

U.S. Postage
PAID
Hagerstown, MD
Permit No. 261

ADVENTIST N.A.D. EDITION REVIEW

Weekly News and Inspiration for Seventh-day Adventists

July 6, 1989

Something Beautiful in Aberdeen



55 WEST OAK RIDGE DRIVE
HAGERSTOWN, MD 21740

Lady Liberty's Flamekeeper, 14

Booster Report, 19

The Missing

The May 4 *Review* articles by Chris Blake and Monte Sahlin address two sides of the same coin—membership retention. Though I agree with most of Sahlin's major points, a relevant insight might be added.

For focus, I had problems with Harold K. West's quoted statement that there's no proof that people leave the church because they don't believe the doctrines. On the surface it may appear so, yet research is only as good as the depths it plumbs. I've discovered that disillusionment results as differences arise over *personal interpretation* of doctrines. For example, SDAs concur on the Sabbath, but on the application of its *observance* I'm miles apart from some brethren when I choose to do a shut-in's yardwork. To be criticized by legalists for what contributes to the greater good has tempted me to leave for greener pastures along with your quoted church dropouts Sammy, Alicia, Sandy, and David.

It's a sad statement about our church if Dan—one of the quoted dropouts—feels he can't belong to our "club" until he meets what a member must have mistakenly told him are our rigid requirements when the Club President (Christ) has already decreed membership to be open to all who wish to join.

MICHAEL ANGELO SAUCEDO
Davis, California

We are receiving heavy mail on this topic, much of it from the "missing." We will carry these letters in subsequent issues of the Review.—Editors.

Saved—When?

In "Är Du Frälst?" (May 25), "He saves us" (Titus 3:5) should read: "He saved us," according to the NKJV, which in this place is true to the original Greek text aorist verb form. The correct tense here is crucial, as it sheds the light to the pivotal idea in the context of the article, namely, that we *were saved* and

sanctified by the one offering of the body of Christ on the cross (cf. Heb. 10:10, 14).

LAURI ONJUKKA
Gold Hill, Oregon

Mission Giving

Could the decline in mission giving ("A Promising Proposal," May 25) be attributed to some of the following?

With exception of *Mission Spotlight*, members no longer hear of mission work in Sabbath school. Many children's programs in the Sabbath school do not include a regular mission feature. Most members on any given Sabbath morning could not say where the offering was going that quarter without looking on the back of the Sabbath School quarterly.

The decline in giving may also reflect a lack of trust in the leadership because of recent serious financial mistakes in judgment, a perception of too much waste in the system, and not enough funds going to places for which they were intended.

Do we think we know better what to do with the funds than those who are entrusted with the responsibility? Giving to a specific project is great if that money is over and above the normal pattern of giving. Although the present system certainly doesn't say that change of some sort might not be better, should we cave in and change a system that has worked well for so long?

BETTIGNE D. REISWIG
Boring, Oregon

Triple Thanks

Thank you! Thank you! Thank you! There, I've done it. Please receive my thanks for your recent editorials that were where my congregation and I live, not addressed to someone in ivory towers. I had to take this chance to thank you because there are times in my district when I wonder if anyone in our institutional work understands or goes through the same troubles.

I was thinking of not getting the *Review* because it was a paper for

our "institution" alone, but your recent editorials "Surviving Parochial Thinking" (Mar. 30, Apr. 13), "Looking Good" (May 4), and "My Friends, the 'Missing'" (May 4) are right on. In any one of the churches I've pastored, the attendance averages 50 to 70 percent of the members. And the number of ex-SDAs in the community is usually equal to my current church membership!

PASTOR DAVID L. MILLER
St. Leonard, Maryland

Boring

Since when does "boring" or "exciting" determine the factors by which to judge a church ("Church Bored Members," May 25)?

What I want to see are biblical churches in which the Holy Spirit is present. The large institutional church could be just as sick spiritually as any other. Programs and inspiring music "do not a church make." "If all were willing, all would be filled with the Spirit. Wherever the need of the Holy Spirit is a matter little thought of, there is seen spiritual drought, spiritual darkness, spiritual declension, and death" (*The Acts of the Apostles*, p. 50).

PASTOR DICK E. HANSON
Albany, Oregon

Awful Cost

"Looking Good" (May 4) was right on the mark. The comment that "we Seventh-day Adventists have high standards. We uphold and try to keep the Ten Commandments, and to them we add many rules" is so true. Are we finally waking up as a church to the fact that looking good has cost us an awful lot in lost members—our kids?

HELEN STILES
Eagle, Idaho

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

ADVENTIST REVIEW

July 6, 1989

General paper of the
Seventh-day Adventist Church

Editor

William G. Johnsson

Associate Editors

Roy Adams
Myron K. Widmer

News Editor

Carlos Medley

Assistant Editors

Eugene F. Durand
Kit Watts

Editorial Assistant

Jackie Ordleheide

Administrative Secretary

Corinne Russ

Editorial Secretary

Chitra Barnabas

Art Director

Stephen Hall

Designer

Bryan Gray

Marketing

Gil Anderson

Ad Sales

Orval Driskell

Subscriber Services

Larry Burnett

Consulting Editors

Neal C. Wilson, Charles E. Bradford, Wallace O. Coe, D. F. Gilbert, Robert J. Kloosterman, Kenneth J. Mittelreider, Enoch Oliveira, Calvin B. Rock, G. Ralph Thompson

Special Contributors

Kenneth H. Wood, George W. Brown, Gerald J. Christo, Otis C. Edwards, Bekele Heye, Edwin Ludeschger, J. J. Nortey, Jan Paulsen, Walter P. L. Scragg, Joao Wolff

Africa-Indian Ocean Editions

Editor, Jack Mahon

Inter-American Edition

Editor, Adalgiza Archbold

South American Editions

Editor, R. S. Lessa, Portuguese; editor, Rolando Itin, Spanish

How to Subscribe Subscription prices: Twelve monthly issues: US\$9.97 plus US\$5.00 international postage; 40 issues of the weekly *Adventist Review*, US\$31.97; full 52 issues (monthly and weekly), US\$41.97.

To place your order, send your name, address, and payment to your local Adventist Book Center or *Adventist Review* Subscription Desk, Box 1119, Hagerstown, Maryland 21741. Single copy, \$1.50 U.S. currency. Prices subject to change without notice.

To Writers We welcome unsolicited manuscripts. Notification of acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope. Address all editorial correspondence to 12501 Old Columbia Pike, Silver Spring, MD 20904-1608.

The North American Edition of the *Adventist Review* (ISSN 0161-1119) is published 12 times a year on the first Thursday of each month. Copyright © 1989 Review and Herald® Publishing Association, 55 West Oak Ridge Drive, Hagerstown, Maryland 21740. Third-class postage paid at Hagerstown, Maryland 21740. **Postmaster:** send address changes to *Adventist Review*, 55 West Oak Ridge Drive, Hagerstown, MD 21740.

Editorial office Fax number: (301) 680-6638.

Bible texts credited to NEB are from *The New English Bible*. © The Delegates of the Oxford University Press and the Synods of the Cambridge University Press 1961, 1970. Reprinted by permission. Texts credited to NIV are from the *Holy Bible, New International Version*. Copyright © 1978 by the International Bible Society. Used by permission of Zondervan Bible Publishers. Texts credited to RSV are from the Revised Standard Version of the Bible, copyrighted 1946, 1952 © 1971, 1973.

Cover photo by H. Armstrong Roberts

PRINTED IN THE USA.

Vol. 166, No. 27



An unusual job, p. 14



Frogs and toads, p. 16



"Love 'em back," p. 22

EDITORIALS

4 The Killing Extras

It's hard enough for parents to pay for tuition, without finding another \$1,000 for extra items. **by Roy Adams**

5 When God Calls

Is this our opportunity to permit a creative God to work among us? **by Kit Watts**

EDITOR'S REPORT

8 Something Beautiful in Aberdeen

I saw men and women become new people in three weeks. I felt grateful to have a part. **by William G. Johnsson**

THEOLOGY

11 The Final Warning

The third angel's message ripens earth's inhabitants for immortality or the seven last plagues. **by Hans K. LaRondelle**

TURNING POINT

14 Keeper of the Flame

The man who cares for Lady Liberty's torch now lets his Adventist light shine. **by Charles DeLeo as told to Ted Jones**

LIFESTYLE

16 Frogs, Toads, and Church Standards

"Frogs" fear irrelevance; "toads" fear irreverence. A look at flexibility and identity. **by Greg Brothers**

CHURCH

19 Lift-off!

Boosters aim to put the *Adventist Review* into orbit. **by William G. Johnsson**

NEWS

6 Newsbreak

21 Focus on North America

Philanthropy boosts education. Florida loves youth back into the church.

26 Worldview

Spiritual remedy brings physical healing in Burma.

DEPARTMENTS

2 Letters

29 Children's Corner

30 Ross Report

31 Reflections

COMING NEXT WEEK



◀ "The Changing Church in Britain," by William G. Johnsson. The editor reports on what he found during his recent visit with Adventists in Britain.

■ "We're All in This Together," by Lori Peckham. A failed classroom debate and a supervisor's suggestion

hold a lesson for the church.

■ "The Fall of Babylon in Type and Antitype," by Hans K. LaRondelle. Seventh in the series *A People of Prophecy*.

■ "Parenting Teenage Children," by Joyce Riggsby. An outdated map tells a mother her parent methods need updating too.



THE KILLING EXTRAS

A large number of letters to the editor arrive every week at the *Adventist Review*. Space considerations permit us to publish only a small fraction of them. One of those we ran recently (Mar. 16) impressed me profoundly. It had to do with the cost of Adventist education. I think its message deserves further emphasis.

Feeling the Pinch

As a taxpayer, the author of the letter—John Marsh, of Florida—has the right to send his son to the local high school, *free of cost!* Instead, he has opted to send him to our Adventist academy, incurring thereby a monthly tuition bill of \$610.

Evidently a strong believer in Adventist education, Brother Marsh faces the task of raising \$22,000 to send his two sons to an Adventist college this fall, and an additional \$10,000 to help one of his daughters finish college.

It does not take a genius to figure out that for an ordinary middle-class two-worker family, this is probably more than the annual salary of one spouse, after taxes—probably even *before* taxes. This means that the second salary must cover all other family expenses, including house payments (or rent), car payments, auto insurance, medical insurance, property taxes, food, clothing, utilities. If the Marsh family is a typical one, there is obviously no room for frills.

The Biting Issue

Yet, if I understand the letter correctly, the high tuition cost is not the author's major focus. What eats him up and, indeed, eats up many

other Adventist parents who suffer in silence are what I call "the killing extras."

Mr. Marsh speaks of a Senior Recognition Day at his local academy in which the majority of the seniors donned rented tuxedos and gowns. Although he managed to avoid that expense, he soon learned about other expensive programs planned: "(1) \$400 for a ski trip to Colorado, (2) \$300 for a senior class trip, (3) \$500 for a trip to Honduras, and (4) \$115 for a choir uniform (to be used for three months)."

Even if we reduce the above amounts by half, this is still a heavy burden to place on the backs of struggling Adventist parents. And even if these activities are purely voluntary, as we suspect they were in this case, everyone knows that to be unable to participate carries its own stigma. Both student and parents experience embarrassment and hurt.

Disparities

Possibly there are parents reading this piece who are wondering what all the fuss is about. If so, it only goes to show the economic disparity within the church. Some of our believers have arrived at the stage where they can coast, economically. The house is paid for, and they have enough, or make enough, to tide them over for many moons. A sports car as a teenager's birthday gift comes as a normal occurrence to them. (One college president recently told me of the large number of students on his campus driving Mercedes-Benz and other expensive cars.)

But there are other Adventist parents—the majority, I suspect—who

must struggle to put bread on the table. With too much month left at the end of the money, they have known times when they had to leave needed food items or toiletries at the checkout counter because they didn't have enough.

In the light of this, how irresponsible are the multiplied school parties and picnics and birthday celebrations—all of which make demands on parents for extra funds. Even those unscheduled teachers' in-service days constitute a financial drain on parents who, having already paid tuition for that time, must now scramble to find expensive "baby-sitters" or take time from work without pay. Many parents are hurting badly—and silently. Some enroll their children in public schools.

The Crucial Choice

Yet others stick with Christian education. They understand something of the moral crisis in the public school system today. And so, at great personal sacrifice, they choose to send their children to Adventist schools. Certainly they deserve to find in Adventist administrators and teachers a high degree of sensitivity to their financial predicament. In this context, the cliché "Christian education is a bargain" becomes offensive.

The point is not that there should be no diversions in our schools. The curriculum should certainly include field trips and choirs and graduation parties. But it would take imagination to keep such activities simple, attractive, and *inexpensive*.

As the new school year commences in a couple months, parents will be looking to school boards, administrators, and teachers to *cut out the killing extras*. Is that expecting too much? In the words of Brother Marsh: "Have our schools begun to cater only to the rich?" I hope the answer, from those in a position to make a difference, is a resounding "No!"

ROY ADAMS



WHEN GOD CALLS

Two church committees meet back-to-back this month at an out-of-the-way retreat center in Georgia. But their recommendations could imprint Cohutta Springs forever in our history books.

Just how the Holy Spirit may move upon the Global Strategy Coordinating Committee (July 6-11) and the Commission on the Role of Women in the Church (July 12-18) remains to be seen. But I think I know Who put the two committees in tandem. Their agendas interlock: mission and missionaries.

These committees must grapple with what God asks the church to do in this world and whom God calls to do it. Neither task is easy. It is hard to think what we've never thought or to do what we've never done.

