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# NAD EDITION ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

JUNE 7, 1990



## The Church: A Place for Healing

by Charles E. Bradford

God designed that the church shall be a healing fellowship, a place where hurting people can find strength to go on in spite of adversities and their own inadequacies. To make every church in North America a dynamic, healing community is the challenge of the nineties.

*(Continued on page 4)*



## Confusion, Petcocks, and James White

"The Other Side" (Apr. 5) illustrates a fundamental confusion in Adventism over how to interpret the Bible. Those who will not support significant change without a plain command from the Bible cannot help being inconsistent.

For example: we have no biblical command to practice birth control, yet almost all Adventists practice it. If anything, we are admonished in Genesis to be fruitful and multiply. Why do we feel we can practice what the Bible does not explicitly command in such a sensitive area? Because we have accepted the premise that what is absolute and unchangeable in Scripture is the principle, not necessarily the practice; that in everything written in the Bible—as in Ellen White—"time and place must be considered."

What people actually did or did not do in Scripture can never be the ultimate question. Rather, we must ask: What did God intend? Divinely chosen people practiced polygamy and slavery. Was this God's ideal? As I see it, Durand cannot have it both ways. He cannot be selective about which practices are binding and which are not, unless he has a principle of selection. He offers no such principle.

I offer this one: Those actions or practices that best embody God's ideal for the church in a particular time and place are to be observed. Those that negate or fall short of God's ideal must be challenged. Those of us who are committed to women's ordination believe we can prove that equality is the Genesis and New Testament ideal. Anything less than ordination to the gospel ministry negates that ideal.

James J. Londis  
South Lancaster, Massachusetts

Careful students of the Bible rejoiced to read the beautiful, well-thought-out editorial written by Eugene Durand on the current women's issue. May his tribe increase!

This Bible-based editorial appeared as a breath of fresh air in the pages of the *Review*.

Hedwig Jemison  
Berrien Springs, Michigan

"The Other Side" helped to renew my faith that there are still sincere, honest seekers of truth in the church. It has distressed me greatly in the passing years that we hear and read so much about what "I think," "I believe," "I feel," and so find few "Thus saith the Lords", in regard to this issue of ordaining women pastors and elders.

In my studies of the Old and New Testaments as well as the Spirit of Prophecy, I see that God appointed only the *male* to deal with sin in the family as well as in the church. The sacrifices, the priests, the elders, were all *male*. They were representatives or symbols of Christ, who is our Sin-bearer, our High Priest, our Elder Brother, the Bridegroom, etc. How can a woman fill this *male* role? This has nothing to do with ability or superiority or inferiority, but with function.

Norma Ray  
Dayton, Ohio

## COMING IN THE ADVENTIST REVIEW

Daily *Bulletins* of the General Conference session in Indianapolis—the proceedings, events, people, and inspiration. First *Bulletin* July 5, the opening day of the session.

I resent the implication made often by anti-ordinationists that they are the only ones who believe in and follow the Bible. Throughout church history many other issues have been hotly debated because equally committed members interpreted the Scriptures differently. This is no reason to throw stones.

As for issues such as this that become difficult because Scripture is silent on them, why not follow the counsel of James White? As the early Adventist Church debated organizing itself and credentialing its ministers, some objected because there was no biblical mandate for this. James White responded: "All means which, according to sound judgment, will advance the cause of truth, and are not forbidden by

plain scripture declarations, should be employed" (*Review and Herald*, Apr. 26, 1860, p. 180; see also *Review and Herald*, July 21, 1859, p. 68).

Madeline Johnston  
Berrien Springs, Michigan

Your printing Eugene Durand's "The Other Side" and George Reid's "Premises, Premises" opened the petcock of an autoclave ready to blow its lid. Your credibility soared with the publishing of those two gentle concessions. That kind of balance and fair play gives hope of our coming to some kind of rational decision this summer.

I think that both positions—ordination/no ordination—need modification. The compromise suggested at Cohutta seems to have closed rather than opened doors of service for women. Maybe we went with our ears closed.

Or maybe we have gone to the field to pick leaves off offending trees rather than going out with axes, chain saws, and bulldozers to uproot and remove an unwanted thicket.

What fun for players in the thick of the game to listen to calls from the sidelines—calls from fans who have never touched a ball, calls from fans who have not read the latest book of rules! Even though we have difficulty getting our wheelchairs lined up in critics' row where we can see some small part of the game, we have no difficulty at all in calling out our opinions. What fun it is to shout!

Keep on playing, brother. And if you want to win the game, listen to your Coach rather than to our boos and cheers from the sidelines. We sideliners tend to entertain ourselves well enough.

John Keyes  
Collegedale, Tennessee

There is a great work for us women to do, a work even greater than God gave to men. I pray we will not waste precious time grasping for something God never intended for us to have.

Melinda Vollmer  
El Cajon, California



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# A Healing Fellowship

(Continued from cover)

We find so many hurting people in our midst, dear people who for one reason or another feel mistreated and even wounded by their brothers and sisters. Some are especially affected when they see apparent inconsistencies in the lives of their fellow believers and church leaders to whom they had looked as role models and examples. This is probably what moved our General Conference president, Neal C. Wilson, to make an eloquent appeal in his opening address to the 1989 Annual Council—to make the nineties a decade of healing.

Healing has been the focus of the North American Division for quite some time. We joined the *Adventist Review* in reaching out to our brothers and sisters who are not attending the services of the church, inviting them to return and to renew their fellowship. The North American Division Church Ministries Department and the Ministerial Association urged the churches to schedule homecoming days and special events. Programs and materials were prepared. A number of churches became involved. The results have been encouraging, but also sobering. The flood of correspondence that has poured into the *Adventist Review* and the North American Division has given us a kind of shock treatment. So many hurting, wounded people in our midst, so much pain, even hostility.

## Where Did They All Come From?

Because of sin, earth has become a hostile environment. We are like the man on the way down to Jericho who “fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead” (Luke 10:30). This is humanity’s story. “An

enemy hath done this” (Matt. 13:28). It is the enemy who despoils God’s creation. He delights in oppression. And deep are the wounds he has inflicted upon the sons and daughters of Adam.

The church is made up of people who have been drawn from the common quarry of humanity. “There are many who hide their soul hunger. . . . There are others who are in the greatest need, yet they know it not. . . . There are many who err, and who feel their shame and

*A great evangelical leader*

*said, “We evangelicals tend to shoot our wounded.”*

their folly. They look upon their mistakes and errors until they are driven almost to desperation” (*Christ’s Object Lessons*, p. 387).

Edgar N. Jackson, a pastoral psychologist, estimates that among any 100 people we might gather, 20 will be struggling with bereavement and grief, 33 with problems of marital adjustment, 50 with serious emotional turmoil, 20 with at least mild neuroses, and from 3 to 8 with guilt and loneliness based on homosexual impulses (Merrill R. Abbey, *Communication in Pulpit and Parish* [Westminster Press], p. 174).

The General Conference Commission on Chemical Dependency has taken a look at the Adventist family. Many members come from high-risk childhoods in which one or both parents drank excessively (19 percent), or in which parents were separated or divorced (20 percent) or were extremely strict (36 per-

cent). Some often felt like social misfits (31 percent); at times family violence occurred (22 percent); at times they were physically or sexually abused (13 percent), with one or both parents absent from home for long periods (16 percent).

## The Church Will Be Judged

We shall be judged on our treatment of the wounded—the hurting. “And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me” (Matt. 25:40).

I have some pointed questions to put to members of every Seventh-day Adventist church in the land: What is your mortality rate? What about infant mortality (new members)? How do people recover and survive? What are you doing to improve life expectancy in your congregation?

A great evangelical leader said, “We evangelicals tend to shoot our wounded.” A statement such as this makes us shudder. But consider this: because we are a church of high standards that boasts of doctrinal purity, we find difficulty in dealing with the erring, the straying sheep. “They” (the wounded, the straying) have brought reproach upon “us.” “They” make us feel uncomfortable. We may even smite them with the tongue (see Jer. 18:18).

But, you ask, what about church discipline? Must we not keep the church pure? Must we not deal with sin in our midst? A resounding yes. The question is How? If we are to be a healing community, we must follow heaven’s way in dealing with sin and sinners. Harsh judgments and sharp words will not do. Church discipline is never punitive. The matter of judgment and justice is in God’s hands. The church



must learn the art of loving sinners while hating sin. Jesus told the guilty woman, "Go, and sin no more" (John 8:11).

There is another way that we deal with the wounded. We ignore them, neglect them, overlook them, pass them by on the other side. The opposite of love is not hate; it is indifference. Most of us fall into this category. The most serious indictment of Laodicea is apathy, lukewarmness. "Many will allow a brother or a neighbor to struggle unaided under adverse circumstances" (*Christ's Object Lessons*, p. 383). We moderns do everything we can to avoid involvement, to expose ourselves emotionally. We build up walls to shut others out—so high that we cannot see their plight. Indifference is probably our greatest sin.

We can never be the healing community God intended us to be until we are sufficiently aroused to care. The apostle Paul provides us with guidelines: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:1, 2).

### A Therapeutic Fellowship

I am excited as I think of the church responding to human need. Notice how Paul puts it. It is the spiritually mature ones who go to visit and to attempt to correct the fallen one. And as he or she goes, Paul says, "Remember yourself. Watch yourself. You are not above temptation." The ones who act on behalf of the church to effect restoration must be mentally and spiritually prepared to deal with whatever the sin may be. The healing community, the church, must discover and empower those who have this gift. Not all have it. Not all should go.

We must exercise great tenderness in this work of restoration. "Love's agencies have wonderful power, for they are divine. The soft answer that 'turneth away wrath,' the love that 'suffereth long, and is kind,' the charity that 'covereth a multitude of sins' (Prov. 15:1; 1 Cor. 13:4, RV; 1 Peter 4:8, RV)—would we learn the lesson, with what power for healing would our lives be gifted! How life would be transformed, and the earth become a very likeness and foretaste

of heaven!" (*Education*, p. 114).

On the surface Paul seems to be contradicting himself. After telling us to bear one another's burdens, he says, "For every man shall bear his own burden" (Gal. 6:5). We should not make permanent invalids of the wounded. They are to be made whole and become healers themselves. It is good therapy to shoulder responsibilities and bear burdens.

Somewhere I read the story of a group of people—refugees—who were fleeing to freedom. It was a long, hard trek. They were all bone-weary, and some were about to faint along the way. One person did fall, unable to summon the will to go on. But someone in the group placed a baby in his hands, and this made all the difference. Concern for the baby revived the poor, exhausted refugee. He was able to walk. Thereafter when someone would fall, exhausted, they would

*God intends the church*

*to be a fellowship of*

*wounded healers.*

place the baby in his hands, and it worked each time.

The church, then, is not merely a hospital. It is a rehabilitation center. The wounded gain strength here and become not only walking wounded but wounded healers. I have been trying to envision our church as a really and truly healing fellowship, every congregation a resurrection center, full of life, energy, and the Holy Spirit's power. The members would be bound together by cords of love. Each one would become an agency of healing and blessing. It is exciting!

Karl Menninger, a famous psychiatrist, wrote about the healing influence of Christian worship and the preaching of the Word. "The minister standing before his flock week after week, speaking to them for half an hour under aesthetic and hallowed auspices, has an unparalleled opportunity to lighten burdens, interrupt and redirect circular thinking, relieve the pressure of guilt feelings and their self-

punishment, and inspire individual and social improvement. No psychiatrists or psychotherapists, even those with many patients, have the quantitative opportunity to cure souls and mend minds which the preacher enjoys. And the preacher also has a superb opportunity to do what few psychiatrists can, to prevent the development of chronic anxiety, depression, and other mental ills" (*Whatever Became of Sin?* [Hawthorne Books], p. 201).

Communication of the Word is not confined to the ordained minister. Every one of us is a minister. We are a witnessing community sharing the Word. But then Menninger goes on to say, "Some clergymen prefer pastoral counseling of individuals to the pulpit function. But the latter is a greater opportunity to both heal and prevent. An ounce of prevention is worth a pound of cure, indeed, and there is much prevention to be done for large numbers of people who hunger and thirst after direction toward righteousness. Clergymen have a golden opportunity to prevent some of the accumulated misapprehensions, guilt, aggressive action, and other roots of later mental suffering and mental disease.

"How? Preach! Tell it like it is. Say it from the pulpit. Cry it from the house-tops.

"What shall we cry?

"Cry comfort, cry repentance, cry hope" (*ibid.*, p. 228).

The psalmist says, "He sent his word, and healed them" (Ps. 107:20). And such a healing fellowship will not be inwardly focused, thinking only of its own needs. It will focus on that big world out there that God loves.

This community will forget itself and cast its life into the furrow of the world's needs. It will call into its fellowship all those who are tired and bowed down with sorrows and cares. It will declare that people need the Lord. And it will also affirm that people need each other.

