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NAD EDITION

ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

JULY 2, 1992



Albania

First Baptism in 50 Years

Building Up or Tearing Down?

I am glad for President Robert Folkenberg's timely message ("General Conference President Speaks About Independent Ministries," Apr. 16). I appreciate his appeals to those who are rejecting our fundamental beliefs and also to those who are making it their special work to tear down. Both sides bring disunity in God's church.

One way we can know if we are truly converted is by the Bible admonition: "And when thou art converted; strengthen thy brethren" (Luke 22:32).

*Darlene Cyr
Wolf Pen, West Virginia*

Could it be that we are giving too much publicity to "independent ministries"? Independent ministries, cults, and offshoots are the results of a church that has failed to do its homework. We must never forget that funds always flow in the direction of ministry. Give all you've got to the preaching of Christ in His reality and you'll beat the opposition at its own game. Remember the example of Nehemiah. Refuse to waste good space and time, thereby leaving the work of spreading truth and giving more ammunition to the enemy. Preach the Word and publicize Christ.

*Ron Myers, pastor
British Columbia, Canada*

We appreciate Elder Robert Folkenberg's recent response to independent ministries. While many of these ministries are supportive of the church, those that are not bring confusion among us.

I am the pastor of a church in which a negative element exists. All it does is bring in confusion, doubt, and distrust of church leadership. I hear it all the time from those who feel the church has become corrupt and lost its orientation in these last days of earth's history. In fact, some of these folk brag about not supporting the church by their tithe. It would be much better if these people, instead of constant badgering and criticism, would bend their energies and pray for the church, its mission, and its leaders, up-

holding the tenets of our faith and working to save others. *Name Withheld*

The clear, impartial, and earnest article on independent ministries by Elder Folkenberg in the April 16 issue of the *Review* met a real need. It is difficult to see why there should be confusion on this matter

Put Yourself in the Picture

With every AnchorPoints the *Adventist Review* runs "Voices of Adventist Faith," statements from a



variety of Seventh-day Adventists as to how they live out their faith in these times (see p. 11 in this

issue for an example).

You can be included! Send us a small picture of yourself in black-and-white or color. Include details about yourself: name, address, age, occupation, and daytime telephone number. Mail to: Voices, *Adventist Review*, 12501 Old Columbia Pike, Silver Spring, Maryland 20904-6600.

We will contact you about your inclusion in "Voices of Adventist Faith."

with as much instruction as we have been given in Ellen White's writings. Why are we as Seventh-day Adventists so gullible? It seems that almost anyone can climb on a soapbox or take a pen in hand and have a following in attacking our church doctrines or leadership regardless of lack of proof or even plausibility.

*Marguerite Robinson
Columbus, North Carolina*

I read with great interest and appreciation Elder Folkenberg's statement concerning independent ministries. This is symboli-

cally important because it suggests that leadership at the highest levels is aware and mobilized to challenge the destructive influence that certain independent ministries and like-minded individuals have been inflicting upon God's remnant church.

I am gratified to read his acknowledgment that appearances, such as pious posturing and sincerity, can mask the destructive impact these "ministries" can inflict upon the church. Tragically, many of their followers believe they are the salvation of the church, not its tormentors.

One of my concerns is that these aberrant ministries and/or their adherents will influence the content and direction of church life to the extent that the leadership reinforces or placates the extremists. I have learned that attempts at compromise or apologies for being too hard on them plays right into their hands.

*Dean Riley
Banks, Alabama*

What I read was a mixed message with conclusions that were mixed. No independent ministries were named. Their areas of difference were not addressed. This was wrong. We as members are left in the dark. And the mere exercising of Matthew 18:15-17, orderly as it is, does not solve the problem.

*Joe Bresnen
Bordentown, New Jersey*

Modern Angels

We have noticed three wavy lines in the A in the word "Adventist" on the front of the *Review*. The same logo appears after almost every article in the paper. What is the meaning of this sign?

*A. Jeannette Boyd
Gallup, New Mexico*

The stylized A represents the three angels of Revelation 14. After a break of many years, the three angels returned to the Adventist Review logo with the introduction of our new design in 1990. — Editors.

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

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"Seven Women, Seven Eras" First in a series on Adventist women through seven generations.

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As I studied its goodness, its truth, and its beauty, questions about the sanctuary doctrine melted like hoarfrost before the light of Scripture.

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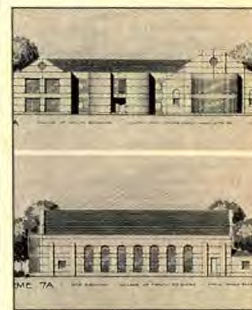
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Were our churches able and willing to exercise proper authority in such matters, there would probably be much less "appealing to Caesar."

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Problems or Possibilities?

Where should we focus our energies—on problems or possibilities? The answer holds important implications for Adventist congregations in North America.

Research by Dr. Ronald Lippitt points to significant conclusions concerning group dynamics. Lippitt and his associates recorded the conversations of dozens of groups that focused on problems. They found that members became progressively more frustrated, tending to blame others for the problems, settling on “quick fixes” to ease the pain, and experiencing a sharp decline in energy.

Those symptoms appear in many of our churches. Pastors, elders, and leaders seem to be on a treadmill: as soon as they get past one problem, another one comes around. They are forever struggling to pay debts, keep the grade school operating, and hold warring factions at bay. Energies drain away until no one has time or enthusiasm to talk about outreach or the congregation’s mission in the community.

Yet our God continually leads forth the new and the fresh. He brings the spring after winter, light out of darkness, life from the dead. Our God dreams dreams for His people. His loving vision saw a host of men and women and boys and girls redeemed from this lost planet to be with Him forever, and He emptied heaven to make it happen.

God sees infinite possibilities for each of us, and also for every congregation. He envisions us as salt and light to the world (Matt. 5:13-16), an extension of the healing, reconciling, saving ministry of Jesus. He holds out the dream of a church holy, pure, and without blemish, the bride of Christ (Eph. 5:25-27).

How can the dream become reality? What will stir us out of our individual and corporate stagnation?

Not another program—we have had enough programs already. The Adventist

Church is buried beneath programs.

But a process. A process in which we look away from ourselves and look to Jesus, look beyond problems to the possibilities that the Holy Spirit holds out for us.

About four years ago this sort of thinking began to take root in North America. Our leaders commenced Project Affirmation—a careful, frank assessment of Adventist education with a view to its rejuvenation. As they faced tough questions in the areas of faith maturity of our young people, financial strategies, marketing of Adventist education, and academic excellence, they began also to think in terms of possibilities. They began to envision how they would like our young people and schools to be, and to work through *action steps* to move toward the dream.

The process proved enormously valuable. It lifted those involved out of the rut of problem solving, setting them free to focus on creative endeavors and bright hopes. Many of our leaders were soon adapting and applying the process in situations apart from education.

How to Make It Happen

Good news! The North American church ministries and ministerial team have refined the process for use by our congregations. It’s called Shared Vision for Mission, and has four elements:

1. *A biblical foundation.* The Lord through the Scriptures and the writings of Ellen White has clearly portrayed His ideal for the local church. With Jesus Christ as its head and empowered by the Spirit, its mission flows out in seven streams: winning people to Christ; joyful worship; spiritual growth and faith maturity; ministries to families, children, and youth; a warm and thinking climate; effective leadership; and outreach.

2. *A specific vision for each congregation.* The biblical picture outlined above is

broad and general; each congregation needs to make it specific and individual. Each church must seek to find what the Lord would have it do and become in its individuality and in its environment. For instance, one congregation as it tries to see itself three years from now may see the need of new opportunities for its youth. Another’s vision might focus on outreach to people of different ethnic backgrounds. Every congregation is unique, and every vision will be unique also.

3. *A shared vision.* No one person—not the pastor, not the head elder, not a visitor from Washington—can decide what the vision for the congregation should be. The congregation itself arrives at it collectively by working creatively under the guidance of the Spirit.

4. *A plan for action.* The vision must be translated into goals, and these in turn made attainable through a series of action steps that spell out timetables and accountability. All this calls for many hours of intensive and prayerful planning and discussion.

But the payoff can be rich—churches that gain a clear sense of what they might become, petty arguments set aside as people are caught up in something bigger, problems that melt away as the congregation catches fire.

How does a congregation get started? The NAD is training facilitators who will be available for interested churches. The first batch recently completed an intensive four-day session in Seattle, Washington.

We Adventists are a people of vision—a vision of a finished work. A vision of Jesus coming back in the clouds. *He* must be the heart of all our dreams, both now and for the future, for ourselves and for our churches. “Let us fix our eyes on Jesus” (Heb. 12:2, NIV).

WILLIAM G. JOHNSSON



Cookie Cutters Are for Cookies

It doesn't take unusual insight to discover that different people like different things. The explosion of products and brands available in the marketplace alone demonstrates that a vast spread of tastes and interests exists.

One person may find relaxation, for example, in quiet reading, while another is refreshed with vigorous activity or social contact. This highlights a crucial point: We tend to do the things that we are most comfortable with and that we are good at. Thus, it shouldn't surprise us that the things we do in personal ministry for others, however well intentioned, often spark no response—particularly from our target audience.

Together, these common observations motivated the creation of an evangelism think tank, which I joined for its first meeting on May 21 at the Adventist Media Center in Thousand Oaks, California. Composed of laypersons, pastors, evangelists, administrators, Bible workers, educators, and departmental staff, this group began the process of creating an agenda for evangelism in the twenty-first century.

Diversity Prevails

One point that was obvious from the start is that "cookie cutters are for cookies." Time was, with the emergence of the Industrial Revolution, that society seemed pleased with mass-produced, exact-copy, "cookie-cutter" merchandise. It somehow represented progress in society for everyone to have identical possessions and to move in lockstep behavior.

But you and I both know that things have changed. Diversity is now the order of the day. As Peters and Waterman expressed it in their prescient 1982 book *In Search of Excellence*, we have entered the era of high tech/high touch.

This phrase became the mantra of marketing for the 1980s, and we ignore it

even today at our own peril. Technology alone is not enough. It is often assumed that if we have the slickest four-color printing and the latest electronic wizardry, we can fulfill the gospel commission. But flinging our message around the world by satellite or on the slick printed page is of no use unless someone is listening or reading.

We must remember that some people are not impressed by four-color brochures or satellite broadcasts. However, we must not fall into the trap of assuming that we should abandon these approaches just because some people don't appreciate them. No indeed, we must continue to do those things that reach certain segments of society. *But we must also find ways to reach those we are not now reaching.*

How to do that is the issue under exploration by the North American Division's evangelism think tank. While we recognize that the business of the church is not to engage in a societal popularity contest, we sense it is also not our business to speak only to ourselves in splendid isolation. The genius will be to find the balance between the "cookie cutter" mentality and the abandonment of the distinctive claims of the gospel.

If No One Listens . . .

At the outset we can agree on the given that it is of no value to talk if no one is listening. And further, just because people listened in the past does not mean that they are listening today.

While searching for relevant, contemporary ways of communicating the gospel, we could easily assume that "the church" will somehow fulfill our Lord's commission to carry the "good news" to every person. But we are the church—not as a massive impersonal body, but as individually responsible and responsive members. The corporate body certainly helps us in providing settings and mate-

rials that make it possible to witness. But we must remember that, in spite of our incredible capability for mass communication, the gospel still goes to the whole world, one person at a time.

So while new, creative methods of evangelism are constantly explored and tested, and while recognizing the diversity of those we are trying to reach, we must not forsake those time-tried methods that have and continue to bring souls to a saving knowledge of Jesus Christ: Revelation seminars, Daniel seminars, public evangelism, Bible studies, personal invitation to church, and small group Bible classes.