As a member of both committees, I've read stacks of papers—some technical, some passionate. The ideas are complex. But let me suggest a simple analogy. The committees' task is like the one God gives to us as individuals: to discover our gifts and use them.

God's Wind

Our individual spiritual journeys can be both surprising and puzzling. God doesn't hand us a printout the day we are born, listing our talents. Although it seems like a hit-and-miss proposition to figure out what we are going to do when we grow up, it is also a voyage of discovery.

The same is true for the church. God's call is inviting, but may also feel risky—we have to explore new territory. At times we are pounded by storms of questions; at times we are paralyzed by uncertainty. But if we raise our sails to catch the wind

of the Spirit, we need not fear where it will take us.

The Global Strategy Coordinating Committee

Seventh-day Adventists are puzzling once again over the mission Jesus gave us: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19).

Before the 1870s we preached only in North America. But between J. N. Andrews' departure for Europe in 1874 and the launching of the *Pitcairn* in 1890, we embarked on a new era of outreach. Adventism blossomed into a worldwide church. Seeing the impressive parade of flags and native costumes at a typical General Conference session reinforces our global image. But it also tends to obscure the fact that we, like other Christians, have scarcely touched the 3.5 billion people who are Muslims, Hindus, or Buddhists. *Eighty percent* of the world's people are *not* Christians.

Furthermore, at least 90 percent of Adventist dollars subsidizes the church that already is: schools, churches, hospitals, publishing houses, conferences, unions, etc., and all the people they employ. And in their own right, each of these institutions and employees helps to evangelize.

But what about *direct* evangelism: thrusts into new territory and to new people groups? From 1 to 10 percent of our annual donations are earmarked for these. (And most of our evangelism is designed for people who are already Christians.)

Is God calling us to pursue mis-

sion differently than we have before? Will we accept the challenge of witnessing where we won't reap baptisms quickly and easily? Will we relinquish some of the money we normally keep to nurture the church that *is*, in order to help establish the church that, with God's blessing, *could be*?

The Commission on the Role of Women in the Church

Unlike some other churches, Adventists originally accepted women as partners in mission, following the lead of our cofounder Ellen White. The question today is whether we will fully empower and authorize women as gospel ministers with the church's normal mark of approval, ordination.

Since 1972 the church has officially commissioned nearly 70 papers and four major committees to study this issue. Meanwhile, dozens of women around the world have been studying theology, attending seminary, preaching, teaching, and preparing people for baptism. After gaining at least 48 months of experience (as specified in church policy), several have been duly examined by their conference ordination committees along with their male counterparts.

How do the women compare? Have they discovered their gifts and used them effectively? Have their labors borne fruit? According to the committees, the answer is yes. They meet all the criteria. They are ready. And they prayerfully await the outcome of our deliberations.

Is God calling us to expand our understanding of both our mission and those missionaries whom we ordain as ministers?

Are these the days foretold by the prophet when "even on my servants, both men and women, I will pour out my Spirit" (Joel 2:29, NIV)? Is this the time to stand on tradition and do things as we always have? Or is this our opportunity to permit a creative God to work among us?

What shall we do when God calls?

KIT WATTS



Beverly Rumble, assistant editor of the *Journal of Adventist Education*, gives her work area a personal touch.

GC Staff Begins Settling In

Amid piles of boxes, clusters of file cabinets, unorganized shelving, and rows of nonfunctioning equipment, General Conference staffers (see below) are getting settled into their surroundings at the Adventist Church's new headquarters complex in Silver Spring, Maryland. The 300,000-plus-square-foot complex is located on Route 29, about eight miles north of the old Washington, D.C., location.

Commercial office movers began the move June 15 and hoped to complete the first phase by June 25. Adventist Development and Relief Agency International, Home Study International, and Risk Management Services will move later this summer.

As with any move of this magnitude—500-plus workers, offices, and related equipment and supplies—unexpected delays and inconveniences have arisen. A few workers even moved some of their own boxes and equipment. To write this story, I had to scurry around to several offices to borrow a computer. But in spite of these glitches, Charles O. Frederick, construction coordinator, says “the moving process has gone surprisingly well.”

Adjusting to the new environment takes flexibility, but staff members are showing their willingness to accept the challenge. “The move couldn't have come at a better time,” says Curt Dewees, an assistant director of Philanthropic Service for Institutions, who married during the move. “I'm

learning to live and work in different surroundings.”

Eunice Rozema, an office secretary in Secretariat who will retire soon, says, “The only difficulty I have is finding things [during the transition period]. It's espe-

cially hard because people come to me for information.”

Even though church leaders regard the moving process as satisfactory, Frederick says the move “impedes the construction process to a degree.” Considerable touch-up and finishing work remains. With staff members and equipment on site, complications emerge. Major sections not ready for occupancy include the auditorium, cafeteria, library, visitor's center, archives, and audiovisual studios. Frederick says those should be ready in about three weeks.

Church leaders will schedule a grand opening ceremony for the complex in early October to coincide with Annual Council. The *Adventist Review* will print further reports on the new building in upcoming issues.

WORLD CHURCH

Rwanda Crusades Bring 1,200 Baptisms. A series of evangelistic crusades in the Mugerero district of Rwanda resulted in more than 1,200 baptisms in May, reports Lyndon DeWitt, an evangelist for the Southwestern Union Conference who conducted a crusade for the Rwanda Union Mission.

Before the crusade, DeWitt conducted a four-week Revelation Seminar near the Mugerero Hospital with local pastors and church members, many of whom walked 10 hours a day to attend. Even though there was no advance preparation or budget, these participants conducted 5,673 Bible studies and seminars in their villages. As a result of these combined meetings and studies, more than 1,200 persons joined the Adventist Church.

Australia Readies Lifestyle Survey. The South Pacific Division's Commission on Adventist Lifestyle and Drug Abuse will conduct a major survey in August to determine the extent of alcohol and drug abuse among the division's membership, reports Dr. Harley Stanton, associate health director for the division.

With an estimated cost of \$11,000, the survey will randomly sample three main groups: 2,500 church members, 1,000 Adventist high school students, and 300 students of Avondale College. Church leaders expect final results by December.

SDAs Believe Goes to Denmark and Norway. *Seventh-day Adventists Believe . . .*, a book explaining the 27 fundamentals of the Adventist Church, is being translated into Danish and Norwegian. The book will be a resource tool both for church members and in contacts with the public, reports Ray Dabrowski, Trans-European Division communication director.

NORTH AMERICA

California Amnesty Program Graduates 500. Adventist Community Services (ACS) of the Southern California Conference, an immigration counseling and



By Carlos Medley, *Adventist Review* news editor.

education agency accredited by the United States Immigration and Naturalization Service (INS), recently graduated 500 persons after they completed course work required by the U.S. government to receive their INS resident alien identification card (green card).

The graduates received their certificates of completion in a ceremony at White Memorial Hospital, Los Angeles, on May 30, reports Dan Robles, conference Community Services director. ACS's amnesty program has helped nearly 5,000 immigrants in the past two years.

Black Conference Studied in Pacific Union.

Black employees in the 170,000-member Pacific Union Conference recently decided to study the desirability and feasibility of forming a regional (Black) conference in the union territory.

A steering committee has been formed to design, and find funding for, a questionnaire and to determine the desirability by the union's 20,000 members of Black churches for a change.

Studies may also be made of the cultural, financial, and educational impact of such a move, says Earl A. Canson, director of the office of Regional Affairs for the union. Canson hopes to get findings of the survey and studies before the end of the year.

The study represents the fourth time that Pacific Union Black employees have addressed the possibility of creating a Black conference. In citing reasons for the request, Canson says "some workers are disturbed because there are indications that the rate of growth among Black Adventists has declined in some areas, and feel that a Black conference could reverse the trend."

New Spanish Church Organizes in Worcester.

The second Spanish church in Worcester, Massachusetts, was organized on June 3, reports Geraldine Grout, Atlantic Union *Gleaner* assistant editor. This brings the total number of Spanish churches in the 70-church Southern New England Conference to 11.

Listen/Winner Promoter to Cycle Across U.S.A.

Helen Hayes, an Adventist retiree in Loma Linda, California, will bicycle across the United States, starting July 2, to promote the church's drug-prevention journals *Listen* and *Winner*.

During her 65-day trek, Hayes will stress the importance of drug prevention to civic groups and business firms, says Laurie Wilson, assistant *Listen* editor. Hayes also will report updates on her trip through the radio-broadcast *Focus on the Family*.

Adventist Teacher Wins Amateur Radio Honor.

For his innovative method of using the amateur radio as a teaching medium, Bob Wallar, an elementary teacher and member of the Garden Grove (California) church, was recently named Amateur Radio Ambassador of the Year by Advanced Electronic Applications, an electronics manufacturer in Lynwood, Washington.

AEA cited Wallar for conducting worldwide field trips that allowed his fifth- and sixth-grade students to interview famous people like former Senator Barry Goldwater and 1985 Nobel Laureate Michael S. Brown.

GENERAL CONFERENCE

Hispanic Broadcast Receives Appropriation. At the last General Conference (GC) Executive Committee meeting held at the Washington, D.C., headquarters on June 15, the committee approved a \$75,000 additional appropriation for the Hispanic television ministry *Ayer, Hoy y Mañana* for 1989.

The broadcast has an annual budget between \$700,000 and \$800,000, with nearly \$500,000 coming from GC appropriations.

FOR YOUR INTEREST

Romanian Members Hold First Meet. Romanian-speaking Adventists in the North American Division will hold their first annual meeting at Southern College, Collegedale, Tennessee, August 4-6.

For more information, write Pastor Titus Cazan, 828 N. Emroy Ave., Elmhurst, Illinois 60126; or call 312-941-7447.

ALSO IN THE NEWS

Lutheran Bishops Silence Pope. Organizers of the June 6 prayer service at the twelfth-century Lutheran Cathedral in Roskilde, Denmark, refused to let Roman Catholic pope John Paul II speak, reports Religious News Service. Some of the attending bishops threatened to boycott the service if the pontiff offered comments.

Episcopal Traditionalists Unite. Traditionalist Episcopalians recently formed a "church within a church" in an effort to hold their ground against what they consider increasingly liberal tendencies within the 2.5 million-member denomination, reports Religious News Service.

Meeting June 1-3 in Fort Worth, Texas, traditionalist Episcopalians voted to establish the "Episcopal Synod of America" as a way of staying within the church while providing a framework for those who strongly oppose such church-endorsed concepts as the ordination of women and revision of the Book of Common Prayer.

CHURCH CALENDAR

- July 8 Christian Record Services Offering
- July 22 Home Study International Promotion Day
- Aug. 5 Unreached Peoples Evangelism
- Aug. 5 Church Ministries Day
- Aug. 12 Oakwood College Offering

Speakers for the Aberdeen crusade on the cliffs by the North Sea: George Richardson, M.D.; Wayne McFarland, M.D.; and the editor.



H. ARMSTRONG ROBERTS

Something Beautiful in Aberdeen

First of a two-part series

The editor reports from Scotland

Aberdeen, Scotland. This city of 200,000 in northeast Scotland, cradled on the North Sea between the River Don and the River Dee, often wins awards as the floral capital of Britain. But during the past three weeks something more beautiful than the acres of daffodils or masses of roses—nine bushes for every resident—happened here, and I was blessed by being part of it.

The Seventh-day Adventist Church is pitifully weak in Scotland. Out of a population of nearly 5.2 million we have only 250 members—less than one in 20,000. Scotland ranks as one of the unreached territories of the church.

Furthermore, our work in Scotland has

steadily declined in recent years. Members have moved south or emigrated. Churches have closed. Accessions in this land of staunch Presbyterianism have been few—in Glasgow, for instance, a recent baptism was the first in 10 years.

Colporteurs planted the Seventh-day Adventist church in Aberdeen in 1903. During the years membership rose to a high of about 60, but today is only 30. The believers are scattered—one member lives 120 miles away.

This is our northernmost church in the British Union. Even though the whole north of Scotland lies beyond, plus the Shetland and Orkney Islands, so far this is the extent of Adventist penetration.

However, the Aberdeen church, though small, has two positive features: a lovely new chapel, opened for worship on April 22 of this year, and a contingent of some 20 students. The latter, chiefly from outside Scotland, are enthusiastic and loyal to their church.

Several years ago the British Union had invited J. Wayne McFarland, M.D., and me to run a public outreach in one of the cities. Dr. McFarland, 75 years young, founded with Elman Folkenberg the Five-Day Plan to Stop Smoking. In 1984 we had experimented with a joint health-gospel approach in Grantham, England; would we come back for a three- or four-week campaign? Eventually we settled on 1989 as the year and Aberdeen as the site.

From the outset Dr. McFarland and I wanted to work closely with the church and its pastor, David Sutherland. We came here as servants and facilitators, not as outsiders who would hit town, take over the program, and then leave someone else to pick up the pieces. We were concerned to build for eternity.

Project Scotland

Why Aberdeen? Partly because the pastor and his wife favored a medical evangelism approach to the public. Both knew firsthand the benefits of the Adventist health message: years ago the principles of the Five-Day Plan broke their habits of smoking, drinking, and drug use and introduced them to our distinctive way of life. Partly because the Emerald Foundation—a group of physicians and others formed in the United States some years ago for the evangelization of Ireland—recently extended its efforts to include Scotland. Prompted by Betsy Ross, a U.S. citizen of Scottish descent who teaches music at Loma Linda University, the foundation, which already has provided funds to open two schools and employ five new workers in Ireland, helped with part of the cost of the new chapel in Aberdeen.