Let us take up this challenge and make the nineties a decade of healing, and in moving toward this worthy goal, make the church the healing fellowship that God intended it to be.

*C. E. Bradford is president of the North American Division.*



# AHS/NEMA Board Votes to Disband

In an effort to contain legal risks and increase management efficiency, board members for the Adventist Health System (AHS) division that manages hospitals and other health-care operations in a 12-state area between Maine and Colorado voted to recommend dissolution of the corporation, placing governance of those institutions solely in five regional corporations responsible to the Union Conferences having geographic jurisdiction in those areas.

The AHS/North, Eastern and Middle America (NEMA) board voted the recommendation during a meeting in Columbia, Maryland, May 10. The measure must be ratified by a meeting of NEMA's constituency. The constituency includes the combined executive committees of the Atlantic, Columbia, and Mid-America unions plus NEMA officers and directors.

Currently AHS/NEMA, the largest AHS division includes 24 affiliated hospitals with 3,461 beds plus other health-related businesses. Located in 12 states, these institutions service 24 states from New England to the Rocky Mountains.

Under the proposed restructuring, NEMA hospitals will now be solely managed by five existing regional corporations that came under NEMA's umbrella. They include the East Central, Mid-Atlantic, Mid-West, North Atlantic, and Rocky Mountain regions. Each of these regions will come under the auspices of the Atlantic, Columbia, or Mid-America unions.

Philip S. Follett, Atlantic Union president and current NEMA chairman, will chair the North Atlantic Region; Ron M. Wisbey, Columbia Union president, will chair the Mid-Atlantic and East Central regions; and Joel O. Tompkins, Mid-America Union president, will chair the Rocky Mountain and Mid-West regions.

Board members also appointed a nine-member board, chaired by Follett, to "wind up" and close out all of NEMA's business and legal affairs. Legal counsel expects that the process will be completed this year.

During the meeting NEMA president Thomas W. Flynn submitted his resignation, effective May 31, after only 13 months in the position. When Flynn became president, the NEMA staff was downsized from 40 to seven employees in an effort to cut overhead costs.

The board action comes five weeks after church leaders and hospital officials voted to disband AHS/U.S., on April 1 (see Apr. 19 Newsbreak). The termination of AHS/U.S. came as a result of March 1989 recommendations by the Financial Review Commission appointed by the General Conference officers to study church businesses. The dissolution of NEMA was also consistent with the Financial Review Commission recommendations.

Church leaders say NEMA's dissolution will further limit unnecessary vicarious risk between the Seventh-day Adventist Church and its health-care institutions.

"In order to mitigate and compartmentalize future risks of lateral and ascending liability [for the Adventist Church], it was felt that the unions should be ultimately responsible for the corporation in their respective jurisdictions," says Follett. "With the previous large management group in place, which encompassed several unions, it could be ponderous and unwieldy. It was difficult to pinpoint the ultimate authority."

The question of ascending liability is urgent because some health-care institutions tend to show high debt-to-equity ratios.

One example is Heritage Centers of America, a group of retirement centers that has experienced serious financial losses. Officials plan to sell all the centers on a unit-by-unit basis.

Another major concern is Hadley Hospital in Washington, D.C., which carries a long-term debt of approximately \$20 million. NEMA officials also hope to sell this hospital (see Newsbreak, Sept. 21, 1989).

In addition to ascending liability concerns, many church leaders believe that Adventist health care can be managed more effectively with a regional market-centered approach.

## NEMA Hospitals

### East Central Region

Kettering Medical Center  
Kettering, Ohio

### Mid-Atlantic Region

Hackettstown Community Hospital  
Hackettstown, New Jersey

Hadley Memorial Hospital  
Washington, D.C.

Leland Memorial Hospital  
Riverdale, Maryland

Reading Rehabilitation Hospital  
Reading, Pennsylvania

Shady Grove Adventist Hospital  
Rockville, Maryland

Washington Adventist Hospital  
Takoma Park, Maryland

### Mid-West Region

Karlstad Memorial Hospital and

Nursing Center  
Karlstad, Minnesota

Moberly Regional Medical Center  
Moberly, Missouri

Pipestone County Medical Center  
Pipestone, Minnesota

Shawnee Mission Medical Center  
Shawnee Mission, Kansas

### North Atlantic Region

Fuller Memorial Hospital  
South Attleboro, Massachusetts

New England Memorial Hospital  
Stoneham, Massachusetts

Parkview Memorial Hospital  
Brunswick, Maine

### Rocky Mountain Region

Avista Hospital  
Louisville, Colorado

Conejos County Hospital  
La Jara, Colorado

Huerfano County Hospital and  
Medical Center  
Walsenburg, Colorado

Littleton Hospital/Porter  
Littleton, Colorado

Northwest Kansas Regional  
Medical Center  
Goodland, Kansas

Platte Valley Medical Center  
Brighton, Colorado

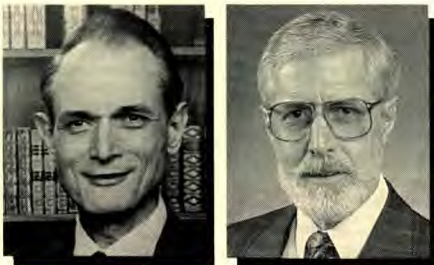
Porter Memorial Hospital  
Denver, Colorado

Sedgwick County Hospital  
and Nursing Home  
Julesburg, Colorado

South Big Horn County Hospital  
and Bonnie Bheejack Nursing  
Home  
Greybull, Wyoming



## Changing Management



NEMA president Thomas W. Flynn (upper right) steps aside, leaving clear, uncluttered authority to union presidents (clockwise from lower right) Ron M. Wisbey, Joel O. Thompkins, and Philip S. Follett.



"We have a concern that decisions for the hospitals should be made close to their market area," Follett comments. "Too often decisions made nationally might not address the unique needs of local health-care markets."

"We made an effort to come together and do things," Flynn says. "But our historic roots are in the regional approach. In the end, it just

became too difficult to keep everyone together."

With a streamlined corporate structure, the hospitals will not be assessed management fees that were necessary to maintain multi-layered corporate structures.

"The management fees have been an irritant to our hospitals for some time," Follett explains. "Under the new setup, there will be no additional staff or office space. All the administrative functions will be operated from designated hospitals, since each regional president is also a hospital administrator."

The five regional corporations will have the same standing as four others—Sunbelt, West, Loma Linda, and Hinsdale. It is expected that new entities will join the newly proposed Adventist Health Association, a professional organization that will focus on church mission and policy oversight.

Does NEMA's breakup have implications for AHS's two other large corporations, Sunbelt and West, which encompass territories of two unions?

Follett says, "There's no precedent applicable to Sunbelt and West here. These corporations are different from NEMA because there are no comparable subcorporations like NEMA had."

"The future looks bright for the [regionally managed] hospitals," Follett says. "Collectively they will be stronger and more capable of serving the community. They will be more efficiently managed, financially viable, and better able to accomplish the church's mission."

By Carlos Medley, Adventist Review news editor.

## WORLD CHURCH

### Polish Evangelism Takes Off.

A nationwide evangelistic campaign in Poland has captured the attention of Polish president Wojciech Jaruzelski, reports Andrzej Gorski, a pastor in Warsaw.

Jaruzelski sent an official representative to the Warsaw service, which was one of 100 meetings in session throughout Poland. Approximately 5,000 people attended the meetings and were invited to attend Revelation seminars being held in 120 locations. A baptismal update will be reported in an upcoming issue.

## GENERAL CONFERENCE

### GC Sabbath School to Get Early Start.

Delegates, guests, and those tuning in on their television sets to the General Conference session will find that Sabbath schools on July 7 and 14 will begin at 8:30 a.m. Eastern Standard Time.

"Bells of Victory" and "Trumpets of Joy" are the two adult Sabbath school program themes, says Robert Grady, an associate General Conference church ministries director, who will coordinate the Sabbath schools.

The children's departments, cradle roll through primary, will meet in various halls in the Westin Hotel adjacent to the Hoosier Dome. The juniors, earliteens, and youth will meet in rooms within the Hoosier Dome.

## CHURCH CALENDAR

- |        |   |
|--------|---|
| June 9 | Servicemen's Literature Offering  |
| July 1 | 1990 World Ministers Council begins at 7:00 p.m. in Indianapolis, Indiana |
| July 5 | General Conference session begins at 3:00 p.m. in Indianapolis, Indiana   |

## Youth Evangelism Fund

**Established.** May Minchin (below), wife of the late General Conference youth leader E. Len Minchin, has established the E. L. Minchin Youth Evangelism Fund, reports Mike Stevenson, an associate church ministries director. Interest from the fund will be used to finance projects that foster young people in youth evangelism.

The \$15,000 fund will be administered by the General Conference Trust Services Department. Those interested in contributing to the fund may do so through a direct donation or through a will or trust.



## FOR YOUR INTEREST

### Ellen G. White Estate Offers

**New Art Book.** The Ellen G. White Estate at the General Conference world headquarters is offering an album of paintings by artists Vernon Nye and Elfred Lee that illustrate selected visions and messages of Mrs. White.

The 32-page volume will be available at the Ellen White booth during the General Conference session in Indianapolis, July 5-14. Though there will be no charge for the book, a donation of \$2 per volume will be suggested to those desiring copies, to assist in defraying production costs.



# Reflections on a Historic Council

More than 50 editors and church officials in South America meet to share concerns.

BY ROY ADAMS

I had always dreamed of visiting the fascinating country of Argentina, and now I was headed there. After an eight-hour overnight flight from Miami, my plane touched down in the capital city of Buenos Aires, a city of 10 million people, about one third of the population of the country.

The size of this large metropolitan area reflects a trend that has continued for at least two decades now, a trend that has seen a huge influx of people from the countryside in pursuit of a higher standard of living. Today no less than 86 percent of the people of Argentina live in and around its cities and towns.

The republic of Argentina is the second-largest country (after Brazil) and the second most southern (after Chile) in South Amer-

ica, extending well beyond the 50th parallel. It shares its entire 2,000-mile-long western and southern border—with just one country, Chile. But on the north and east, it shares a common border with four countries: Bolivia, Paraguay, Brazil, and Uruguay. From the rugged Andes Mountains along its western border, to the barren plateau of Patagonia in the south, to the huge fertile, grassy plain (called the pampas) in the middle, Argentina is a land of geographical contrasts and variety.

Most Argentineans are of Spanish or Italian ancestry, but many other countries of Europe are also represented in its current population. Indians, the indigenous inhabitants of the country, currently comprise only a small percentage of the population. The official language of the country is Spanish, the language of its first European settlers in the 1500s, who came looking for silver. Hence the name *Argentina*, from the Latin word for silver.

The early settlers, though they found no silver, stayed on to cultivate the pampas. These were the days of the gauchos and

the campesinas, the legendary cowboys and cowgirls of Argentina's nostalgic past. By the late 1920s, they had made the country one of the richest in the world, through the cultivation and export of beef cattle, corn, and flaxseed. There was also a thriving petroleum industry that supplied, and still could supply (if the cost of refining were not so prohibitive), all of the country's oil needs.

## Purpose of My Visit

I went to Argentina to participate in the first South American Division editors' council. The council brought together about 50 leaders, including editors from Brazil and Argentina, officials from our publishing houses, and directors and administrators from our conferences, unions, and division headquarters. The importance attached to the council was seen in the fact that all three division officers were present: Joao Wolff (president), Mario Veloso (secretary), and Ruy Nagel (treasurer). Visiting from the General Conference were Ron Appenzeller, world publishing director, and I.

The theme of the council, "*La Pluma*



Attendees at the council included division president Joao Wolff (front row, far left) and field secretary Floriano dos Santos (second row, third from right).



This monument (center) commemorates the event on May 25, 1810, which launched Argentine independence. It stands in the heart of Buenos Aires.



en Misión" ("The Pen in Mission"), underlined the perception of our editors and leaders in the South American Division of the crucial role played by the printed page in the mission of the church. Meeting at the headquarters of the Austral Union Conference (one of the eight union conferences and missions that comprise the division),\* the council spent three 14-hour days grappling with editorial, publishing, and other issues of concern, under the general chairmanship of Pastor Floriano Xavier dos Santos, division field secretary.

By the time the council ended, 51 recommendations had been voted. Four of these, in particular, caught my attention.

■ A program to update research on contemporary market trends. This indicates that our leaders in South America are no longer prepared to publish in the dark, so to speak. They want to know what the market is looking for, and so direct their energies in that direction.

■ A strong effort to reach the masses with a special line of down-to-earth, readable, and inexpensive literature. The idea would be to capitalize on contemporary reading trends, producing something in the nature of true-to-life books that touch on practical, everyday life. It envisions a break from some of the academic, cerebral materials to which we have become accus-

tomed, and the substitution (or addition) of easily understood relevant themes and issues of everyday life from a Christian perspective. Council members seemed determined to proceed in this direction, even giving consideration to the production of inexpensive, "comic book"-style literature for the nearly illiterate to ensure that no section of society is omitted or passed by because of a lack of formal education.

