. How do I become a part of it? Can you use my talents, my training, my experience?" We are developing a resource pool of names that we can utilize in the future. I see our young

people and our retirees becoming involved, also others who are willing to perhaps take a leave of absence from their present assignment—maybe three to six months—to help in a specific program or project.

Do the people who work with ADRA in a given country come from overseas or from within the country itself?

It's a mix. Most are nationals of the country. Some of the technical support may be expatriate. As we move into countries where we don't have a Seventh-day Adventist presence, we obviously will use expatriates to get the program under way.

So you look to Adventists to be the workers for ADRA?

Wherever possible Adventists staff ADRA offices. At times where we don't have the Adventist pool of members to call upon for assistance, however, we rely on others.

What about complaints that ADRA should be more directly evangelistic?

I haven't heard many complaints. I like to use the analogy of plowing new soil. That's ADRA. In many respects we are tilling the soil for the first time. The seed will be planted later, and the harvest will come after the seed has matured. We create an awareness for the church; we open doors. We help individuals to see that the Seventh-day Adventist Church cares about them regardless of their color, ideology, or religion. In many countries people ask, "Why are you people helping us? Why do you do this?"

As you look ahead, what directions do you see for ADRA?

More emphasis on community development and long-term rehabilitation to make significant changes in the lives of people—not cultural changes, but to improve their way of life. I also see tremendous possibilities for institutional development in building projects such as clinics, leprosariums, educational facilities. But ADRA won't try to run institutions.

Tell us about your own background.

I was born in Korea and spent a good number of my formative years in the Far East. From the time I was just a youngster I knew that I would not be

fulfilled unless I could be a missionary. Following college and ministerial work in the Midwest, my wife and I returned to the Far East for 13 years where, as president of the Southeast Asia Union, I administered a Food for Peace program, and was involved in relief and development projects in Vietnam, Cambodia, and Laos. During the past 11 years I have served as a conference president in North America, most recently as president of the Southern California Conference, which is really a microcosm of the world church because of the 22 language groups and 60 countries represented.

How successful have ADRA's television appeals been?

In the Los Angeles area, viewers pledged about \$100,000; in the Washington, D.C., area about \$50,000 for each of two airings. The millions of dollars that some people anticipated simply haven't materialized. However, these programs have brought ADRA before the public, and we will continue to employ various media to highlight our work.

These programs also help to raise the image of the Seventh-day Adventist Church among the general public by showing the great extent of the relief and development work that it carries on through ADRA.

How do you feel about this post that the church has called you to?

It's exciting, a big challenge. The opportunities I see around the world overwhelm me. I wish we had more staff. I wish we had more funds—we just can't meet the needs and the requests. ADRA is on the cutting edge of what the church ought to be doing. I find this a very rewarding, personally satisfying type of ministry. I think you would enjoy doing it!

Tell me what Adventists can do to help ADRA in its work.

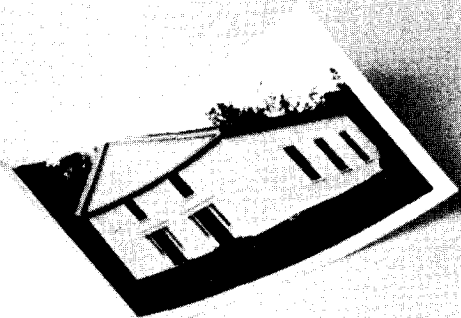
Remember us in their prayers, volunteer to serve when we call for help, continue to give their clothing, especially children's clothing, to Community Services, who will ship it on to us, and support us through offerings and direct donations. □

William G. Johnsson is the editor of the ADVENTIST REVIEW.



REMEMBER THE SABBATH DAY"

Below: Washington, New Hampshire, church. Right: Rachel Oakes Preston.



As early as the spring of 1844, Millerite Adventists in Washington, New Hampshire, began keeping the seventh-day Sabbath.

Rachel Oakes, a Seventh Day Baptist, came to the community to live with her daughter Delight, the local schoolteacher. Having no one of her faith with whom to worship, Rachel kept the Sabbath at home and then attended the local Christian church on Sunday for fellowship.

One Sunday the pastor, Frederick Wheeler, preached on the need to keep the commandments. Rachel questioned him about why he kept only nine of the commandments and not the fourth one. After serious Bible study Pastor Wheeler became convinced of the validity of the Sabbath and preached it to his congregation. Eventually a number of the members became Sabbathkeepers, making the

Washington, New Hampshire, church the first Sabbathkeeping Adventist church in the world.

When in the spring of 1845 Joseph Bates, a leader in the Millerite movement and eventually a cofounder of the Seventh-day Adventist Church, read an article by T. M. Preble on the validity of the Sabbath, his interest was aroused. Having heard about the congregation of Sabbathkeepers in Washington, New Hampshire, Bates traveled from his home in Fairhaven, Massachusetts, to visit with Frederick Wheeler.

After an all-night study of the Bible with Elder Wheeler and further study the next day under the trees in front of the Cyrus Farnsworth home, Bates returned home convinced he must keep the Sabbath.

Crossing the bridge from New Bedford to Fairhaven, Bates met James

Hall, who inquired, "What's the news?" "The news is that the seventh day is the Sabbath of the Lord our God," Bates responded. Bible study convinced Hall, and soon Bates had won his first convert.

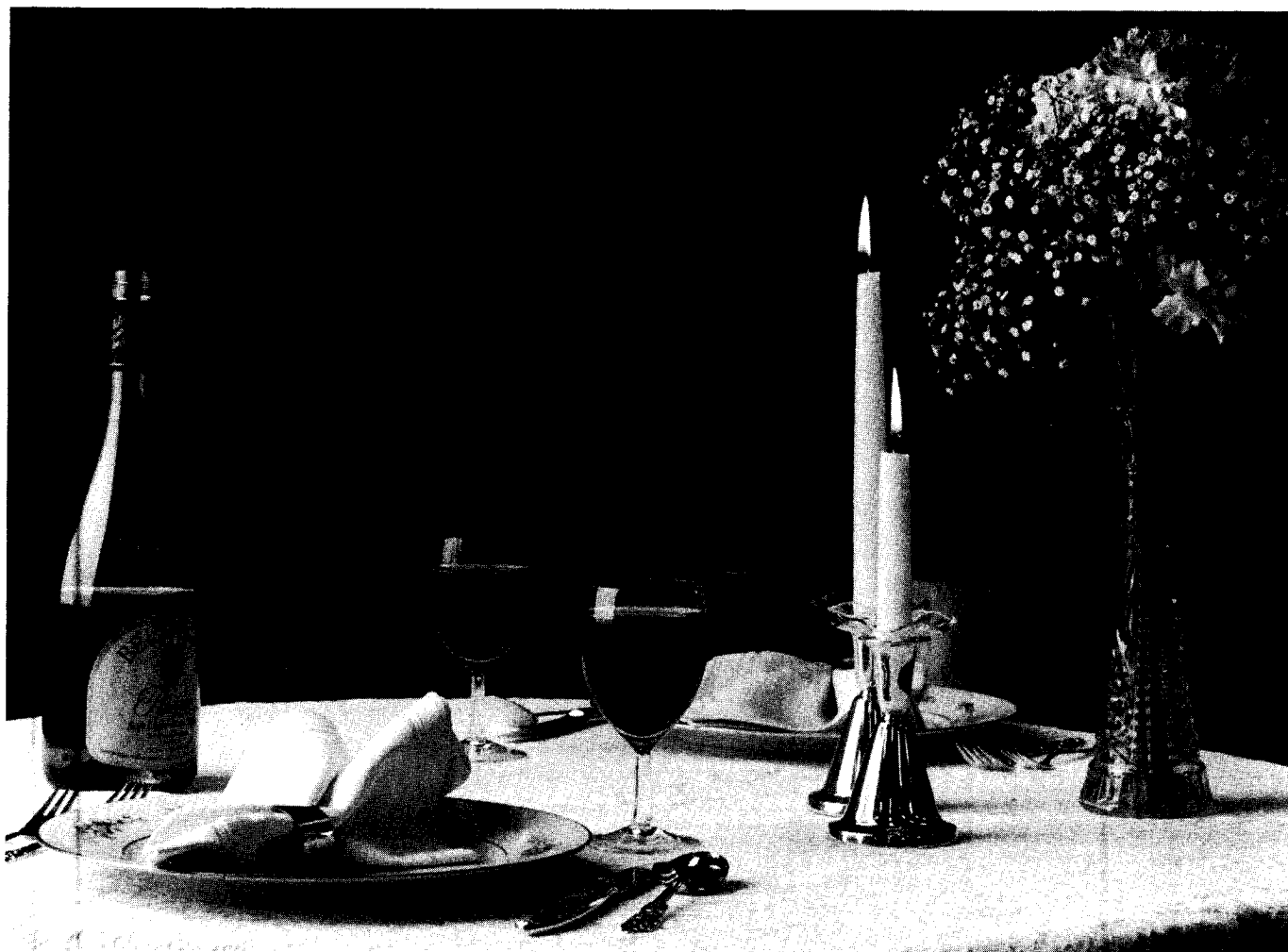
In 1846 Joseph Bates published his own tract on the Sabbath, which James and Ellen White read. Though not having seen the need to keep the fourth commandment previously, they now became convinced.