This then was the team for Aberdeen: Sutherland, McFarland, and Johnson. It was augmented by another volunteer physician, Dr. George Richardson and his wife, Nellie, of Glide, Oregon. The Rich-

ardsons, who have organized several health fairs in Oregon, arrived early and gave invaluable help in preparing for the outreach.

We planned a needs-based approach. Instead of answering questions that the Aberdonians may or may not have been asking, we offered them help to stop smoking, to cope with their stress, loneliness, family situations, and so on. Billing the outreach as “A New Start for Better Living,” we presented a plan for health of body, peace of mind, and serenity of spirit.

“Follow Me”

Ellen White encouraged such an approach. “Christ’s method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, ‘Follow Me’” (*The Ministry of Healing*, p. 143). Calling for physicians to team with preachers, she counseled: “The Lord has ordained that Christian physicians and nurses shall labor in connection with those who preach the Word” (*Review and Herald*, Sept. 10, 1908). “Minister to the sick and suffering physically as well as to the sin-sick soul. Here the gospel minister and the Christian physician unite” (*Ibid.*, Oct. 29, 1914).

Adventists rarely follow this method. Having two speakers rather than one makes planning more difficult, and many ministers don’t want to share the spotlight. Further, where the combined approach has been tried results in terms of baptisms have been slower, since the emphasis falls on long-term changes in lifestyle and less directly on doctrine.

No doubt the Lord uses various approaches to evangelism. But what would work in Aberdeen? This was the question we faced.

And there are Aberdeens elsewhere—cities in North America and across the West where our churches are small or dying and accessions are few. A breakthrough in Aberdeen could provide hope and a

model for other cities in Scotland and elsewhere.

In a giant leap of faith David Sutherland booked the music hall, the cultural center of Aberdeen and located at its heart, for the city’s first Adventist health fair. Working with Dr. Richardson, he set up a series of stations for health checks—blood pressure, stress test, height/weight ratio, heart rate recovery, discussion of health habits, and so on. He also invited local authorities and Adventist organizations in Britain to arrange exhibits for the public.

It would be the first Adventist health fair in Scotland—would it work? Could this be the entering wedge for the Scots, who recently have learned that their health is among the poorest in the world?

The day before the fair was to open, the newspapers carried front-page stories about the failure of the international gathering of the clans in Inverness, some 100 miles to the northwest. Although large numbers had been expected, only 30 people



Aberdeen's first Adventist Health Fair attracted overflow crowds.

showed up. Exhibitors walked out in disgust, and the meeting shut down early.

In the pressure of organizing the health fair with limited help, our advertising had been largely neglected. Now we had the main hall in Aberdeen set up with exhibits and a health check program ready to roll, but would anyone come?

We prayed—how we prayed! Indeed, throughout these three weeks in Aberdeen we have felt surrounded by a cloud of prayers, knowing that many people overseas were uniting petitions with those of the little flock of believers here.

More than 400 years ago John Knox prayed, "Give me Scotland, Lord, or I die!" and the Lord granted his request. Only that spirit of supplication will make our church strong and growing in these days.

Then we heard the news: a radio station was running announcements for the health fair! Without our request, acting on information from the music hall authorities, they were giving us free advertising.

Perhaps the Lord's hand had kept our advertising down; as it was, we were swamped throughout the two days of the health fair. Our meager staff, even though augmented by several who came from England to help at the fair, was strained to capacity. Aberdonians lined up before we opened the doors; they waited more than two hours to complete the health check; they forced us to close early both days. All told, 720 went through the health check, while about 1,500 came out to the music hall to see what was happening.

Rave Reviews

The *Aberdeen Press and Journal* gave favorable coverage to the fair. The *Evening Express* devoted almost a full-page feature to Dr. McFarland and the Five-Day Plan to Stop Smoking—excellent publicity in any country, and outstanding for the church in Britain.

As each person completed the health evaluation, he or she was given an opportunity to enroll in seminars to be offered later. By this means we obtained some 200 names and addresses of interested people. We also used this time of counseling to invite people to our meetings in the music hall each evening.

The data gathered from these responses is significant. People expressed interest in the Five-Day Plan, the cooking school, and the stress and diet seminars, but only a few checked the seminar on Bible prophecy or the one on prayer. Presumably, we would have attracted far fewer people to traditional evangelistic topics.

During the second week of the outreach we divided our efforts. While Dr. McFarland ran a Five-Day Plan for smokers, I conducted a spiritual growth seminar for six nights. We advertised the latter to appeal to people who felt lonely or who were seeking for meaning and purpose in life. Dur-

ing the week, while sticking to a needs-based approach, I covered the God who cares, Jesus and His death, what happens when we die, the Sabbath, and the Second Coming—a fair introduction to our beliefs!

On Tuesday night of that week I walked Ian. I had never seen him before; he sat quietly through the meeting.

Wednesday night he was first to arrive. "I saw the ad in Sunday's paper," he said. "I wanted to come, but I was too proud."

Thursday night he said: "These last two days have been the happiest of my life. I have inquired into many religions but have never heard anything like this!"

Friday night I invited seminar members to come to church the next morning. "I would like to come," Ian said as he was leaving, "but I can't get away."

But Sabbath morning as I stood up to preach, I saw Ian, a huge smile on his face!

That morning we had four other new people in church, three of them from the Five-Day Plan. Longtime Adventists were amazed: in Britain interested people usually take several months before they will enter a new church.

Winding Down

As I write, we are near the close of the third and final week of the Aberdeen outreach. This week Dr. McFarland and I combined for two more public meetings in the Music Hall—a seminar on how to improve one's personality, and another on dynamic living.

Last night we had a rally for all who have attended our programs. The people filled the little hall located in the manse alongside our church. Twenty nonmembers came out; several others who show keen interest were homesick. Ian was there—and he brought a friend!

The people showered love and appreciation upon us. At the close of the meeting it happened again as it has for more than a week—no one left. Everyone stayed on to chat, some for more than 30 minutes.

Something beautiful has happened in Aberdeen. I have seen men and women change and become new people during these three weeks. The faces of some, free of

tobacco for the first time in many years, fairly shine. Two women, brimming with enthusiasm after the Five-Day Plan, told the group how they have launched a business of buying and selling. They call it "Partners"; at present it's part-time, but if successful they'll go full-time. Professional people were there. Young people were there. A gifted woman, only 21 but already a Ph.D. candidate in economics, was there.

Something beautiful happened in Aberdeen. Our members have been cheered to see new people coming to church (every church needs that blessing). The pastor and his wife, laboring alone in this northern outpost, have been given a boost. The church has received publicity that is extravagant by British standards. A large store of names of interested people awaits follow-up.

We haven't yet had a baptism. We would like to have seen that as the climax of all the effort, but baptisms will surely come. Some will come soon; many more should come during the next year or two.

Already word of the breakthrough in Aberdeen is spreading through the British Union. Dr. McFarland and I have been invited to repeat the plan in another city. The Aberdeen church is talking about having another health fair next year. And other approaches will be tried this year: in the summer Jim Stevens, New Jersey Conference evangelist, will spearhead a campaign in Dundee.

Last year I went to Africa, where multitudes are pouring into the church, where evangelistic campaigns reap hundreds and even thousands. I was amazed and delighted by what I saw; something beautiful is happening in Africa.

But the Lord is alive in the West also. Although at times our work seems hard and dry, His Spirit is not bound. I saw Him work in Aberdeen; I saw Him change lives. I felt grateful and humbled to be a witness to the miracle and to have a part.

Something beautiful happened in Aberdeen.

William G. Johnsson is editor of the Adventist Review.

Next Week: The Changing Church in Britain.



A PEOPLE OF
PROPHECY

PART 6

The Final Warning

Announcing the Message of the Third Angel.

In this segment the author deals with the announcement of fearful judgments in the message of the third angel of Revelation 14. These judgments will be real and tangible, a factor that gives seriousness and urgency to the final warning. Sixth in an eight-part series.—The Editors

The messages of the three angels of Revelation 14:6-12 are inextricably connected. Not only do they form an unbreakable unit; they also follow a very significant sequence.

First in the divine ranking comes the proclamation of the “everlasting gospel” (Rev. 14:6), emphasizing God’s free and justifying grace. Then follows a universal summons to “fear God” and glorify Him as Creator and Judge (verse 7). Only after these important preparatory messages comes Heaven’s solemn verdict that Babylon’s apostasy has gone beyond remedy—that she is condemned to drink the wine of God’s wrath (verses 8-11). This is the irreversible order of God’s ultimatum in the time of the end. It contains, however, the divine assurance that a faithful remnant people will emerge from this final crisis in the history of the church (verse 12).

Initial Fulfillment

Adventists believe that the messages of the three angels of Revelation 14 found their initial fulfillment in the Millerite movement and in the subsequent Sabbathkeeping Advent movement. Our pioneers considered this historical fulfillment of vital importance in maintaining our sense of mission in the world. That is why Ellen White was so concerned about the “great lack of knowledge in regard to the rise and progress of the third angel’s message” among our

church members.¹ For her, the fulfillment of the three angels’ message in the experience of the Advent people gave validity to our faith. Without hesitation, she declared: “Ministers should present the sure word of prophecy as the foundation of the faith of Seventh-day Adventists.”²

The solemn warning of the third angel in Revelation 14 constitutes a specific mandate for the end-time church. It allows the church to face the totalitarian claims of Babylon and her imposition of the mark of the beast on all the inhabitants of the earth. The warning message specifically alerts all true believers to the inexorable consequences of drinking the wine of Babylon. Whoever does, it says, “will drink of the wine of God’s fury, which has been poured full strength into the cup of his wrath” (14:10).*

The Wrath of God

The wrath of God is not *just* a metaphor that can be explained away as the outworking of the natural law of cause and effect. Nor does it simply stand for a divine emotion telling us how God feels. Rather it symbolizes the way God *has acted* and will *act* against sin and impenitent sinners. The wrath of God is an awesome historical reality.

If God’s wrath does not represent a real retribution of sin, Christ’s sacrifice on the cross was not necessary for our atonement and our reconciliation with God. The *need* for atonement is based on the reality of the wrath of God against sin. God’s love and God’s wrath both point to a divine reality. George E. Ladd pointedly expressed their mutual relation: “Atonement is necessary because men stand under the wrath and judgment of God.”³

Consequently, all who deliberately and ultimately reject the

BY HANS K. LARONDELLE

atonement blood of Christ will incur "the wrath of the Lamb!" (Rev. 6:16).

If those in Israel who rejected the law of Moses were sentenced to death "without mercy" (Heb. 10:28), "how much more severely do you think a man deserves to be punished who has trampled the Son of God underfoot, who has treated as an unholy thing the blood of the covenant that sanctified him, and who has insulted the Spirit of grace?" (verse 29; see also John 3:36). According to Ellen White, "the death of Christ brings to the rejecter of His mercy the wrath and judgments of God, unmixed with mercy. This is the wrath of the Lamb."⁴

Unmixed With Mercy

The earnest warning against the "unmixed" wrath of God (Rev. 14:10, RSV) suggests that this coming judgment will no longer contain the mitigating mercy of God, as in the past (Hab. 3:2; Dan. 9:11, 12, 16-18). Rather one is reminded of the ancient institution of Israel's holy war, by which a dangerous enemy was to be placed "under ban" (Hebrew: *cherem*). That meant he was to be destroyed totally and without mercy (Deut. 7:2, 5, 6; 20:16-18). Also, false prophets who had incited Israel to worship gods other than Yahweh were to be executed without pity (Deut. 13:8).

In his day Ezekiel shocked Israel with his prediction that apostate Jerusalem would soon experience the horrible judgment of the wrath of God. The only comforting light in his dark prophecy was the vision of a priestly angel, clothed in linen, advancing ahead of the angels of wrath (Eze. 9). The executioners were not to touch any of those who bore the divine "mark" of protection on their foreheads—a sign of sincere repentance of spiritual apostasy and social injustice (verse 6). But for those *not* found faithful in this preliminary investigative judgment, the ultimate judgment applied: "I will not look on them with pity or spare them, but I will bring down on their own heads what they have done" (verse 10).

Jerusalem experienced the horrible reality of this divine judgment in 586 B.C. when Nebuchadnezzar, king of Babylon, totally destroyed the city, sparing only a small remnant (see 2 Chron. 36:15-20). The chronicler assessed Jerusalem's spiritual condition prior to this punishing judgment as follows: "They mocked God's messengers, despised his words and scoffed at his prophets until the wrath of the Lord was aroused against his people and there was no remedy" (verse 16).

This horrendous destruction of Jerusalem by Babylon constitutes a prophetic type of God's more severe judgment on the holy city because of her rejection of the Messiah-King at His coming (see Dan. 9:26, 27). The New Testament explicitly confirms that the second destruction of Jerusalem, in A.D. 70 by the

Roman armies, came for the ultimate sin of rejecting the Messiah (Matt. 23:32-39). Jesus had warned: "They will not leave one stone on another, because you did not recognize the time of God's coming to you" (Luke 19:44).

And what happened to the Jews serves as a warning to all mankind. Paul speaks about "those who are self-seeking," who "reject the truth and follow evil." For them, he says, "there will be wrath and anger. There will be trouble and distress for every human being who does evil: first for the Jew, then for the Gentile. . . . For God does not show favoritism" (Rom. 2:8, 9-11).

The decisive point for Paul, then, is not whether one is a Jew or a Gentile, but whether one accepts or rejects Jesus Christ and His everlasting gospel.

Moreover, the apostle's concept of the wrath of God is primarily eschatological. Its full manifestation takes place at the second advent of Christ. In this vein he addressed his countrymen: "But because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God's wrath, when his righteous judgment will be revealed" (verse 5).