■ The development and cultivation of writing skills among new and more experienced writers. I found this idea repeated in no less than 15 of the 51 recommendations adopted by the council. To me it showed that, notwithstanding the increasing preva-

## An Interview With Our Leaders in South America

*Most of the countries comprising the South American Division are struggling in the grip of a crippling spiral of inflation. While in Argentina, I had the opportunity of discussing the economic situation with the top three division officers: Joao Wolff (president), Mario Veloso (secretary), and Ruy Nagel (treasurer). Following is an excerpt of that interview.*

**Adams: Pastor Wolff, the South American Division is going through some economic problems at the moment. How do you see the situation?**

**Wolff:** We are, indeed, facing a difficult problem with inflation, especially in Peru, Argentina, and Brazil. In Brazil the inflation is now about 70 percent. What is interesting, however, is that the church is following the same situation. **Do you mean that you increase the income of your workers to keep up with inflation?**

**Wolff:** Yes.

**Pastor Nagel, does this mean, then, that since you are increasing salary to match inflation, our workers are not suffering, as some think they are?**

**Nagel:** Yes. In Brazil, for example, the annual inflation rate in 1989 was about 1,800 percent. But our tithe in the East Brazil Union increased 2,100 percent. In this way the church managed to keep ahead of inflation.

**I was told that one conference treasurer advises workers to spend their money as soon as they get paid. Do you hear that kind of advice?**

**Veloso:** I know that this is so in this area. A treasurer would say to the workers, "When you get your check at the end of the month, buy immediately all you need for that month." That is good advice because if a worker keeps the money till the end of the month, then he discovers that it has much less buying power.

**Nagel:** The best investment for our workers these days as they get their paycheck is to buy food. Food is a commodity that increases more quickly than any other. So the best way to get value for your money is to spend it quickly on needed

items for that month.

**Pastor Nagel, is the situation in Argentina the most critical in the division?**

**Nagel:** Yes, right now it is. I hear that inflation in Argentina this month (February 1990) is running at about 70-75 percent. In Brazil, it's 72.9 percent.

**What are rent prices like?**

**Veloso:** Well, that is very different from one place to another. There was a time when a worker could rent a house for 30 percent of monthly salary, but today it takes between 50 and 300 percent of salary. For this reason, few of our workers can afford to rent on the open market in the large towns and cities. Fortunately, in many places they are able to rent church-owned property. Otherwise they are forced to live well away from the urban areas, where rent is lower.

**Pastor Wolff, if the situation is so bad, how come our workers dress so well, and how is it that we have such an abundance of good food here at the council?**

**Wolff:** I would like to say that I think it's the Holy Spirit who gives us the blessing in every place. He gives us the inspiration and the vision to carry on.

**Pastor Nagel, do you wish to make a final statement about the economic situation?**

**Nagel:** Just one thing. I hope that some government in the future will change the conditions we have here in South America. We cannot support this type of situation indefinitely. It is true, as I said earlier, that we have managed so far to keep a little ahead of inflation. But, you know, little by little we will lose our operating capital. We will have some problems in the future if we go for a long time in this kind of situation.

**Has the General Conference given any special assistance to South America to help tide it over this difficult period?**

**Nagel:** Until now we haven't requested any special appropriation for this kind of situation.

**Wolff:** We are getting along with the normal appropriation that we've always received from the General Conference.





The intensity of the council's schedule left little time to visit Adventist institutions. But we did take time to visit Granix, our food factory, producing 1,000 tons of food monthly, with annual sales of \$10m. It employs 600 workers in three plants.



Granix manager Benjamin Reichel holds freshly packed biscuits sold all over Argentina and exported to Miami in the U.S.

lence of the electronic media in South America, our editors and publishers are clearly optimistic about the future of the print medium in their division.

■ The dissemination of our missionary books and tracts by leaders on all levels in the church, setting an example to the rest of the believers. In this connection, I was dumbfounded to learn that the president of the South American Division, despite his very heavy schedule, found time to distribute 60,000 pieces of literature in 1989—at airports, train stations, and everywhere else that he met people. The figure was so astounding to me that I verified it on several separate occasions, making sure that we did not have a language problem here. What an example and challenge to the rest of us!

### Counsel From a Secular Reporter

On the second full day of the council, we received a visit from Edgar Meinhardt, a journalist with *Ambito Financiero*, Argentina's equivalent of the *Wall Street Journal*, which has the largest circulation of any newspaper

in the country. Addressing the council on the general topic of how to penetrate the public media, Meinhardt—regarded as one of the most credible journalists in Argentina—spoke of the need for Adventists to be intelligent and alert in their dealings with the media. "You get into and remain in the secular press only when you provoke controversy or debate," he said. "But you need to be very clear about what you are debating and the nature of the controversy you incite." He reminded council members that we "do not need the kind of publicity that springs from moral turpitude and scandals, such as we have seen among evangelical televangelists."

Speaking with an obvious sympathy for Adventists—both his father and mother are members of the church—Meinhardt noted that the Adventist Church, notwithstanding its historic stance on healthful living, had lost a golden opportunity to seize the moment on this vital issue that has now taken the consciousness of whole nations by storm. Others have stolen a march on us, he said, enjoying the resulting publicity in terms of media coverage.

The present, he noted, is a very difficult time for religion to penetrate the media. With the changes in Eastern Europe and the thawing of the cold war, there is widespread optimism among intellectuals and the affluent. Believing that the world stands on the brink of a millennium of peace, they have little inclination for theological or religious issues.

What we should do in the meantime is to concentrate on the small everyday issues that affect people where they live. We should focus on reaching people in their own neighborhoods. This is what the Catholic Church is doing, he said. Every little town has a Catholic paper, and in places such as Chile, for example, the Catholic radio station ranks among those stations most listened to. Adventists need to penetrate that market, he said.

But the present period of hope will not last, he predicted. The unification of Eu-

rope will not succeed. And Adventists, given their understanding of the prophecies, should carefully prepare themselves to break through into the media with a prophetic message when the current period of carefree optimism evaporates. It would require great imagination on our part, he said. We would need to show at that point that we have something absolutely new to "sell" to the whole continent, and we'd need to surround that something "with a certain mystique" to capture the attention of the masses.

### In Dead Earnest

Again and again I was impressed by the high level of the discussion at the council. There was always a sense of urgency about



Roberto Gullon (center) gestures as he briefs council members on operations at Casa Editora Sudamericana—our Spanish publishing house for South America. At the extreme right is Dr. Rolando Itin, editor of *Revista Adventista*, the Spanish edition of the *Adventist Review*.

the matters under study, and I had the sense that those assembled were in dead earnest. I feel that the publication and dissemination of our books and periodicals in South America are in good hands, and I believe that the future shines bright with hope.

*Next time (June 21): "Young and Old United for a Common Challenge."*

\*There are three other union conferences (Central Brazil, East Brazil, and South Brazil), three union missions (Chile, Inca, and North Brazil), and the Ecuador Mission. We have more than 1 million members in the division, out of a population of some 244 million.



Joao Wolff talks with journalist Edgar Meinhardt (center) following his presentation.



Roy Adams is associate editor of the *Adventist Review*.



# The Role of Leaders in Revival

*How the attitude of leaders affects the state of the church*

Israel was in trouble. The combined armies of three nations had invaded the land, and Jehoshaphat knew that his army was no match for them. As the leader of God's people, he did exactly what God wanted him to do: "And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court. . . . And all Judah stood before the Lord, with their little ones, their wives, and their children. . . . And Jehoshaphat bowed his head with his face to the ground; and all Judah and the inhabitants of Jerusalem fell before the Lord, worshipping the Lord" (2 Chron. 20:5-18).

Jehoshaphat is a role model for the leaders of God's people today. Whether the church is facing a crisis, or seeking the power of God through revival and reformation so as to carry the gospel to "every nation, and kindred, and tongue, and people," the role and responsibility of a leader is paramount. The fortunes of the church often swing in the direction in which leaders move. Since the leaders, to a very large degree, determine the destiny of a group, it is imperative that we lead our people into the presence of God through repentance and the confession of sin, just as Jehoshaphat did.

## The Fate of Ancient Israel

A careful reading of the Gospels reveals the attitude of the religious leaders toward Jesus. Commenting on the intrigue that characterized the closing days of His life, the Gospels make it clear that the religious leaders were the ones responsible for Jesus' death.

As Pilate presented Jesus to the mob during His trial, "they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar" (John 19:15).

Commenting on this verse, Ellen White emphasizes the role of the leaders and what happened to the people because of the decision of their representatives: "Thus by choosing a heathen ruler, the Jewish nation had withdrawn from the theocracy. They had rejected God as their king. Henceforth they had no deliverer. They had no king but Caesar. To this the priests and teach-

ers had led the people. For this, with the fearful results that followed, they were responsible. A nation's sin and a nation's ruin were due to the religious leaders."<sup>1</sup>

The Jewish people at that time were God's corporate people. The leaders were responsible to God as the representatives of this group. They made the decision to reject Jesus and His claims, and God accepted their decision as the decision of the body they represented. Because God was set aside in favor of a heathen ruler, He could no longer call the Jews His chosen people. Therefore, the responsibility and the work He had given them to do in the earth was given to another group—the Christian church. (We understand, of course, that individual Jews may become members of the people of God by accepting Jesus as their personal Saviour.)

A sad commentary on this historic experience is presented at the close of Jesus' parable of the wicked husbandmen, where He asks, "When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?" The religious leaders who listened to the parable replied, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons" (Matt. 21:40, 41).

As we think upon the history of Israel and try to grasp what happened to God's ancient people, it should be cause for serious heart-searching. The fate of these people rested upon the shoulders of their leaders. "A nation's sin and a nation's ruin were due to the religious leaders."

## The Fate of Modern Israel

Just as surely as the fate of ancient Israel rested in the hands of their religious leaders, so the fate of God's people today rests heavily in the hands of the present elected church leadership. They will largely determine the future history of this church (and, after all, who else could be held responsible?). What will that history be?

Malachi chastised the priests—the spiritual leaders of his day—for failing to lead the people aright: "For men hang upon the words of the priest and seek knowledge and instruction from



him, because he is the messenger of the Lord of Hosts. But you have turned away from that course; you have made many stumble with your instruction" (Mal. 2:7, 8, NEB).

What the religious leadership is, the people will usually become. If the leadership is carnal-minded, the people will have little interest in spiritual things. However, if the leadership is dedicated to doing God's will, to glorifying Him before the world, the people will reflect their dedication and quality of leadership.

God has given the Seventh-day Adventist Church the responsibility of proclaiming the last warning message to a dying world. The condition of the world and the urgency of the message call for every ounce of energy that we possess. Our priorities must be built upon a living relationship with our God so He can communicate the last warning through us, unhindered by an agenda that focuses attention upon human interests. Through His prophet Ellen White, God has given clear and pointed instruction to the leadership of His remnant church. This instruction can be found throughout her writings, but a summary of the major points can be found in a series of 19 articles dealing with the life of Nehemiah.<sup>2</sup>

I wish to share three statements from that series that emphasize the importance of strong leadership in bringing the people into harmony with God's will.

The *first* statement shows that the priests of Israel were positioned to use this leadership influence either for the good of God's cause or for its detriment: "Among the first to catch Nehemiah's spirit of zeal and earnestness were the priests of Israel. From the position of influence which they occupied, these men could do much to hinder or advance the work. Their ready cooperation at the very outset contributed not a little to its success. Thus should it be in every holy enterprise. Those who occupy positions of influence and responsibility in the church should be foremost in the work of God. If they move reluctantly, others will not move at all. But 'their zeal will provoke very many.' When their light burns brightly, a thousand torches will be kindled at the flame."<sup>3</sup>

If the work of God is languishing in your institution, in your field, in your

conference, or in your church, the first place to look for the cause of the problem is at yourself. For His part, God desires that His work prosper, for it is through that work that precious souls for whom Christ died are snatched from the enemy's grip. God will give success where the leadership is dedicated to Him. But where other matters absorb the attention and energy of leaders, there will be no advance. However, let the leaders be on fire with a genuine, holy zeal, and the majority of our people will catch the spirit of enthusiasm.

Notice the instruction given in the *second* statement: "His [Nehemiah's] energy and determination inspired the people of Jerusalem; and strength and courage took the place of feebleness and discouragement. His holy purpose, his high hope, his cheerful consecration to the work, were contagious. The people caught the enthusiasm of their leader, and in his sphere each man became a Nehemiah, and helped to make stronger the hand and heart of his neighbor. Here is a lesson for ministers of the present day. If they are listless, inactive, destitute of godly zeal, what can be expected of the people to whom they minister?"<sup>4</sup>

The message is clear—if we want to see a revival in the church, it must begin with us. If we want to see the people of God filled with the fire of the Holy Spirit, the fire must start in our hearts first.