Just a few days ago I visited with a layman who has recently conducted six Daniel seminars and three Revelation seminars. Even though he had been informed that that approach would not work in his area, he has thus far seen 65 people baptized through these means.

As we visited, he shared with me how Acts 1:8 rings in his ears: "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (NIV).

Cookies may be pleasant, but if they all look alike, they won't sell. Our approach to giving the gospel must be varied and appealing to the myriad societal groups. Surely the Lord expects us to avail ourselves of the latest of technology in giving the gospel. But we must never abandon the basic element of witness, the "personal touch."

Cookie cutters are great for cookies. But when it comes to salvation, everyone is unique in the sight of God. And we must find ways to attract people to the Lord through that uniqueness.

ALFRED C. MC CLURE,

President

North American Division

WORLD CHURCH

Modern Apostle Evangelizes Macedonia.

Following the tradition of Paul the apostle, who established the Christian message in Macedonia, Samuel Monnier, a retired GC church ministries leader, held the first Adventist evangelistic series in the town of Skopje, Macedonia, April 18-29.

About 700 persons attended the meetings each night, and a baptismal class was formed with 50 people studying the Bible. Thus far, eight people have been baptized, reports Ratko Kuburic, South-East European Union communication director.

"During the meetings, many citizens held the complete Bible in their hands for the first time," Kuburic says.

SAD Reaches 100,000 Accessions in 1991.

For the first time the South American Division crossed the 100,000 mark in annual accessions. During 1991, division leaders recorded 109,824 accessions, 11,131, or 11 percent, more than the previous year, according to the General Conference Ministerial Association.

NORTH AMERICA

To New Position. Charles Scriven, pastor of Sligo Adventist

Church on the campus of Columbia Union College in Takoma Park, Maryland,

Albania's President Lauds Religious Liberty Congress

The president of Albania says a historic conference sponsored by the International Religious Liberty Association (IRLA) will have a strong impact on the country's legislators as the country seeks new directions.

The congress, held May 26-28 at the University of Tirana, brought together 200 participants representing the United Nations and many governmental, academic, and humanitarian agencies.

A small delegation of participants, including General Conference Public Affairs and Religious Liberty Department director Bert B. Beach (left), IRLA secretary general, visited Albania's president, Sali Berisha. Beach presented Berisha with an award naming him as a member of the IRLA Committee of Honor for his role in fostering human rights, freedom of conscience, and religious liberty.

Berisha expressed his appreciation for the conference. He said the event was a "practical contribution of the international commu-

nity to restore human rights and freedom of religion in his country after decades of prohibition of religion."

The Albanian legislature is crafting a new constitution that will guarantee freedom of religion and a new relationship between church and state. Berisha stressed that every religious body will have equal rights in Albania.

Much of the discussion at the conference centered around the importance of allowing everyone to choose his or her own religion. "This is not seen as an easy concept," says Ray Dabrowski, IRLA European secretary and cosponsor of the symposium. "We made a bold start and we're grateful that we could voice our concerns."



was recently appointed college president by the CUC Board. Scriven replaces Clifford Sorensen who joined the faculty of Atlantic Union College on June 1.

NAD Leaders Formulate Evangelism Plans.

Seventy evangelists, administrators, and North American Division staff members gathered at the Seventh-day Adventist world headquarters on June 16 and 17 to discuss plans for a coordinated evangelistic thrust in North America.

The North American Division Evangelism Think Tank voted two measures that will impact churches over the next two years. The first is a multifaceted outreach plan to help reach inactive and

former Adventists. The program includes training for church members, literature development, and participation by the church's radio and television ministries. The second proposal is a call to prayer and Bible study by church members.

The participants appointed the NAD Steering Committee for Evangelism to refine and develop the proposals and bring them to the NAD Year End Meetings in October for approval, says Robert L. Dale, NAD vice president.

Support for SDA Institutions Reaches \$57 Million. Voluntary support for North American Adventist colleges, hospitals, and secondary schools reached \$57

million in 1991, an increase of 23 percent over the \$46.3 million raised in 1990.

The figures, compiled by Philanthropic Service for Institutions based at the General Conference, show that in 1991, colleges received \$33 million, hospitals took in \$19.5 million, and secondary schools received just over \$4 million. Since PSI started compiling statistics 10 years ago, \$327 million have been given to Adventist institutions in the United States.

"We are grateful to the scores of leaders, volunteers, and donors who have made this record a reality," says North American Division president Alfred C. McClure. "These funds enhance Chris-

tian education and health-care programs—all to the building up of the church and its mission."

Olsen Speaks, GC President Honored at AUC. Kenneth H. Olsen, who has been lauded by *Fortune* magazine as America's most successful entrepreneur, addressed Atlantic Union College's graduates on May 17.

Olsen, who founded the United States' second-largest computer manufacturer, Digital Equipment Corp., told the students that the qualities businessmen seek in graduates are the same qualities that make good Christians. He stressed the importance of the fruit of the Spirit, including love, joy, patience, humility, and long-suffering.

During the ceremony, General Conference president Robert S. Folkenberg, who spoke at the baccalaureate service, received an honorary Doctor of Divinity degree.

FOR YOUR INTEREST

ASDAN Ministries Established. The Association of Seventh-day Adventist Nurses Board has voted to establish ASDAN Ministries in the North American Division.

With an initial funding of \$150,000, ASDAN Ministries will be dedicated to the promotion of Adventist nursing around the world, says Robert Dale, North American Division vice president. Through scholarships and endowments, ASDAN Min-

William L. Murrill Retires

A long and memorable chapter in the history of the Adventist Church will close when William L. Murrill retires on August 1.

Murrill, who currently serves as director of personnel administration for the General Conference headquarters office, will bring to an end 43 years of service, including 10 years as GC undertreasurer.

During his ministry, Murrill worked for 15 years in various administrative posts in the Southern Asia Division, including president of the Burma Union. He returned to North America from Burma

in 1966 and became secretary-treasurer of the Washington Conference. In 1968 Murrill became the Washington Conference president, and then Lake Union treasurer in 1972, before coming to the General Conference in 1977.

Murrill (above) will be replaced by Ruth Parish, assistant director of personnel. Parish has worked in denominational service for nearly 15 years, including eight years as personnel director for the GC Risk Management Services. Parish will be the first female to hold the position.



istries assists in the development of professional nurses in North America and abroad. ASDAN members also hope to develop parish nursing programs for local churches.

The new ventures were established as part of ASDAN's twenty-fifth anniversary. ASDAN members are so excited about the project that they contributed an additional \$3,000.

ASI to Hold Annual Convention in California. The annual convention of Adventist-Laymen's Services and Industries will be held August 5-8 in Palm Springs, California.

Open to members and nonmembers alike, the congress will include testimonies, seminars, inspirational mes-

sages, mission plans, and musical presentations, says Ed Reid, ASI executive director.

"People from across North America come to rub shoulders with, learn from, and listen to ASI members who love to share Christ through their business or profession," Reid says. For more information, write to Ed Reid, ASI Office, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600; or call (301)

CHURCH CALENDAR

- | | |
|----------------|--|
| July 4 | Adventist Lifestyle Month begins |
| July 11 | Christian Record Services Offering |
| July 12 | Eighteenth International Workshop on Family Life begins at Andrews University; (616) 471-6366. |
| July 25 | Home Study International Promotion Day |
| Aug. 1 | Health Ministry Month begins |
| Aug. 5 | Adventist-Laymen's Services and Industries convention begins in Palm Springs, California |

680-6450; fax (301) 680-5017.

ALSO IN THE NEWS

Former U.S. President Builds Homes for Poor.

Hammer and level in hand, former U.S. president Jimmy Carter and wife Rosalynn serve as volunteers for Habitat for Humanity, building homes for poor families.

"The greatest discrimination on earth is rich people against the poor," Carter told members of First Rock Baptist Church in Washington, D.C., where he worked on a building project June 14-21. The Carters and volunteers have completed some 150 homes in the U.S. and Mexico, says Religious News Service.



A Song for the Sanctuary

Celebrating its goodness, its truth, its beauty

BY RICHARD M. DAVIDSON



If you had only one request to make of the Lord, only one goal to seek in life, what would you choose? A whole array of possibilities comes to mind. But in Scripture there is a singular and striking answer to this question. In Psalm 27:4, David unequivocally states: "One thing I ask of the Lord, this is what I seek: that I may dwell in the house of the Lord all the days of my life, to gaze upon the beauty of the Lord and to seek him in his temple" (NIV).

David's singular focus is upon "the house of the Lord"—the sanctuary! When David wrote this psalm, he was

"a hunted fugitive, finding refuge in the rocks and caves of the wilderness."¹ His greatest longing was to be continually in the presence of the Lord in His sanctuary. But David's central focus upon the sanctuary was not unique to this time of special circumstances. Many of David's psalms focus upon the sanctuary; in fact, the entire Psalter is really the Hebrew hymnal to be used in worship at the sanctuary.

The whole life of ancient Israel revolved around the sanctuary. At the sanctuary there was joyous commemoration of God's mighty acts of deliverance in the past. From the sanctuary came present forgiveness, peace, assurance. And through the earthly sanctuary the worshiper was pointed upward to the heavenly sanctuary, and forward to the great antitypical Sacrifice and Priest of the heavenly sanctuary.

The Scriptures are replete with sanctuary material. In the Old Testament some 90 chapters are devoted entirely to the subject of the sanctuary, not to mention the 150 psalms comprising the sanctuary hymnody and hundreds of other scattered references to the sanctuary. In the New Testament Gospels and Epistles, the Messiah is repeatedly proclaimed as the one who brings fulfillment to the typical meaning of the sanctuary and its services. His earthly ministry and passion, and His heavenly work, are described

largely in the language of the sanctuary. And in the climactic Apocalypse of John, every major section is introduced by a scene from the sanctuary; the entire book is suffused with sanctuary concerns.

Like David and ancient Israel, like the various Bible writers, Adventists since 1844 have had our sights set on the sanctuary. For the Adventist pioneers, "the subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed the great Advent movement and revealing present duty as it brought to light the position and work of His people."²

What is the nature of the sanctuary experience that David sought, that ancient Israel embraced, that Adventists treasure? Recently I have been delighted to see how David's singular "psalm for the sanctuary," Psalm 27, in the space of a few verses draws together all the major strands of the sanctuary message and experience. In the process David reveals how the sanctuary message is the encapsulation of the triple star of value in human experience. The philosophers summarize what is of ultimate worth in life in three words: beauty, truth, and goodness. David finds the embodiment of all these in the sanctuary.



Beauty

Psalm 27:4 tells us the first goal of David in the sanctuary experience: "to behold the beauty of the Lord." The Hebrew word *no'am*, here translated "beauty," refers to more than abstract aesthetic form. It is a dynamic term, describing beauty that moves the beholder by its loveliness, its pleasantness. Beauty with emotive power—aesthetic experience. David longs to behold this beauty of the Lord in the sanctuary. The psalmist writes elsewhere: "Strength and beauty are in his sanctuary" (Ps. 96:6). "Worship the Lord in the beauty of holiness [or better, in holy beauty]" (Ps. 29:2; 96:9).