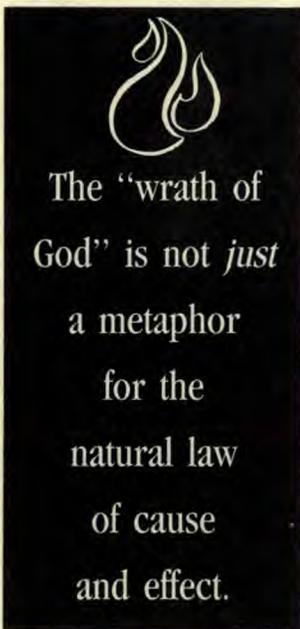
In order to warn all people of the impending danger and to command their attention, we need to have a *clear* message concerning this vital matter. In Revelation 15 John sees a great and marvelous sign: "seven angels with the seven last plagues—last, because *with them God's wrath is completed*" (verse 1).

In other words, the third angel announces the certainty of the seven last plagues as the outpouring of God's wrath on Babylon. At that time human probation will have ended, for "no one could

enter the temple until the seven plagues of the seven angels were completed" (verse 8). Revelation 16 explains in further detail that the plagues are intended exclusively for those who follow the beast and the false prophet in the time of the end, for all who accept their specific mark of loyalty and allegiance.

Final Warning

The understanding of this thematic unfolding in Revelation 14-16 caused the founding fathers of Adventism to include the seven last plagues as "an integral part of the third angel's message."⁵ And the angel's reference to the specter of restless torment "with burning sulfur in the presence of the holy angels and of the Lamb" (Rev. 14:10) led James White to the conclusion that more than death is involved. He saw in this judgment the terrors of "the second death at the end of the 1,000 years of Revelation 20"⁶ Indeed, only at the end of the millennium, when the hosts of "Gog and Magog" gather around the camp of God's people, will fire come down from heaven and devour the wicked (Rev. 20:7-9).



No wonder Ellen White called this grave and solemn warning concerning the coming wrath of God by the third angel “the last invitation of mercy to the world.”⁷ To her, the true understanding of this threefold message was of vital importance: “The destiny of souls hangs upon the manner in which they are received.”⁸

This message will ripen the harvest of the whole earth, either for immortality or for the seven last plagues. It is the divine standard by which the worshipers of God are now to be tested and sealed. But the assurance is added that a final remnant of true Israelites will stand the test before God, because they “keep the commandments of God and the faith of Jesus” (Rev. 14:12, RSV; cf. Rev. 7:1-4; 14:1-5).

Thus the third angel conveys also the urgent call to all seekers of God to choose Jesus as personal Lord and Saviour and to remain loyal to Him through the final crisis. Jesus alone “rescues us from the coming wrath” (1 Thess. 1:10).

The seven punitive judgments of Revelation 16 are not the vindictive and capricious outburst of an offended God. Rather they constitute a well-ordered demonstration of the final covenant curses meted out to a persistently apostate covenant people.

Leviticus 26 presents a prototype of these judgments. There the Lord warned Israel of the consequences of her idolatry and willful rejection of His law, notwithstanding repeated calls for repentance (verses 1, 14-16). The text refers to a *sevenfold punishment* and a virtual divine declaration of war against the covenant people (verses 18, 21, 24, 28-33).

It is remarkable that the Septuagint version of the Old Testament translates Leviticus 26:21 as follows: “And if after this you should walk perversely, and not be willing to obey me, I will further bring upon you *seven plagues [plegas hepta]* according to your sins.”⁹ These are called the expression of God’s “anger” (verse 28).

Purpose of Judgment

But if the divine purpose of the seven last plagues is not to evoke repentance, as was the case with the seven trumpets (Rev. 11:13), what then, could be the divine intention in this final pouring out of His “unmixed” wrath? We list at least three purposes.

1. To awaken recognition on the part of Babylon that by her imposition of the mark of the beast and her persecution of dissenters, she has wickedly set herself in opposition to the almighty Creator Himself. However, this recognition results in stubborn blasphemy of the name of God and obdurate refusal to repent and glorify Him (Rev. 16:9, 11, 21)—a development that points to a second purpose for God’s fearful judgment.

2. To reveal Babylon’s hidden hostility against God and His faithful covenant people. Three times the text emphasizes Babylon’s mysterious hardening of the heart. She appears even more indurate than the ancient Egyptian pharaoh. As Heinrich Kraft says: “The stubborn continuation of sin punishes itself in that it bars its own way to repentance.”¹⁰

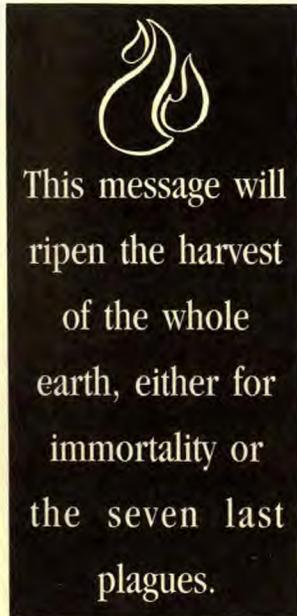
3. To bring into the public light the fruitage of a heart that worships the beast (Rev. 13:4, 8, 12) and refuses to respond to the divine appeal (Rev. 14:6, 7; 18:1) or to the severity of God’s judgments (Rev. 16:11, 21). The wicked impute the evil that befalls them to God the Judge, and curse Him as if He were a tyrant (verses 9, 11). Thus they give evidence that they never understood the love of God and His atoning sacrifice. Babylon hereby condemns herself and declares herself lost.

So the plagues disclose the hearts and the works of men and their real attitude to Christ. The divine intention becomes all the more apparent in that God incites the works of humanity to bear their own fruits. Babylon will then suffer the consequences of what she has done. She is judged according to her own works.

“Give back to her as she has given; pay her back double for what she has done. Mix her a double portion from her own cup. . . . Rejoice, saints and apostles and prophets! God has judged her for the way she treated you” (Rev. 18:6-20).

And so at last justice triumphs, and the cry from under the altar—for judgment and vindication—is finally answered. At last the universe is secure. □

*Unless otherwise noted, Bible texts in this article are taken from the New International Version.



This message will ripen the harvest of the whole earth, either for immortality or the seven last plagues.

REFERENCES

- ¹ *Selected Messages*, book 2, p. 392.
- ² *Gospel Workers*, p. 148.
- ³ G. E. Ladd, *A Theology of the New Testament* (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1974), p. 425.
- ⁴ *The SDA Bible Commentary*, Ellen G. White Comments, vol. 5, p. 1107.
- ⁵ Documentation in P. G. Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission* (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1981), p. 214.
- ⁶ *Ibid.*, pp. 214, 215.
- ⁷ *The Great Controversy*, p. 609.
- ⁸ *Spiritual Gifts*, vol. 1, p. 168. James White had written already in 1850 that the threefold message of Revelation 14 will decide the eternal destiny of this generation (see Damsteegt, p. 217).
- ⁹ J. M. Ford, *Revelation* (Garden City, N.Y.: Doubleday, 1975), p. 255, counts exactly seven punishments in Leviticus 26:18-34 (if no repentance).
- ¹⁰ *Die Offenbarung des Johannes*, Hb.z.N.T. 16a (Tubingen: 1974), p. 207.



Hans K. LaRondelle is professor of theology at Andrews University Theological Seminary, Berrien Springs, Michigan.



In 1972 Charles DeLeo completed his tour of duty as a marine in Vietnam. He returned to his hometown, New York City, to job-hunt.

KEEPER OF THE FLAME

BY CHARLES DE LEO
AS TOLD TO TED T. JONES

Of all the people in the world, I feel that I am one of the most fortunate. I have one of the most unusual

jobs in America, and I now belong to the greatest church on earth! Looking back on my life, I can see that God has brought me from darkness into light.

I grew up in New York City in a neighborhood crowded with Italian, Jewish, Puerto Rican, Chinese, and Irish immigrants. When the time was right, I joined the Marine Corps. They were looking for a few good men; I felt I qualified. I was young, adventurous, and looking for excitement. Vietnam soon gave me all the excitement I needed, and more.

While I was on duty in Khe Sanh,

a booby trap came close to ending my life. Like many others in a time of crisis, I began to think about God. When you look death in the face and see human beings being blown away, life takes on new meaning. Coming close to death made me realize that God must be sparing me for a special reason.

When I returned from Vietnam, I began looking for a job. On March 22, 1972, I visited the Statue of Liberty. What a grand lady! I felt inspired as I looked at her.

Will You Hire Me?

I felt impressed to ask for a job at the Statue of Liberty. To my amazement, I was hired on the spot! I believed that God was working for me, leading me toward something that would give real meaning to my life. I began as a temporary laborer on the maintenance staff. I loved being there at the statue, and my superiors liked my work. Before long they gave me permanent status. My official title is maintenance mechanic's helper, but I made up another title that is now widely used: "Keeper of the Flame."

Every day I looked up at Lady Liberty with admiration. I fell in love with her and determined to do my best to keep her looking good. Then came a test. Someone was needed to service her torch. Nobody wanted the job. People didn't like the long climb. I like heights and feel closer to God at that elevation. The supervisor told me, "Charlie, if you want to maintain the torch, the job is yours." I was delighted!

Taking care of the torch of Lady Liberty is no easy task. She stands 30 stories above the harbor. After going as far as the elevator will take me, I still must hike another 16 stories to her torch, which is four stories higher than her crown. Every working day I inspect the four light bulbs that radiate 40,000 units of candlepower, and wash the 200 windowpanes on the torch. The catwalk around the torch has become my private chapel.

The turning point in my life came more than 15 years ago when I

E. COPPOLINO

watched a telecast called *It Is Written*. Pastor George Vandeman made a strong impression on me. God's light began to shine into my seeking heart.

Then in 1983, an Adventist woman named Josephine Gager, from Gulfport, Mississippi, read a *Reader's Digest* story about me and my work at the Statue of Liberty. She sent me a copy of *The Great Controversy*. It took me two months to read that book, and when I finished it, I believed the author was a messenger of God. I had never known how the history of the world and the church intertwined, but that one book opened my eyes.

For five years I studied and prayed with great earnestness. I

When nobody else wanted to maintain Lady Liberty's torch, Charles volunteered for the job. Here he polishes her new gold-leaf lamp.

While I was in Vietnam, death was only a booby trap away.

wanted to find peace with God. I was convinced that the seventh day of the week was the true Sabbath of the Lord. I made contact with a nearby Seventh-day Adventist church and met Pastor John McLarty, minister of the Advent Hope congregation in the Greater New York Conference. Twice a week we studied the doctrines of the church. I read H.M.S. Richards'

book on baptism, attended the pastor's Bible class on Sabbaths, and on December 3, 1988, I was baptized into the Adventist faith.

Naturally, I was concerned about how my newfound faith might affect my job at the Statue of Liberty. I loved Lady Liberty, and now I loved the Seventh-day Adventist Church. God took care of me. My faith in Jesus was rewarded. My supervisor told me, "Charlie, you will have no problems with your job. Your Saturdays are all free!"

Every week I look forward to attending Sabbath school and church. I enjoy the friendship of our congregation. The fellowship dinners are great, especially for a bachelor. I want to share my faith with everyone I meet. I often give away copies of *Steps to Christ*. I want to do my part to help the light of truth shine more brightly than the torch of Lady Liberty.

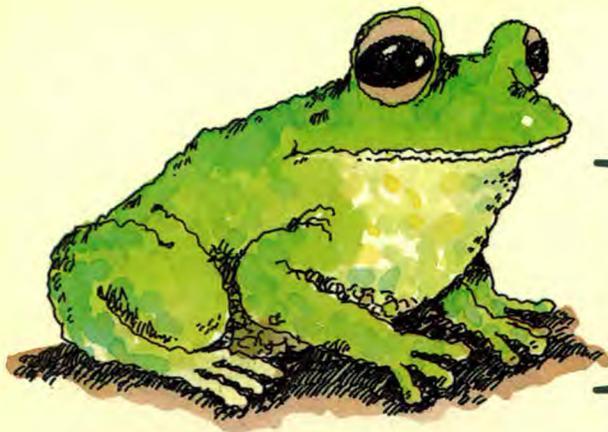
This year New York dubbed me the city's greatest blood donor. So far I have given 109 pints of blood. Mayor Koch and President George Bush have sent me letters of congratulations. But I don't forget that my Lord Jesus Christ was the greatest blood donor of all time.

My desire is to keep the torch of the Statue of Liberty burning brightly, to be faithful in my devotional life and my witnessing, and to look forward to the new heavens and the new earth that Jesus has promised to those that love and obey Him. □



NPS/BRIAN FEENEY

Ted T. Jones is editor of the Atlantic Union Gleaner.



Frogs,

Toads,

and Church Standards



JARED D. LEE

BY GREG BROTHERS

I plan to introduce you to Frogs and Toads and their tug-of-war about Adventist standards. But first we have to talk about being “peculiar.” And what strikes me is not how different we may be from the world today as how similar we were to the world that used to be.

The great theologian Bruce Springsteen once wrote a song called “Glory Days,” about his old high school friends and how they loved to talk about their glory days together.

That is kind of what happens when we talk about our church. Much that makes us unique (just as much of what makes

How we can gain flexibility without losing our identity.



the Mormons and Nazarenes and the Salvation Army unique) goes back to the glory days of the nineteenth century.