Thus, because of the witness of a single lay member, the Sabbath came to hold an important place in the teaching of this church. In 1860 our pioneers incorporated it into the church's name, identifying us forever as keepers of God's holy seventh day. □

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A LITTLE WINE FOR THY HEART'S SAKE?

**New studies show the whole
story is not being told**



MEYLAN THORESEN

BY GALEN C. BOSLEY

If you want to prevent heart disease, just drink some beer every day." That's what some researchers are saying and what millions of people are coming to believe as truth. But the whole story is not being told on the effects of even a small amount of alcohol on heart disease.

Over the past 10 years research studies have come forth showing that the daily ingestion of small quantities of alcohol decreases the rate of heart disease. These studies found that moderate levels of drinking increase the "good" type of cholesterol (high-density lipoprotein-2) that correlates specifically with a decrease in heart disease.¹

In 1984, Stanford University researchers found that social drinkers—those individuals who drank two to three drinks a day—did not have elevated levels of the "good" cholesterol (HDL2). Instead they had elevated levels of another type of cholesterol (HDL3), which has not been proven to protect against coronary heart disease.²

In a follow-up study, researchers found out more. They found that drinking causes the levels of both kinds of cholesterol to rise.³ Thus, the supposed protective effect of small amounts of alcohol is in question.

More definitive research is needed. Even if alcohol is someday found to elevate the levels of the "good" cholesterol (HDL2), authorities question the validity of considering alcohol in any quantity as a solution to our heart disease problems.⁴ They point to the high risk of addiction and other pathological disorders associated with alcohol use.

Much of the latest research has been concentrated on the effects of small amounts of alcohol consumed by "social drinkers."

An important study in 1968 showed that with the intake of a small amount of alcohol, a clumping of red blood cells occurred in blood vessels. In a microscopic examination of an eye, researchers actually watched red blood cells flow through the vessels. As the alcohol intake increased, clumping of these red blood cells increased until stoppage of blood flow

actually occurred in some of the smaller capillaries, a phenomenon also reported by many others.⁵

From this data M. H. Knisely concluded that this blood-cell clumping would probably occur in the capillaries of the brain, causing a lack of oxygen and death of brain cells. In the midst of his research Knisely died. No one has since tried to verify his conclusions, though pamphlets, articles, and films have been written about brain-cell death because of this clumping phenomenon.

In 1971, however, researchers began to theorize that the destructive effects of alcohol on brain cells might actually begin in the social drinker. These scientists believe that small amounts of alcohol cause damage and that as the drinker accelerates his drinking in frequency and amount, there is a concurrent decrease in brain function, with brain damage occurring.⁶

One of the earliest studies on the effects of social drinking on the brain showed a consistent relationship

ment on tests of memory and abstract thinking. In both men and women who drank at least once a week, abstract thinking ability decreased as alcohol intake increased. And all tests in this study were conducted on individuals who had not taken any alcohol for at least 24 hours prior to testing.⁸

Only One Drink

Evidence from the Detroit study and a similar California study showed that the increase of one drink at each drinking occasion causes a decrease in high-order thinking. The Detroit study showed this decrease to be equivalent to the addition of 2.4 years to the individual's age. The California study showed an equivalent to an increase of 3.7 years.⁹ Effects of alcohol, coupled with natural aging, increase the mental deterioration of middle-aged and older drinkers.¹⁰

Drinking affects the thinking abilities of the younger generation, as well. Following her research on college-age subjects, Dr. Roseann Hannon

Many would have us believe drinking is not a moral issue.

between the quantity of alcohol consumed on each occasion and poor test scores. The abilities to perform abstract thinking, to adapt, and to form concepts decreased as alcohol consumption increased.⁷

An evaluation of drinking habits of a group of 1,000 social drinkers living in Detroit revealed that the men drank an average of 12 times per month and consumed 2.7 drinks, or 1.3 ounces of pure alcohol, on each occasion. Women, on the other hand, drank an average of seven times a month with an intake of two drinks, or about one ounce of pure alcohol, on each occasion.

Slightly more than two and one-half drinks was sufficient to cause impair-

reported, "It is impressive that both male and female subjects who are young and bright, and who have a drinking history of only a few years, . . . show . . . effects of decreased higher-order thinking in the sober state."¹¹

An alcoholic may consume from 58 to as much as 130 liters of pure alcohol a year. Decreased mental ability is also evident in social drinkers consuming as little as four liters of alcohol a year¹² or two thirds of a drink (less than a can of beer, three ounces of wine, two thirds of a jigger of whiskey) a day. As alcohol consumption increases to the heavy social-drinker level, ability to recall events and information is impaired.¹³

Everything that is said about the value of alcohol for good health must not be believed.

Australian researchers, using CAT scan examinations of the brain, found evidence of brain shrinkage in 30 of 39 light to moderate drinkers.¹⁴ These studies showed that less than two ounces of alcohol (or four drinks daily) brought on brain shrinkage.¹⁵

Dr. L. A. Cala pointed out that these brain shrinkages and impairments occur at an alcohol intake level of the light social drinker who may never have been intoxicated or drunk. She went on to say, "It was found that the progression in the degree of cerebral atrophy in the social drinker follows the same trend lines as does that in the patients with alcoholism, but that the degree of atrophy is greater in the latter alcoholic group."¹⁶ "It is apparent from our studies," she said, "that brain damage occurs before clinical tests can show liver damage."¹⁷

Dr. Cala further noted that after six months of abstinence, the gray matter (brain cells) and white matter (brain nerves) of drinkers increased toward normal, though there was not a full recovery.¹⁸ Because dead brain cells cannot be replaced, brain cells that had shrunk and become nearly non-functional may have returned to their normal size and begun to function again at full capacity with abstinence from alcohol use, thus giving the appearance of some regeneration. This can be likened to a shriveled arm just coming out of a cast. The abnormalities found by these researchers were subtle changes—those that are so insidious as to be likened to aging.

Because the frontal lobes are the decision-making and moral-value center of the brain, their integrity and strength should be maintained. This high-order thinking and moral judg-

ment center distinguishes us from the rest of the animal kingdom. In this area of the brain reside the smallest cells, which are also the most sensitive to alcohol. Dr. Cala found the first signs of brain shrinkage beginning in the frontal lobes.

An article published in the January 1986 issue of the *American Journal of Public Health* states that lifelong abstainers and past drinkers attend church more frequently than all other categories of drinkers. At all levels of alcohol consumption, even the lowest, church attendance decreases as alcohol intake increases.¹⁹

Many would have us believe that the intake of alcohol involves no moral issue. I believe this is just as irrational as the idea that a small amount of alcohol may be good for the heart. A substance that degrades the very heart of an individual's value center indeed involves a moral issue.