While a seminary student I first caught a vision of the holy beauty of the Lord in His heavenly sanctuary (especially from Isaiah 6), and as a young pastor, fresh in my "first love" of understanding righteousness by faith, I was introduced to the aesthetic embodiment of the gospel in the types of the Old Testament sanctuary services.³ The beauty of the gospel in sanctuary typology has continued to shine ever more brilliantly for me in my study, as I have seen how the Old Testament types so forcefully and consistently foreshadow Jesus' substitutionary sacrifice and His high priestly ministry in the heavenly sanctuary.⁴ I have been overjoyed to see how every type is fulfilled not only objectively in Jesus, but also how as we are "in Christ," we experientially participate in that fulfillment.

The sanctuary—bastion of beauty!

Truth

Of course, the aesthetic dimension is not the whole. David desires not only "to behold the beauty of the Lord" but also "to enquire in his temple" (Ps. 27:4). The Hebrew word translated

"inquire" is *baqar*, a rare word in the Old Testament with a rich meaning. It refers not merely to making inquiry, but has implications of intellectual reflection, of diligent seeking, searching out, detailed examination of evidence to determine the truth of a matter. The sanctuary message is not only an experience of awesome beauty; it is also a reflective, diligent search for truth.

The present truth of the sanctuary message is particularly concentrated in the apocalyptic books of Daniel and Revelation. Books with messages specifically addressed to those living in the last days of earth's history. The sanctuary is at the heart of each of these books.

As the storm of debate over the truthfulness of the sanctuary doctrine has swirled in the Adventist Church throughout the past decade, many have been constrained to reexamine the evidence for the veracity of the sanctuary message proclaimed by the Adventist movement since 1844. The Daniel and Revelation Committee has produced seven volumes during this decade, with much of the material directly relating to the sanctuary. Fresh, exciting insights have emerged from this intense period of intellectual inquiry, which have confirmed the historic Adventist understanding of the biblical material. The basic pillars of this doctrine—the historicist view of prophecy, the year-day principle, the beginning and ending dates for the 2300-day prophecy of Daniel 8:14, the ongoing pre-Advent investigative judgment in the Most Holy Place of the heavenly sanctuary since 1844—all these stand even more firmly in the light of the closest scriptural investigation.⁵

A little more than a decade ago I was ready to leave the Seventh-day Adventist Church because of doubts about the sanctuary doctrine. But over the past few years point by point the objections and questions in my

mind have steadily melted away like hoarfrost before the light of Scripture. My own conviction of the veracity of the historic Adventist position on the sanctuary is stronger than ever before, but now it is a more informed conviction, based upon better biblical evidence than I ever dreamed existed.

Christ's Ministry in the Heavenly Sanctuary

There is a sanctuary in heaven, the true tabernacle which the Lord set up and not man. In it Christ ministers on our behalf, making available to believers the benefits of His atoning sacrifice offered once for all on the cross. He was inaugurated as our great High Priest and began His intercessory ministry at the time of His ascension. In 1844, at the end of the prophetic period of 2300 days, He entered the second and last phase of His atoning ministry. It is a work of investigative judgment which is part of the ultimate disposition of all sin, typified by the cleansing of the ancient Hebrew sanctuary on the Day of Atonement. In that typical service the sanctuary was cleansed with the blood of animal sacrifices, but the heavenly things are purified with the perfect sacrifice of the blood of Jesus. The investigative judgment reveals to heavenly intelligences who among the dead are asleep in Christ and therefore, in Him, are deemed worthy to have part in the first resurrection. It also makes manifest who among the living are abiding in Christ, keeping the commandments of God and the faith of Jesus, and in Him, therefore, are ready for translation into His everlasting kingdom. This judgment vindicates the justice of God in saving those who believe in Jesus. It declares that those who have remained loyal to God shall receive the kingdom. The completion of this ministry of Christ will mark the close of human probation before the Second Advent. (Heb. 8:1-5; 4:14-16; 9:11-28; 10:19-22; 1:3; 2:16, 17; Dan. 7:9-27; 8:13, 14; 9:24-27; Num. 14:34; Eze. 4:6; Lev. 16; Rev. 14:6, 7; 20:12; 14:12; 22:12.)

Fundamental Beliefs of Seventh-day Adventists, No. 23.

The sanctuary—temple of truth!

Goodness

But it is not enough to see the beauty of sanctuary *typology* and the truth of sanctuary eschatol-



ogy. The sanctuary is not just an object to occupy the mind in aesthetic contemplation or intellectual stimulation. For many Adventists, the sanctuary has been just that—an object to look at, but not a living reality. What is the *relevancy of the sanctuary doctrine*? What difference does it make in our personal lives?

David addresses these questions in verses 5 and 6 of Psalm 27. He introduces the verses with the word “for” or “because” (Heb. *ki*). Here is the practical application of the sanctuary message in his own life: “For in the day of trouble he will keep me safe in his dwelling; he will hide me in the shelter of his tabernacle and set me high upon a rock. Then my head will be exalted above the enemies who surround me” (NIV). David writes this psalm while he is a fugitive hiding from King Saul. Saul and his army—David’s enemies—were malicious witnesses (see verse 12) who had falsely accused David of insurrection against the government. David

desperately needed protection in his “day of trouble.” He also needed vindication from the false charges brought against him. For David, the message of the sanctuary was a promise of protection in God’s tent, and vindication in His tabernacle.

This is precisely the meaning of the pre-Advent investigative judgment that Adventists have the privilege of

proclaiming. In the day of trouble (both present and final) God’s people, who trust in His covering, cleansing righteousness, will be protected—“find sanctuary”—in His celestial temple. And from that heavenly sanctuary will come full vindication from false charges against both God’s people and their Messiah, the new David, the King of the universe! The meaning of Yom Kippur (Day of Atonement) is indeed good news!⁶

David’s practical experience of protection and vindication is summarized later in Psalm 27 as “the goodness of the Lord” (verse 13). The thought of God’s goodness spontaneously leads David into an experience of joyous worship (verse 6): “At his tabernacle will I sacrifice with shouts of joy; I will sing and make music to the Lord” (NIV).

Adventists have too often become so enamored with the details of the sanctuary typology and symbology, so exercised over the intricacies of eschatological events in the heavenly temple, that they have neglected to praise the goodness of God! But we need only to go to the book of Psalms, where we look into the heart of the true worshiper, and we see that the Holy One is “enthroned on the praises of Israel” (Ps. 22:3, RSV). Both heavenly sanctuary and earthly counterpart are overflowing with paeons of pure praise. The sanctuary is not only soteriology, not only eschatology; it is preeminently and eternally—doxology!

But David’s praise was not a frothy emotionalism. He said it was bound up with the bloody sacrifice he offered at the sanctuary (Ps. 27:6). His joy was rooted in the assuring and cleansing blood of the Lamb of God, his substitute and surety. His worship at the sanctuary was a spiral of ever-deepening repentance and ever-heightening joy (Ps. 51). Such

worship will be the precious experience of all God’s people who are living in “the hour of his judgment” (Rev 14:7).⁷

The Ultimate Sanctuary Experience

For all that has been said about the importance of the sanctuary, we must hasten to underscore that the apex of the sanctuary message is not the sanctuary itself.

Often in the Psalms (and elsewhere in Scripture) the biblical author structures his literary message in a special pattern called a chiasm. This means that the first half of the psalm is like a mirror image of the second half, with the various parts in reverse parallelism to each other. It also usually means that the central part of the psalm, the climax, indicates the main focus of the psalm. Psalm 27 is composed in this beautiful chiasmic structure. What is significant for our purposes here is that the sanctuary, though a prominent feature of this “psalm of the sanctuary,” is not the apex. The high point or central focus of the psalm is in verse 8:

You have said, “Seek My face.”

My heart says to You, “Your face, Lord, do I seek.”

The ultimate meaning of the sanctuary is personal fellowship with the God of the sanctuary. This was made clear when God first gave instructions for building the earthly tabernacle: “And let them make me a sanctuary; that I may dwell among them” (Ex. 25:8). The heavenly sanctuary is where Jesus is now ministering for us; and He *now* invites *us* to enter the sacred celestial precincts by faith, to “seek His face.”⁸ He invites us spiritually to dwell “in heavenly places” (Eph. 2:6) in the house of the Lord. The sanctuary is not only an object of beauty, a true doctrine, correct behavior, or occasional festival of praise. It is a *way of life*, in constant intimate fellowship with

The Glory of the Heavenly

“The matchless splendor of the earthly tabernacle reflected to human vision the glories of that heavenly temple where Christ our fore-runner ministers for us before the throne of God. The abiding place of the King of kings, where thousand thousands minister unto Him, and ten thousand times ten thousand stand before Him (Dan. 7:10); that temple, filled with the glory of the eternal throne, where seraphim, its shining guardians, veil their faces in adoration, could find, in the most magnificent structure ever reared by human hands, but a faint reflection of its vastness and glory. Yet important truths concerning the heavenly sanctuary and the great work there carried forward for man’s redemption were taught by the earthly sanctuary and its services.”


The Great Controversy, p. 414.

our Beloved in His heavenly abode, His celestial palace.

We can enter now by faith; by faith we can seek His presence, and experience a personal relationship. Yet we wait for the consummation. As did David, we encourage ourselves with the final words of Psalm 27 (verse 14): "Wait for the Lord; be strong, and let your heart take courage; yea, wait for the Lord!" (RSV).

"Wait." The Hebrew word denotes not quiet inactivity, but eager anticipation—standing on tiptoes, as it were, to watch expectantly in hope. If we are in Christ, we do not need to fear the investigative judgment, the time of trouble. Rather, like David (Ps. 26:1; 35:24; 43:1; etc.), we can welcome, even long for, the judgment! With

the judgment will come vindication, and the full revelation of the Lord in His sanctuary.

At the end of the antitypical day of atonement, after the millennium, the camp will be clean. A loud voice from the throne will cry, "Behold, the tabernacle of God is with men!" (Rev. 21:3). The eternal "Feast of Tabernacles" will commence.⁹ In fellowship with our God, we will gain ever-expanding, incomparable vistas of beauty, truth, and goodness, singing the ultimate "song of the sanctuary." 

¹ Ellen G. White, *Education*, p. 164.

² ———, *The Great Controversy*, p. 423.

³ Especially influential were the studies of Leslie Hardinge, now available in his new book, *With Jesus in His Sanctuary* (Harrisburg, Pa.: American Cassette Ministries, 1991).

⁴ See the author's published dissertation, *Typology in Scripture* (Berrien Springs, Mich.: Andrews University Press, 1981).

⁵ See the author's article "In Confirmation

of the Sanctuary Message," *Journal of the Adventist Theological Society* 2, No. 1 (Spring 1991): 93-114.

⁶ See the author's article "The Good News of Yom Kippur," *Journal of the Adventist Theological Society* 2, No. 2 (Autumn 1991): 4-27.

⁷ See my discussion of this "balanced" spiral, and its implications for Adventist lifestyle and worship during the antitypical day of atonement, in "The Good News of Yom Kippur," pp. 13-20.

⁸ See the elaboration of this theme especially in Hebrews: 4:3, 16; 6:19, 20; 10:19-22; and 12:22-24.

⁹ See the author's "Sanctuary Typology," pp. 124-126.



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VOICES OF ADVENTIST FAITH

With each AnchorPoint we run a cross section of Adventist voices responding to the topic presented or one related to it. Here respondents share their reflections about Christ's ministry.

Question: What does Christ's ministry in the heavenly sanctuary mean to you?



Lyn Baker, 49
Analyst
Buffalo, New York

In the sanctuary Jesus blots out my confessed sins with His blood. In the sanctuary I am cleansed in the stream of forgiveness flowing from the Father's throne. In the sanctuary Jesus clothes me with His robe of righteousness, then presents me to our Father with His request that I be admitted to the kingdom of heaven. Praise God!