Back then, doing was more important than knowing, and standards were more important than doctrines. Maybe that’s why no one could agree on doctrines, but everyone agreed on standards! All right-thinking, hardworking, God-fearing folks knew the difference between right and wrong—and the difference was as plain as the nose on your face. A good Canadian or American would no sooner drink than gamble or smoke or dance or attend the moving picture show! As far as wearing jewelry and makeup, no need even to ask!

And divorce! Why, to get a divorce, you needed an act of Parliament.

Adventists were right in the mainstream of Victorian society. If you have ever wondered why we take a position against smoking but not on apartheid, if you've ever been puzzled as to why we ban dancing but not sexual discrimination, if it has ever puzzled you that the General Conference spells out exactly when and where and why a member may wear a wedding ring but has left abortion up to the individual's conscience, if any of these things have struck you as odd, you have to remember our roots! The theater, dancing, and jewelry were all hot topics back in the glory days of our church. Abortion and apartheid weren't.

A Foundational Experience

You see, standards are important to Adventists for the same reason that the British North American Act is important to Canadians. You may not like them. You may not follow them. They may be of no earthly use to you today. But they are a foundational experience for you. They are part of what made you the way you are today, part of your identity.

That's why it is dangerous even to suggest altering one standard. People are touchy about their roots! I mean, you could change the number of fundamental beliefs from 27 to 3,159.6 and maybe only a few theologians would care. But if you so much as breathe a word suggesting that the church change its policy about Dr. Pepper, you might as well try telling Springsteen's friends to turn in their scrapbooks!

In the nineteenth century Adventists and society were a lot closer to each other than most of us realize. And that made pastors' jobs easier. They could stand in the pulpit and tell you how to live, knowing that you'd be hearing some of the same messages from the courts, the media, and the people next door.

The only problem is that it isn't the nineteenth century anymore.

Springsteen ends his song by wishing his friends would go away and stop bothering him. He's sick and tired of hearing about those boring old glory days! They are gone! Times have changed!

Times have changed for us, too. Once, everybody knew premarital sex was wrong—and homosexuality couldn't be mentioned! Many people now view these things as matters of personal preference. Talking of black and white standards in a society that sees only gray is like making

Frogs
fear
irrelevance.

Toads
fear
irreverence.

a moral issue out of whether you prefer vanilla or chocolate ice cream. The world doesn't just dislike our answers. It isn't even asking our questions!

Issues the world *does* want to talk about—such as racism, the environment, and the relation of capital to labor—are what we call “political” issues. And we don't talk politics. (Again, a nineteenth-century attitude!)

But if the world doesn't listen to the things we talk about, and we don't talk about the things the world might listen to, you can see we've got big, *big* trouble!

Other churches have struggled with this. Protestants battled it in the 1920s; Catholics grappled with it in the 1960s. Our turn has come in the 1980s.

Many people my age ask why we even talk about church standards. They usually get two completely different answers. The two answers reveal a tension among Adventists that I call “War of the Frogs and the Toads.”

Frogs see the church as a hospital. We're here to care for the sick and the wounded. “Do you have a problem?” ask the Frogs. “Well, that's OK! After all, that's what we're here for!”

But Toads see the church as a fortress, God's beachhead on this hostile world. Besieged, surrounded, attacked on every side, they emphasize the church's job to stand fast. “Dare to be a Daniel!” cry the Toads.

A Swamp of Differences

You can imagine how these two groups differ about church standards! To Frogs (Friends Of the Gospel), church standards are red tape. After all, isn't loving Jesus the really important thing? Frogs want to preach the gospel and let behavior take care of itself!

To Toads (Traditional Old Adventists), standards are the foundation! They are what make us different—and that difference is why we are here! If the world isn't willing to live up to our standards, then too bad for the world.

Frogs fear irrelevance. Toads fear irrelevance. Frogs think a little pruning is in order. Toads react to that idea as though they were being asked to cut off their fingers for the cause. Each believes the church would have less problems with standards if the other group would just go away!

Suppose one side or the other did take over? What would our church be like? What if we took the Frogs' advice and got rid of all the old rules that “just get in the way”? What would happen?

ADVENTIST REVIEW

Subscriber Services

Change of Address.

Please allow 4-6 weeks.

Attach label or copy address exactly as it appears on label.

New Subscriber.

Write your name and address below.* Allow 6-8 weeks for delivery.

Gifts.

Use separate sheet for gift orders.*

Renewal.

Attach label or copy name and address exactly as it appears on label.*

6 months US\$15.97
(20 issues)

1 year US\$31.97
(40 issues)

2 years US\$57.97
(80 issues)

Name _____

Current address _____

City _____

State/Zip _____

If moving, give new address below:

New address _____

City _____

State/Zip _____

Payment enclosed

Visa/MasterCard

Expiration date _____

Card No. _____

*For 1-year subscriptions in Ohio and Central States, add US\$9.25; overseas, add US\$14.25.

Mail this form to your ABC or Adventist Review Subscriber Services, Box 1119, Hagerstown, Maryland 21741.

810-01-0

Probably nothing for a while. Most of us are pretty set in our ways. If the church suddenly allowed polygamy and polyandry, for instance, I don't know anybody who would rush out to add another spouse! We weren't raised that way. Most of us would continue in the paths we have always followed, no matter what the church standards might say.

It's the next generation that would pay the price.

When my grandmother was a child, for instance, the rules were hard and fast. No drinking. No smoking. No gambling. No jewelry—not even a wedding band. Grandma was a Methodist. Things have changed.

As the Frogs took over the church, they said, "Don't tell people how to live." So the world told them how to live. The Frogs said, "Tell them about love." But when they didn't carefully define what they meant by love, television filled the gap. The Frogs said, "Let people decide what's right or wrong without interference from us." And Hollywood, Wall Street, and Madison Avenue filled the void.

Frogs forget that we don't live in a vacuum. If the church won't talk about lifestyles, plenty of other people will.

"Don't Take Chances"

Toads, of course, knew this all along. That's why they resist any attempt to change church standards. "Don't take chances," they say. "If it's right, why change it? If we ever believed mixed swimming was wrong, then it will be wrong forever! No compromise!"

Have you heard of the Amish? They farm the way they've always farmed: no electricity, no tractors, no telephones. Change, after all, brings with it the risk of error. They still preach their sermons in German, too. As a matter of fact, they are still preaching the sermons their great-great-great-great-great-grandfathers did in the sixteenth century. Write a new sermon, and you're risking heresy.

While I admire the Methodists and the Amish, I hope for better for my church. I feel it would be a disaster if *either* the Frogs or the

Toads took over! Both miss the point of our church's standards! Frogs would abolish them and turn us into a social club—the Seventh-day Elks, perhaps. The Toads would petrify them and turn us into a museum—the Seventh-day Neanderthals. Neither prospect fills me with hope or anticipation.

Marriage Is a Model

I would suggest another model for our church that puts church standards in better perspective. It's the model of a church as a marriage.

Church, after all, is something like marriage. You come up with rules of thumb as you go along, rules that make life a little easier for all concerned. Some are negatives, such as "Don't use up all the hot water before she's had her bath." Other are positives, such as "Spend time with the one you love."

Rules of thumb don't make us *love* one another (which is where the Toads go wrong). On the other hand, rules can *protect* our love (which is something the Frogs forget).

I like this analogy. It helps me see where both Frogs and Toads are right—and where they both are wrong. Frogs forget that love needs structure. Toads forget that structure may change as the years go by.

I also like this analogy because it reminds me that not all rules are equally important. No one but a madman, for instance, would say that forgetting to brush your teeth is as bad as murder.

Standards are rules of thumb we've come up with over the years. Some we got from books; some we learned from others; some we had to figure out on our own. They are tools—that's all. They are good tools, important tools, tools we would be foolish to throw away needlessly—but they are only tools. What is important is not the tools themselves, but the life you build with them. □



Greg Brothers is a pastor living in Butte, Montana.

services—they are sharing their convictions with us:

Gary D. Bombard, of Gansevoort, New York, wrote: "I have been giving my back issues to friends in the church for some time now. I especially seek out those who seem a bit skeptical about the General Conference or church leadership in general. I have noticed that usually these members receive many publications from groups who are critical, but do not read the *Review*."

feel that I had lost part of my family if I did not have it coming every week. On my fixed (retirement) income for the past 23 years, and prices climbing on everything almost monthly, I may have to cut back on a meal now and then to make ends meet, but I would gladly do so in order to get the *Review*."

Roy White, of Upper Lake, California, told us: "I well remember Grandfather White saying, 'I can guarantee that anyone that reads the *Review* faithfully will never apostatize.'"

Mrs. Anne Bork, of Amarillo, Texas, assured us: "You all reside inside my heart. God bless all of you."

"My parents were *Review* readers," wrote Don Welch, of Roswell, New Mexico. "All four of us boys remained faithful to the Adventist faith. Three of us were denominational workers—all of this in spite of the fact that all four of us received our elementary and high school education in the public schools."

Mrs. Bertha Lawson, of Bonners Ferry, Idaho, noted: "I pity the people that say they can't afford it. I can't afford to be without it. I would rather omit one meal a day, if it were necessary, than to go without the *Review*. May it be printed until the Lord comes."

One reader—and we shall not reveal his name for reasons that will be obvious—told us: "The pastor does not receive the *Review* weekly. Yes, please send us material; we will do our best. We are going to work on that young pastor first!"

Want to become a *Review* booster? If you are a member of the Seventh-day Adventist Church, subscribe to the *Review*, and are willing to promote it in your local church, you can be. Simply write us, giving your name, address, telephone number, and name of local church. Have your pastor sign the letter. Mail to:

The 4,444
Adventist Review Office
 12501 Old Columbia Pike
 Silver Spring, MD
 20904-1608

LIFT-OFF!

Boosters aim to put *Review* into orbit.

BY WILLIAM G. JOHNSON

From Jefferson, Texas, Ruby A. Shotwell told us: "I have been a regular subscriber to the *Review* since 1928. I have given an added boost the past several years in that I send in three subscriptions each year, my own and two others."

"Can you use me?" she asked. Yes, Sister Ruby, yes—with gratitude.

Al Ferry, of Irmo, South Carolina, described the *Adventist Review* as "truly a binding link to the world church."

Edwedge M. Burton, of Jamaica, New York, wrote: "I look forward to its weekly visits for guidance, instruction, and spiritual nutrition, plus the joy of seeing reports of our work in the world field. . . . Someone has said, 'The world at its worst needs the church at its best.' The *Review* can indeed be a great help to us in reaching that 'best' when the world is really at its 'worst.'"

Stating that "the *Adventist Review* should be in the hands of every Seventh-day Adventist," Ralph R. Eltoft, of Lombard, Illinois, said: "I shall consider it a privilege to be one of the group."

J. Robert Rankin, of Davis, Oklahoma, gave my day a boost with his letter: "I have been an avid reader of the *Review* for so long that I would

My mail, always interesting, has been unusually sweet during the past few weeks.

In the May 18 issue we invited *Adventist Review* readers to volunteer to boost the *Review* in their church. We told them about the Beaufort, South Carolina, church, where retired pastor Bert Elkins organized the entire membership to receive the weekly *Review*; about Dr. Donald Wahlen of Visalia, California, who gives a monthly "review of the *Review*" in Sabbath school; about Atlantic Union College, where president Larry Geraty has the *Review* supplied to all students.

Now other readers are stepping forward to boost the *Review*. And they don't merely write to offer their

REVIEW BOOSTERS

Chessie Harris
Oakwood College, Alabama

L. E. Scoggins, Jr.
Ozark SDA Church
Hartman, Arkansas

Marieda Blehm
Wellington, Kansas

Gerald M. Reynolds, D.D.S.
Penn Valley, California

Gary D. Bombard
Kingsbury, New York

Ruby A. Shotwell
Jefferson, Texas

Al Ferry
Irmo, South Carolina

Edwedge M. Burton
South Ozone Park SDA Church
New York

Ralph R. Eltoft
Glen Ellyn, Illinois

J. Robert Rankin
Davis, Oklahoma

Roy White
Upper Lake, California

Anne Bork
Olsen Park SDA Church
Amarillo, Texas

Sybil A. Walker
Charleston, West Virginia

Merle D. Corbin
Selinsgrove, Pennsylvania

Dick Rentfro
Cle Elum church, Washington

Charles A. and Ruby B. Anderson
Meadow Glade SDA Church
Battle Ground, Washington

Donald E. Wahlen, M.D.
Visalia, California

Eunice Johnson
Medford, Oregon

Marle Whipple
Columbus, Indiana

Marvin L. Reese
Carlsbad, New Mexico

Ann Perez
Brooklawn SDA Church
Bridgeport, Connecticut

William A. Iles
Forest Lake SDA Church
Apopka, Florida

Bertha Lawson
Bonners Ferry, Idaho

Don Welch
Roswell, New Mexico

Daniel Giang, M.D.
Genesee Park SDA Church
Rochester, New York

Stanton B. May, M.D.
Glendale, California

Victor G. Zimche
Yuba City, California

Thomas and Hazel Geraty
Pacific Union College church
Angwin, California

Ellen Alicia Collins
Calvin Center church
Cassopolis, Michigan
(lives in Vandalia, Michigan)

Louise McRoy
Shiloh church
Leavenworth, Kansas

Alyce Mason
Ottawa, Kansas

Joseph T. Carey
Denham Springs, Louisiana

Roberta Luss
Drewsville, New Hampshire
(lives in Chester, Vermont)

Ann C. Jones
Highland Hills church
San Antonio, Texas

Willis C. Graves
Reedsburg, Wisconsin, church
(lives in La Valle, Wisconsin)

Donald D. Hawley, D.D.S.
Sioux Falls, South Dakota

Jim Eiseman
Diamond Lake church
Newport, Washington

Philanthropy Boosts Education, Health Work

Church institutions raise \$41 million in 10 years.