The same alcohol intake level advocated to prevent heart disease is that at which researchers have found beginnings of brain atrophy. At levels lower than those advocated for possible heart disease prevention, researchers have found, even with nonsophisticated instruments of measurement, that one's ability to make decisions concerning moral issues begins to slip.²⁰

Everything that is said about the value of alcohol for good health must not be believed. Research shows that those advocating the use of alcohol are ignoring the other side of the story. □

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SYMON SAYS, "NEVER ON SATURDAY"

Young Englishman turns his back on a soccer career



BIRMINGHAM POST AND MAIL

At a time when European newspapers have been reporting stories of English soccer violence, an up-and-coming English soccer star's baptism into the Seventh-day Adventist Church made national headlines.

Symon Burgher's story on the front page of the *Birmingham Post and Mail* presents an idealistic young Adventist who has chosen not to play soccer on the Sabbath he loves, and thus has turned his back on a career in Eng-

lish and perhaps international soccer.

"If it weren't for his Sabbath," reads the paper, "Symon Burgher would be sitting on some hot-spot beach contemplating his future of English soccer caps, beautiful girls, and sports cars."

But this 18-year-old midfielder, who has played for Exeter City and been courted by other major clubs, has blown the whistle on Saturday play.

Burgher's coach at Exeter City doesn't see why he can't pursue a

successful soccer career. "Surely all sects should show a little flexibility on matters like this," he said.

But Burgher will have no truck with compromise. He plans to teach physical education in an Adventist school and eventually to enter the gospel ministry. □

D. N. Marshall is editor at Stanborough Press, Grantham, Lincolnshire, England.

By D. N. MARSHALL

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WHAT TO DO WHEN YOU LOVE GOD

(but maybe aren't so crazy
about the church)

I stopped, blinked, and looked for an easy way out. No escape.

Clutching my diploma, I had been moving through the reception line, greeting family and friends, saying Goodbye to classmates. Then I saw it. There, waiting for me at the end, was the Church.

"Congratulations," it rumbled. "Keep in touch."

"I guess so," I mumbled. "We'll see what happens."

The Church froze, then looked concerned. "Can we talk? I hadn't realized you were giving up on God."

"That's the problem right there!" I snapped. "You always think our relationship is the same as my relationship with God. As a matter of fact, God and I get along just fine. You're the problem!"

"I'm the problem?" The Church silently opened its front door once or twice, then drew me aside. "Yes, we definitely need to talk."

"What is it you dislike?" the Church continued.

"It's not a matter of dislike," I replied. "Call it disinterest. I don't feel the need for you anymore." I paused. "It's not that I don't believe. I do. But if a one-on-one commitment is all I need, where do you fit in? Sure, some things I'd like from you; some things I even need from you—but I'm not getting them."

"Such as?"

I thought a moment. "For one thing, I need an example. You should clearly show me Christ and His love. I need a church I am proud of, a church..."

"... without hypocrites?"

I stopped, reflected, then slowly continued. "It isn't just the hypocrites. It's the cowards and the crazies, too. It seems as though every time you come to a big issue—like women's roles—it 'needs further study.'"

JEFF DEVER



BY GREG BROTHERS

The Church winced. "I see your point. Frankly, I'm not always the example I should be."

"You admit that?"

"What choice do I have?" the Church sighed. "I can't lower my ideals to match my actions! Then too, people don't always agree as to what I should do. Some would sacrifice unity for truth; others would sacrifice truth for unity. What you call hypocrisy may just be a way of keeping my balance."

I protested. "What about the crazies? I come to you asking how I should live as a Christian in 1986. What do I get in reply? Jargon! Slogans! Fanatics waving hundred-year-old answers!"

"Are you saying I'm not relevant?" asked the Church.

"I'm saying that too often you come

the fence. They never see the damage their own side does. It wouldn't hurt you to remember that."

I spoke quickly, pushing past the implications of that last remark. "So what am I supposed to do? I don't fit in, I tell you! The way you do things, the questions you ask, even what you do in your spare time—it just isn't me! I'm not sure I want to be like you; I'm not sure you'll let me be different."

"So welcome to the real world!" The Church flared, then stopped to regain control. "I'm sorry. Up till now I've gone to a lot of trouble to help you fit in—to keep you with your own kind. That's why your Sabbath school classes were segregated by age. You've been worshiping with identical clones in age, education, and interests."

"You wouldn't say that if you knew my youth group!"

The Church stopped, mopped its shingles, and continued. "I know I really haven't answered any of your questions. All I've done is try to show you where the answers will have to come from."

"Where's that?"

"Still don't get it—eh?" The Church chuckled. "Do you remember what Paul wrote about me?"

"Sure." I singsonged back the answer. "You are the body, and Christ is the head, and we are the parts of the body. Some are hands, and some are feet, and some are the liver; but all are needed. How can I forget that?"

"Sad to say," the Church said slowly, "I've forgotten it once or twice myself. You'll remember the story about the hand that was angry because it wasn't an eye?"

"Certainly. It is still a part of the body."

"So just because you don't 'fit in' doesn't mean you're not a part of the body," the Church emphasized. "As a matter of fact, if I remember my Bible, Paul says that those in Christ are a part of the body even if they say they're not!"

I slumped. "So if I belong to Christ, I belong to the Church."

"You're stuck with me," beamed the Church. "It just remains to be seen whether you will be a productive member or not. The hand should be willing to let the body use it."

I straightened. "That also means the body must be willing to use the hand."

The Church thought a moment, then smiled. "Touché—and I can't complain because you aren't one of my solid, dependable feet. You have different needs and different means of service."

"It is about time somebody realized that!" I shouted. "So what are you going to do about it?"

"Perhaps I should ask you," mused the Church. "I can hardly expect you to support decisions you haven't made. It might not hurt if all decision-making bodies—like church boards—were age-represented, rather than office-represented. Things have been a little gray around here lately."

"That's fine," I replied, "so long as you don't just put a token 'young

I need your difference, your questions—even your anger," said the Church. "Without you I cannot be healed. Without you I am not whole."

across as though you haven't done your homework!"

"Maybe that's true," said the Church, meditatively scratching a steeple. "And of course there's the problem of mission as well. To be honest, most Christians see their 'personal god' as a pretty genial soul. Part of my job is to remind you of the God who desires commitment, the God who makes demands. Any time I do that, I am apt to come across as strange and even fanatical."

"That's what the crazies say," I grumped.

"They're part of the problem too." The Church paused, then winked. "Crazies always think I've most to fear from the crazies on the other side of

"Maybe not," said the Church, "but compare that with your adult Sabbath school class. Into the same group of adults is lumped every imaginable profession, background, and interest. No wonder you feel like an alien. This is the first time you've worshiped with people who have little or nothing in common with you."

"Except we're all Christians!"

"That has nothing to do with it!" shouted the Church. "Being a Christian doesn't determine whether you prefer discussions or lectures; whether you like classical, folk, or pop religious music, or even whether your greatest fear is death, divorce, or taxes! Of course you don't fit in! No adult fits in! You're not supposed to fit in!"

My order of service wasn't handed down from Sinai."

adult' on the board. All age groups should be represented."

"Fair enough," shot back the Church. "Perhaps that way you'll start taking responsibility for the way I am."

"What do you mean?"

"Too often," said the Church, "you act as though your only two alternatives are to love me unquestioningly or abandon me completely. That's not fair! Really loving me means helping to make me all I should be."

"Are you saying," I said cautiously, "that you want me to change you?"

The Church shrugged its annexes. "My order of service wasn't handed down from Mount Sinai. If you want me to be different, change me!"

"But how?"

"Start small," suggested the Church. "Find some people you feel

comfortable with and spend time together."