Eloise Bickley, 65
Retired educator
Yucaipa, California

Facing a thorough investigation of my stained and blemished record, I have peace in knowing that Jesus, as my friend, works with me in the judgment process of cleansing my life from sin as I am convicted and willingly submit to His grace. I rejoice in Christ's sacrifice and intercession to fulfill His desire to show His glory through me.



Manuel A. DePina, 38
Parking Lot Manager
Brockton, Massachusetts

When a receptionist tells me that the lawyer is in, I sit quietly and confidently, waiting for the opportunity to see him or her. The same thing happens when I know that my Advocate is in the heavenly sanctuary. I stay quietly and confidently, waiting for the blessed hope, knowing that the propitiation for my sins is a sure thing.



Daniel B. Martella, 37
Pastor
Orem, Utah

Christ's ministry in the heavenly sanctuary impacts my daily lifestyle when I consider that my life is being used as evidence in a universal court where God and Satan are on trial. I want my life to speak well of the God I serve; therefore, I am committed to the pursuit of excellence in my life and ministry for Him.



Myrtle A. Pohle, 89
Retired
Newbury Park, California

Christ's ministry in the heavenly sanctuary makes salvation so personal, so real. I can almost feel His gentle touch as I read and meditate. The burden of guilt is dispelled by the certainty that He is presenting His blood in behalf of my unworthy self, and that He is "able to save . . . to the uttermost" (Heb. 7:25).

YOU CAN CHANGE

The potent power of promises

They had had an argument late at night. When she woke up the next morning, he was gone. She called my office. There was no question that she was upset. I scheduled her for an immediate counseling appointment. When she came in, Bev recounted the shock and pain she had experienced when she discovered that her husband of 25 years had left her. What had happened to all the hopes and dreams they had shared? What had happened to all the promises that they had made? Bev's life had suddenly become erratic and unpredictable.

Many of us have suffered losses too. Familiar things in life that we had counted on have been wrenched from us. We are left with only fragments in our hands. Our security has evaporated.

As I listened to Bev, Hannah Arendt's words about promise-making encroached on my consciousness. Arendt says that in the ocean of uncertainty in which we live, a promise becomes an island of predictability.¹

Godlike Quality

Lewis Smedes labels the ability to make and keep promises a "Godlike quality." He points out that all human hope for the future rests on the promises that God has made to mankind. And our human community depends on each individual's willingness to make and keep promises. True freedom, Smedes says, can be experienced only in the confines of

making and keeping promises.²

As I heard Bev's story I found myself thinking about the impact of promise-making on our lives. In Scripture God always seemed to be making promises. The covenants God made to Abram forever changed the course of his life. Later Moses and the children of Israel responded to the promises of God and left Egypt to go to Canaan, the *Promised Land*.

Something as tenuous yet tenacious as a promise continued to provide the motivation to action for the people whom God called His own. God had told Moses "I will be with you," and Moses, with all the people, believed it. Some of the time, at least.

Often they forgot. God did not. Fi-

nally, Immanuel came. "God with us." Yet Jesus reminded His followers that this world was not His final kingdom. There was more to come. Before Jesus departed, He left a promise: "I go to prepare a place for you . . . I will come again . . . I will be with you always, even to the end of the world."

I refocused my attention on what Bev was sharing: "I know God wants my marriage to work. But most of all, I know God will be with me." Would her hopes for her marriage be realized? I didn't know. But I had no question that with her faith she would be aware of God's promised presence with her.

Bev continued to describe the situation in her home. She said she was willing to do anything she could to bring about marital reconciliation. She appeared committed to her marriage and was not about to give up hope without first making a diligent effort to mend the relationship.

Promises Make the World Go Round

When Bev left my office that day, I continued to think about how promise-making and promise-keeping affect us, our families, and our communities. There are so many small promises we make day after day. I'll call . . . I'll meet you . . . I'll be glad to do that for you. Even writing a check is promising that there will be money in the bank. I pick up the phone and ask someone to take part in the worship service. The individual says



THE FUTURE

BY RUTH CHRISTENSEN KOMARNISKI

yes. Then the church program is printed on the basis of that verbal promise alone.

The marriage vow is a very explicit promise in one sense, but there are ever so many implicit components involved in it. Each person has a different picture of what it means to love, honor, and cherish. Maybe we need to make an additional promise to harmonize those contrasting pictures in a manner that is practical and respectful to both persons.

Parenting carries with it implicit promises too. Promises that keep the parent present with the children, even when being there is painful. Sleepless nights, toy-strewn floors, runny noses, and teenage hassles all demand a thoughtful commitment.

Friendships also need promises to survive. "I'll be there for you when you need me" often means giving up personal desires in order to keep the promise.

A few days later I saw Bev again. Her pain continued to be intense. "It is so hard to understand Carl's behavior. It's just not like him," she said. In the past he had been such a loving, caring person to her. She just couldn't fathom how he could be behaving this way now. He hadn't been in touch with her for days.

Broken Promises

When people fail to keep promises, we find that we no longer know them as the same people we once knew. Smedes writes: "We can have a human community only if persons within are able to keep the thread of their identity amid all their life's passages. A person, in the long run, gets this identity from the promises he or she makes. We know someone as the same person today that he or she was yesterday by the promises that person made yesterday and keeps today."³

Hannah Arendt observes: "Without being bound to the fulfillment of our promises, we would never be able to keep our identities; we would be condemned to wander helplessly and without direction in the darkness of each person's lonely heart, caught in its contradictions and equivocalities."⁴

Several weeks later when Bev arrived for another appointment, she was not

*Promises are like the steel
reinforcement rods that
help hold up multistory
buildings.*

alone. Carl was with her. The situation had changed significantly. Carl hadn't moved home yet, but he was having serious second thoughts. The importance of past promises had been weighing on his mind. Now he too desired to see whether there was a way to rebuild the marriage.

Since promise-making and promise-keeping are so critical to making and maintaining relationships, it would be useful to review a few significant thoughts we need to keep in mind while making promises.

■ First, it becomes important to realize that the *fantasies* and *expectations* that we carry into a relationship are not *promises* that the other person is obliged to keep. All too often people react as if promises had been broken when only an expectation went unfulfilled.

■ Second, it is necessary to differentiate the expression of hopes and wishes from the fulfillment of promises. Personalities differ considerably. A woman may say she will be home at 5:00 p.m., but perhaps to her that is just a time to work toward. Her husband may take her statement as a definite promise. If differences like this exist, the persons involved might understand each other better if they discuss the perceptual discrepancy in a nonaccusatory manner.

■ Third, promises are not for the weak or timid. They are not casual wishes splashed about like droplets scattered by a child playing in a summer pool. Promises are of sterner stuff, like the steel reinforcement rods that go into the concrete structure of multistory buildings.

Promise-making and promise-keeping allow us to plan for the future with confidence. They stretch us to our limits. They give us the opportunity to be more than we are at present. They focus our attention and demand our personal growth. They are the radical risk that secures our relationships and our identity.

¹ Hannah Arendt, *The Human Condition* (Chicago: University of Chicago Press, 1958).

² Lewis B. Smedes, "Controlling the Unpredictable: The Power of Promising," *Christianity Today*, Jan. 21, 1983, pp. 16-19. This article outlines the main points in Smedes' subsequent book *Choices* (San Francisco: Harper and Row, 1986).

³ *Ibid.*, p. 18.

⁴ *Ibid.*



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Our Youth—Spectators or Participants?



Robert S. Folkenberg

I am finding that too often the youth of our church are mere spectators to God's work: present, but not participants; occupying the pews, but not the platform; constituting a large part of our congregations, but without a voice in setting the vision or making decisions.

It's time for this to change!

We self-righteously justify their exclusion because we think they're too young, inexperienced, incapable, or not "spiritually mature." But such reasoning is wrong, dead wrong. It not only kills the interest of the youth in the church but denies the church the vision and vitality of its young people.

This movement began with youth at the helm! James White was only 22 when he began preaching the Advent message. Ellen White was barely 17 when God called her to be a spokeswoman. Uriah Smith was just 23 when he became *Review* editor.

I firmly believe our church's work will be finished with youth at the forefront! In the world divisions where our church is growing most rapidly, who is taking the lead? Our young people! They're holding evangelistic meetings, giving Bible studies, befriending people, teaching, supporting, and envisioning where they believe God wants His church to go. They're certainly not satisfied with being mere spectators. They live to tell others about Christ. What a blessing these young people are to God's work!

I sense that in the areas of the world where there is less growth we have not given sufficient importance to retaining our youth or enabling them to serve as full partners in mission. God is calling on us to expand the vision and unleash the enthusiasm and talents of our young people.

Most of the challenges facing our youth are found in our local congregations and therefore cannot be easily resolved from the General Conference.

However, even at the General Conference we are demonstrating our willingness to modify our structure to keep up with the zeal and desire for involvement of our youth. For instance, we have just accepted Gary Collins, a college student from Southern College of Seventh-day Adventists, as a full, voting member of the GC Executive Committee. Several other youth and young adults will join him in that responsibility.

During this next Annual Council we will be dedicating some major time to considering changes that will expedite youth initiatives. In addition, North American Division president A. C. McClure will soon host a second Youth Kitchen Cabinet, an advisory group of young people.

Yet the most effective changes impacting youth involvement are those made at the congregational level.

Everywhere I go I continue to challenge two groups to initiate change:

If you are a church leader on any level, I challenge you to involve young people in your church. Too often our actions (and sometimes our words) tell young people they are not welcome. They are usually absent (not invited) when direction, planning, mission, dreams, and even our worship services are worked out.

I challenge you to ask your church's youth if they like church. Then ask them what they'd do to make it more meaningful. Or ask them about outreach possibilities. Or their spiritual life. *Or just talk with them.* They don't bite! I know they have opinions and dreams about revitalizing this church.

If you are a young person, I challenge you to take the initiative in finding ways and places to serve. Don't look to the church's leaders to provide the solution to your involvement problem—that would be a cheap cop-out. Don't wait for someone else to serve you a piece of the

pie; get in there and serve yourself, even two pieces, a full meal!

But as you push for change, remember these four principles:

1. Hold the fundamental beliefs of Adventism firmly. Don't fall into the trap of assuming that rejecting the fundamentals of Scripture is a sign of daring, intelligence, or progress. The landmark truths of the Bible, when studied under the guidance of the Spirit, will stand the test of eternity.

2. Don't leave out mission. The church cannot separate itself from being a social institution, but mission is more than feeling good, more than a social club. It's telling the good news of Jesus Christ.

3. Be innovative. Find a way around obstacles—even if we are the obstacle. If your first request is denied, adjust the method, find a new time or place, or raise the money yourself, but don't give up the vision the Holy Spirit has laid on your heart. And be gentle; don't undermine the church or its leaders in the process. But also, don't give up if you don't have 100 percent support at first.

4. Don't forget your own spiritual preparation. Ellen White's counsel of years ago is still apropos today: "There is need of young men and young women who will not be swayed by circumstances, who walk with God, who pray much, and who put forth earnest efforts to gather all the light they can" (*Counsels to Parents and Teachers*, p. 537). Strive for this.

Young people, the Adventist Church of today, as well as that of the twenty-first century, is *your* church too. I don't think you want to have it either handed to you on a silver platter or left to you after it has been fossilized by some of us. You must be full, not junior, members in the church of today.