Now for the *third* statement: "The spirit manifested by the leader will be, to a great extent, reflected by the people. If the leaders professing to believe the solemn, important truths that are to test the world at this time manifest no ardent zeal to prepare a people to stand in the day of God, we must expect the church to be careless, indolent, and pleasure-loving."<sup>5</sup>

If we look out upon God's people and if we deplore their spiritual condition, lack of zeal, carelessness, and love of pleasure, could it be they are reflecting what they see in leadership?

### Let the Revival Begin Here

The 1990 General Conference session is upon us. Delegates, participants, and leaders from around the world field will assemble in Indianapolis. What an opportunity for us to press together and to commit ourselves to seek a revival within our own lives and within the church.

Such a commitment will be accompanied by the presence of God and the outpouring of His Spirit.

It is interesting that over the years God has informed us through His prophet that He was prepared to do great things for His church at General Conference sessions. This was true in 1888, 1893, and 1901. Regretfully, the leadership never seemed to be ready for God's power.

Reflecting on the 1901 General Conference session, Ellen White says, painfully:

"The words were spoken to me: 'This might have been. All this the Lord was waiting to do for His people. All heaven was waiting to be gracious.' I thought of where we might have been had thorough work been done at the last General Conference, and an agony of disappointment came over me as I realized that what I had witnessed was not a reality."<sup>6</sup>

My fellow believers and leaders, the destiny of the church rests with us! What are we going to do in Indianapolis? We have enough evidence to convince us that God is waiting upon us so He can finish the work. He has arranged the affairs of nations so the three angels' messages of Revelation 14 can have greater access and freedom of proclamation. He has stirred our people to begin praying for the latter rain. He has given us all of the instruction that we need to place ourselves in a relationship with Him so He can give us this power. He has clearly outlined the responsibilities of leaders.

I have committed myself to do all that God asks of me as a leader in His remnant church. I call upon each of you to join me in confession, humiliation, repentance, and earnest prayer.

<sup>1</sup> *The Desire of Ages*, pp. 737, 738.

<sup>2</sup> This series, entitled "Lessons From the Life of Nehemiah," originally appeared in *Southern Watchman*, and ran from March 1 to July 12, 1904. The Ellen G. White Estate has reproduced these articles in a convenient booklet with study guides. They would make an excellent series of studies for a study/prayer group, or for a weekly prayer meeting series. If you are interested, contact the White Estate.

<sup>3</sup> *Ibid.*, Apr. 5, 1904.

<sup>4</sup> *Ibid.*, June 28, 1904.

<sup>5</sup> *Ibid.*, Mar. 29, 1904.

<sup>6</sup> *Testimonies*, vol. 8, pp. 105, 106.



Neal C. Wilson is president of the General Conference.





By Calvin B. Rock

# Hunting and Fishing

**Should Adventists hunt and fish? Killing fish and wildlife is cruel. How can a Christian sing and pray on Sabbath and shoot animals and spear fish on Sunday?**

The answer is that some Adventists can and some cannot, and the church does not propose to legislate in this matter. I happen to be one of those who prefer neither to hunt nor to fish; however, many of my SDA friends take the opposite view.

These individuals remind us that Jesus not only served fish on several occasions, but apparently ate it Himself (Luke 24:42, 43), and that eating clean meat is not a test of fellowship. But I have witnessed fish flopping and gasping for their last breath, and seen frightened, squawking chickens killed, and have watched larger animals writhing painfully in the throes of death inflicted by persons wishing to mount their heads or relish their flesh—and I am repulsed.

However, my repulsion and yours must not serve as a judgment or condemnation upon our friends who do engage in such activities. After all, parts of animals are used in soap, belts, shoes, pet foods, fur coats, and even some birth control devices. At certain seasons, in many places, controlled killing of animals, fish, and sometimes birds is necessary to maintain ecological and population balance and to protect humans against transmittable disease.

Certain creatures, such as poisonous snakes, seem to deserve extinction, but people who snare or shoot beautiful and harmless birds, fish, and animals for sport, profit, or unwarranted consumption have, I think, a greater challenge in justifying their position than those who do not.

Of course, what we are discussing here is individual choice. But since you ask, mine is strongly influenced by Matthew's description of God's regard for

even the sparrow that falls (Matt. 10:29) and by Ellen White's portrayal of the sensitivities that led the youthful Jesus to stoop in relief of a wounded bird (*The Desire of Ages*, p. 74).

Frontier Christians who had to take other forms of nonvegetable life in order to sustain their own could do so without pangs of conscience, or remorse. However, those of us who do not have to

*My repulsion and yours  
must not serve as a judgment upon our friends who  
engage in such activities.*

depend upon the lives of lower forms for our sustenance must think very seriously about the ethical issues involved.

**Why do some Seventh-day Adventists serve in public office? Ellen White clearly advised that "we cannot with safety vote for political parties. . . . We cannot with safety take part in any political scheme" (*Gospel Workers*, p. 391).**

Our prophetess' advice concerning involvement in politics constitutes a warning against unilateral or uncritical allegiance to political parties. All of the popular parties have strengths and, of course, suffer from very obvious weaknesses. To give categorical allegiance to any political party is, in a real sense, to suffer guilt by association. Our understanding of this statement from *Gospel Workers* is not that Adventists should not register or function within a particular party, but that they should not give blind

support to the platforms and projects of any one group.

As for holding office, the most pointed Spirit of Prophecy statement I know of on this issue reads: "Are you ambitious for education that you may have a name and position in the world? Have you thoughts that you dare not express, that you may one day stand upon the summit of intellectual greatness; that you may sit in deliberative and legislative councils, and help to enact laws for the nation? There is nothing wrong in these aspirations" (*Messages to Young People*, p. 36).

Fortunately, in national and local governments in many countries we now have Adventists who are fulfilling such dreams. Their presence is significant for the following reasons: (1) they bring to the processes of government insights and direction that society badly needs, (2) they assist in identifying and fostering decisions helpful to the church's mission, and (3) they serve as excellent role models for the youth of the church and the nation.

As in the case of Moses, Daniel, Joseph, Esther, and others in Bible days, God still uses men and women of principle in public office to serve His purposes. We should all support and encourage those Seventh-day Adventists who are rooted firmly in the Word of God and who remain uncompromised as they fulfill their civic duties.

An excellent example of such modern-day fidelity is Adventist member Clarence Hodges, who has served as deputy assistant secretary for the United States Department of State, directing the Office of Equal Employment Opportunity and Civil Rights (*Adventist Review*, Aug. 13, 1987).

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# The Catholic-Protestant Connection

On stage in  
the great  
controversy  
drama

BY CLIFFORD  
GOLDSTEIN

Amassed on the Mall, between the round dome of the Capitol building and the sleek obelisk of the Washington Monument, 125,000 charismatic Christians pray for the political and spiritual healing of America. Amid the waving arms and fluttering tongues, I wander, a sack filled with copies of *The Great Controversy* slung over my shoulder. No sooner do I hand out a book than someone else reaches for one.

Above me, on a bright stage festooned with various national flags and a red, white, and blue "Washington for Jesus '88" sign, Christian leaders from around the world gather on this rainy April day to sing, preach, and admonish America to return to "the godly values that made this nation great."

Of course, Christians preaching a political gos-

pel have been making pilgrimages to Washington for decades. The heavy concentration of Catholic speakers, however, including a Jesuit from the Vatican and a video appearance from Mother Teresa, adds an interesting dimension to Washington for Jesus '88. Roman Catholics and conservative Protestants, once bitter enemies, are finding common ground for fellowship and unity. Meanwhile, surrounded by praises, prayers, and songs of tongue-speaking Protestants and Catholics who want to see America return to "the law of God," I distribute copies of *The Great Controversy* as fast as I can pull them out.

And though I don't know how closely those on the stage are adhering to a predetermined script, there's one scenario they follow to a tee. I carry copies of it in my sack. Indeed, the drama being performed before my eyes was written out 100 years earlier in the book in my hands!

"Catholicism," wrote Ellen White, "is gaining ground upon every side."<sup>1</sup> The large Catholic presence at Washington for Jesus '88 is one example of those gains. Former Jesuit Peter De Rosa in his best-selling *Vicars of Christ* wrote: "Papal prestige today is very high. In this century, pontiffs have achieved world renown. Historic events and instant communication have contributed to make them 'Spokesmen of Religion.'"<sup>2</sup>

Though the Catholic Church still has its critics, even avowed enemies, overt hostility against the papacy has evaporated. Dwindling are the days



PHOTO BY SAM BROWN



when even devout Catholics such as Dante consigned some popes to the deepest circles of "the sad halls of hell." Gone is the vehement anti-papal rhetoric of Martin Luther, who wrote: "You must be armed with Scripture so that you cannot only call the pope the antichrist but also know how to prove it so clearly that you could die with this conviction and stand against the devil in death." In America the rampant anti-Catholicism the past 300 years is now only a relic from the days of crude nativism. "In the U.S. over the past two centuries," said New York archbishop John Cardinal O'Connor, "Catholics have felt like second-class citizens. Now we come more and more to recognize not only our rightful role as citizens but our responsibility as church leaders to contribute to the body politic."<sup>3</sup>

### Astonishing Prediction

For many years Roman Catholics in America did feel like second-class citizens, or worse. Anti-Catholicism was as much a part of Pilgrim doctrine as was the Trinity and Sundaykeeping, and many of the colonies excluded Catholics. In the following centuries as Catholics poured out of ships onto the American shore, Protestants poured out sermons, pamphlets, and books warning against this "loathsome mass." In some cities, anti-Catholic bigotry was so great that riots erupted. Hatred of Rome was so rooted in America that political parties were formed that were based firmly on anti-Catholicism.

In this environment Ellen White wrote *The Great Controversy*. Her criticisms, therefore, of the "papists" and the "Romanists" were not necessarily prophetic, but simply common fare for the time. Where she becomes prophetic, however, was when amid all this American anti-Catholicism she wrote: "The Protestants of the United States will . . . reach over the abyss to clasp hands with the Roman power."<sup>4</sup> Such a prediction back then seemed as ridiculous as someone today predicting that in 1992 George Bush will replace Dan Quayle with Manuel Noriega!

The Protestant attitude toward the Roman Catholic Church has, indeed, flip-flopped. In 1951, when Harry Truman wanted to send General Mark Clark as ambassador to the Vatican, American

Protestants shrieked, and Truman backed down. When Ronald Reagan in 1984 named William Wilson as ambassador to the Vatican, the Protestants mostly yawned. When John F. Kennedy ran for the presidency in 1960, his ties to Rome almost cost him the race; in 1984, when Geraldine Ferraro ran as Walter Mondale's vice presidential candidate, Americans were more concerned about her husband's alleged links to organized crime than they were about hers to the Vatican.

Perhaps the greatest symbol of the

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Protestant metamorphosis was the warm reception they gave John Paul II on his American tours. In previous centuries, had the pope come to America, a mob might have lynched him; on John Paul's trips, the only mobs he faced were those who welcomed him. "No other man in the world today," said Billy Graham during the pope's first visit, "could attract as much attention on moral and spiritual subjects as John Paul II. . . . The pope has reached millions of Protestants."<sup>5</sup>

If a century ago Ellen White could write that the papacy "is now regarded by Protestants with far greater favor than in former years,"<sup>6</sup> what would she say today about the Protestants falling over each other to praise John Paul during his American visits? What would she say about Anglican Archbishop Runcie's call for unification between the churches, with the pope as the spiritual leader, the

"universal primate" over the united body? The June 14, 1982, *Time* magazine reported that during the pope's triumphal visit to the British Isles, Scottish Protestant leader John McIntyre said that John Paul's visit "would give Scots an entirely new opinion of 'the character and nature of the papal office.'" In recent years clergyman and writer Richard John Neuhaus has stressed that the Roman Catholic Church is in a unique position to help rebuild the moral character of America. Neuhaus's religion: Lutheran.

Over the years, panels of Catholic and Protestant theologians have been ironing out theological differences, including justification by faith, the doctrine that launched the Reformation. A panel of Catholics and Lutherans that had met in Milwaukee, Wisconsin, in the 1980s reached an essential agreement on justification, and said that the "remaining points of difference about this doctrine were no longer a reason to keep their churches apart." Indeed, many Catholics are fine Christians, and the Protestants see no reason why they can't unite.