"Are you saying," I asked, "that I need to start a young adult Sabbath school class?"

"Not necessarily," the Church responded. "If that works for you, fine. If it doesn't, try something else. Get together for a picnic, or play volleyball, or have a potluck breakfast before services. Read the Bible together. Study. Pray. It's up to you to find ways to do this."

"It sounds as though you are saying," I cautiously added, "that finding, or making, a group I fit into will help me fit into the group I don't fit into."

The Church laughed. "I didn't quite follow what you said, but I think you're right anyway. But you sound as though that bothers you."

"It's just that you still haven't

answered my questions," I said. "I still need an example—remember? I still need relevant help and advice and . . . and answers! All you're telling me is that I somehow need to get involved."

The Church slowly nodded. "It must seem simplistic. Imagine, though, a person whose hands have been cut off. The person's in poor shape—he can't grasp things, can't take care of himself. Reattach the hands, however, and there's new hope for the body—and for the hands."

"I need you," the Church pleaded. "I need your difference, your questions—even your anger. Without you I cannot be healed. Without you I am not whole."

The Church stopped. I stopped, nodded, blinked. It was asking a lot. It was admitting it wasn't what it should be, not without me. It was telling me I wasn't what I should be, not without it. It needed me because of, not despite, the fact that I didn't fit in.

There was no easy way out. There is no easy way in.

What will I do?

□

Greg Brothers pastors in Bozeman, Montana.

CHILDREN'S CORNER

FIND THE WORDS

Hidden in the puzzle below are the names of some animals. See if you can find them all and cross them out in the puzzle. When you have found all of the animals, there will be a few letters left. Write them down in order on the blanks below and you will discover a secret for happiness.

The animals to look for are ape, anteater, bear, buck, cat, cattle, chipmunk, deer, giraffe, horse,

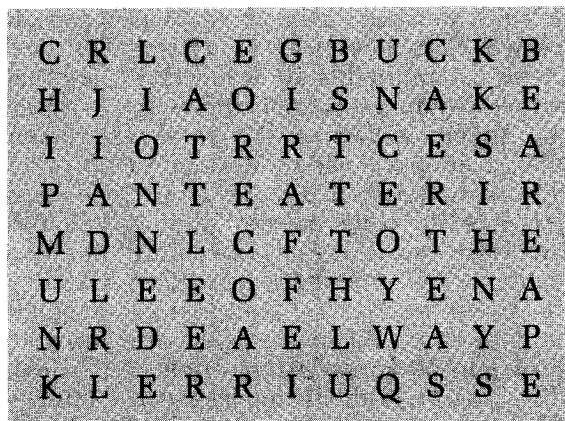
hyena, lion, rat, snake, and squirrel. Have fun! (The answers are on p. 29.)

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ELAINE ROBINSON

Message Sharpens Image, Seeks New Readers

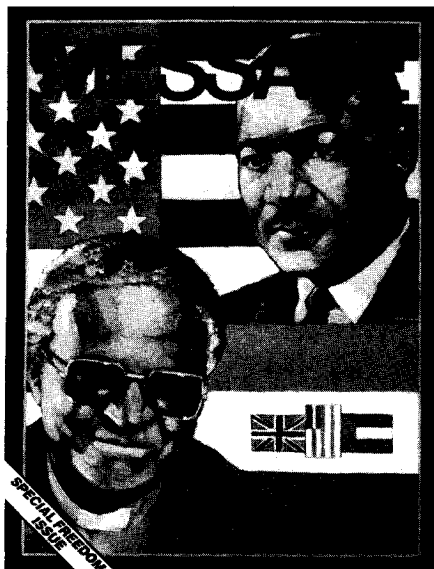
Black magazine fosters cultural exchange

Message magazine, the bimonthly North American Division publication designed to share the message of Adventism with Black Americans and other ethnic groups, has developed a fresh new approach that deals with contemporary issues in a way that will speak to the needs and interests of a broad spectrum of readers, according to the magazine's editor, Delbert W. Baker.

"We want to be where the events and issues are," says Baker, who became editor in June of 1985. "We are not simply a magazine that portrays biblical truth; we portray biblical truth in a contemporary setting. We tie in with subjects and personalities that are current, that are in the news, that people are interested in. From that point we want to draw them into the deeper aspects of the gospel.

Voice to Black America

"From its inception as the *Gospel Herald*, Message's primary goal has been to be a voice speaking to Black America, to provide an evangelical witness to the gospel of Christ with an Adventist flavor," Baker says. "My goal is to position Message to speak to contemporary Black America, to cover current events and issues, yet to do this in an ethnic context. But the most important item we want is a firm gospel undergirding. When we deal with an issue or personality—Bishop Tutu, Martin Luther King, Jr., astronaut Ron McNair, all of whom we



have dealt with recently—we want to bring out its religious aspects, show how it ties in with Christianity, and derive helpful principles for everyday life.

"Message is not a Black political magazine," Baker continues. "Instead, as we have begun stating on our cover, it is 'a Christian magazine of contemporary issues.' In the Tutu article [January-February 1986], for example, our objective was not to criticize the Botha government in South Africa, or to get involved in any political aspect, but to ask Bishop Tutu, as a clergyman, what was the religious/biblical basis for his struggle. Our point is always What is the religious link? What moral lesson can we learn? How can we portray Christ in this situation?"

Message traces its roots back to 1898, when Ellen G. White's son Edson founded the *Gospel Herald*, a magazine primarily for Southern Blacks. The magazine was for a short time called the *Southern Mis-*

sionary, and for some 12 years, beginning in 1923, it was discontinued altogether. In 1935 it reemerged as the *Message Magazine*, and Louis B. Reynolds became the first Black editor in 1945.

"Louis B. Reynolds' contribution was to take Message from the realm of portraying poor Black people in a negative view—a demeaning portrayal—and focus on a whole new image, the new Black," says Baker. "Paul Monk [Baker's predecessor; Baker is the sixth Black editor] opened up Message to current events. Paul gave it a sense of freshness. He spoke to current concerns of Black people."

According to Baker, the magazine has three major focuses: (1) to share the gospel and a better way of living with non-Adventist Black readers, (2) to nurture Blacks as well as Whites who already are Adventists, and (3) to serve as a forum for cultural exchange between ethnic groups.

"We want White readers to subscribe to Message so they can get a taste of the gospel from a different perspective," Baker says. "And more and more we are encouraging White Adventists to send Message to their non-Adventist Black friends. We need them to do this."

Cultural Insights

To enhance this cultural interchange, Message is starting a series in the May-June issue that is entitled "Bridging Ethnic Differences." The first article will offer insights into Hispanic culture and experience; the second, insights into Asian culture; then insights into White and

By James Coffin, News Editor,
ADVENTIST REVIEW.

Black culture. "We want an ethnically indigenous person to say, 'Here are some important points that others need to know about my life,'" Baker says. "Just in receiving some of these articles, my eyes have really been opened—and I thought I basically understood these groups. However," Baker says, "despite all the new emphases, *Message's* first priority remains evangelism."

"Evangelism and spreading the Word is what we're here for," says associate editor Kyna Hinson, who has been with the magazine since 1980. "The manner used to get the attention and channel the gospel may change from editor to editor or over a period of time with the same editor. But the goal is always the same."

Soul-winning Legacy

"*Message* has a legacy as a soul-winning journal," Baker says. "Many of our Black leaders today, with many of their spouses, trace their connection with Adventism to the reading of *Message* magazine. Somebody gave it to them, and they read about the Sabbath, what it means to eat right, to dress right. Many say it was *Message* that clinched their decision to join the church. We will continue to play that role."

To maintain the magazine's soul-winning heritage, the staff this year developed a soul-winning/doctrinal schedule to guarantee that in any given year the magazine would have addressed all the basic teachings of Adventism. *Message* also is seeking to share this Adventist perspective with influential Blacks throughout North America and hopes to send the magazine to all Black thought leaders—some 50,000, in addition to the current circulation—by 1987-1988. "The financial backing will determine how far we can go with the project," Baker says.