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

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KOREA #701: <i>Dental lab</i>	<div></div>						\$60,000 \$49,516
INDONESIA #702: <i>Women's Ministries for local churches</i>	<div></div>						\$71,000 \$56,652
MIDDLE EAST #606: <i>Adventist World Radio needs equipment to establish a studio</i>	<div></div>						\$100,000 \$90,442
INDIA #502: <i>New congregations</i>	raised \$180,915						\$2,500 per church
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BREAKTHROUGH IN ALBANIA

PART I—

Years of Crying, Years of Waiting

BY WILLIAM G. JOHNSON

TIRANA, ALBANIA: I have just witnessed the baptism of eight people—the nucleus for the first Seventh-day Adventist church in this nation, until recently the world's only officially atheistic state. With two more baptisms scheduled for

the following weeks, the gospel has broken through in this most difficult setting as it rolls onward in Global Mission.

The people and events leading up to this first baptism form one of the great stories in Adventism. I came here to cover a notable "first"; I did not realize

I would find also a riveting drama of hardship, suffering, torture, and faithfulness to the Lord and His Sabbath.

Through a series of gut-wrenching interviews the story unfolded. It features two remarkable, brave women, and two men of vision. One woman suffered incredible pain but hung on to the Lord; one, though not a baptized member, remained faithful despite all odds. One man gave his life for the Advent message, tortured because he refused to work on the Sabbath; one made Albania the focus of his prayers and his giving, dreaming an impossible dream.

The story starts in Boston, Massachusetts, moves to Albania, draws in Italy and Brazil, and circles back to North America to include Minnesota.

But first a word about Albania. You can begin to grasp the emotion of the recent baptism only as you realize how difficult is the environment.

On a cold gray morning with snow flurries we flew out of Zurich for Tirana, Albania's capital. We left behind daffodils, primroses, and forsythia in full splendor for a nation struggling to find enough food to eat. We bade farewell to Swiss cleanliness and order for a land on the brink of chaos. We left one of Europe's most advanced societies for her most backward.

We landed at sunset to sights of cows and sheep grazing alongside the bumpy runway. Bunkers like giant clams dotted the landscape on either side—in the middle of fields, from the surrounding hills.

An old blue truck hauled our baggage from the plane, and we stepped outside to a scene of grayness, poverty, disorder, and confusion. Ragamuffin kids, gaunt and hungry-looking, accosted us with hands out while soldiers with machine guns stood around looking lost.

En route to Tirana we could make out the stumps of trees that once lined the road. And bunkers, always bunkers. We came to Tirana and saw stores barred for the night, some with lights revealing empty shelves.

At the Hotel Tirana—with one other, the only accommodation for visitors to this city of 250,000—we found lodging. Although I was tired, I could not sleep. It was cold and the room was unheated; during the night I raided the room and added two more blankets to the three already on my

Flora Sabatino Lewis



bed. But more than the chill, my mind relived the scenes of the evening: of a friendly, hospitable, handsome people desperately in need; and of backwardness such as I have rarely witnessed in all my travels for the world church.

During the next four days I would see much more to cement these initial impressions. Babies—big-eyed, pale, and unsmiling—lined up in cots in a hospital for malnourished infants. Broad streets and sidewalks, but no traffic lights. Thousands of people, most of them men, walking around the town square during working hours. And the whole time, in Tirana or in the countryside, I would see not a church, not a temple, not a synagogue. I saw just one house of worship—a mosque.

But I have never felt in danger, and that is a relief. The *Washington Post* in a recent article described Albania as embarked “on a wild and harrowing ride between chaos and democracy.” It told of people hacking down trees and tearing up railroad ties for fuel (the trains haven’t run in a year), of 70 percent unemployment, of hungry mobs looting food warehouses and even breaking into hospitals for supplies. According to the *Post* report, since last October fully three quarters of all food consumed in Albania has been relief aid supplied by the Italian government and the European community.

Yet this mountainous 11,100-square-mile nation (about the size of Maryland) has considerable mineral resources. What brought about the plunge into economic chaos?

The answer inevitably focuses on one man—Enver Hoxha (pronounced Hoja). Leader of Albania’s freedom fighters during World War II, Hoxha assumed leadership at war’s end to tremendous popular expectation. For the next 40 years—until his death in 1985—he ruled autocratically, in the process converting his country into the most regimented and oppressive society in the entire Communist system. In fact, in 1961 Hoxha broke with the former Soviet Union as that power began to liberalize. Hoxha turned toward China; then in 1978 he severed those links, asserting that China had fallen under Western influence.

Now Albania stood alone, a small nation trying to be self-reliant. Hoxha erected hundreds of thousands of con-

crete bunkers across the land to keep the rest of the world out. He declared Albania an atheistic state and clamped down on all expressions of religion.

Inevitably, the dream turned into a nightmare. Without spare parts, machines broke down and factories closed; the economy collapsed.

In March 1992 Albania elected its first democratic leaders. The new government, headed by cardiologist Dr. Sali Berisha, faces a daunting task.

Only against this backdrop can you begin to appreciate the story that follows, the story of years of crying, years of waiting. Only now can we catch something of the hardships and faith of a brave man and a brave woman—Daniel Constant Lewis and Flora Sabatino Lewis.

Daniel Lewis

On a chilly Sunday morning we set out by car for Korce (Korcha), a city in southeastern Albania, only a few miles from the borders of Greece and Yugoslavia. The 190-kilometer (120-mile) trip along winding mountain roads took almost four hours.

Ray Dabrowski, communication director for the Trans-European Division, arranged the visit. He had been to Korce on a previous visit to Albania and made contact with Esther Lewis Misho, daughter of Daniel Lewis. But he had not been able to meet Flora, mother of Esther and widow of Daniel Lewis.

We gathered together in Esther’s home, and for the first time Flora Sabatino Lewis shared her story. Lively and animated, she is now in her late 70s. Born in Florence, Italy, she reverted to her native Italian instead of Albanian for the interview.

Slowly, with many interruptions as we tried to establish dates and be sure the translator had understood her answers (the conversation was a three-way exchange in Italian, Albanian, and English), the story came together.

The interview also broke down several times as Flora, spilling out the pent-up emotions of 45 years, was overcome with weeping. So heartrending was the tale she told that once she, Esther, I, the translator, and the video crew who accompanied us were all in tears. Danny Kim, operating the camera, stopped taping—the process was too intrusive.



Afterward our translator, who is not a Christian, said: “I had no idea the authorities could have done such things.”

We wanted to get a picture of Daniel Lewis, but Flora has none. The Communists who arrested them destroyed all his belongings. Only his diploma for completing the course in pharmacy (dated 1923 in Boston, Massachusetts), his Bible, and a few books remain.

He was born in Albania, possibly in 1894, and named Dionis Katundi. At age 7 he migrated to the United States, where he in time became an American citizen,

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taking the name Daniel Constant Lewis.

For some time after completing the pharmaceutical course he worked in that line. However, said Flora, he gave up pharmacy when he became a Seventh-day Adventist.

During the 1930s Daniel Lewis returned to Albania. In 1939 he was taken into church employ as a missionary in an endeavor to establish an Adventist presence. The work went slowly, but soon several people had embraced the gospel and were keeping the Sabbath.

With the outbreak of World War II, Albania became a pawn in the struggle between the contending powers. In 1942 Daniel Lewis went to Italy, where he met Flora Sabatino; eventually they became engaged. Daniel went back to Albania, but returned to Italy in 1943, when he and Flora were married.

War now raged in Italy as well as Albania, and from 1943 to 1945 Daniel and Flora were refugees, trying to survive in Italy. When hostilities ceased in 1945, they decided to return to Albania. The United States authorities warned them that that would be dangerous because the Communists now ruled Albania, but Daniel felt impressed to go.

Back in Korce, Daniel spread the Advent message during days of stress and difficulty. They knew the police were watching them constantly. "There were seven, eight, or about ten people who suffered as Adventists," said Flora. "These people were beaten, left without food, thrown from their homes, and now they're dead, so they can't tell their stories. They were Adventists with all their hearts, only they weren't baptized because it wasn't allowed. There aren't Adventists like them anymore. They'd go without eating to pay their tithe; they got beaten for keeping the Sabbath. They suffered so much. They can't tell us their stories, but the Lord knows."

About 1950 the Lewises, now with two children—John, born in 1944, and Esther, born in 1947—decided it was time to leave Albania. But two informers among the Adventist group tipped off the authorities, and they were arrested. Daniel was charged with working as an American agent—a spy.

"They took him to one jail, and they took me and the children to another jail. Two different jails. They put me in a room

with the children without a window, without light. They left us there four days without bread or water. After four days they took the children. For a year and a half I didn't know where my children were. One year and a half. They didn't tell me anything because they wanted me to talk. But I didn't have anything to say—I wasn't a spy. I didn't know if my children were alive or dead. I was never with my husband again. Later I talked to people who had seen my husband, and they told me he had been tortured.

"Breakthrough in Albania" on Video

The story of Adventists in Albania—of heroic faith amid incredible hardships—will be available on video. Look for the next *OnLine Edition*, to be released in July 1992—*Breakthrough in Albania*.

A second video on Albania, to be released by ADRA as a WorldStory, will focus on one believer's faithfulness.

These exclusive videos contain some of the most powerful footage ever recorded by the *OnLine*/ADRA video team.

"Daniel was put in a cellar for four months with water up to his neck—that's what they told me. When I saw him in court I didn't recognize him. He didn't look like my husband. He had gotten skinny, his hair had turned white, and he had no teeth—he had turned into another person. It wasn't him anymore.

"When they sentenced him to 20 years, he stood up and said, 'My wife isn't guilty of anything. She hasn't done anything. Let her go. As for me, I don't deserve 20 years because I haven't done anything. I'm only a representative of God's church. I haven't done anything.'"

While Flora was in prison, the regular salary from the General Conference would arrive. Flora had to sign that she had received the money, but she never saw a cent of it. And the funds—tithes and offerings—that Daniel had gathered together before his arrest were also confiscated. It was a tidy sum, Flora remembers.

Fellow prisoners later told her about Daniel. "He would work from morning

to night hoeing—it was forced labor. But when Sabbath would come, he wouldn't work and they would beat him. They wouldn't let him eat. They kept him in a deep cellar and tortured him. Every Sabbath—that's what they told me. Because he wouldn't work."

Death came suddenly, probably in 1953 (the year of Stalin's death—a date remembered throughout the Communist world!). "My husband was always strong. He never said a word against God. Never. Never. He always accepted the will of God. More than I did; sometimes I would get rebellious, but he never would. He was strong right until he died. They found him dead in the bathroom. He died from his heart. They put his body in a box and made a cross on it, because, they said, he was a 'priest.'"

Flora was released after 18 months. She regained care of Esther, but John was kept at the orphanage. His life traumatized by the childhood experiences, John died in a mental hospital 20 years later; Flora and Esther were left alone. These were the years of weeping and waiting: the mother, the only baptized Adventist in Albania; and the daughter, growing up to be true to the Lord and His Sabbath.

Esther's strong, beautiful face shows the pain she has endured. She married an "Adventist"—Pavlo Misho, son of Daniel's close friend who had become one of the Adventist group in Korce.

Who can count these years? Who can count these tears? Only the Lord knows the suffering of Flora and Esther Lewis.

At one point in the interview Flora broke down completely—the tears simply wouldn't stop. Esther, wiping her face, pleaded, "Mother, you have been crying for 45 years. Haven't you cried enough? It's time to stop crying!"

Of the group of believers gathered by Daniel Lewis in Korce, only one survives. She waited 50 years to be baptized and to return her tithes. Next week—Part II: A Harvest of Tears.



William G. Johnsson is editor of the *Adventist Review*.

Lawsuits

The Bible speaks against taking one's brother before an unjust judge. Why is it, then, that we are seeing an increase in lawsuits by Adventists against each other? How can people follow this sinful practice and yet keep their membership in the Seventh-day Adventist Church?