As the religious barriers crumble, Catholics and Protestants are finding that they have common political goals, such as the pro-life cause, prayer in school, and tuition tax credits—and they are uniting to promote their agenda. "The Roman Catholic bishops," writes Professor John Swomley, "are working in an informal alliance with fundamentalist Protestants not only on the abortion issue but to get government support of private church schools."<sup>7</sup>

"When the leading churches of the United States," Ellen White wrote, "uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy."<sup>8</sup>

Catholics and Protestants are finding other points in common besides the desire to use the state to support their institutions. On October 15, 1986, a delegation of conservative Southern Protestants from the Lord's Day Alliance, "the only national organization whose sole purpose is the maintenance and cultivation of the first day of the week as a time for rest," went to Rome. They presented Pope John Paul II with a



plaque of appreciation, which read: "The Lord's Day Alliance of the United States expresses appreciation to His Holiness Pope John Paul II, for his outstanding service in preserving the Lord's Day throughout the world."<sup>9</sup>

Times have changed. "American Catholicism today enjoys an unprecedented opportunity to play a major role in the shaping of American policy," said an October 19, 1986, Washington Post editorial. "American Catholicism has made enormous strides in recent years. It is finally in a position to play a major role in a society that desperately needs the kind of intellectual and spiritual leadership it can provide."

In 1888 Ellen White wrote that Protestants are "opening the door for the papacy to regain in Protestant America the supremacy which she has lost in the Old World."<sup>10</sup> In 1984 the conservative Catholic weekly *The Wanderer* published an article about the ascendancy of Catholic power in America. "The Rubicon has been crossed," said the author. "The consequence of this, I think, will be nothing less than the beginning of the Catholic era in American history."<sup>11</sup>

The Catholic era in American history? At Washington for Jesus '88 I see it dawning. The pages of *The Great Controversy* are acted out before me, as if Ellen White wrote the screenplay and these men and women are merely following their lines. I realize, too, that instead of being just a spectator, I am part of this drama myself, for the script calls for the spreading of the three angels' messages to these people as well.

I empty my sack of the last copy of *The Great Controversy*, and as I carry it in my hand, a heavy middle-aged woman stops, looks at the book, and asks, "Are you giving that book away?"

I hand it to her and say, "Pray as you read it."

"Oh, I will," she responds, thrilled. "A while back some man came to my door, wanting to sell me the book. I wanted to buy it, but I didn't have the money. And now I meet you, giving it away? I know God wants me to read it."

I look around. In the background the Capitol sits like the dome of St. Peter's; on stage, priests and ministers kneel side by side, praying for revival in America; in the crowd, more than 100,000 Prot-

estants and Catholics fellowship together; and next to me, a woman eagerly takes *The Great Controversy*, saying that God wants her to read it. Everyone is playing his part, perfectly.

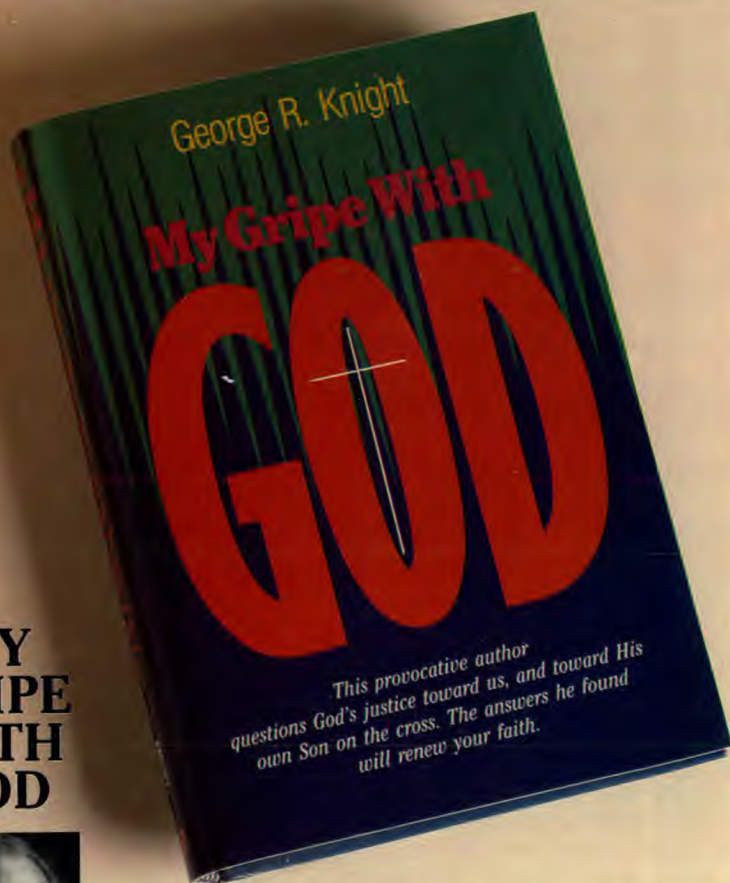
"I know that He does, too," I answer, playing mine.

- <sup>1</sup> *The Great Controversy*, p. 566.
- <sup>2</sup> Peter De Rosa, *Vicars of Christ* (New York: Crown Pub., Inc., 1988), p. 38.
- <sup>3</sup> Quoted in the *Washington Post*, Oct. 19, 1986.
- <sup>4</sup> *The Great Controversy*, p. 588.
- <sup>5</sup> Quoted in Clifford Goldstein, *Hands Across the Gulf*

- (Boise, Idaho: Pacific Press Pub. Assn., 1987), p. 5.
- <sup>6</sup> *The Great Controversy*, p. 563.
- <sup>7</sup> John Swomley, *Religious Liberty and the Secular State* (Buffalo: Prometheus Books, 1987), p. 124.
- <sup>8</sup> *The Great Controversy*, p. 445.
- <sup>9</sup> *Sunday*, October/December 1986.
- <sup>10</sup> *The Great Controversy*, p. 573.
- <sup>11</sup> *The Wanderer*, Nov. 15, 1984.



Clifford Goldstein is editor of *Shabbat Shalom*. His latest book, Best-seller, has been released by Pacific Press.



## MY GRIPE WITH GOD



George Knight didn't embrace the plan of salvation at first. It roused his suspicions. How

could God give people what they don't deserve—grace—and still be just? How could He forgive some, but not others? And why was the cross necessary before He could forgive anyone at all?

The author's search for answers in the Bible, in the Spirit of Prophecy, and in the works of great Christian writers rewards him with an exceptionally com-

plete picture of the atonement. You share in his discoveries that reveal the wisdom behind the plan of salvation and that prove the trustworthiness of God.

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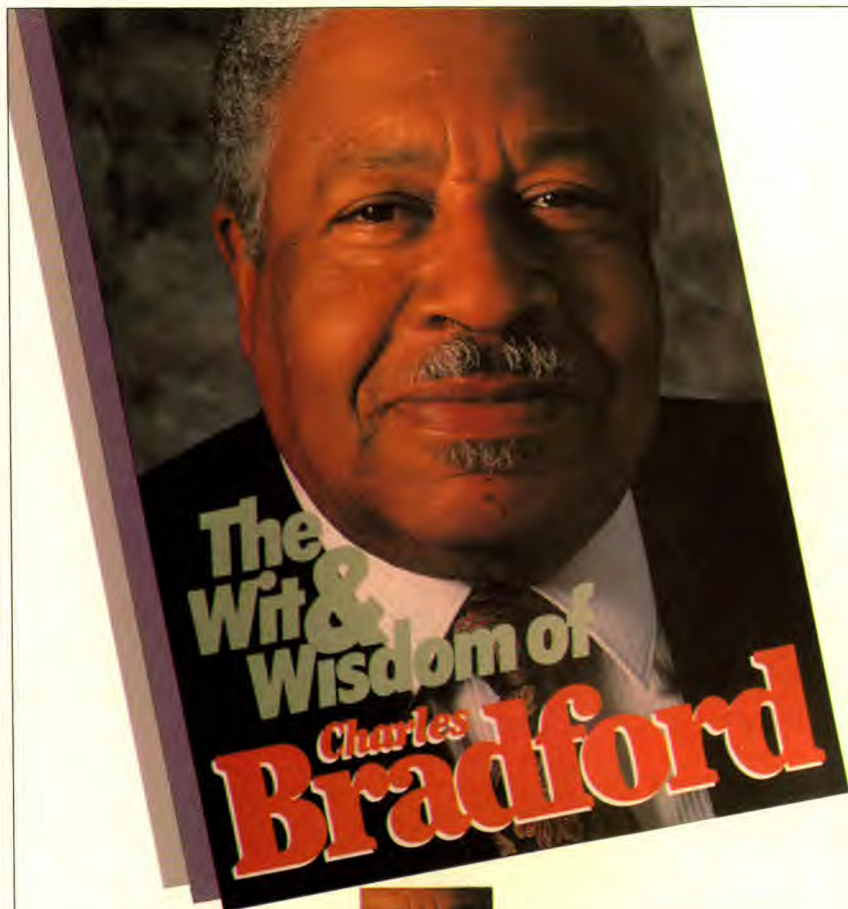
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He is my mother's father,  
A very special man.  
We walk the town together  
Whenever we both can.

We hear a croaking frog  
Hid in the budding spring.  
We listen to a cricket choir  
When they begin to sing.

We watch a house finch build a nest  
Inside a hanging pot.  
At storytime we pray aloud;  
I know I'm loved a lot.

Thank You, God, for grandpas;  
They walk a little slow.  
But that gives me, a grandchild,  
The needed time to grow.





# Open Hearts

*Witnessing with  
intelligence  
and sensitivity*

**W**e are sitting at the table eating our Sabbath dinner—just the two of us, enjoying the view of the mountains, the peacefulness of the day.

Across the street the neighbor has nearly finished moving. He is backing into the driveway with a kitchen range roped to the back of the pickup. He is alone.

"I suppose I should go help," my husband says, glancing in my direction.

He knows and I know he would help, but he pretends to grumble: "Now, he's a stupid person, bringing a stove to the house as though he could lift it himself. I can't help; I have on my good suit—the one I wear when I preach. Not only that, but I may miss my nap. And besides, what will others think if they should catch me working on the Sabbath?"

We're vegetarians. We are at a social occasion. The host and hostess are not members of the church. The table is laden with sandwiches in fancy shapes and sizes. Hors d'oeuvres surround the platter. One of the guests (a pure vegetarian) is inspecting the sandwich fillings very carefully. She calls the hostess to ask about each variety. The guest finds only a few things to fit her restrictions. The hostess is very distressed.

We're invited to a media party. It's in a downtown restaurant, and we will mingle with our friends from the radio station from which our talk show is broadcast. We know there will be alcohol served and cigarettes smoked. The people will wear jewelry, there will be some lewd jokes, and we will see some sin. We will be uncomfortable, and chances are, we will not have a good time.

Our friends are getting a divorce. There's a "pure" partner and one who is "guilty." We will sympathize and give support to the pure one. But the guilty? No, we can't love that one. There's sin involved here. Being seen with the condemned might mean we condone. There'll be no socializing any more for the erring, either. No fellowship meals at the church, no dinner invitations, no phone calls. We'll stand

aloof and sinless and secure in the love of Jesus.

## Questions to Ponder

Are the doors of our hearts closed? Have their porches become creaky because of underuse? Are the hallways narrow and the basements damp?

Did I close the doors, lock and barricade the entrance, to protect my own privacy and security? Is there no key to my heart to open those doors that I have locked to protect me from misunderstanding and sin and hurt?

But wait! There is a key. Someone is pushing wide the door and looking for me. He is opening the windows, sweeping away the cobwebs, repairing the porch.

My Lord says the world is not large enough to hold the reason for not loving. He says if I love, He will carry the abuse, the rudeness, the gossip, the misunderstanding of my motives.

He says if my heart's door is open, so will the doors to my church be open. He believes I should help my neighbor (even on the Sabbath), that I should be a gracious guest, that I should mingle with my downtown friends, and that I should love those labeled "guilty." He says that it's all right—that He despises not only sin but also insensitivity; that He is not as interested in condemning as in caring.

He says I need to love before I can tell anyone else of the love of God, that I need to feed the hungry before I can explain the heavenly feast, that I need to clothe the naked before I present the robe of Christ's righteousness, and that I need to have the mark of Jesus before I can explain the mark of the beast.

He says the key to 100 being secure in His love (where now there is just one) is that I be tenderhearted, loving, kind, and compassionate.

My heart's door has opened wide. And Christ has promised to enter with a key marked "love" in His hand.



*Myrna Tetz is vice president for college advancement at Canadian Union College, Alberta, Canada.*

BY MYRNA TETZ



# The 1990 GC Session Made Simple—1

*What happens at a GC session? Who comes? How does it work?*

BY MYRON WIDMER

**T**he title of this article might be a misnomer, for General Conference sessions simply aren't simple! On the other hand, they're not as complicated as one might think.

To begin our process, how about taking a short fun quiz—kind of like a GC session IQ test—to see how much you already know about such sessions? You just might surprise yourself! The correct answers—which come immediately after

the quiz—have been written to be both helpful and informative.

If by chance (or sheer knowledge) you answer *all* the questions correctly, you'll rank among the church's best history buffs—and we'd like to honor you! Come by our *Adventist Review* booth at the session and we'll give you something special.

And if you get less than a perfect score, that's OK, for you're in good company with most members.