In the meantime, the *Message* staff has a more immediate goal—77,000 subscriptions during the 1986 campaign. Last year *Message* had 55,000 subscriptions, and Baker feels that the current goal is

The People Behind *Message* Magazine

Editor Delbert W. Baker spent ten years working as a pastor before coming to *Message* last year. During that time he saw some 1,000 people baptized (400 in a crusade in Zimbabwe) as a result of his ministry. He has traveled widely—to Europe, the Middle East, the Caribbean, and most recently to several nations in Africa. A graduate of Oakwood College (Huntsville, Alabama) and the SDA Theological Seminary (Berrien Springs, Michigan), Baker has long had an interest in denominational work and writing.

He has written for several Adventist periodicals, authored youth Bible lessons, and has prepared a shelf document for the White Estate. But his largest project has been a book-length manuscript on the life of William Ellis Foy, due to be published soon.

Associate editor Kyna Hinson brings to her work a strong journalistic background. After earning a master's degree in journalism from the University of Georgia, she worked for one year in the newsroom of the *News-Star-World*, a Gannett (famous for their *USA Today*) publication based in Monroe, Louisiana.

Since 1980 Hinson, who feels

that her real strength lies in editing, has been working at *Message*, "trying to make each article say in the best possible way" what it is trying to convey. She sees the magazine as playing a major role in the nurture of Adventist Blacks as well as in reaching out to non-Adventists.

Designer Lee Cherry, who worked for 10 years at an advertising agency on New York's Madison Avenue, says in regard to the magazine design, "There's really very little that's new out there. But you look for all kinds of ideas, models, bits, and pieces that you can apply to your situation, something already done."

Cherry, who used to be told as a designer of magazine ads that "if you're going to interrupt the reader with an ad, it had better be good," says he tries to follow the same philosophy in determining the graphics for *Message*—he wants them to be good.

Editorial secretary Carol Follette is the most recent arrival on the staff. A business administration graduate of Oakwood College and the daughter of a minister, she brings to her work both professionalism in the secretarial field and a clear understanding of the mission of the church and the way in which it works.



Message staff: Carol Follette, Delbert W. Baker, Kyna Hinson, Lee Cherry.

"challenging, but not so outlandish that we can't do it." (Until July 31, church members can contact their personal ministries secretary to subscribe either for themselves or others at a specially reduced campaign price of \$6.50, compared to the normal subscription price of \$11.95.)

To reach and then surpass the goal of 77,000 subscriptions, Baker is pursuing a number of possibilities. First, he has totally redesigned the promotional literature for the church campaign program, ironed out the bugs, and made quality customer service one of his main objectives. Second, he is working closely with the publishing directors as they use *Message* in their small-literature subscription and single-copy programs. Third, *Message* has received only minimal promotion in White churches; he is

trying to change that. Fourth, he is cooperating with the Africa-Indian Ocean Division to test the viability of sending bulk orders to their territories to be distributed by local members, including colporteurs and Bible workers. Fifth, he is trying to find SDA hospitals, institutions, and individuals who will give bulk orders.

While Baker hopes to see the magazine increase its circulation, and while he continually strives for even greater quality, he says those goals are really just a small part of an even greater goal. "I want to see Jesus come soon," he says. "I want to see the gospel, the three angels' messages, spread around the world. And the exciting thing about *Message* magazine for me is that it allows me to do just that—to reach out to thousands on a consistent basis through the written word."

SDA Chaplains Hold First Joint Convention

Some 130 Seventh-day Adventist chaplains and their spouses, representing various areas of chaplaincy, met in Denver, Colorado, for the first-ever conference of the Adventist Chaplaincy Ministries, which was held in conjunction with the fortieth annual convention of the College of Chaplains.

"We wanted to develop understanding and unity among the various chaplaincy groups so we could receive more formal recognition in the church—because we feel that we are years behind," says Adventist Chaplaincy Ministries director Charles D. Martin.

Adventist health-care chaplains, with about 80 in attendance, were the largest group at the conference. A total of 20 attended from the

National Service Organization—two civilian chaplains, six U.S. Air Force chaplains, seven U.S. Army chaplains, five U.S. Navy chaplains. Three correctional institution chaplains and one business/industry chaplain were also present.

The ACM conference opened with a Friday night Communion celebration and program of experience-sharing. Chaplain Willard Beaman described one of the most unusual kinds of ministry—having to get down on his knees to share Christ with prison inmates through a six-inch slot at the bottom of a cell door. Beaman works at Moberly Training Center for Men in Missouri, which houses about 2,000 inmates. Because a guard must be present every time he enters a cell, he has found it easier to minister to these men by kneeling outside and talking through the slot.



Chaplains Richard Stenbakken, Al Brendel, and Darrell Nicola take part in the Friday night Communion service.

Another chaplain, Marcius Siqueira, described his role as "spiritual adviser/financial officer" for Interstate Electric and Design, Inc., in Florida. He is perhaps the only Adventist chaplain who works for a business.

For the Sabbath morning worship service Dr. Leland Kaiser, associate professor at the University of Colorado Medical School, spoke on "Tapping the Spiritual Energies of the Group Among Which We Minister." Drawing parallels to the role in society of today's chaplains, he challenged those present with the idea that men of God in the past stood next to the king. He urged them to greater vision with such statements as "People who have their eyes on the floor starve to death in a full pantry."

Panels and other scheduled presentations throughout the convention addressed the various roles of chaplains today and explained how chaplains could improve their effectiveness.

According to director Martin, "Adventist Chaplaincy Ministries was authorized by the Annual Council in 1983, refined in 1984, and voted at the General Conference session in New Orleans in 1985." Martin, who also heads the National Service Organization (now under the umbrella of ACM), says the convention in Denver was "significant because it is the first time in the history of our church that we've had all the chaplains together."

By Ardyce Sweem, a chaplain at Washington Adventist Hospital.

Martin went on to say that of the 6,000 health-care institutions in the United States today, Adventists operate approximately 100 institutions. He also notes that only three Adventist chaplains are serving in some 500 federal and state institutions in the United States. "One of our objectives," Martin said, "is to place Adventist chaplains in more correctional institutions and non-SDA hospitals."

As for opportunities for women in chaplaincy, Martin affirms that there are "tremendous openings for women in women's prisons, business/industry, hospitals, and the military." However, he notes that the problem of ordination keeps

women from serving in certain situations. "Letters of endorsement" have aided women in obtaining chaplaincy positions in health-care institutions, and Martin sees this as a possibility for most correctional institutions as well.

Chaplains at the meeting in Denver reaffirmed a statement supporting the ordination of women chaplains that had been unanimously endorsed by Adventist hospital chaplains at the College of Chaplains convention in Boston in 1985.

Future plans for ACM, according to Martin, include developing an international mailing list and holding more joint meetings, with the next one possibly in three years.

have emerged a number of conclusions that the Washington Institute is taking seriously, according to its director James J. Londis, former religion professor and for the past ten years pastor of Sligo church in the Washington suburb of Takoma Park, Maryland, and its executive director, James J. C. Cox, former SDA Theological Seminary professor and most recently president of Avondale College (Australia).

First, Londis and Cox feel that "mission and evangelism are really the work of the laity, to be accomplished through their spiritual gifts, in the particular setting and situation of life where God has placed them—in the neighborhood, at work, in the family, through friendships and fellowship."

Second, "mission and evangelism are an integral part of the believer's life, thought, and behavior. Adventists in urban centers must develop new lifestyles, new friendships and associations, and greater involvement in the secular affairs and interests of society—health, peace and justice, freedom and equality, adequate food, shelter, and clothing, etc."

Third, "the local church is the headquarters of all mission outreach and evangelism."