Paul's point in 1 Corinthians 6:1-8 is that disputes between members should be settled within the body and not in the courts. There are, of course, good reasons for this, not the least of which is the unwholesome specter of individuals who claim Christlikeness exposing to both the public and Adventists attitudes and actions that reduce confidence in Christianity.

One of Ellen White's strongest statements on this matter is: "Contentions, strife, and lawsuits between brethren are a disgrace to the cause of truth. Those who take such a course expose the church to the ridicule of her enemies and cause the powers of darkness to triumph. They are piercing the wounds of Christ afresh and putting Him to an open shame. By ignoring the authority of the church they show contempt for God, who gave to the church its authority" (*Testimonies*, vol. 5, pp. 242, 243).

How, then, can Adventist members and institutions engage in lawsuits without jeopardizing their position in the church or its structure? The most obvious reason is that suing another church member or institution is not a test of fellowship. It is not one of the 11 reasons for discipline listed in the *Church Manual* (pp. 160, 161, 1990 edition). The church has the authority to place it there, but has not chosen to do so.

Should this be included among the reasons for church discipline? Probably not. And for good reasons. The first is that congregations today are not usually

equipped to decipher and judge the highly technical intricacies of many disputes. The second is that while suing is obviously distasteful to the fellowship, it is nevertheless each person's constitutional right. The third is that Paul prefaces his counsel regarding lawsuits by reminding us that believers who are guilty of extortion, etc., should be censured or dropped (1 Cor. 5:9-13). Were our churches able and willing to exercise proper authority in such matters, and were members and organizations willing to respect such decisions, there probably would be much less "appealing to Caesar."

Until these conditions become a reality, I suspect we will continue to be plagued—and embarrassed—by lawsuits.

I have always supported Christian education. Currently, however, I am losing respect for our schools. We have allowed worldly philosophy to come into our classrooms, and our young people are absorbing the heathen ideas of the Greeks and Romans. How can we call it Christian education when non-Christian philosophy is being taught?

The ancient philosophers were not all evil men. Surprisingly, many, if not most, were sincere, honest, thoughtful individuals whose writings reflected serious, even Herculean, attempts to say and do things that would better their societies. Many wrote of love, justice, virtue, happiness, family solidarity, and human relations, with deep conviction and effectiveness in words with which we would agree.

The problem, of course, is that their solutions for the human condition fell short of the Christian concept of the new birth. They proposed many partial solu-

tions, such as education, good habits, meditation, and noble birth. But not knowing Christ, they could not know His—the only true and final—solution.

Thus, while Socrates, Aristotle, Plato, and others successfully identified control of human passions and development of human reason as vital to the good of a just society, they had no adequate concept of the surrender of the will to God—the most important component of proper behavior. The concept of the consecrated will, introduced by Christ and greatly expanded by Paul, is Christianity's most distinct contribution to moral discourse.

The absence of this concept in some philosophical discourse does not render the entire enterprise as unworthy of our attention. Even in the partial solutions mentioned above, we are provided valuable insights into the human mind and spirit, and, of course, invaluable commentary upon the life, times, and mentality of the cultures these thinkers represented.

Our prophetess evidently had this in mind when she wrote: "Philosophy and history are important studies" (*Messengers to Young People*, p. 176).

Augustine (A.D. 354-430), Roman philosopher turned Christian, reflecting upon the possibility of Christianity's benefiting from the positive virtues of philosophy, likened it to Israel's spoiling the Egyptians of their treasures as they left for the Promised Land (Ex. 11:1-4). In the hands of a devout, careful Christian instructor, such a study becomes an exciting and worthwhile activity.

Calvin B. Rock serves as a general vice president of the General Conference. He holds doctoral degrees in ministry and religious ethics.



By Calvin B. Rock

Let's Increase the Attendance

NAD seeks 1 million people in worship services by 1995.

Completing the work God has given to Seventh-day Adventists has become the prime concern of the North American Division. While the membership of the division is approaching 800,000, church records show that Sabbath church attendance falls short of the recorded membership.

Elder A. C. McClure, president of the North American Division, has stated that "on any given Sabbath the total attendance in all 4,600 Adventist churches across our division will be a number equal to half our membership." We can do much better than this.

During these years preceding the 1995 General Conference session, the North American Division has set three goals: 1. Give every person living in the North American Division territory an opportunity to hear the gospel message. 2. During the year of 1992, every SDA Church member is encouraged to give 92 hours of service for the church. 3. The final goal is to have 1 million attending our churches each week.

The goals have not been set just to reach a number, but to encourage all of us to make more new friends, invite them to church, and help them enjoy the good

news of a soon-coming Saviour. Filled churches make it possible for more people to hear the message.

In this North American issue you will find a story of the Arlington, Texas, SDA Church and how it has been able to make a remarkable increase in attendance and membership. Let's all catch the vision.

■ TEXAS

Church Doubles Membership in Five Years

"Souper Tuesday" program encourages fellowship.

Doubling the membership of a church in five years usually happens only in divisions outside North America. But the Arlington, Texas, church has become an outstanding exception.

In 1985 the Arlington church had a membership of 374. It began a building program that has passed through two phases and set a goal of 632 members by 1993. Today membership exceeds 900 as the result of an evangelistic thrust that comes mainly during the Sabbath morning worship service.

Encouraging the Poor

Pastor James Gilley has adopted the message on the Statue of Liberty. The church encourages the poor, huddled masses to come to a place of forgiveness

and acceptance. His preaching emphasizes the fact that "love and forgiveness are not diminished by our personal failures. Only our lack of trust and refusal to receive Him can prevent the healing He has for us." All sermons end with an appeal to come forward for membership or spiritual help. Many members then stay for the fellowship following the service.

This preaching has encouraged more than 150 to regularly attend the pastor's Bible class, which has become so large that three ministers are needed to teach three sections. The classes appeal to all ethnic groups, but are approximately 85 to 90 percent Anglo.

Myron Voegelé, assistant pastor, reports that the "Souper Tuesday" program every week has helped galvanize the church. This includes food, worship, study, and a Pathfinder meeting.

While some feel that proximity to the 12-grade academy has helped increase the membership, Voegelé believes that solid preaching and vibrant worship services make the major contribution.

By Owen Troy, communication director, North American Division.

■ CALIFORNIA

"Think Tank" Studies Evangelism

Reports reveal public outreach is alive and well.

I have not despaired, but I am not satisfied," said Alfred C. McClure, president of the North American Division, at the opening of a creative "Think Tank" on evangelism. "In North America we have a crisis in Anglo evangelism."

Because of this crisis, approximately 40 people were invited to the Adventist Media Center in Thousand Oaks, California, on May 12 to participate in a think tank on evangelism. They represented division, union, and conference administrators, evangelists, pastors, departmental directors, and laypersons who are interested in evangelism.

McClure asserted that 10 things should come out of the meeting: humility, confession, heart preparation, unity of spirit, self-abnegation, fellowship of believers, compassion, soul hunger for righteousness, passion for souls, and claimed power.

Bailey Gillespie and Stu Tyner, both from LaSierra University, directed the group in finding ways to solve three concerns: how to ensure evangelism success, how to develop faith needs, and

how to dispel evangelism myths.

It Is Written speaker-elect Mark Finley, who has recently returned from an evangelistic series in the Kremlin, related how God had destroyed the power of Communism and cleared the way for hearts to receive the Word of God.

Kids Are Ready

Cindy Tutsch, religion teacher at Great Lakes Academy in Michigan, told how young people have become excited about evangelism. When the academy's youth were taught how to study with people in their homes, they were willing and eager to do so. "Our young people have the spirit of sacrifice. Kids are ready; adults are not," she declared.

Mike Faker, a relatively new Adventist, wrote newspaper articles about SDA beliefs before he became an Adventist. After baptism he used the Good News lessons to teach the Bible. Among the more than 60 who have been baptized as a result of his work are a city council member and his brother and wife.

Ministerial director Dan Bentzinger described how the Pennsylvania Conference encourages pastors to do low-cost evangelism. He outlined a plan that the conference has put into operation to hold longer series of public meetings, giving "more time for secular persons to mature in their development." Extensive follow-up has been developed, along with prayer vigils before, during, and after the meetings. As a result, baptisms in the Pennsylvania Conference are at an all-time high.

The discussion that followed concluded that evangelism in the nineties must be focused. The church must have articles on evangelism and more promotion of evangelism in ministers' and church officers' meetings. Evangelists need to think of more ways to do evangelism and then pool their ideas. Evangelism must also be contemporary and systematized.

A Priority for Every Member

As these issues were discussed, it became apparent that evangelism must be considered a priority for every member. But why isn't it? Considerable time was

taken to discuss the reasons. It became apparent that myths about evangelism exist, including: evangelism is dead, churches are not spiritual, evangelism is for the professionals, public evangelism primarily is about numbers, conferences are pushing numbers, most people converted in an evangelistic campaign are not members of the church two years later, one set of evangelistic sermons will last a lifetime. Myths have a way of flourishing. It has been discovered that a bad story is repeated 22 times, while a good one is repeated only seven times.

As these myths were discussed, it again became apparent that evangelism must be the work of every church member. While the evangelist has a major role to play, effective evangelism depends on the total membership getting involved in every possible way.

The think tank was scheduled for only one day. Because the discussion expanded to consider the involvement of all members, June 15 and 16 were set aside to continue the discussion and develop ways to perform total evangelism.

By Owen Troy, communication director, North American Division.

■ NEW YORK

Adventists Seek to Restore Miller Farm by 1994

Adventist Historic Properties will mark 150 years since Advent awakening.

He's coming! Have you heard? Jesus is coming!" All across New England the exciting news spread that the prophecies of Daniel and Revelation were about to be fulfilled and that Jesus would return. The solemn question on thousands of lips was "Are you ready to meet Him? If not, my brother, my sister, get



Florida Pathfinders rebuilt a rock wall at the Miller Farm last summer.

ready! Before it's too late, get ready!" The year 1844 was a sobering but exhilarating time to be alive!

In two years 1994 will mark the sesquicentennial of that epic time. In spite of our pioneers' error in predicting that Jesus would come back in 1844, they were absolutely on target about His return being near. We are 150 years closer to the promised event than they were back then. Is our commitment as deep and our assurance as secure as that which motivated those who started our church?

From pulpits, television, radio, the printed page, and neighbor visiting with neighbor, the need is for a renewed proclamation of the only hope for our sin-filled and polluted world. Across North America and around the world, Adventists, of all people, should be proclaiming this exciting news: Get ready before it's too late! As the 1994 anniversary approaches, everyone, young and old, layperson and leader, is invited to focus again on the second advent of our Lord.

A Tangible Reminder

As part of this emphasis, Adventist Historic Properties (AHP) hopes to restore and open to the public William Miller's home in Low Hampton, New York, on October 22, 1994. This is the home where Miller began the Advent movement in the United States in the 1830s. When restored, this tangible reminder of God's leading during the formative days of Adventism will remind member and nonmember alike about the prophetic origins of our church.



Left: Two years ago the back area of the Miller home was stabilized. Right: Basic exterior repair work was done on the east end of the Miller home in 1990.

Plans are now being laid for work bees at the farm during the summers of 1993 and 1994. In addition to the specialized skills needed for actual work on the home itself, volunteers will be needed to clear underbrush, rebuild rock walls, construct paths, and work with the Andrews University Institute of Archaeology digs being planned at the site.