**1.** Approximately how many delegates will attend this year's session?

- a. 1,000
- b. 2,000
- c. 2,500
- d. 5,000

**2.** Which division will have the largest number of delegates present?

- a. Inter-American
- b. South American
- c. North American
- d. Eastern Africa

**3.** Approximately how many people are expected to attend this year's session?

- a. 10,000
- b. 20,000
- c. 40,000

**4.** What *three* items *always* require the vote of a GC session?

- a. GC budget
- b. *Church Manual* changes
- c. Organization of union conferences
- d. Fundamental beliefs
- e. GC Constitution and Bylaws changes

**5.** Who is *in charge* of chairing the session's business meetings?

- a. Nominating committee chairperson
- b. GC president
- c. GC secretary
- d. GC vice presidents

**6.** True or false: The GC Constitution and Bylaws require that a minimum of 25 percent of the session's delegates be laypersons.

- ☐ True ☐ False

**7.** Which one of the following GC session locations is incorrect?

- a. 1985—New Orleans, Louisiana
- b. 1980—Dallas, Texas
- c. 1975—Manila, Philippines
- d. 1970—Atlantic City, New Jersey

**8.** T or F: Motions can be made directly from the floor by any delegate during business sessions.

- ☐ True ☐ False

**9.** T or F: Except for nominating committee reports, all major items of business already have been discussed and recommended to the session by the GC Executive Committee.

- ☐ True ☐ False

**10.** Approximately how much will the 1990 GC session cost (including delegate travel and lodging, materials and program expenses, and rent for the Indiana Convention Center and Hoosier Dome)?

- a. \$5 million
- b. \$10 million
- c. \$15 million
- d. Unknown

**11.** When was the last time that a GC session elected a non-North American to the GC presidency?

- a. 1880—George Butler
- b. 1922—W. A. Spicer
- c. 1930—C. H. Watson
- d. It never has.

**12.** Where will the 1995 session be held?

- a. Utrecht, The Netherlands
- b. New Delhi, India
- c. Sydney, Australia



# Answers

**1. 2,500.** The total possible number of delegates is 2,644, though not every division of the world will send their allotted number, bringing the expected number of delegates to about 2,500. Several divisions do not send their full quota primarily because of the high cost involved. Each sending entity must pay all the expenses of its representatives.

Each delegate is entitled to one vote and must be present to vote. Voting is done by a show of hands, voice, or secret ballot.

**2. North American Division.** North America will have the largest delegation present—even though it is not the largest division in terms of membership. Why? Because of the allotment of delegate positions.

Delegates fall into two categories: delegates at large, and regular delegates. *Delegates at large* this year total 970 and include all the members of the GC Executive Committee (370); four delegates from each division, plus one for each 200,000 members (72); and others appointed by the GC Executive Committee (528)—workers and laypersons—up to 25 percent of the total number of delegates.

*Regular delegate* positions are apportioned two per union, one per conference/mission/attached field, and one for each 5,000 members of the unions. Reg-

## Delegate Allocation\*

315	General Conference
228	Africa-Indian Ocean Division
236	Eastern Africa Division
150	Euro-Africa Division
268	Far Eastern Division
337	Inter-American Division
460	North American Division
294	South American Division
102	South Pacific Division
70	Southern Asia Division
92	Trans-European Division
39	Soviet Union Division
53	Attached fields and China

**2,644 Grand Total of All Delegates** (970 delegates-at-large and 1,674 regular delegates)

\*Regular delegate allocation is based upon membership figures as of December 31, 1989.

ular delegates this year total 1,674, 63 percent of the possible 2,644 delegates.

North America's delegation is the largest primarily because it receives the largest share of the 528 extra delegate-at-large slots available through the 25 percent provision mentioned earlier. North America, by request, will get 229 of these, allowing it to send most of its union executive committee members. The other world divisions also received what they asked for, though because of finances they did not ask for as many as the NAD. (See the accompanying box for a summary of delegate totals.)

**3. 40,000.** That's right! Church leaders expect nearly 40,000 Adventists to converge on Indianapolis during the session. That would be a record number and top the 25,000-plus who attended the last weekend of the 1985 GC session in New Orleans. Plenty of seating will be provided for all who come, with delegates occupying reserved seats in front of the platform.

Don Robinson, session coordinator and a GC associate treasurer, says most lodging accommodations within 40 miles of the convention center have already been booked. Don't come expecting to find a place to sleep without prior reservations! Call Travel Lite in Miami, Florida, 1-800-327-8338 or 1-305-661-5115, for assistance.

**4. B, D, and E.** Delegates to GC sessions are the *only* ones who can make changes in the *Church Manual*, our 27 fundamental beliefs, and in the GC Constitution and Bylaws.

The yearly GC budget is voted at Annual Council each fall, and the creation of union conferences is approved by the GC committee upon recommendation of the respective divisions. The creation of new world divisions—including this year's proposed Soviet Union Division—is usually done at a GC session, although Annual Council has the power to do so.

The reason certain items must have the vote of the constituency of the world church is simply to ensure worldwide unity on crucial organizational and doctrinal issues.

**5. The GC president.** While the GC vice presidents often chair the session's business meetings along with the GC president, the GC president is *in charge* of chairing the meetings. The GC secretary and the secretariat are responsible for writing up the minutes and the abbreviated version of the on-floor discussions, all of which appear in the daily issues of the *Adventist Review* during the session. The nominating committee chairperson, elected by the nominating committee, never chairs the general sessions, but brings to the session the ongoing re-



Ellen White is seated in the center of this group of Australian workers at the 1909 GC Session at Takoma Park, Maryland.





The 1975 session in Vienna, Austria, was the first held outside the United States.

ports of the nominating committee.

The business sessions are generally held in the morning and afternoon, with the evening time set aside for worship and reports from the world divisions. The first business meeting will be held at 3:00 p.m. on Thursday, July 5.

**6. False.** There is *no* provision in the GC Constitution or Bylaws that mandates any percentage of delegates to be laypersons. Consequently, the vast majority of delegates are church employees from around the world. However, counsel is sent by the GC to the divisions reminding them of the need to include laypersons in their delegations. Usually a summary is proposed after the session indicating the make-up of the delegations, including such information as the number of women and young people.

This is quite different from many union conference constitutions that specify a minimum percentage of laypersons as delegates to their constituency sessions.

**7. 1975—Manila, Philippines.** The correct answer for 1975 is Vienna, Austria. About every 20 years the GC session is held outside the United States. The 1995 session will be held in—well, I'll wait until you get to number 12!

**8. True.** Motions *can* be made from the floor during business sessions

by any delegate—according, of course, to proper parliamentary procedure. However, whenever a delegate proposes a substantial change in the document or item being presented, particularly constitutional or bylaw changes, the item is often referred to a standing session committee. The committee then discusses the change and suggests a proper rewording—saving time in the process and guaranteeing that recommended documents are not quickly changed on the floor. The document then returns to the business session for further discussion and voting.

**9. True.** Every major item, except the nominating committee reports, has been through a vigorous schedule of committees prior to appearance at the session. All such items have been recommended to the GC session by one of the five Annual Councils held since the past GC session.

Through this process, individual members to church leaders and institutions can bring items to the attention of the world church.

**10. Unknown.** The cost of putting on a GC session is known by each sending entity, but no combined total is ever reported of the expenses necessary to bring in, house, and provide food for 2,500 delegates, plus working staff in the hundreds; rent a mammoth facility; pro-

duce handout materials; put up booths; or provide the fascinating and colorful evening and weekend programs.

The final cost is difficult because there is no one source of funds for the session. The session's expenses for each entity are usually funded by tithe and offerings. A handful of delegates pay their own way.

## 11. C. H. Watson in 1930.

The *first* and *only* non-North American president of the General Conference was C. H. Watson, an Australian leader with a business background who immensely helped the church struggle through the Depression years in the United States.

**12. Utrecht, the Netherlands.** The 1995 GC session will be held in the Netherlands if Jesus does not return before then. This follows the church

cycle of varying the site of the sessions so that many more members can have the possibility of attending at least one GC session in their lifetime.

**W**ell, how did you fare on the quiz? Is anyone eligible for an *Adventist Review* gift? But no matter how you did, I hope you now understand a little bit more of

the inner workings of a General Conference session. To see the church in action is indeed a fascinating time, and of course, you're welcome to come and watch. The 1990 GC Session will be held July 5-14 at the Indiana Convention Center and Hoosier Dome in Indianapolis, Indiana.

*Next week: The daily schedule, the nominating process, who gets elected, and major business items up for voting.*



Myron Widmer is associate editor of the *Adventist Review* and a General Conference delegate at large to the GC session. Invaluable

assistance in writing this article was received from Fred G. Thomas, GC undersecretary.





Church leaders from the Michigan and Lake Region conferences worked closely together to make the crusade a success.

■ Michigan

## Adventists Seek to "Take" Detroit

*Pastors and members involved in all-out effort.*

**O**ver the course of more than a year, the pastors and officers of the Michigan and Lake Region conferences met in Detroit under the leadership of Herbert Larsen, executive and ministerial secretary of the Lake Union, to settle differences, establish guidelines, and plan to "take" Detroit for the Lord.

Many differences had to be worked out because of different cultures as well as two conferences (Michigan and Lake Region) operating within one city. For example, if the people joined the church during an evangelistic meeting, to which conference would they belong?

The group invited C. D. Brooks, *Breath of Life* speaker, to hold the first, and what turned out to be the largest, of what would be many evangelistic meetings. Lake Union and local conference officers led several rallies of members of all of the churches. On January 27 Elder Brooks and his *Breath of Life* team came to Detroit for the final citywide Adventist member meeting.

*By Charles C. Case, communication director, and Herbert S. Larsen, executive and ministerial secretary, Lake Union.*

Bill Scales, North American Division evangelism coordinator, led out in an afternoon seminar, "Friendship Is the Key." He instructed members how to make friends, get close to the people, then invite them to the crusade.



Charles D. Brooks conducted the month-long crusade.

The evangelistic series was held in the famous Ford Auditorium in downtown Detroit.

The pastors of both local conferences held crusades, various types of seminars, and many health programs. A series of awareness spots ran on the television stations in Detroit, sponsored by the North American Division.

Herbert Larsen held a series of evangelistic meetings in the Dearborn area, a Detroit suburb.

Sabbath, March 31, found the beautiful Ford Auditorium filled with approximately 2,900 people, who came for the last day of the *Breath of Life* Crusade. An outdoor swimming pool had been erected for a baptism.

Following C. D. Brooks' sermon, he gave a call to which 35 people responded, pledging to prepare for the next baptism. The baptism saw 191 people immersed—seven at a time—in the portable outdoor pool. Nineteen pastors, Black and White, conducted the rite. It is hoped that hundreds more will be baptized in the

future as interests are followed up.

The Detroit Challenge was a united effort to reach that great city with the Adventist message. Coordination and logistics for the crusade were several years in the making. This is the beginning of a five-year evangelistic program to prepare this city for Christ's coming.

Mark Finley will conduct a major citywide crusade next year. Plans now are being formulated, with the help of Dr. Richard Neil, of Loma Linda, to train all the churches in health education for a citywide health emphasis program. A strong city van ministry, similar to that in Greater New York, is in the making.

The North American Division, through the Adventist Media Center, has instituted an Adventist Awareness Program. During February and March a large number of TV spots about Adventists were aired on the major TV stations in Detroit. The NAD Communication Department is working with a budget of \$120,000 for this project to tell the people of Detroit about Adventists and their beliefs.

A citywide demographic survey has been done by Andrews University, incorporating the Donnelley Studies. On April 10 a workshop by Charles Case, communication director for the Lake Union Conference, acquainted the pastors of Detroit with this material and provided them demographic information on their church district.



## ■ General Conference

# Session to Have Extensive Media Coverage

Technology and techniques will be coming of age as communicators share the General Conference session, July 5-14, via satellite on both radio and television, through local television spots, by shortwave, and in the traditional print media.

Making history by satellite, a crew will provide nightly newscasts of interviews, information, and interpretation on Three Angels Broadcasting Network (3ABN)—the Adventist lay-operated 24-hour daily Christ-centered station based in southern Illinois.

Overall, 3ABN is providing its satellite channel nightly, beginning at 7:00 for three hours and all day both Sabbaths. The nightly hours will also be taped for delayed broadcast in the West. In addition, 3ABN's own crews will be taping an 11:00-12:00 a.m. daily show and shooting enough interviews to last for months. Programming from 3ABN is received on SPACENET 1, Transponder 12, channel 23.

Preparing Indianapolis for the international Adventist business session, the Adventist Media Center—working with the General Conference Communication Department—has prepared three commercials, which will begin airing about June 18 and conclude on July 14. Two are designed just for Indianapolis, while the third will be the premier viewing of a spot that can be used in any market to emphasize Seventh-day Adventists' belief in the Second Coming.

"A whole lot of them are friends of mine," Harold Richards says in a spot designed for Indianapolis as he describes the people from every continent streaming into Indiana. The 30 seconds close with a thank-you to Indianapolis "for having us."