Since 1980, alumni giving to the 12 Seventh-day Adventist colleges and universities in North America has risen from \$413,000 to \$2.48 million per year. The percentage of alumni who give also in-



Charles E. Bradford, NAD president, is pictured with a \$1 bill that symbolizes the \$4 million that Adventist institutions earned in challenge grants.

creased, from 6.5 percent to nearly 32 percent. In the past eight years alumni gave nearly \$13 million in unrestricted gifts.

This money paid for repairing and renovating buildings, lab equipment, library books, supplies, maintenance, cleaning, lighting and heating, and—perhaps most important—scholarships for students who couldn't afford to attend an Adventist college without financial help.

The dramatic increase in alumni giving can be attributed to the diligent work of college development officers and to a program called BECA—the Business Executives' Challenge to Alumni.

In 1979, eight Adventist business executives and church leaders formed and funded the BECA challenge grant program to encourage colleges to increase their percentage of alumni giving. These key donors gave 80 percent of the seed money, while church funds made up the re-

maining 20 percent. As the financial record shows, the colleges responded to the BECA challenge, and so did alumni.

"Strong alumni support is a key factor in the long-term success of a college or university," notes Gordon Madgewick, NAD education secretary. "The BECA program has allowed our colleges to move forward with important projects they could never have afforded without alumni support."

To follow up on BECA's success, three of the original eight philanthropists, along with some church financial support, are funding a new program to encourage the continued growth of Adventist higher education. Called BECA P.S., this second phase will encourage Adventist colleges and universities to seek financial support from private corporations and foundations, in addition to raising money from alumni.

Encouraged by BECA's success at the college level, five donors and church leaders started a similar program for 20 Adventist academies in 1986. The Academy Alumni Advancement Challenge (AAA) provides challenge grants for academies that increase their alumni support, both in the percentage of alumni who give and in the amount given.

In 1986-1987, 20 academies reported \$745,810 in alumni support. The next year, eight more academies joined the AAA program, and the 28 participating academies received \$1.6 million in voluntary support. As of this April, 38 academies have joined the program, and more want to get started. But academies and colleges aren't the only institutions that benefit from philanthropy. Adventist hospitals and

health-care centers are learning its value.

Adventist hospitals in the United States received \$11.12 million in voluntary support in 1988, which represents half of the Adventist Health System's net income that year. "In today's health-care environment, philanthropic contributions remain important to our success," says Donald W. Welch, president of the Adventist Health System/United States.

But the major success in philanthropy isn't measured in dollars alone. Philanthropy offers a way for Adventist hospitals and other health institutions to become involved in their communities.

"Seventh-day Adventist hospitals have tended to operate with little community involvement," Welch notes. "Now some hospitals have broken out of this traditional role and include the community in



Students, staff, and alumni at Broadview Academy brought in \$11,295 with a four-day phonathon.

their programs. When this community relationship is established, the hospital becomes unusually successful."

Years ago Ellen White encouraged Adventist institutions to seek financial and moral support from community leaders. "There are men in the world," she said, "who will give of their means for schools and sanitariums. . . . If the wealthy are approached in the right way, the

Curt Dewees, assistant director for communication at PSI.

Lord will touch their hearts, and impress them to give of their means" (*Counsels on Stewardship*, p. 188).

To encourage hospitals to become more involved in their communities, the General Conference, the North American Division union conferences, and the Adventist Health System began the \$1.4 million Hospital Development Fund (HDF) challenge grant program in 1979. Over the past 10 years the HDF has supplied \$1.3 million in grants to 40 Adventist hospitals, helping them raise more than \$24 million.

Overall, \$4 million in challenge grants from donors and the church has helped Adventist education and health-care institutions raise nearly \$41 million in voluntary support since 1979.

The BECA, AAA, and HDF programs are coordinated through the General Conference by Philanthropic Services for Institutions (PSI). In the PSI office, director Milton Murray and seven staffers channel the incentive grants from the donors to the academies, colleges, universities, and hospitals that are putting philanthropy to work. PSI also serves as the philanthropic consulting, resource, and information office for Adventist institutions.

A Tangible Demonstration

In addition to the challenge grants and consulting services provided to Adventist institutions, PSI has developed several products that help the Seventh-day Adventist Church in North America make acquaintances and improve relationships with non-Adventist community, nonprofit organization, and government leaders. One of these products is the "Giving Is Caring" Page-a-Day Calendar. Last year the North American Division's union and local conferences distributed 12,000 calendars in Operation Impact, while the education and health systems gave away more than 7,000.

Neal C. Wilson, president of the General Conference, gave 300 calendars to leaders of other denominations, and William G. Johnsson, ed-

itor of the *Adventist Review*, gave 200 to the editors of other religious journals. In all, 135,000 calendars have gone to organizations across the country in the past four years. These small gifts have increased the reputation and impact of the Seventh-day Adventist Church among non-Adventist business, government, and nonprofit organizations.

PSI also produced *Accent on Recognition*, a 68-page booklet illustrating ways nonprofit organizations can thank volunteers and donors for their time and financial support. PSI has given away more than 10,000 copies of this book since 1986.

Another book, *Accent on Humor*, showcases a selection of jokes, cartoons, and folk wisdom related to philanthropy. Many nonprofit organizations buy copies of this book to give to their volunteers and donors who may need a touch of laughter to

help them cope with the seriousness of their endeavors.

The "Giving Is Caring" calendar, *Accent on Recognition*, and other products provide ways the church can get the name "Seventh-day Adventist" before people across the country. By becoming involved in philanthropy, church members can build the reputation of Seventh-day Adventists as a people committed to serving humanity—not just a people who ask for money, but a people who give of themselves.

"Philanthropy is an expression of man's concern for man, a tangible demonstration of Christian compassion for others," says Charles E. Bradford, president of the North American Division. "As Christians, Seventh-day Adventists are concerned about the well-being of mankind and are committed to helping people become better people."

Florida Loves Youth Back Into the Church

Conference reaches out with fun events.

The "Love 'em Back" ministry of the Florida Conference Youth Ministries Department, with its ongoing components, is reclaiming and activating youth and young adults. The program began in September 1986 at the Florida Conference Youth Congress when guest speaker Richard Barron challenged, "For His love they are crying. For His love they are dying. And it's up to us, through the power of God, to love 'em back."

"We want to excite youth about reaching their peers who have lost interest in the church, so they will encourage them to become active again," says Lewis Hendershot, Florida Conference church minis-

tries director for youth and young adult ministries.

Each event with its various titles, locations, musical artists, guest speakers, and experiences carries the underlying motivation of reclaiming and activating youth and young adults (high school through age 35) for Christ and His service.

"Programs such as Urban Advances in South Florida attract the youth who are not attending church, because they are held outdoors at amphitheaters or in neighborhood auditoriums," says Sergio Torres, associate youth ministries director for south Florida.

A Nonthreatening Environment

"We place the youth in a non-threatening environment where they don't have to dress up to come to church, where they don't have to be religious," he explains. One such

By Cynthia Kurtzhals, editorial assistant, and Volker Henning, communication director, Florida Conference.



South Florida youth (above) share in a special musical witness at Miami's Bayfront Amphitheater, near Biscayne Bay. The program featured Jennie Sauder, Miss Florida for 1988, and Wintley Phipps, Adventist pastor and singer.

event took place at Miami's famous Coconut Grove, and another at Bayfront Amphitheater on Biscayne Bay.

"It seems radical if you are expecting a church setting," says young adult Osvaldo Cotto. "But it lets the world see that the church can have fun." Cotto, 25, and his wife, Rosa, 20, own their own computer corporation, Cotto Imaging, in Miami.

One of Cotto's friends had contemplated quitting the church. He saw his religion as a burden of do's and don'ts. "He had lost sight of Christ," says Cotto. "But my friend said Tony Romeo, South Florida Urban Advance guest speaker, brought up a lot of points that really made him think. For the first time he took a serious look at what he believed. It was a precious experience." Romeo, a lay pastor in his home church in Yonkers, New York, is a senior vice president for an advertising agency in New York City.

"These meetings have helped kids in the church," states Cotto, "and given the church a lot of exposure. In the different neighborhoods where we've had these meetings, a lot of people had never heard of the Adventist Church before.

"The meetings give a real boost to your spiritual life," he adds. "When people see your T-shirt they ask what kind of party is going on. You're forced to tell them what you're celebrating, and the more you share, the more you grow. The meetings also let you know that you are not the only one out there who believes as you do."

Thousands of young people have attended the "Love 'em Back" events: Celebrate Life, Celebrate

Friendship, Just Say Yes, fall lawn concerts, spring fests, Adventist Youth fellowships, Bible conferences, secular campus ministries events, Urban Retreats (which have been renamed Urban Advances), Hispanic youth congresses, youth leadership conventions, short-term mission projects, summer trips, and more.

"Some may question the expense of our so-called fun trips," says Bill Crofton, associate youth director for secular campus ministries. "But when you have kids on an airplane headed for a ski trip, and someone talks to you for hours about his or her spiritual life, and you see that person take a turnaround, it's worth everything!"

"It's time the young people of our church are treated, not as the church of the future, but as the church of today," declares Torres.

"Teens and young adults generally have not been given an opportunity in their churches for leadership or witnessing. The church ought to be for everybody. We are highlighting the young people in local ministries. As a result, we see young people really becoming in-

involved in the life of the church."

Youth Reactivate

"Pastors have told me young adults are reactivating," affirms Hendershot. "They become active in leadership in their local church, serving as Sabbath school superintendents, elders, and deacons." They have formed young adult Sabbath school fellowship study groups in churches across the conference: St. Petersburg, Port Charlotte, Miami, Tampa, and Orlando.

Many are participating in ministries in their local church and in community organization outreach such as Frontline Ministries, for homeless teens, pregnant teens, or those with babies; feeding street people; volunteering at McLemore Children's Center, for abandoned children; Linda Ray Infant Center; Camillus House; Helpline, a crisis telephone hotline; visiting juvenile detention centers; working on health-screening vans; helping with Revelation seminars; distributing literature on the harmful effects of tobacco, alcohol, and drugs; serendipity groups, to help youth establish relationships with people they can talk to; Saturday collegiate nights; and more.

Ted Wick, coordinator for teens and young adults for the North American Church Ministries Department, observes, "Florida Conference's approach to reaching and nurturing inactive youth and young adults is the best I have seen. The Love 'em Back concept represents the heart of the Caring Church youth ministries."



Student volunteers participate in a clown ministry at the McLemore Children's Center, a shelter for abandoned children.

Loma Linda Foods are "Lite" on Salt.



A single serving of Loma Linda's Vege-Burger contains only 190mg of sodium. Compare this to the American Heart Association's recommendation of 3000mg or less of sodium per day. In other words, you'd have to go

back for 2nd's 15 times before reaching their recommendation. Nutritionists advise consumers to compare product labels for sodium content and make a healthy choice. Loma Linda Foods gives you that choice.

LA LOMA FOODS inc.

12155 MAGNOLIA AVE. • SUITE 9B • RIVERSIDE, CA 92503 • (800) 635-4396

Pathfindering Develops Youth for God

Revised curriculum provides six levels of learning.

The Pathfinder Club constitutes a worldwide organization made up of 30,000 clubs in 120 countries around the world. In the North American Division (NAD), we have 1,608 Pathfinder Clubs serving 24,531 Pathfinders.

Unfortunately, many think the Pathfinder Club serves only juniors between the ages of 10 and 12. But the Pathfinder year-end report indicates that one third are



Dedicated leaders instill a love for God and country.

between 13 and 15. Leaders program Pathfindering to meet the developmental needs of these teens.

Over the past five years the Adventist Youth/Pathfinder Class Curriculum has been redesigned to challenge each young person in grades 5 through 10 to become involved in a lifestyle activity that provides spiritual growth through active, selfless service to God and man. Class requirements are coordinated through the home, Sabbath school, Pathfinder Club, and school.

In the revised program, the AY/Pathfinder Class provides a curriculum at six levels of learning: Friend, Companion, Explorer,

By Norman Middag, assistant director, Church Ministries Department, North American Division.

Ranger, Voyager, and Guide. This curriculum involves nine tracks of activity at each level:

Personal Growth: Developing an awareness of personal worth.

Spiritual Discovery: Developing a familiarity with the Bible, appreciating its relevance, and applying its principles in daily life.

Serving Others: Developing spiritual gifts and participating in the outreach ministries of the church.

Making Friends: Developing Christian friendships, and learning to appreciate people and their culture.

Health and Fitness: Developing healthy bodies and minds—an integral part of practical religion.

Youth Organization: Developing the joy of working together and supporting one's peers in pursuit of worthwhile activities.

Nature Study: Developing the love of nature. As the works of God are studied, God's character is revealed.

Outdoor Living: Developing the skill of learning to overcome physical problems in the outdoors.

Honor Enrichment: Developing life skills.

In 1988, Pathfindering invested 13,140 young people, upon completion of their class requirements, into one of the six classes.

Pathfinders who chose advanced classwork can work on the requirements for Trail Friend, Companion, Frontier Explorer and Ranger, and Wilderness Voyager and Guide. According to the 1988 year-end report, 1,310 Pathfinders

Pathfinders learn to appreciate people from other cultures.



finished advanced classwork.

The North American Division numbers 7,661 adult Christian Pathfinder leaders. By their teaching and example they seek to show what it means to be a vibrant Christian in today's world. Working hand in hand with parents, teachers, and pastors, Pathfinder leaders consider the club an extension of the home, school, and church.