Even with volunteer labor, funds need

to be raised in anticipation of the work to be done. The money will be used to buy the materials necessary to restore the house inside and out, including lumber, electrical supplies, bricks and mortar, paint, glass, etc. Even with donated labor, restoration costs will be high. Donations must underwrite the necessary architectural fees and other expenses for proper plans and permits, and pay for food and other costs

involved in having volunteers at the Miller farm during the summer of 1993.

For 10 years AHP has been attempting to preserve a few of the remaining historic sites from our denomination's beginnings. After restoration and construction of visitor centers, these sites will be opened to visitors—members and non-members alike—so they can learn more about the origins, mission, and teachings of Adventists. This will provide an innovative way to evangelize while at the same time nurturing our own members, especially our young people.

Sabbath school classes, entire congregations, as well as schools or individual classrooms, can help the Miller farm, where the "Adventist" part of our name had its beginning.

For more information, contact Adventist Historic Properties, Inc., P.O. Box 494, Loma Linda, CA 92354.

By James R. Nix, director of special collections, Loma Linda University libraries.

FLORIDA

Children Give Dimes to Global Mission

Project develops missionary spirit in first and second graders.

The first- and second-grade classes at the Port Charlotte, Florida, Seventh-day Adventist School recently completed their latest Global Mission project: "The Great Wall," a line drawing of this well-known site, outlined on construction paper, then filled in with dimes—\$65-\$70 worth.

This is the third project these 15 children have undertaken in the past two years. The first was a panda bear drawing; the next, a Chinese lantern.

Their teacher, Adele Jennings, has furnished the inspiration for these projects. She says, "Helping China gives the children a chance to discover what Seventh-day Adventists are doing in other parts of the world and ultimately instills in them a missionary spirit."

Even though her children love raising money for Global Mission, Jennings says they realize that money alone won't help people. So they pray every day for China.

Their next Global Mission project hasn't been decided on yet, but they definitely will choose another one.



■ FLORIDA

New College of Health Sciences to Open

Florida school will offer medically based education in an Adventist setting.

Currently two Adventist schools in North America offer a medical focus—Loma Linda University in California and Kettering College of Medical Arts in Ohio. To meet the needs of Christian students seeking a medically based education close to home, Florida Hospital plans to open a College of Health Sciences this fall at its Orlando campus.

Florida Hospital College of Health Sciences (FHCHS) will offer several two-year health programs and one-year certificate programs, including registered nursing (RN), licensed practical nursing (LPN), radiologic technology, diagnostic medical sonography, cardiovascular sonography, radiation therapy, and preprofessional education.

Although most of these programs will be new to FHCHS, the RN, LPN, and radiology programs have been part of the hospital for some time. Florida Hospital's nursing school graduated its first class in 1913. In 1958 Southern College began holding nursing classes on the campus. Until now, the newest program was the School of Radiology, which graduated its first three students in 1962.

Largest SDA Hospital

Like Kettering College of Medical Arts in Ohio, FHCHS will offer Christian education in a hospital setting. Beginning with their first year, students will receive instruction at Florida Hospital, the largest of more than 500 health-care facilities operated by the Seventh-day Adventist Church worldwide.

New college president David Greenlaw, D.Min., said Florida Hospital is among the finest clinical facilities in the world. It is known throughout the United

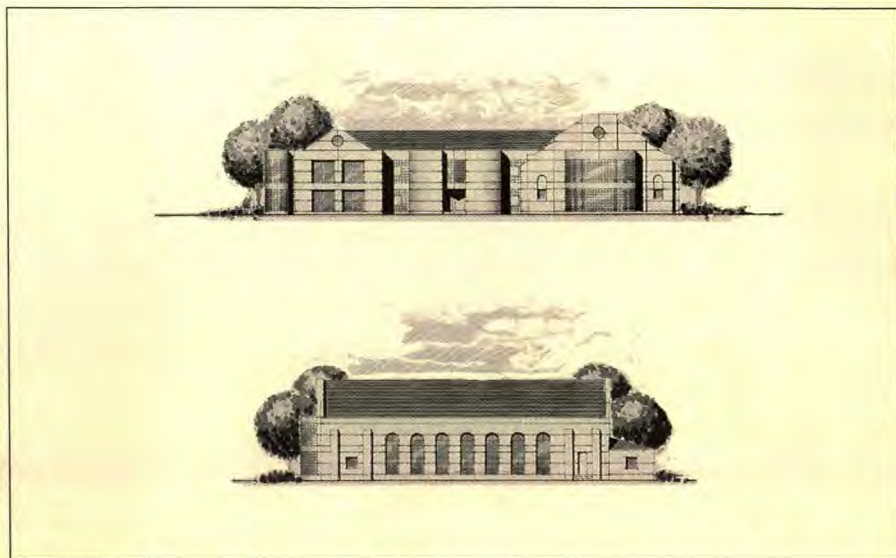
States for its cancer and neuroscience programs, and throughout the world for its cardiac and orthopedic programs.

The college will be housed in the renovated Adventist church located on the peninsula behind Florida Hospital, between two lakes. The new campus will include classrooms, administrative offices, state-of-the-art laboratories, a new residence hall, and a comprehensive library. Students will have access to the hospital's extensive medical library as well.

Robert Williams, Ph.D., will serve as academic dean for the college's 32 faculty members. Dr. Williams brings a

director of higher education, supports the college. "The Board of Higher Education fully supports the concept of a specialized college of health sciences at the Florida Hospital," says Dr. Madgwick. "Adequate resources are clearly available to effect the transition from the current programs to a fully established and accredited college of health sciences.

"The administrators of Florida Hospital and its proposed college are to be commended for their commitment to the mission of the institution and intent to serve the needs of the community and the Seventh-day Adventist Church at large," concludes Madgwick.



The architect's rendering of the proposed FHCHS central building.

wealth of experience to hospital-based education. He has been an educator since 1955, including seven years at Kettering Medical Center as vice president for education and provost of Kettering College. He strongly believes in Christian education and plans to integrate this philosophy into the college's programs. Instructors will include current faculty from the nursing and radiology programs, as well as other new professors.

Has Church Support

Florida Hospital is working with the North American Division Board of Higher Education to receive approval for the college. Gordon Madgwick, NAD

Dr. Greenlaw said the college will provide an opportunity for students to gain a medical education in a setting that reflects the culture of the Adventist Church and Florida Hospital. "The addition of this college enables the church and hospital to further their commitment to provide students with a well-rounded education that focuses on the total person—physical, mental, social, and spiritual," he added.

For more information about the Florida Hospital College of Health Sciences, call (407) 895-7747.

By Suzanna Beranek, media relations assistant, Florida Hospital.



THE LOMA LINDA REPORT



The new entrance to Loma Linda University Medical Center is now near completion. The new access gallery will also serve as the entrance to the Loma Linda University Proton Treatment Center.

LLUMC celebrates 25th anniversary move from old facility

This month marks the 25th anniversary of the move from the old Loma Linda University Hospital to the current facility—Loma Linda University Medical Center.

Loma Linda University Medical Center is the successor to the original Loma Linda Sanitarium and Hospital purchased by the Seventh-day Adventist Church in 1905 for \$38,900 (plus \$7,000 for interest and taxes). The purchase price included 73 acres of land, a three-story hotel building, a farm house, five large cottages, a recreation building, a water plant with shares of water stock, an artesian well, pumping plant, and water tower and tank. Also included was

a full set of farm implements, horses and carriages, and cows; besides orchards of oranges, lemons, olives, apricots, plums, peaches, and pears; and over \$12,000 worth of furnishings including linens, dishes, and silverware.

Following the counsel of Ellen G. White that "Loma Linda is to be not only a sanitarium, but an educational center," officials at Loma Linda established a School of Nursing in 1906 followed a few years later by a School of Medicine.

Because of limited clinical facilities and a shortage of patients in Loma Linda, officials for the College of Medical Evangelists (forerunner of Loma Linda University) founded the Los Angeles division of the institution; the first two years of a medical student's education were taken at Loma

Linda, while the final two years were taken at the White Memorial Medical Center—the Los Angeles campus of the College of Medical Evangelists.

The two-campus medical institution flourished until the early 1960s when the Loma Linda University Board of Trustees voted in September, 1962, to unify the campus at Loma Linda.

The move to consolidate the institution at Loma Linda made necessary the development of a new medical center to replace the sanitarium on the hill.

The general design for the new complex—an eleven story building—was approved by the Board of Trustees in May, 1963. Groundbreaking ceremonies were held on June 7, 1964; five Loma Linda

Please turn to next page

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

"FULFILLING THE VISION"

“FULFILLING THE VISION”

University students using “gold-plated” shovels broke ground for the new medical center. Approximately 1,200 individuals viewed the ceremonies.

The last concrete for the new facility was poured on January 25, 1966.

When originally designed, Loma Linda University Medical Center was to be a nine-story, 319-bed facility, housing a large clinical and research area. However, midway through construction, Loma Linda officials decided to add a tenth and eleventh story to the facility. This raised the total bed count to 520.

The building, by far the largest ever constructed by the Seventh-day Adventist Church, was built for an amazingly low \$17 million as a cooperative venture by the Del E. Webb and Larry Havstad construction firms.

On July 9, 1967, the first patient was moved from the old Loma Linda University Hospital to the new Medical Center.

Assisting in the transfer of the 125 patients were nurses, physicians, and an Army Reserve contingent. Mobile patients were moved by bus and truck. Others were moved by ambulance. The whole operation was completed in 3½ hours.

Each patient was accompanied during the short three-block ride by a registered nurse or a physician who was responsible for their care until they were received by medical teams at the new hospital.

Patients whose condition prevented their removal from bed were transferred—beds and all—in a moving van provided by Turner Moving and Storage Company, a local moving firm.

Since the opening of the current facility in 1967, several additions have been added to the Medical Center including the Schuman Pavilion which houses the Loma Linda International Heart Institute, the Loma Linda University Proton Treatment Center, the new South Wing of the Medical Center which increased the bed count for the hospital to 627, and the new Loma Linda University Children's Hospital slated for opening next year.

Loma Linda University Medical Center not only serves as the clinical facility for many of the University's schools, but is also

the educational heart of the world-wide Seventh-day Adventist health-care system which operates over 500 medical institutions around the world.

Loma Linda University Medical Center is the only tertiary-care hospital serving Inyo, Mono, Riverside, and San Bernardino counties—an area covering approximately a

quarter of California.

In addition to patient areas, the Medical Center houses classrooms, conference rooms, and amphitheaters. The building also includes a research wing with laboratories on four levels. These laboratories are used by investigators in the School of Medicine. □



Construction on Loma Linda University Medical Center began in 1964; the last concrete was poured in 1966, and the first patient was moved to the new facility in 1967.



A “topping out” ceremony was held on January 25, 1966.



Patients from the old hospital were moved by various means.

“Loma Linda is to be not only a sanitarium, but an educational center. A school is to be established here for the training of gospel medical missionary evangelists.”

—Ellen G. White

New From Ben Carson

The author
of the
best-selling
Gifted Hands
reveals his
personal
formula for
success.



THINK BIG

*Unleashing
Your Potential
For Excellence*

Ben Carson, M.D.
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■ BRAZIL

Adventist Skis in Winter Olympic Trials

Sabbath convictions keep him from participating in his specialty.



Alberto Clark on the slopes at Albertville, France.

Alberto Clark, a third-generation Seventh-day Adventist, was baptized at the age of 11 in the Botafogo church in Rio de Janeiro, Brazil. Today, at age 26, he is a Brazilian champion in Alpine skiing, an unusual achievement since he lives in the Leblon Beach area of Rio, far from the snowcapped mountains and ski slopes of the world.