To help involve laypeople in a way that would not pose conflicts at work, Londis and Cox have developed a list of Adventist resource people who would be willing to conduct seminars in business or government establishments where a number of employees may have indicated an interest in learning more about such topics as stress reduction, parenting, grief recovery, relationships, the changing roles of men and women, religion and politics, and morality and the media. And in a number of offices Adventists are leading Bible studies and other spiritual activities.

At the March 26 dinner Londis explained how employees could poll their colleagues to determine interest in any of the areas in which the institute might provide expertise, and he encouraged them to do

SDA Institute Seeks to Influence Thought Leaders

SDA government employees attend dinner

Some 150 Adventist employees of the U.S. Government and other Adventists working in Washington, D.C., attended a buffet dinner held at the Hart Senate Office Building on March 26, sponsored by the General Conference president and the Washington Institute of Contemporary Issues.

The institute, an experimental program funded by the Potomac, Columbia Union, and General conferences, with matching grants from a private foundation, is seeking to make thought leaders in the Washington metropolitan area more aware of Seventh-day Adventists by providing a wide variety of services for them.

"Most polls indicate that Adventists are so little known by Washington residents that our teachings and practices are often confused with those of the Mormons and Jehovah's Witnesses," says a recent issue of the institute's newsletter. "We are

not taken seriously by the opinion makers of this city because we seem to have nothing to say to them about the problems they wrestle with every day." And this despite the fact that the area has several Adventist hospitals, an Adventist college, an Adventist FM radio station, nearly 10,000 Adventist residents, and is the site of the denomination's headquarters.

Why Founded

It was to rectify this situation that the Washington Institute of Contemporary Issues was founded some 18 months ago, and it was to enlist the help of Adventists whose employment affords them potential to make Adventists better known that the March 26 meeting was called.

For several years a General Conference committee has been meeting to discuss and develop more effective ways to reach secular society with the gospel. Out of its study



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so, pointing out that the emphasis is on providing service and being a friend, not on immediately making them Seventh-day Adventists.

The institute operates on the premise that though a major portion of people in the community will not respond to a direct spiritual appeal, they may be reached through friendship and its resulting confidence developed over a period of time.

General Conference president Neal C. Wilson, featured speaker at the dinner, pointed out that the benefit of such a meeting was not merely to promote outreach, but to provide fellowship. "I have the dream that at least once a year we should have this type of opportunity," he said, noting that the people gathered there were but a small part of a much larger group of Adventists around the world who are working at a level where they can "touch human lives and hearts" in a special way.

In addition to organizing seminars in the workplace, the institute in November, 1985, cosponsored (with the March of Dimes and Georgetown University Medical Center) a conference on genetics and pastoral care. In December, in cooperation with the General Conference Ministerial Association, the institute sponsored a series of lectures on archaeology featuring

Adventist archaeologists Lawrence Geraty and Oystein LaBianca—who received such a hearty reception that they have been invited to speak again after they have completed their summer dig in Jordan. The institute currently is planning conferences on church-state relations and the ethics of tobacco advertising. It also is looking at ways to use various forms of the media to increase the impact of Adventism.

Adventist Forum Holds Business Ethics Seminar

More than 100 people participated in a seminar on Christian business ethics sponsored by the Association of Adventist Forums on March 22 at the Madeira girls' high school in Greenway, Virginia, according to seminar participant Roy Branson.

The seminar, called "Truth-telling in the Marketplace," featured a keynote address by Charles Gilchrist, county executive for Maryland's Montgomery County; other presentations; and discussion groups led by Adventist ethicists and lay leaders in business, government, and health care.

"The March 22 seminar is the first of a number of seminars the forum hopes to conduct in the United States," says forum president Lyn-drey Niles, a professor at Howard University School of Communica-tions.

"The seminars are part of the association's expanded effort to create occasions when Adventist professionals can reach out to their non-Adventist colleagues," Niles continues. "In fact, at its last board meeting, the Association of Advent-ist Forums invited Rudy Torres, pastor of the Glendale (California) city church, to join the board as director of the association's Harvest 90 activities."

Claire Hosten, a member of the Sligo church and of the forum, served as local coordinator for the seminar. Betty Cooney, communi-cation director of Greater New York Conference and developer of the Christian business ethics seminar concept in New York City in 1983, gave consultative assistance.

Other participants included Roy Branson, a research professor at the Kennedy Institute of Ethics and editor of *Spectrum*; Slimen Saliba, dean of Andrews University School of Business; Sandra Cohen, assis-tant attorney general for the state of Maryland; Henry Felder, a deputy assistant secretary of the U.S. Department of Housing and Urban Development; James Londis, direc-tor of the Washington Institute of Contemporary Issues; Charmaine Bainum, vice president of Fairfax Nursing Center; Charles Scriven, pastor of Sligo church (Takoma Park, Maryland); Jeanne Rothman, president of Rothman Associates; and Jeanne Bengtsson, founder and owner of an international design and management firm.

Prayer circle for evangelism

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

Information to be included in this listing, including opening and closing dates, should be sent to your local Ministerial Association secretary or conference president three months in advance of the opening date.—W. C. Scales, Jr., NAD Ministerial Association secretary, General Conference of Seventh-day Adventists.

Atlantic

Tony Mazzella, through June 11, New York, New York

Orlando Newball, through June 7, New York, New York



Those attending the dinner sponsored by the Washington Institute of Contemporary Issues enjoyed an evening view of the United States Capitol.

RON GRAYBILL

Columbia Union

A. S. Ramos/Nicholas and Ruth Danko, through September, Newark, New Jersey
Robert Forss, through June 15, Hightstown, New Jersey
R. Peyton, through June 8, Stratford and Woodbury, New Jersey
Angel Rodriguez, through May 31, Vineland and Bridgeton, New Jersey
Alfredo Gaona/Ismael Rojas, through May 31, Passaic, New Jersey
Alfredo Gaona/G. Castro, through June 30, Union City, New Jersey
Daniel Gonzalez, through May 31, Camden, New Jersey
Steve Shipowick, through May 24, Amelia, Ohio
Fidel Falcon, through May 31, Dover, New Jersey
Carlton C. Cox, through May 22, Du Bois, Pennsylvania
Marc Beaven, through May 21, Wellsboro, Pennsylvania
Marie Smith/Ruth de Graaff, through May 21, Blossburg, Pennsylvania
S. Pfeegor/D. Wandell, through May 21, Mansfield, Pennsylvania
C. Kreitner/G. Gately, through May 21, Wellsboro, Pennsylvania
Arnold Donachy, through May 30, Arbutus, Maryland
Charles Messerschmidt, through May 30, Brooklyn Park, Maryland
Milo Sawvel, Jr., through May 30, Farmville, Virginia
R. A. Ramos/Dr. R. Ocasio, through May 17, Alexandria, Virginia
Pastoral staff, through May 17, Kettering, Ohio

John Fortune, through May 17, Vienna, Virginia
David L. Anderson, through May 31, Fredericksburg, Virginia
Richard Halversen, through June 14, Waldorf, Maryland
D. Gomez, May 3-June 29, Union City, New Jersey
Roland Rios, through June 30, Paterson, New Jersey

Lake Union

Franke J. Zollman, through May 29, Terre Haute, Indiana
Mike McCabe, through May 23, Monticello, Indiana
Russell Burrill, through May 17, Downers Grove, Illinois
Dale Brusett, through May 17, Granite City, Illinois
Chico Rivera, through June 7, Anderson, Indiana
Andrew Ahn, through May 24, Des Plaines, Illinois
Dale Brusett, May 23-June 28, Aurora, Illinois
Mike Doucoumes, through May 15, Wausau, Wisconsin

Mid-America

Vernon Heglund, through May 19, Hinckley, Minnesota
Douglas Hoos, through May 19, North Glenn, Colorado
Steve Snow, through May 22, Paonia, Colorado
K. Philip White, through May 10, Rock Springs, Wyoming
Walton A. Williams, through May 21, Boulder, Colorado
Sylvester Case, through May 25, Leadville, Colorado