Pathfinders say, "I like my Pathfinder Club because I can meet new friends, go camping, earn youth Honors, enjoy fun activities, and have new opportunities to talk about and know God."

Parents say, "I see Pathfindering as fulfilling important purposes. The outdoor activities provide recreation and education; the Pathfinder classwork and Honors teach self-discipline. Above all, Pathfindering gives youth an environment in which to expand their experience with Christ.

The Columbia Union will host the August 7-12, 1989, Friendship Camporee. The 16,090 preregistration applications indicate that more than 50 percent of the NAD Pathfinder membership will attend from more than 650 clubs. This Friendship Camporee will feature Noah and the ark.

Any youth in grades 5 to 10, or 10 to 15 years of age, who promises to abide by the Pledge and Law can join a Pathfinder Club. Although Pathfindering is sponsored by the Adventist Church, youth of any faith are welcome.

Does your son or daughter need to experience achievement, involvement? to make a contribution in life? Do you want your child to be a follower of Jesus? Let Pathfindering help you.



Group activities teach the importance of team work.

Spiritual Remedy Brings Physical Healing in Burma

Bible reading restores paralyzed captain.

Shwe Moo grew up in a Roman Catholic family in Burma. He received his education at St. Anthony High School in Rangoon, leaving school at the age of 20. A devoted Christian, he was eager to learn more about God.

Shwe Moo entered military service at age 30 and was promoted to the rank of captain. One day, after his retirement at age 65, half his body became paralyzed. He was taken to the hospital, where he received intensive care, but without any signs of improvement.

Since he could do nothing else, he spent his time reading. His priest and friends came to visit him and gave him magazines and books to read. "I read all kinds of books, good and bad," he said. Although a Christian, he had never seen a Bible, having learned about Christ only through the priests and schoolteachers. His physical condition showed no sign of improvement, even after a long period of care. The future looked dark.

One day a fine-looking young man came to his bedside and asked if he would like something else to read. Upon receiving an affirmative answer, the man gave him a copy of *Signs of the Times*.

One of the articles told about Paul's conversion. The message touched Shwe Moo. He said to himself, "If Paul the persecutor could be forgiven his sins and live an altogether new life, why could not I also have a different life and strength in my body?" He knew that the God of the apostle Paul could do miracles for him, and he

determined to be well in body and soul.

At this time an Adventist pastor, Ba Khin, gave him an old English Bible, which Shwe Moo now read for the first time in his life. Like a hungry man, he devoured every word. With great faith and determination, he rose up from his bed and received complete healing. He declared that his faith had made him well again.

Shwe Moo searched for the

source of the *Signs of the Times* and found the Seventh-day Adventist church in Rangoon. There he was welcomed, and he enjoyed the fellowship. He became a faithful Sabbath school member though still a Roman Catholic. Although he had to travel 16 miles (26 kilometers) and spend quite a bit of money for bus fare from his meager pension (which provided for little else besides food), he never liked to miss Sabbath services.

Dutch Editor Preaches in Madagascar "Cathedral"

Africa's "Mr. Literature," making his first offshore expedition, conducted a monthlong evangelistic series in Antananarivo (formerly Tananarive), the Madagascar capital. Reinder Bruinsma, Dutch-born editorial consultant for the Africa Literature Ministry Coordinating Board (based in the Africa-Indian Ocean Division), held an audience of 600 students at his nightly lectures under the title "Nouvelles Dimensions D'Une Vie Heureuse" (New Dimensions of a Happy Life).

Adventist students at the state university—between 30 and 40 in number—made a successful application for the free use of the appropriately named "Cathedral" de la Faculté de Médecine à Ankatso for the campaign. By special re-

quest, Bruinsma, based in Abidjan, Côte d'Ivoire, presented his lectures in English, which was translated into Malagasy.

The Adventist students gave consistent support to the series in spite of its nightly demands on

their time. The student chorale's nightly offerings proved a popular attraction.

The series formed part of the Central Madagascar Mission's Month of Evangelism, in

which 300 campaigns took place simultaneously in and around Antananarivo.

Siegfried Mayr, Indian Ocean Union president, expressed the hope that the university series will multiply the number of Adventist students, thereby increasing the church's influence in the wider community.



Reinder Bruinsma addressing 600 students.

By V. Rual Chhina, associate church ministries director, Burma Union.

A few months ago Rangoon experienced a mob uprising that turned the city into a battlefield. Transportation not only became dangerous but five times more costly than before. Yet Shwe Moo still attended Sabbath school and church services.

One Sabbath morning he looked quite weak. Afraid that something might be wrong, I inquired, "Uncle, is everything all right with you?"

"Yes, yes," he answered. However, I felt that I should be more inquisitive, and said, "Do you have rice nowadays? Do you have food every day?" Then he said, "Sir, during the past week I did not have any rice. I mainly depended on a little soup morning, noon, and evening. My money has run out and I have no more to buy rice. Prices are very high. I will not get my pay for nearly two weeks yet."

My heart ached when I heard his story and saw his physical condition. He had used all he had for coming to church and had gone hungry for days. Quickly I assured him, "Uncle, God does not want any of us to be hungry. We have plenty of rice for you. As soon as church service is over, I will take you to the pastor, Tember Chit, and you will take home as much rice as you need."

Just about this time, the union headquarters in Rangoon bought five bags of rice with Adventist Development and Relief Agency funds. With tears of gratefulness, Shwe Moo and several others in the same condition received a good supply.

Shwe Moo decided to be baptized on December 17, along with several others. Every Sabbath, he attends the English class as one of the three oldest members. Now over 65 and fully recovered from his illness, he rejoices to be a member of God's remnant church.

The *Signs of the Times*, a gift Bible from overseas, Adventist welfare work, and the visits by caring Christians brought an earnest seeker into God's family.



More than 500 baptisms resulted from the six-week crusade.

Barbados Establishes *Breath of Life* Church

On March 12 Erskine Sandiford, prime minister of Barbados, welcomed Charles D. Brooks, speaker of the *Breath of Life* telecast; Reginald O. Robinson, associate speaker; and the *Breath of Life* quartet, and declared open the *Breath of Life* evangelistic crusade at the Stadium Grounds, Waterford, St. Michael.

The canvas tent, 240 x 90 feet, was packed and overflowing with more than 4,000 Seventh-day Adventists and their friends. March 11, the evening preceding the opening of the series, saw a graduation of more than 3,000 persons who had studied the *Breath of Life* series of lessons. Four hundred lay Bible instructors, trained by David Beckles of the East Caribbean Conference Church Ministries Department and others, carried the lessons from house to house on a weekly basis. These workers met every Sunday morning for prayer, forming the prayer power base that continued

throughout the six weeks of the crusade.

Pastor Brooks explained the Scriptures to the people of Barbados six nights weekly for four weeks. And the people kept coming.

The *Breath of Life* television program is telecast in Barbados every Sunday at 9:00 a.m. and is well received by the higher classes, many of whom attended the meetings. To date, 420 persons have been baptized from all levels of society. This represents the largest number ever baptized in one campaign in Barbados. Another baptism is scheduled, as evangelist Reginald Robinson is continuing for another two weeks.

The church now faces the problem of establishing a new church building to keep this group together. Among those just baptized is an architect who is preparing plans for the church building, even though the land has not yet been bought. This new *Breath of Life* church has selected a site and raised \$15,000 toward its purchase.

By Everette W. Howell, president,
East Caribbean Conference.

Countdown to Indianapolis

Plans shape up for the 55th GC session.

With less than a year to go, church leaders and technical staff are carefully planning the details for the fifty-fifth General Conference session in Indianapolis, Indiana, July 5-14, 1990.

Showcasing the theme "We Shall Behold Him," the session will convene in the Indianapolis Convention Center and the Hoosier Dome in downtown Indianapolis. Approximately 50,000 seats will be available for delegates and visitors in the dome, says Don Robinson, an associate General Conference treasurer and session manager.

Plentiful hotel space awaits those attending the business sessions and worship services. All official delegates to the session and their support staffs will be advised through their employing organizations concerning travel and room reservations.

Visitors may make their own hotel reservations directly, or through the official travel agent for the session. Contact Janet Crowell, Travel Lite, 7152 SW Forty-seventh Street,

By Carlos Medley, news editor, Adventist Review.

Miami, Florida 33155, U.S.A.; or call 1-800-233-0157.

A wide range of hotels has been block-booked by Travel Lite. Prices range from approximately \$30 to \$100 per night. In addition to downtown hotels, there are clusters of hotels located at the airport and northwest and east of the city. Some provide shuttle services.

Food Service International (FSI) will offer three daily meals at the center. The breakfast buffet costs \$3.50, while lunch and supper speed lines cost \$5. Advance tickets for Sabbath meals will also be available. The food menus offer a wide selection to meet the worldwide tastes of Adventists, including Oriental, Spanish, Italian, and American cuisines. For more information, contact Clinton Wall, General Conference, 12501 Old Columbia Pike, Silver Spring, Maryland 20904.

In addition to the regular General Conference session, the General Conference Ministerial Association will host the 1990 Ministers' Council, July 1-5. All ministers, including non-Adventist clergy, are invited to attend.

The five-day meeting will be divided into three sections, including morning and evening plenary sessions and afternoon seminars.

"The morning plenary sessions focus on pastoral and theological concerns," says Rex Edwards, an assistant General Conference ministerial secretary. "In the evening we will showcase various evangelistic methods and styles that have worked successfully. Also, presentations will be made on the pastor's home.

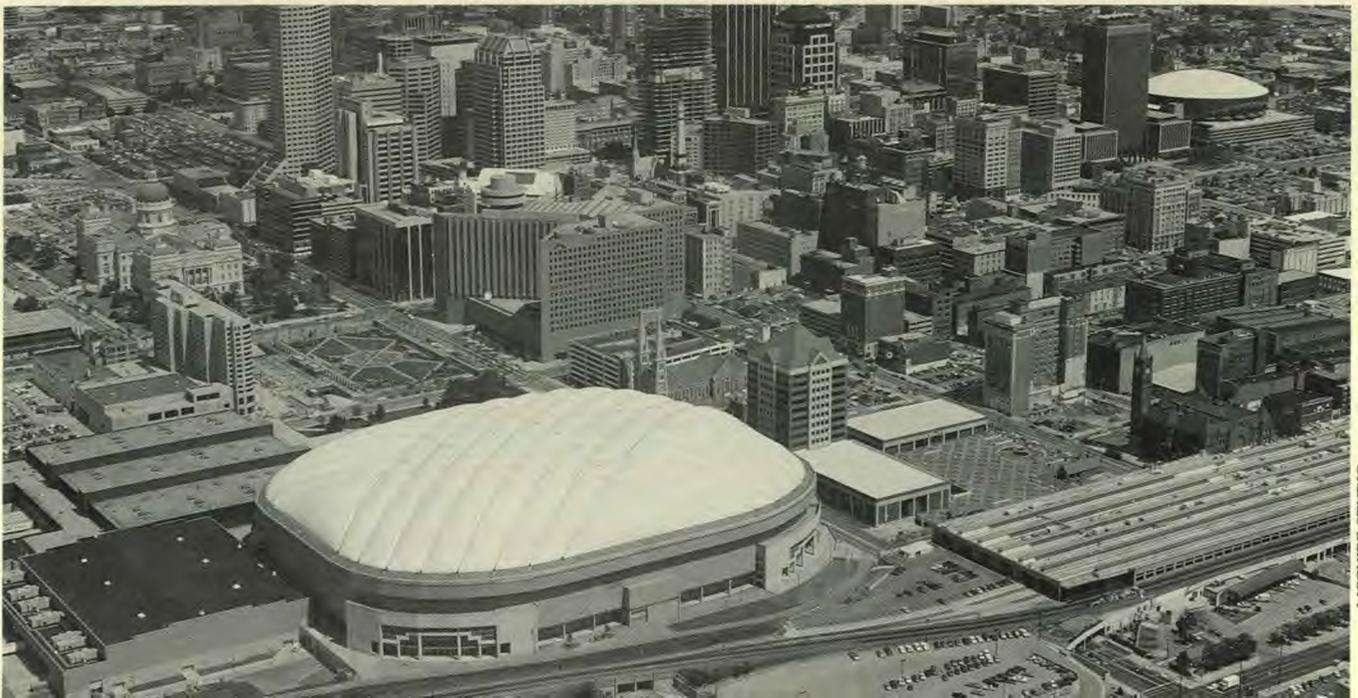
"In the afternoon the council will offer 38 simultaneous workshops," Edwards comments. "Presenters from all around the world will conduct various sessions on theological, management, health, pastoral, and evangelistic issues."

Council participants may obtain continuing education credit for the meetings.

For the youth, the Indiana Conference plans a junior camp at the Timber Ridge Campsite, near Spencer, Indiana, July 1-14.

The General Conference session will also provide several attractive features and services for guests, including a large exhibit area, child-care services, and tour guides. Watch for more information on the General Conference session in upcoming issues of the *Adventist Review*.

Devotional services at the General Conference session will take place in the Hoosier Dome (in foreground).



FEISTY

BY BONNIE MOYERS

Where did this little black cat come from?" Daddy asked at the breakfast table one crisp, cool morning.

"She belongs next door," Mother explained. "But her owners must not feed her very well. She's really small and thin."

"Why does her fur look so reddish?" daughter Jill asked.

"There is a disease called kwashiorkor that people get who are starved for protein," Mother told her. "They get very skinny, and their hair turns a strange dark-red color. I think she is malnourished."