In the second custom spot, the message points to a parallel between the city's praying for football touchdowns

and a comeback and Adventists who pray for "the greatest come-back of all time."

A 10-minute televised live news report of the day's events, prepared by the GC Communication Department and the *Adventist Review*, will be aired nightly July 6-14. Scheduled between evening reports, beginning Saturday night, July 7, the report will air at about

8:25 p.m. On both Fridays it will air at 7:25 p.m., and on July 14 a wrap-up of the session will air at about 9:00 p.m.

Radio listeners in the coverage areas of college and other stations of the Adventist Radio Network (ARN) will have access to a one-hour update daily, except Sabbaths, at 7:00 p.m. Adventist World Radio reviews will be released on shortwave.

## GENERAL CONFERENCE SESSION

### SOUVENIR VIDEOS

#### Devotionals: "We Shall Behold Him"

George Rice—"Will It Happen in 1990?"

J. R. Spangler—"In the Ministry of the Holy Spirit"

George Brown—"In the Joys of True Worship and Sabbathkeeping"

GC Secretary—"In the Power of His Word and the Gospel"

Ariel Roth—"In the Wonders of Creation"

Enoch Oliveira—"In the Fulfillment of Prophecy"

Bekele Biri—"In the Unity of Believers"

Juanita Kretschmar—"In Deeds of Love"

Werner Vyhmeister—"In the Holy Ten Commandments"

V. F. Bocala—"In the Promised Power of Pentecost"

C. E. Bradford—"In the Saving Grace of Calvary"

GC President—"In the Fullness of His Glory"

#### Division Reports:

Africa-Indian Ocean—"God's People in Motion"

Eastern Africa—"A Church Ablaze"

Euro-Africa

Far Eastern—"We're Beginning the End"

Inter-American—"Aflame for God"

South American—"People"

South Pacific—"Pitcairn Heritage"

Southern Asia

Trans-European—"Opening Doors"

South African Union and Southern Union—"Continent of Contrast"

China—"Mysterious Ways"

Middle East Union

(The North American Division report is being marketed separately.)

#### Women's Meetings: "Renewal in Christ"

Nancy Bassham and JoAnn Davidson—"Meet Him"

Nancy Canwell and Gwen Foster—"Know Him"

Wilma Hepker and Violeta Palma—"Serve Him"

Aileen Ludington, M.D.—"Health Series"

#### Special Souvenirs:

President's Report—"Embracing a Global Mission"

Theme Video—"We Shall Behold Him"

Mission Pageant—"Reaching the Unreached"

#### Music Memories:

"Beholding Jesus"

"Coming Again"

"For All the Saints"

**Presession price: \$9.95 each.** (Orders postmarked no later than July 15 to GCS Videos, Communication Department, 12501 Old Columbia Pike, Silver Spring, MD 20904.)

**After July 15: \$14.95 each.** (Order from your local conference Adventist Book Center.)

**Include shipping and handling** in both cases as follows: for one—US\$3.25, Cdn\$4.25; for two—US\$4.00, Cdn\$5.00; for three—US\$4.50, Cdn\$6.00; for five—US\$6.50, Cdn\$7.25; for ten—US\$8.00, Cdn\$9.75.

By Shirley Burton, director of the General Conference Communication Department.



Another way those at home can participate in the excitement of being an Adventist Christian during these days when the gospel-to-the-world sign is being fulfilled is through the purchase of video reports. Working in cooperation, the General Conference Communication office, the Adventist Media Center, and the Pacific Press and Review and Herald publishers will have as many as 24 videos from which to choose—including devotionals, the colorful evening division reports, music, and three special souvenirs—including the mission pageant.

"If you watch one a Sabbath, that's about enough videos to last the next six months," says Donald E. Robinson, the session manager. "They can be shared in Sabbath school, home worships, and



**People around the world will get daily General Conference session reports from the Hoosier Dome via shortwave radio and satellite telecasts.**

school classrooms. The devotionals could even be used for church service by congregations without a pastor," he adds.

Those present may tape their own videos from special hookups for at least 30 VCRs.

Members in attendance will have access to a daily news sheet, which will

include appropriate information. Those items, coupled with at least four slides of the day, will make it possible for delegates to report at home on the first Sabbath after the session.

Session photographers will also have available four color prints of the day, and publishers may select from black-and-white photos.

Print news will be moved by FAX from the newsroom for the first time, and stories will be available in French, German, Portuguese, and Spanish, as well as En-

glish.

"While making media technology history," Robinson says, "we don't want to forget the purpose—to share the spirit of family with those unable to be present, as well as with people around the world, whom we want to know about our Father."

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# THE LOMA LINDA REPORT



During the first five months of 1990, Loma Linda University and Loma Linda University Medical Center have been featured in eight major publications, with a combined circulation of over 22 million.

## Loma Linda University Medical Center featured in world media

Sharing the Seventh-day Adventist health message with the world through the news media is an important priority at Loma Linda University and Medical Center.

"During the past five years, Loma Linda University and Medical Center have been the focal point for an increasing number of major health stories," says W. Augustus Cheatham, vice president for public affairs.

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

"We are pleased to share our divinely inspired concept of health care—making man whole through physical, mental, and spiritual well-being—with the world through television, radio, and print. We are touching people through this medium who might otherwise have never had the opportunity to hear of God's love."

In late 1986, the *New York Times* featured an article on Loma Linda University's Adventist Health Study entitled "Adventists Are Gold Mine for Research on Disease." The article detailed the benefits of the Adventist lifestyle as com-

pared to the general population of the United States. The article suggested that Adventists have lower incidences of cancer and thus live longer because of their dietary habits.

During the first five months of 1990, Loma Linda University and Medical Center have been featured in eight major publications, with a combined circulation of over 22 million.

In May, 1990, *Life* magazine carried the story of Loma Linda University Medical Center's infant heart transplant program.

*Continued on next page*

**"FULFILLING THE VISION"**



## "FULFILLING THE VISION"

The six-page article featured Canadian-born infant Dylan Stork who received a new heart at Loma Linda on February 28, 1989.

The story unfolds the trauma the Stork family endured after learning that their baby was born with hypoplastic left heart syndrome—an always-fatal defect of the heart—and their six-week wait for a donor heart to become available.

Shortly after Dylan was born, the Stork family was presented with three options by their physicians: (1) make Dylan as comfortable as possible until he died; (2) take Dylan to Philadelphia for the Norwood procedure (a series of difficult surgeries); or (3) take Dylan to Loma Linda for a heart transplant.

After accepting the physician's recommendation to take Dylan home until he died, the Storks changed their minds and decided to explore option three. They phoned Loma Linda and talked with transplant coordinator Joyce Johnston who

explained in detail all aspects of the transplantation process.

"We always felt if we could get him [Dylan] to Loma Linda, to people we trusted, he was going to be fine, and we could finally relax," says Dylan's mother, Tracy.

"Today Baby Dylan is progressing normally. He recently celebrated his first birthday by devouring homemade chocolate cake."

However, his parents realize that his life is fragile. "Every birthday, every Christmas, every everything is special because we know it may be his last," says his mom.

In March of this year, *National Geographic* devoted a two-page photo spread to Loma Linda's transplant program. A *National Geographic* photographer accompanied surgeon Leonard L. Bailey, MD, as he raced against time half-way across the nation to procure a donor heart and sped back to Southern California by chartered jet to operate on a 20-day-old infant.

Other major publications featuring Loma Linda in early 1990 include the *New York Times* (January 30, 1990); the *London [England] Sunday Times Magazine* (January 14, 1990); *Good Housekeeping* (May, 1990); and Germany's *Stern* magazine (March 15, 1990).

On April 10, a special health supplement to the *Washington [D.C.] Post* featured Loma Linda's proton cancer treatment center now nearing completion.

*"There are many who desire to know the truth.... Plans should be laid to secure the privilege of inserting articles into secular papers; for this will be a means of awakening souls to see the truth."*

Ellen G. White  
Counsels to Writers and Editors



Over 35,000 stories about Loma Linda have appeared in virtually all major newspapers throughout the United States and in many countries around the world.

The May-June, 1990, *Saturday Evening Post* contains an article written by School of Medicine alumnus Ethel R. Nelson, MD, about heart disease in Thailand. In her article, she cites research by Albert Hirst, MD, former chairman of the department of pathology in the School of Medicine.

During the past five years, Loma Linda University and Medical Center have been the subject of more than 35,000 newspaper and magazine articles. In addition, reports about Loma Linda have appeared on many television stations throughout the United States and the world. Loma Linda's transplant program was the subject of a 20-minute Canadian Broadcasting Company special report entitled "Handle with Prayer." Television cameras introduced Canadian viewers to the University, Medical Center, and the University Church of Seventh-day Adventist church services during the documentary.

Other reports about University and Medical Center activities have appeared on television in Great Britain, Germany, Italy, Australia, and Zimbabwe.



North American Division

# World Offering to Aid Unreached People Groups

*June 30 gift goes for French, Indians, prisoners, children, deaf.*

**T**ime was when missionaries left the shores of North America and sailed across the ocean to bring the gospel to unreached people groups in far-off lands. Upon returning home, they would thrill the hearts of the faithful with stories of gospel triumphs.

The idea of reaching unreached people groups in the homeland may sound strange to those who visualize such peoples as existing only in dark tropical jungles or on high, inaccessible mountaintops. But we have unreached people groups in North America. And thrilling things are taking place among those who have until now been unreceptive or untouched by the gospel.

The Thirteenth Sabbath Special Projects Offering to be received on June 30 will help fund capital expenditures for five such groups in this division.

## Acadien-Quebecois Outreach

Hardly a day passes without some new development, some thrilling new story, in the French-speaking province of Quebec, eastern Canada. For the past three or four years church leaders have noticed a change in the attitude of the Acadien-Quebecois—a yearning for a better way of life, an openness and hunger for God's Word not seen before.

"Every time the telephone rings, I wonder what new demands will be made on our slim work force," says Robert Fournier, associate publishing

director for eastern Canada. "Will it be a request for another Bible worker, church planter, or minister? Will it be for more Bibles?"

During the past year the number of full-time literature evangelists has tripled from 7 to 27. Several "missionary" literature evangelists are working in areas in which Adventists are unknown. A missionary literature evangelist receives a stipend to

while attendance runs from 80 to 100 adults and 45 to 66 children. "People just come walking in off the street," explains Claude Sabot, associate church ministries director for the Canadian Union.

## Yakima Valley Evangelistic Center

In the rich fruit-growing Yakima Valley of south central Washington, Adventist work began 20 years ago among the Hispanic fruit pickers when a small company was organized in Toppenish. Today we have 13 Hispanic congregations there. Members make many contacts by distributing interest cards and following them up with hand-delivered Bible lessons.

Enedina Zagal distributes lessons on her way home from work. She has been responsible for 60 of the 308 who recently

graduated from a Bible study course.

Dr. Joaquin Cazares, a Hispanic pastor/physician, has worked in the Yakima Valley for several years. His health talks, aired each weekday on three Spanish radio stations, are highly regarded and have made a real contribution to the growth of the church.

These Hispanic members have taken on a special project—the evangelization of the 35,000 Yakima Native Americans (Indians) who live on the adjacent reservation. Native Americans have had difficulty accepting the gospel, but they have demonstrated a growing interest in health principles and Bible study.

"We are making plans to hold health education classes, family life work-



A proposed evangelistic center would be built opposite the Native American Cultural Center in the Yakima Valley in central Washington.

compensate for the extra work of giving Bible studies or pastoring.

In one week Mario Roy, a literature evangelist in an unentered area, found three families that wanted Bible studies. "A literature evangelist in another part of the province found seven people studying with our church pastor," said Fournier. "And in still another area, when the church planting pastor arrived at a home to begin Bible studies, he found 20 people waiting for him." Stop-smoking and health seminars are generating interest, as are the *It Is Written* broadcasts in French.

Membership at the Sherbrooke church, southeast of Montreal, has grown from 26 in 1987 to 68 this year,

*By Jean Thomas, administrative assistant, NAD Department of Church Ministries.*



shops, and stop-smoking and anti-alcohol workshops at the Yakima Evangelistic Center when it is built," says Dr. Cazares. "We will also hold lay training classes on how to witness to Native Americans." This complex, to be built opposite the Native American Cultural Center on the edge of the reservation, will depend on funds from the Special Projects Offering.

## Adventist Prison Ministries Association

The 1.5 million prisoners in the 850 prisons in North America constitute another unreached people group. Several independent Adventist organizations minister to prisoners and their families on a limited scale. But 40 percent of all jails have no Christian witness. And often volunteers are unfamiliar with the techniques and procedures required by prison authorities.

Daniel McManus, an Adventist criminal justice professional, envisions a network of trained volunteers qualified to reach out to prisoners and their families, who must cope with neglect, abuse, and scorn.