Greg Welch, through May 12, Litchfield, Minnesota

Dan Collins, through May 31, Colorado Springs, Colorado
Wayne Gosling/Mike Kissner, through August 31, Norfolk, Nebraska
Dennis Segebartt, through May 28, Sterling, Colorado
Rodney Draggan, through May 10, Colorado Springs, Colorado
Al Cyra/Kessle Hodgson, through June 1, Estes Park, Colorado
Henry Barron, through June 12, Newcastle, Wyoming
Helmut Kramer, through June 28, Steamboat Springs, Colorado
Edwin A. Hyatt, through May 31, Wichita, Kansas
David Girardin, through June 30, Thief River Falls, Minnesota

North Pacific

J. Gaul/A. Scherencel, through May 17, Albany, Oregon
James Berglund, through May 30, Sun Valley, Idaho
Leon Ringering/Robert Ash, through May 15, Burlington, Washington
Roger Dondino, through May 23, Beaverton, Oregon
Tom Stafford, through May 28, Burien, Washington
John Staull, through May 22, Juneau, Alaska

Pacific Union

Richard Pollard, through May 31, Bakersfield, California
Richard Kuykendall, through June 26, Tehachapi, California
Randall Wylie/Daniel Smith, through May 15, Newbury Park, California
Will Degeraty/Carl Johnston, through May 18, Cottonwood, Arizona
Joseph Melashenko, through May 24, Redwood City, California
Eliseo Brisenio, through June 28, San Jose, California
Gary Venden, through June 14, Petaluma, California
Jorge Basaez, through May 31, La Crescenta, California
Isaac Lara, through May 31, Pasadena, California
Warren J. Neal, through May 29, Pacoima, California
Dr. S. K. Lee, through June 7, Los Angeles, California
John Jenson, through May 26, Westchester, California
George Khoury, through May 27, Sylmar, California
Siegfried Venendorff, through May 23, Redondo Beach, California
Sergio Ortiz, through May 30, Burbank, California
John Van Denburgh, through May 17, Ridgecrest, California
R. W. Dahl, through May 26, Ventura, California
Thomas Benefiel, through May 31, North Hollywood, California
L. G. Manier, through May 10, Long Beach, California
Francisco Priano, through May 31, El Monte, California
Daniel Justiniano, through May 25, El Sereno, California

Southern Union

Larry Cansler, through May 17, Anniston/Gadsden, Alabama
Jack Nash, through May 8, Mobile, Alabama

Southwestern Union

Sara Velasquez, through May 25, San Marcos, Texas

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The Jerusalem Center's Middle Eastern-style building is made of limestone.

New Study Center Being Developed in Jerusalem

Adventist young people and other interested church members soon will be able to study the Scriptures in the land where most of the Bible writers lived when the books of the Bible were written.

After more than 10 years of discussion and planning, the church will establish an Adventist study center in Jerusalem—the city of David, of the prophets, of Jesus, and of dozens of other figures in the Bible narrative. The center will enable serious students of the Bible to live and study in Jerusalem over a period of several weeks under the guidance of a well-qualified instructor.

Students will gain a knowledge of the city and surrounding Bible lands as well as a better understanding of other major religious groups, for Jerusalem is held to be a holy city by Muslims, Jews, and many Christians.

For more than 20 years Adventists have owned a building in Jerusalem with potential to be made into such a facility. Once a restaurant rich in

the atmosphere of the Middle East, it was purchased as a place of worship for Arabic-speaking Adventists. Since 1967, however, the building has been largely unused, following the emigration of many members of the congregation to other countries. At times the structure, sturdily constructed of cut limestone blocks, has been closed entirely.

With the rapid economic development of Jerusalem during the past several years the value of land and buildings in the city has risen steadily. Properties in the city comparable to the Adventist building have sold recently for as much as US\$1 million.

Located a short distance from the heart of the Arabic-speaking business area, the building is situated in a garden of approximately 21,000 square feet (2,000 square meters) surrounded by a stone wall. The building itself includes more than 4,000 square feet (380 square meters) apportioned among 12 major rooms. It is situated within a 10-minute walk to Herod's Gate, an opening through the wall of the old city; 15 minutes from the great stone

platform marking the site of the Jewish Temple; and less than 20 minutes from Gethsemane. It is approximately one and one-half miles (two kilometers) from Advent House, headquarters of the Adventist work in Israel.

The Annual Council of October 1985 approved development of the Jerusalem Center as a teaching center. It is to be remodeled to provide sleeping rooms, a food-service area, study space, and classroom accommodations for as many as 25 students.

The concept of extension study in Jerusalem was pioneered among Adventists by the Department of Religion at Pacific Union College. In 1982 PUC began a limited summer program in Jerusalem, using the facilities of Advent House. The success of the PUC program has encouraged the church to develop the Jerusalem Center and provide study opportunity throughout the year for larger numbers of people.

The program now in preparation calls for academic terms coinciding with the academic calendar of Andrews University—although students will come from other schools as well. The program is scheduled to begin with the autumn quarter of 1986.

Not for Tourism

The center's purpose is not tourism. Students who come will find a full study load, with classes concentrated in areas such as Old and New Testament backgrounds, the ancient world, archaeology, and early Christian history. Students will have full access to Jerusalem's libraries, museums, and other nearby resources. Supervised field trips will bring the Bible stories to life and acquaint students with the entire land of Israel.

The Jerusalem Center will provide study programs suitable for upper division college students in all academic areas, not for religion majors alone. Each year one of the four terms will feature graduate study, with credit offered through the Seventh-day Adventist Theolog-

By George W. Reid, director of the Biblical Research Institute.

ical Seminary at Andrews University. The center will offer noncredit seminars also, each four weeks long, designed to allow pastors, teachers, and interested laypeople to study in depth in Jerusalem on a short-term basis.

Although many students are expected to come from North America and Europe, the Jerusalem Center is designed to serve Adventists from all parts of the world. The concept of international service to the world church led the Annual Council to designate the Biblical Research Institute, an agency of the General Conference, to develop plans, distribute information, process applications, and coordinate the center's activities.

The committee set up to review the center's programs and establish policies includes members from the General Conference, Trans-European Division (the home territory of the Jerusalem Center), and Andrews University.

Currently, substantial alterations are under way at the center to provide safety and convenience at a modern level. In mid-February Derwood Palmer, contractor from Cleburne, Texas, and his wife, Dora, went as volunteers to begin renovation. In April a group from Maranatha Flights International, an organization of Adventist volunteers based in Berrien Springs, Michigan, went to Jerusalem to assist in the renovation.

In some ways the Jerusalem Center will be unique among Adventist services. It is designed as a study facility rather than an institution. While the center will provide accommodations and instruction, it will do so in collaboration with regular Adventist centers of higher education, relying on instructors drawn from the faculties of Adventist colleges and universities.

Such a plan of organization allows for flexibility and modest cost, while coordination of the cen-

ter's program by the Biblical Research Institute at the denomination's world offices assures access for students and other Adventists from all parts of the world.

Country Life Restaurant doing well in Paris

Adventist tourists from around the world will be happy to know that Country Life now has a vegetarian restaurant in Paris, reports Euro-Africa Division communication director John Graz.

Situated near the famous Place de l'Opera, the restaurant features a health-food shop and two dining rooms that seat 120 people. The approximately 300 daily

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Or write: Pennsylvania Conference of SDA · 720 Museum Road · Reading, PA · 19611-1942.

patrons include artists from the Opera de Paris, journalists, and government officials. Those who express interest in learning more about health or the Bible are invited to come to La Grande Commune, a property 60 kilometers (37 miles) outside Paris.

"Situated on the property near a marvelous forest is a beautiful estate called Les Portes de l'Eden [Eden's doors]," says Graz. "The rooms are well furnished, and there are convention halls and comfortable rooms in the 'bourgeois' style. Napoleon slept in one of the rooms the night before the battle of Montereau—but we hope the promoters of Country Life Paris will be more successful than the emperor!"