"She's certainly not very nice to the other cats at feedingtime," Daddy noted.

"No, she's not," Mother agreed. "The way she pushes ahead, it's al-

most as if she feels she has to fight for every bite. But I admire her spunk. She certainly has the will to live. I've named her Feisty."

Feisty kept eating while Mother put out food for the other cats. Mother tried to touch her, but Feisty quickly jumped back. Mother wondered if Feisty had been mistreated.

A couple days later Mother went to get the mail. She saw Edna, the little neighbor girl, chasing Feisty and hitting her with a stick. "Do as I tell you, or else!" Edna screamed. Feisty cried out in pain and ran to get away from Edna. She came over to Mother and looked up at her with big, sad eyes.

"Poor little Feisty-cat," Mother said softly. "You're afraid because people have been mean to you." Mother reached down, and for the first time Feisty let Mother pet her.

Feisty started acting better once she got more to eat. Her reddish fur fell out, and new long, black, shiny

fur grew in its place. She became more friendly, even letting Daddy and Jill pet her. She still squabbled with the other cats over food, but she slowly learned that there was enough food to go around. Feisty was changing because someone was being nice to her.

"Feisty has taught me a lot," Mother said one evening.

"What do you mean?" Daddy asked.

"She had good reasons for not acting well," Mother explained. "Some people may not behave very well because they have been treated badly by other people, and they feel hurt and angry inside."

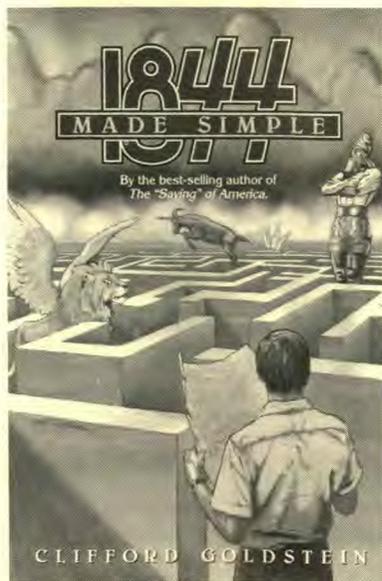
"That may be," Daddy agreed. "At any rate, Feisty seems to have made our place her second home."

Feisty knew nobody would hit her here. She stretched out on the bottom back step. When Mother looked out the door at her, she was in the sunshine, fast asleep.

Two Books Every Adventist Should Read

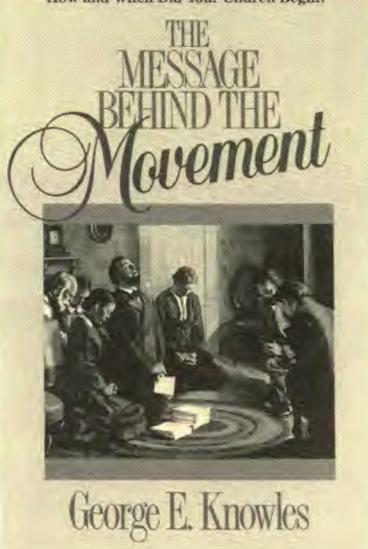
1844 Made Simple

By Clifford Goldstein. With the Bible as your only source, discover the key to solving 1844's maze. This is one of the most important books you'll ever read. 96 pages, paper. **US\$6.95/ Cdn\$8.70**



The Message Behind the Movement

How and When Did Your Church Begin?



By George Knowles. A significant book that captures the essence of the Seventh-day Adventist Church and its major teachings. This is a book that could very well change your life! 112 pages, paper. **US\$6.95/ Cdn\$8.70**

Available at your local Adventist Book Center!



From Pacific Press—A Tradition of Quality

©1989 Pacific Press Publishing Association 2899



INTENTIONS OF THE LEGISLATURE

BY GARY M. ROSS

When deciding cases, America's jurists measure challenged statutes against the federal Constitution to determine the degree of their compatibility. Besides revering it, precisely how do jurists regard the Constitution in this process of judicial review?

Last year a would-be justice of the Supreme Court, Robert Bork, argued that *judges must interpret the Constitution in the light of the specific intentions of its framers*. That contention, together with other elements in his jurisprudence of restraints, doomed the nominee in the Judiciary Committee and again on the floor of the Senate.

But amid the stormy controversy something went unheralded: *statutes must be interpreted too, and in that process legislative intentions figure strongly*.

Two cases, one recent and one current, illustrate the reach of the courts into state legislatures to determine the meaning of a law. Adventists should mark these two cases well, remembering that one of the guidelines generally used by the Supreme Court to determine whether a law comports with the establishment clause of the First Amendment is that the statute must have a secular purpose. In other words, government may not intentionally advance religion.

Religion in the Public Schools

Since 1962-1963, when the Supreme Court rejected teacher-led prayers and Bible readings in New York as an establishment clause violation, a permissible "restoration" of religion in the public schools has been sought. In 1981, for instance,

an Alabama statute authorized a one-minute period of silence in all public schools "for meditation or voluntary prayer." A district court upheld this statute, the court of appeals reversed it, and the United States Supreme Court heard the case in *Wallace v. Jaffree*.

That tribunal found the Alabama law unconstitutional by examining legislative history. First, it discovered statements by the bill's sponsor (admittedly postenactment) indicating that the legislation was an "effort to return voluntary prayer" to the public schools. Second, it compared the law with a predecessor statute that had prescribed a moment of silence for meditation, and concluded that the challenged law's addition of the words "or voluntary prayer" proved the state's intention to reinstate school prayer.

The Abortion Controversy

Since 1973, when the Supreme Court upheld a woman's right to a first-trimester abortion, pro-life forces have mobilized. In 1986, for instance, a Missouri statute sharply restricted abortion, declared a legislative finding that the "life of each human being begins at conception," and ordered that the "rights, privileges, and immunities available to all other persons" should devolve upon "the unborn child at every stage of development." A district court upheld this statute, the court of appeals reversed it, and the United States Supreme Court heard the case in *Webster v. Reproductive Health Services*.

Although the findings of the Court and their basis may not become known for several weeks, a

very instructive brief by SDA attorneys Lee Boothby and Robert Nixon for Americans United urges the justices to find the Missouri law unconstitutional. Uniquely it focuses on the no-establishment clause rather than taking the better-known free exercise route to pro-choice conclusions (the one taken, for instance, by the Coalition for Abortion Rights).

Notice how the brief brings the no-establishment clause to bear upon the Missouri statute: *the brief reaches into the state legislature, and urges the Supreme Court to do so also*. Probing that arena, it finds the personhood/conception equation to be theologically derived. First, no one adduced, because no one could have, scientific or medical confirmation of the idea. Second, unmistakable tracks led to the executive director of the Missouri Catholic Conference and the state legislative chairman of Missouri Citizens for Life, individuals who had in effect ghostwritten the legislation. Thus "the Missouri legislature, in adopting its anti-abortion statute, demonstrated a religious purpose and entered the theological thicket from which it is barred by the establishment clause."

The legislative aspect of the foregoing legal cases is very important. When courts assess a law, they inquire about meaning and find it in the legislative environment from which the law came and about which there is usually a printed record. No wonder the late congressman Jerry Pettis urged Adventists to testify before those Committees that formulate the record. "Join forces," he said, "with those who favor or oppose a bill, state your reasons why, and contribute thereby to the very meaning of the outcome."

Your public affairs and religious liberty leaders want to heed his advice.

Gary M. Ross serves as an associate director of the Public Affairs and Religious Liberty Department and congressional liaison for the General Conference.

A MATTER OF POWER

One of the greatest curses in our world . . . is the love of supremacy," Ellen White once commented.¹

Most of the world's ills can be directly traced to an insatiable urge on the part of some to gain control over others. Long, costly battles have been fought by nations for the sole purpose of bringing their opponents into submission. The untimely deaths of many brave soldiers are stark testimony to this foolish rush for power.

The Weak Versus the Strong

Since the beginning of civilization, the inalienable rights of great segments of earth's population have been denied by ruthless men. Persecution, imprisonment, torture, and death have been administered to millions of innocent victims. When will the strong cease to take advantage of the weak?

It would be foolish to contend that power is evil. It is not. Power is good. If rightly used, it is a great blessing to mankind.

God has power and uses it. He also admonishes His followers to pray for power. Power is not something to be shunned. It is both admirable and desired. It is not the use of power that men or women should avoid, but the abuse of power.

Andrew Hamilton put it nicely in a speech that he delivered on August 4, 1735, entitled "The Day Star of the American Revolution." He said: "Power may justly be compared to a great river; while kept within its bounds, it is both beautiful and useful, but when it overflows its banks, it is then too impetuous to be stemmed; it bears down

all before it, and brings destruction and desolation wherever it comes."

Ellen White makes another statement on the abuse of power. She warns that "many of our people are in danger of trying to exercise a controlling power upon others and of bringing oppression upon their fellowmen."²

Some of us suppose we have the right to dominate the lives of family members. Some church pastors try to impose their will upon their congregations. Likewise, some administrators attempt to control whole

Power is not something to be shunned.

conferences and institutions. Such attempts are an abuse of power and should not be found within the ranks of God's remnant people.

Inviting Versus Imposing

Each of us has the right to our personal convictions, but God has not given us the right to impose those convictions upon others. Jehovah Himself does not force men and women to serve Him. He gives to them power of choice. Even in a matter as important as eternal life, the all-powerful God gives to each individual his or her right to a decision.

Listen to God's appeal as re-

corded in Deuteronomy 30:19. "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live."

My study of God's Word convinces me that I have neither the power nor the right to try to force anyone to do even that which is right. Such an understanding, however, does not release me from the obligation to lead others to Christ. This I am to do by example and exhortation. Without power I cannot accomplish this. I need and want power. Not power that is derived through military conquests or legislative pronouncements. The power that I speak of comes from God.

Simon the sorcerer came very close to realizing that souls are won by a power that comes from above when he entreated Peter and John, saying, "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost" (Acts 8:19).

I wish I had such power that everyone I approached in the name of Christ would give his or her heart to the Saviour. Don't you? □

¹ *Testimonies*, vol 6, p. 397.

² *Ibid.*

This article is adapted with permission from the Lake Union Herald.



Robert H. Carter is president of the Lake Union Conference of Seventh-day Adventists.

BY ROBERT H. CARTER

SCENARIO 42

"The Intern"

MEMO

Name: **Eric Anderson**
College: **Southwestern Adventist College Keene, Texas**

Academic Status: **Senior business administration major; Village student.**

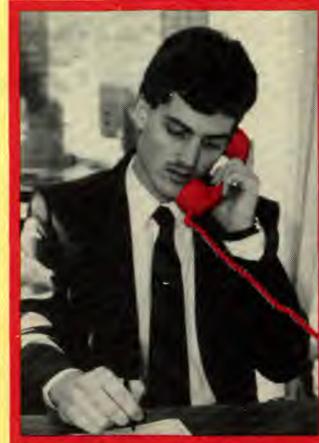
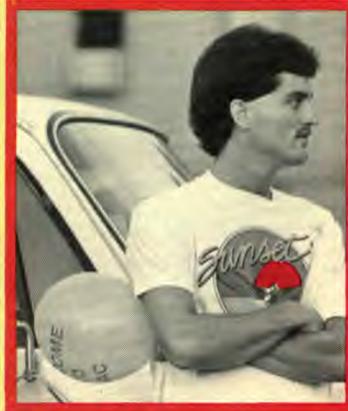
Financial Means: An internship in the Dallas office of Merrill Lynch, the industry leader in financial investments and underwriting securities; part-time job at La Loma Foods and Bakery in Keene.

Extracurricular activities: Plays on the Southwestern Knights basketball team, and on an intramural softball team; serves as a deacon at the Keene Seventh-day Adventist Church.

effective office and interpersonal communication. He also discovers he made an A on the test last Thursday.

the day's rates of exchange and "cold calls" prospective buyers about making financial investments. He also makes plans for going out the next day to research new prospect lists.

7:17 PM Eric goes to the gym to play basketball with his friends. The Knights' season is over, but he plans to make the team again next semester. He also reminds himself that tomorrow he has jogging class at 5:00 and a softball game at 6:30.



TODAY IS TUESDAY

7:31 AM Eric walks into Business Policies right behind his professor and slides into a desk in the middle of the room. During the next hour and a half, the class studies corporate strategies and examines a case study for appeal to marketshare and quality control.

8:59 AM Eric arrives at La Loma. For the next hour and a half he works on employee schedules, acts as a grocery buyer, and supervises the employees on duty.

10:42 AM In Business Communications, Eric studies



11:51 AM for Dallas. During the one-hour drive, he creates telephone scenarios, envisioning the kinds of calls he might have to handle during the day, how he should handle them, and what he should do to prepare for them.

12:54 PM takes Eric to the Merrill Lynch offices where he works ten hours a week as an intern. He spends the afternoon making and answering telephone calls; he answers clients' questions about

5:00 PM back to Keene. On the way he listens to the "Wall Street Journal Report" and the commodities report, as well as Paul Harvey. He plans the rest of his evening.

6:09 PM Eric is starving, so as soon as he gets home he grabs some pizza. He studies a little for tomorrow's first class, Personnel Management.



10:12 PM Eric goes home and finishes studying.

12:21 AM It's been a long day, so Eric decides to go to bed early.

At Southwestern Adventist College, you'll do more than just sit and listen in a classroom. In fact, you'll push yourself harder and do more than you ever thought you could — through internships, through research in labs and in the field, through a guaranteed part-time job. And when you're done, your degree will mean something special to you and the world around you. Call Victor Brown at 800/433-2240 and find out why you should be at Southwestern.