Part of the Thirteenth Sabbath Offering will enable the North American Division to expand and develop a strong prison ministries program.

## Inner City Outreach

When people move to the suburbs to escape the congestion and crime of the inner city, churches and schools relocate as well. This leaves behind the poor of the inner city, who find themselves unable to make that transition, without facilities and an Adventist presence to help meet their needs. Making Jesus Christ relevant to people in these circumstances has long challenged the Adventist Church.

"Since the flight began, a whole generation of inner city dwellers in the 1960s and 1970s were left without anyone from whom to hear the gospel," says J. Paul Monk, Jr., president of the Central States Conference. "They constitute a missed generation. Now their children are growing up the same way, presenting a need to start from the bottom up and use a fresh approach."

Plans are in progress for an evangelistic center in Kansas City that will provide services to help educate the younger generation growing up in the inner city. These plans include a dignity school, health education, friendship camps, and other programs, such as a Christian drama center and AIDS intervention, to help pass on Christian values. The Special Projects Offering taken on June 30



Each picture page in these coloring books for deaf children corresponds with a page illustrating the Bible story in American Sign Language.

will provide the seed money for this project.

## Bible Stories for Preschool Deaf Children

Fifteen thousand of the 47,000 deaf children in the United States are below third-grade level in their education. Because of a limited vocabulary, these children are able to read few Bible story books. While Gallaudet University in Washington, D.C., has published a small collection of children's books in sign language, and the American Bible Society and several denominations have developed a ministry for deaf children, they have only three Bible stories in book form—one each on Noah, Samson, and Jesus calming the storm.

Christian Record Services, the church's publishing house for the blind and hearing-impaired, plans to produce a set of simple Bible stories using drawings, the limited vocabulary of preschool deaf children, and sign pictures. Content and pictures will come from such children's books as *My Bible Friends*, the *Ladder of Life* series, and *My Church Teaches*.

Proceeds from the Thirteenth Sabbath Special Projects Offering of June 30 will fund these five projects—a ministry to unreached people groups of North America.



At the broadcasting station Dr. Joaquin Cazares makes recordings for one of the health talks aired each weekday on three Spanish radio stations.



■ North American Division

# Church Produces First Missionary Magazine for Youth

*Insight/Out meets with enthusiastic response.*

**S**he didn't sign her name. (The postmark read Chicago, Illinois.) She simply wrote what youth all over are telling adults: "Growing up is hard. Growing up an Adventist doesn't make it easier."

Broken families. Media overload. Peer pressure. Substance abuse. Materialism. Sexual temptation. Dishonesty. Youth face these forces every day. They grow up with them.

But our writer's precise handwriting said more. "Your *Insight/Out* issues are so valuable! Topics that desperately need to be covered (relationships, sex, abortion, faith, the church, college, etc.) are handled in a way that is neat and spiritual. I am able to discuss the topics covered in them with my non-Adventist friends and explain exactly why I feel that way."

That's why *Insight/Out* got started. We at *Insight/Out* believe that young Adventist Christians have something to share with their non-Christian friends. What's more, adult Adventists can now share the essence of Christianity with a young niece, nephew, teenage neighbor, or even college-age youth who no longer attends church. Any young person you want to reach with

God's good news can be reached through *Insight/Out*.

## Best-kept Secret

This magazine may be the best-kept secret in the North American Division. Few people realize that beginning in

1988, Adventists have had a method with unlimited potential for reaching youth. A yearly subscription to *Insight/Out* costs only \$8.50, and the 12 monthly issues go directly to the young person's house, where they will be read. Each issue tackles one important topic in depth. This year, for example, the magazine has dealt with the New Age movement, special friends, substance abuse, and the resurrection. Still to come: personal devotions, violence, the 11 commandments, evolution, and peerless pressure.

Using the best writers available, *Insight/Out* deals with all topics in a hopeful, upbeat way. It avoids Adventist jargon, such as *vegeburger*, *academy*, and *potluck*. Each issue offers practical solutions and consistently points to friendship with God as the best answer. Youth see how God will help them with their problems today, and how Christianity really makes sense.



## How to Order *Insight/Out*:

Send the name and address of any young person you care about to:

ABC Mailing Service, P.O. Box 1119, Hagerstown, MD 21741.

You may enclose \$8.50 per subscription (12 issues), or we can bill you later.

## A First

This is our first Seventh-day Adventist missionary magazine for youth. Some churches have added campaigns for it to their missionary programs. Youth groups in academies and local churches have come up with programs to sponsor the magazine for young people they love. In fact, two groups at a recent youth summit in Sacramento, California, aim to raise 50 sponsorships each. (Raising 50 sponsorships qualifies any group to have their picture shown on the cover of *Insight* magazine.)

Teens and college-age youth like the colorful, contemporary, Christ-centered issues of *Insight/Out*. We want to get them into the hands of every young person who needs Jesus Christ. Can you help us?

■ North American Division

## Women's Commission will hold forum July 8

**T**he North American Division Women's Commission invites all Adventist women from the division who are attending the General Conference session to meet with them for a face-to-face dialogue on Sunday, July 8. This open meeting will be held in the Convention Center in Indianapolis from noon until 2:00 p.m. (The exact location is to be announced during the session.)

The commission is sponsored by the Office of Human Relations and is chaired by Dr. Ramona Greek.

The commissioners by union are: Atlantic, *Junell Vance*; Canadian, *Karen Scott Hutton*, *Roberta Schafer*, and *Jean Parchment*; Columbia, *Dorothy Williams*; Lake, *Thesba Johnston*; Mid-America, *Evelyn Glass*; North Pacific, *Betty Rayl*; Pacific, *Lourdes Silva*; Southern, *Evelyn VandeVere*; Southwestern, *Vivian Barron*; ex officio, *Rosa Banks* and *Elizabeth Sterndale*.

By Christopher Blake, editor, and Lori Peckham, assistant editor, of *Insight* and *Insight/Out* magazines.



■ North American Division

# Spanish Magazine Increases Circulation 500 Percent

*Adventists seek to reach 25 million U.S. Hispanics.*

For years Enrique Mascarena sold *piraguas* (cups of crushed ice with fruit syrup) in Matanzas, Cuba. Then he came to the United States in 1980 and settled with his family in New York City, where they later became Seventh-day Adventists.

One afternoon he was distributing *El Centinela*, the Adventists' Spanish missionary journal since 1896. When he knocked on a door in the Bronx, a young man seemed to recognize him and invited him in. Enrique did not remember the youngster, but the parents immediately recognized the seller of *piraguas*. They shared warm embraces, kind words, recollections of past times, and joyous laughter.

Before he left, Enrique told them about his new faith, invited them to come to church, and left a copy of *El Centinela*. Today, Enrique rejoices because that family of three was baptized.

## Whistling Witness

One morning the Bank of America branch in Colton, California, was filled wall to wall with customers. Luis Alfonso came to cash a check and took his place in line. While awaiting his turn, Luis began whistling "The Old Rugged Cross."

When he paused, a Mrs. Garcia exclaimed, "What a beautiful melody! Where did you learn it?"

"We sing it at church," replied Luis. "Our pastor teaches us a new song every Sabbath morning. Do you like religious music?"

"Oh, yes," replied Mrs. Garcia. "When I was a girl my mother used to take me to a church where we sang many hymns."

As soon as Luis cashed his check, he ran to his car and brought two copies of *El Centinela* that had the address and list of activities of the Colton Spanish Seventh-

day Adventist Church stamped on the back cover. He gave them to the lady and invited her to come to the meetings.

The next Sabbath Mrs. Garcia went to the Colton Spanish church. Later she subscribed to *El Centinela* and took the Spanish Bible course offered through the magazine. Eventually she was baptized and is now a member of the Spanish congregation in San Ysidro, California. She too has become a soul winner, with the help of *El Centinela*.

As an important element of Harvest 90, Spanish members in the North American Division have taken seriously their responsibility to use *El Centinela* for witnessing. They seek to proclaim the Advent message to 25 million Hispanics in the United States by distributing the magazine to homes and where they travel, as well as mailing them and placing them in public magazine racks.

During this quinquennium Spanish laypeople and pastors have increased the circulation of *El Centinela* from 18,000 to nearly 100,000 regular subscriptions, a gain of more than 500 percent! Doubtless this increase has had a direct influence on the unprecedented growth of the Spanish work in North America.

Each year Spanish Adventists distribute several thousand extra copies of an April issue designed for Easter time evangelism, a fall issue on church doctrines, and a Christmas issue.

To reach second- and third-generation Hispanics, 150,000 copies of a bilingual edition of *El Centinela* will soon appear on a trial basis. This year, for the first time, the magazine will be promoted in many English-speaking churches to provide all members a tool for witnessing to their Spanish friends.

*El Centinela* also serves as the missionary journal of the four Spanish unions in the Inter-American Division, which prints 140,000 additional copies

every month from negatives provided by Pacific Press.

Wrote Ellen G. White: "We are fast approaching the end. The printing and circulation of the books and papers that contain the truth for this time are to be our work" (*Colporteur Ministry*, p. 5).

"If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures" (*Testimonies*, vol. 4, p. 390). The publishing ministry provides a way in which His witnesses may communicate the good news of the Saviour's soon coming.

According to sociologists, the 1990s will see a growing interest in reading material on moral and spiritual subjects. *El Centinela*, *La Sentinelle* (the French edition), *Message*, *Signs*, and all of our missionary papers look forward to days of massive distribution. As the signs of Christ's coming are fulfilled all around us, our publications will give the witness for which they were prepared.

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By Jose L. Campos, director of sales and promotion of *El Centinela*.



# Be Careful

I stand, the telephone to my ear, talking to my father. It's late, and he's leaving for Texas at 6:00 a.m., planning to drive the 1,300 miles in two days. He is 78, and I worry about him.

I ask if he's finished packing. I tell him to say hello to assorted relatives. I make him promise not to pick up any hitchhikers. His voice is deep, dear, precious. I don't want to let go.

The conversation lags, but I keep him close with my questions. I want to hold on to him, to ride the long highway with him, keeping him safe and bringing him back.

"I guess I'll watch the 11:00 news and go to bed," he tells me.

"OK."

A pause. "Well," he says, "see you in a couple weeks."

"OK, Daddy. You be careful."

I open her bedroom door in the predawn darkness and tiptoe across the room. She'd asked me to wake her before I left for the airport, so I bend down to touch her arm. "Goodbye, Noelle. I'm going now."

It's snowing outside, and I'm a little worried about the drive to Baltimore. She stretches, my 17-year-old daughter, and I touch her hair. "Goodbye. It's 5:45. I'm leaving."

Eyelids flutter. "'Bye, Mommy. Have a good trip."

"I will."

"Be safe."

I promise to be safe, as if I had any control over slick highways and airplane flights. This is the downside of travel. Leaving those who love me.

She squeezes my hand. "Be careful."

We're putting her on a British Airways jetliner, our eldest daughter, sending her—no, *letting* her—fly across the ocean to Newbold College. She is wearing a new green coat and dark-green kid gloves. Her eyes sparkle. She loves England and the school there. She is utterly happy, and I am utterly desolate.

A voice announces that her flight is ready to board. I hug her, and she laughs. "Are you going to let go of me?"



*I promise to be*

*safe, as if I had*

*any control*

*over slick*

*highways and*

*airplane flights.*

Now I laugh. "Of course! You have a good flight." I walk with her a few more steps. One more quick squeeze. I let her go, and she gives me a smile of pure radiance.

Caught up in the crush of people, she reaches the flight attendant and hands him her ticket.

"Robyn!"

She turns for a heartbeat.

"I love you. Be careful."

*I love you.*

*Be careful.*

In our family the phrases are interchangeable. They mean the same thing. *I love you. I would do anything for you. So take good care of yourself. Be careful.*

*You are precious to me. I can't bear to see you hurt. Part of my heart and soul, you are cherished beyond words. So be careful. I love you.*

My thoughts turn to God, our all-loving Father, and to Jesus, who became one with us, forever bound to us by a human body. They know, far more than we, the hurt and harm that merely living brings to Their earth children. And so They sent us the loving message, repeated in a thousand different ways, *Be careful. I love you.*

"Be firm and brave, never be daunted or dismayed, for . . . God is with you wherever you go."<sup>1</sup>

"Be careful," God pleads.

For "your enemy the devil prowls about like a roaring lion, looking for someone to devour."<sup>2</sup>

"Be wise."

Keep the laws I have given you, these 10 rules that will safeguard you against a thousand dangers. "Watch and pray so that you will not fall into temptation."<sup>3</sup>

"Be careful," God says. "*I love you.*"

<sup>1</sup> Joshua 1:9, Moffatt.

<sup>2</sup> 1 Peter 5:8, NIV.

<sup>3</sup> Mark 14:38, NIV.



*Penny Estes Wheeler is acquisitions editor at the Review and Herald Publishing Association, Hagerstown, Maryland.*

**By Penny Estes  
Wheeler**



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