"Country Life Paris is a miraculous adventure," Graz continues. "Two families—the Ruys and Berangers—took the initiative, collaborating with young people from the Adventist farm La Chapelle in southern France. Their aim is to preach the gospel in the heart of large cities, and their method is to live the principles of health."

Many interested people have been spending their holidays at Les Portes de l'Eden, Graz reports, and young people from all over Europe come seeking practical training so they can start similar ventures in their native lands.

Answers to "Find the Words" on page 19.

C	R	I	C	E	G	B	U	C	K	B
H	J	A	O	I	S	N	A	K	E	
I	I	O	T	R	R	T	C	E	S	A
P	A	N	T	E	X	T	E	R	I	R
M	D	N	L	C	F	T	O	T	H	E
U	L	E	E	O	F	H	Y	E	N	A
N	R	D	E	A	E	L	W	A	Y	P
K	L	E	R	R	I	U	Q	S	S	E

Rejoice in the Lord always.

Planet Earth—

a lonely rebel island adrift in the sea of space, cut off from the continent of heaven. It's called Space Island, and the only way to reach it is over a Bridge spanning the chasm between heaven and earth. This Bridge of love from God to us is named Jesus.



Bridge to Space Island by Ken McFarland—a powerful commentary on the third quarter Adult Sabbath School Lessons on the Gospel of John.

Bridge to Space Island is available now in English or Spanish for only U.S. \$5.95/Cdn. \$8.35 at your Adventist Book Center, or from Pacific Press Publishing Association, Box 7000, Boise, ID 83707. VISA and MasterCard holders may order toll free by calling 1-800-253-3000 in the continental U.S.



INTEGRATION OF ANOTHER KIND

For most Americans, integration has racial overtones, connoting the reversal of Black segregation. But the term also denotes the idea that church auxiliaries, whatever their legal status, are for the most part integral to their parent churches and thus entitled to the tax exemption of those churches.

This claim suffered a setback as Congress reconsidered the Internal Revenue Service code early this year.

A most serious flaw in tax reform bill HR 3838 emerged: Congress' claim that church pension boards and their corporations were de facto insurance companies and hence unentitled to preferential tax treatment.

Unlike many other denominations, Seventh-day Adventists have no pension boards. They provide for retirees through other mechanisms. But interest ran high in the questions posed about church auxiliaries in general. Had a tradition dating to 1913, whereby affiliates were accorded tax exemption, been flouted? Does government perceive how churches carry out their mission through various agencies? Would the energetic protest by Church Alliance, a coalition of 29 entities, win restoration of the denied exemption?

The Church Alliance presented to Congress these main points:

1. Church benefit programs rest on the proposition that denomina-

tions should care for their disabled, impoverished, and retired workers. Pension boards that typically administer such programs are controlled by, or associated with, the particular church of which they are a part. The church's own ministers and lay employees make up the clientele.

Notice this statement in testimony before the Senate Finance Committee:

"[The] special nexus between a church pension board and its ministers and lay workers is not shared by commercial insurance companies. In fact, the denominational restrictions under which church pension boards operate prevent them from providing benefits to members of the public at large. Thus, church pension boards do not and cannot compete with commercial insurance companies. To the extent that so-called 'insurance activities' are carried on by a church pension board, such activities are merely the church taking care of its own out of its own pocketbook."

2. Funds that pension boards receive include gifts and bequests from individuals influenced by the deductibility of their contributions. This deductibility stems from the tax-exempt status that pension boards have long enjoyed as integral components of the church. Under careful Congressional scrutiny in recent years, this tax treatment could have been changed, but it was not.

In 1974, for example, Congress enacted the Employee Retirement Income Security Act (ERISA), the country's most sweeping reform of benefits legislation. That legislation imposed complex government regulations upon retirement and welfare plans, but Congress exempted "church plans."

Unfortunately, and perhaps unintentionally, Congress defined "church plans" to exclude benefit programs for employees of church agencies—hospitals, universities, day-care centers, and the like. In 1980, however, Congress rectified that deficiency. The Multiemployer Pension Plan Amendments Act revised the definition of "church plan." A benefit plan operated by a denominational pension board for employees of one of its agencies came within the meaning of "church plan" if said board or agency was *controlled by or associated with a church*.

3. How does a church demonstrate control or association? Congregationally organized churches that try to satisfy the association requirement refer to covenants that pledge a sharing of religious bonds and convictions. Where a denomination is more hierarchical, it answers the requirement of control by showing certificates verifying 51 percent ownership of the particular auxiliary's stock, or, where stock is not involved, by showing that church officers numerically dominate the governing boards of subordinate organizations.

In its understandable search for potential revenue, Congress has targeted church pension boards. This violates tradition and good sense. Worse yet, it puts government in the generally unwarranted business of saying what a church is and is not. Although the present battle may be resolved amicably, similar issues will surface again. Integration ought to be assumed until disproved, but the claim never quite sticks.

A SENSE OF WONDER

I really didn't think she was going to sing," Doris admitted, with a look of wonder on her face. "Diana looked so shy standing there fingering the hem of her dress."

I had wondered too if the little girl would be frightened by the sea of faces looking up at her. After gently guiding her to the platform, her mother left her standing by the lowered microphone.

From where I sat behind the pulpit, I saw little Diana's eyes lowered as though examining the threads in the carpet while her mom played an introduction to "Hark! the Herald Angels Sing." I could barely make out the first couple of timid, self-conscious words. Would Diana be able to sing?

Then a wonderful thing happened. Diana seemed to forget about all those people, the carpet, and the reasons to be scared. She responded as if she had joined the angels in singing to the baby Jesus. Her face full of love and devotion, she gazed straight ahead and, with all the vigor of a 3-year-old, sang at the top of her voice. I felt as if I were at the manger with the angels and the Babe, a feeling the congregation must have shared. As Diana sang we held our breath, enthralled by the love of a little girl for Jesus.

When the last words of the song faded, an Amen! rose and fell like a great wave of the ocean. Once again Diana became aware of all those people. She fingered her hem and stared at the carpet, glued in place by the microphone, until gently led back

to a pew, where she snuggled into her father's arms.

Diana's singing experience provides encouragement for people of any age. Most of us desire to use our talents, whatever they may be, for the Lord. But sometimes the thought of others looking on, and the fear of being evaluated, criticized, or thought a

As Diana sang we held our breath, enthralled by the love of a little girl for Jesus.

show-off, can discourage us from sharing our abilities. If so, we can take heart from a little child.

Diana's motivation should give us courage. She asked if she could sing for church because of her love for Jesus. She did not consider what others would think.

When we fix our eyes on Jesus and His love, we find ourselves prompted to reach out and express this love. We may then show God's love in creative

ways, such as the man who goes through the streets of New York placing gloves in the hands of the homeless. When one is connected with Jesus, the desire to share becomes spontaneous and warm.

When sharing God's love, we may find ourselves peering into a sea of faces and wondering how we ever got into such a situation. Here we can find another encouragement from Diana's experience.

She became self-conscious when she saw all the people, so much so that it almost paralyzed her. But although uneasy, Diana began to express her ministry. As the words about Jesus tumbled out in song, her mind concentrated on the message, and she forgot herself. The little tyke then felt free to sing with all her energy and devotion.

So it can be with us. If we reach out to express our love for Christ, keeping our eyes fixed on Him, concentrating on our message, we will be freed from feelings of insecurity, from intimidation.

When prompted by Christ to express His love to others, we should remember little Diana and how she sang when love for Jesus filled her heart. We too can share His love, leaving our hearers with a sense of wonder. □

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By **MARSHA TUTTLE FROST**

I DID IT!

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



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

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

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

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

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

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

You've heard this line before. But if I could do it, so could you. Why don't you give the ADP director, Dr. Marie Redwine, a call? Call her collect at (817) 645-2271. It won't cost you anything to find out how quickly you can become superwoman — or superman!




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