Alberto began his career at age 17 in Cortina d'Ampezzo, Italy. He trained in the leading schools of skiing in the United States, Europe, and South America. During the past nine years he has participated in many world championship events, the most recent being the Winter Olympics in Albertville, France.

Alberto sees as his main objective witnessing for Jesus Christ to his Brazilian teammates and companions, as well as to others from different countries, with whom he maintains friendships.

No Snow on Sabbath

On two occasions Clark has shown

his faith in the Lord by not participating in events scheduled on Sabbath. The first such experience occurred during the Pan-American championship at Las Lenas, Argentina. The next one was at the Winter Olympics this year in France. The slalom race, which is his specialty in Brazil, fell on Sabbath. Alberto witnessed to the Olympic committee as a Seventh-day Adventist by keeping the Sabbath.

The leaders of the Brazilian Alpine Association were impressed by Alberto's firm stand for his faith. The Olympic committee knew in advance that he would not participate in the Sabbath events, and hoped that they would not occur frequently. Many race dates are changed because of snowstorms and such. However, the Sabbath was clear and perfect for the race. The snow was never better. But more beautiful than the weather was the resolution of this Christian young man to be faithful to his Lord.

The decision was not easy after nine years of training and much sacrifice. This was the moment when he would be seen by the whole world. He never felt more ready for a race. But his time belonged to the Lord that Sabbath.

Ready for Tests

Alberto testified, "We always pray that the Lord will come soon, so we need to be ready for great challenges and tribulations. Some will be hard to take. Today we need to learn to take our stand on the Lord's side."

Clark lives in one of the most dangerous places in the world: Leblon, Ipanema, in Rio. However, through his influence and witness he has helped two of his friends become members of the Botafogo church.

Alberto Clark was the only Seventh-day Adventist athlete participating in the Winter Olympics in Albertville. He was



A TV reporter interviews the only Adventist Olympian.

willing to sacrifice a gold, silver, or bronze medal to receive the crown of life from Jesus Christ.

By Leo Ranzolin, general vice president, General Conference.

■ CALIFORNIA

Retired Missionary Heads Mission Corporation

Emerald Foundation builds churches and schools in Ireland, Scotland.

An 80-year-old retired minister-physician is spending almost all his spare time with a foundation that helps educational and spiritual programs in the Republic of Ireland and in Scotland. Dunbar Smith serves as president and chief operating officer of the Emerald Foundation, a nonprofit corporation whose members live in the Yucaipa-Calimesa-Loma Linda area of California.

Dr. and Mrs. Smith recently returned from a monthlong itinerary to Ireland and Scotland, where they inspected schools and churches that the foundation has sponsored for several years. The corporation presently funds five projects. The Emerald Foundation has financed the erection of six churches, two in Northern Ireland and four in Eire. It also has opened three elementary schools, two in Eire and one in Northern Ireland.

Officers and members of the board serve without remuneration, which reduces overhead to around 4 percent a year.

A Challenge Accepted

The Emerald Foundation is the brainchild of a pastor and his wife who on their first visit to Ireland in 1965 were surprised to learn of the limited presence of the Adventist Church in that country. They returned to Ireland a year later and contacted people there about opening educational centers.

The program proved so successful that the couple established a foundation in 1984 under the laws of California as a tax-exempt corporation empowered to receive and disburse funds for health and educational purposes.

Dr. Smith became interested in the work of the foundation because his own roots go back to Ireland. He became a member of the board, then a vice president, and for the past four years has served as president, chairing board meetings at the Loma Linda headquarters.

"The foundation maintains close ties with the General Conference, the British Union, and the Irish Mission of the Seventh-day Adventist Church," Smith explains. "The presidents of the Irish and Scottish missions administer the work of the Emerald Foundation in their countries. When potential staff members are recommended by Emerald, even though they will be supported financially by the organization, requests for their service are approved by the mission involved and sent through regular channels to the church's headquarters in Maryland."

Smith adds that all staff persons sent to Ireland become regular denominational employees on standard salary, unless, of course, they are on a volunteer basis and no longer need service credit for retirement.

Sixty-six Percent Protestant

The history of Ireland plays a part in



Dr. and Mrs. Dunbar Smith continue serving missions.

the foundation's objectives. The island covers an area of about 32,600 square miles, divided into Northern Ireland (part of the United Kingdom of Great Britain) and Eire (the Republic of Ireland). The population of these two areas is more than 5 million. In Northern Ireland, 66 percent of the population is Protestant, and in Eire, 93 percent of the population is Roman Catholic.

Saint Patrick came from Scotland in the fifth century to evangelize the Irish. And an Irishman, Saint Columba, brought Christianity to Scotland in the sixth century. "Scotland has ancient ties with Ireland," Smith notes. "Scottish people originally came from Ireland, so the two countries are closely allied. The Emerald Foundation has interests in both of these areas."

Many Irish in America are from Ulster-Irish stock, or from Scotch-Irish families who went to Ireland in the seventeenth century. In the mid-1800s, after the infamous potato famine, emigrants by the tens of thousands left Ireland for America. Today nearly eight times as many people of Irish descent live in America as in Ireland.

"There are 40 million people of Irish descent in the U.S.A. today," Smith observes. "So we turn to these people for help in raising the standard of health and education in Ireland."

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By Don A. Roth, retired associate secretary of the General Conference.

■ BERRIEN SPRINGS

AU Museum Displays Galilean Boat Model

Engineer makes two replicas based on archaeological find.

Occasional donations of airplanes, trucks, cars, and other valuable equipment are not unheard of at Andrews University in Berrien Springs, Michi-

Review. "An object appearing somewhat like an oversized marshmallow," as Hoskin put it, caught his attention. Intrigued to find out more about this

"grotesque object," he read the entire story of the discovery and excavation of the almost 2,000-year-old craft.

A pattern like that was too much for a model shipmaker like Hoskin to pass by. Sending a letter to the journal, Hoskin began a search for data that would end up taking almost two years. Finally, on the advice of the Israel

Antiquities Authority in Jerusalem he obtained a copy of *Atiqot*, a book by Wachsmann that provided all the specifics Hoskin would need.

Working on a scale of five eighths of an inch to a foot, Hoskin took almost eight weeks to create two models: one copy of the partially decomposed boat as it was excavated, and one conceptualized restoration of what it looked like originally.

Custom-made

To be faithful to the boat's design and its unusual hull construction technique, Hoskin had to custom-make ribs for the frame by gathering branches from his wife's oleander bush and letting them dry in precisely shaped forms. Replication of the inner planks that served as floorboards in the original required rigging a makeshift

steam-molding device to sit on top of the kitchen stove. He also admits to ruining a few good drill bits on the little stone that would become the anchor.

Detailed work like this is not new to Hoskin, who served as a senior design and research engineer on more than 20 aircraft, including the DC-10 and the Apollo Saturn V. As a model ship builder he had made three scale replicas of the H.M.S. *Bounty* of Pitcairn Island fame, one of which is on display at the Pitcairn Islands Study Center in Angwin, California.

Andrews president W. Richard Leshner, Horn Museum curator David Merling, and associate seminary dean Ben Schoun were on hand to formally receive the gift, which may now be seen at the Horn Museum.

By Steven Siciliano, seminary student, Andrews University.



Clarence Hoskin (left) and Horn Museum curator David Merling display the ancient boat replicas Hoskin presented to the museum.

gan. But a retired aeronautical engineer from southern California, G. Clarence Hoskin, Jr., recently made an especially rare and unusual contribution—two boats that will never float.

On May 8 Hoskin presented to the Horn Archaeological Museum two handmade replicas of a Galilean fishing boat unearthed in Israel in 1986 by a team led by Shelly Wachsmann of Texas A & M University. Using an array of dating methods, experts estimate the well-preserved ancient vessel dates to about the time of Christ and may very well be the kind mentioned in the New Testament. It was originally 26½ feet long and could carry about 15 people.

Hoskin became acquainted with the boat a few years ago while browsing through a copy of *Biblical Archaeology*

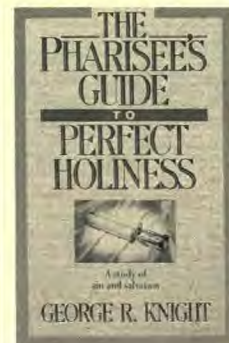
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by George S. Knight

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Not Forgotten

BY BRIAN JONES

During the Civil War a young soldier lay wounded in a hospital far from home. He grew worse each day and felt that his only hope of recovery was to be with his family.

One morning President Lincoln visited the hospital to comfort the wounded men. The homesick soldier watched the president and saw how kindly he treated every man, passing by none without some expression of fatherly interest. He decided that when the president approached his bed, he would ask him a favor.

Finally his turn came. President Lincoln asked the soldier, "Are you comfortable?"

He answered, "Not so comfortable as I would be, Mr. President, if I were back home."

"What is your name?" Lincoln asked.

"Samuel Stover, Company H, 2nd Maryland Volunteers," he quickly replied, with hope rising in his heart.

The president looked at the young man

for a few moments, gave him a friendly nod, and continued through the ward, visiting every patient.



Private Stover kept a close watch on the president until he left the hospital ward. He was dismayed that after seeing so many men, Lincoln hadn't jotted down his name or taken a single note. Hopelessly he sank back into bed, certain that he would never see his family again.

How surprised he was a few days later when an order came in Lincoln's own writing to

transfer Private Stover of Company H, 2nd Maryland Volunteers, to the military hospital at Annapolis, his hometown!

Young Stover got better under his family's care at the new hospital. Years later he said, "It has always been a mystery to me that a man with so much to think of should keep in mind the name, company, and regiment of a private soldier and care about his need."

Lincoln's kindness to the soldier is a miniature illustration of the loving, deeply personal interest God has in every one of us. He knows our cares and our needs, including the needs we're not even aware of. He doesn't have to take notes to remember our lives and burdens, because He says in the Scriptures that our names are written on the palms of His hands, and that we are set as a seal upon His heart and as jewels in His crown (see Isa. 49:16; S. of Sol. 8:6; Zech. 9:16). We may come to God with our prayers, and He will hear us.

Another Chance

In the midst of carnage, chaos, and iniquity, God keeps giving His people another chance. The book of Judges trumpets that clear message. In spite of fear, faltering faith, and slow response, God keeps leading Gideon to function as a leader. Yahweh is the God of another chance both for groups and individuals.

Many Christians find Judges depressing, if not disgusting. Atheists have called it dangerous literature for children. It contains too much blood and too frequent backsliding. The recurring cycle of apostasy, oppression, and cries of distress, followed by divine deliverance, goes around and around too many times. The temptation to begin "Israel bashing" becomes strong. Why couldn't they learn? Would they ever really change?

Believe It or Not

And what about the people God uses? Jephthah, a social outcast; Gideon, a vacillating, lily-livered character from a low-class family; Jael, a housewife who was handy enough with a hammer and tent peg to assassinate the leader of a Canaanite army. Are these people on God's list of *Who's Who*? Doesn't God look at people's morals?

God not only uses these people, but keeps on using them in spite of themselves. Gideon needs sign after sign (see Judges 6 and 7) before he can act. When he does pull down the family Baal altar, he is so fearful that he does his deed at night. Why does God insist on using such people?

Today many live in dread that they have already missed their chances in life. They've bungled their opportunity for the right marriage partner or their one chance to make an easy fortune. They've passed up their opportunity for the right occupation. God called them (once) to a special task, and they blew it.

The land of regret is populated by many souls who feel their possibilities for anything joyful, good, or meaningful are gone forever. Such people need to meet the God of Judges and the Lord of Gideon.

The word "judge" in the context of the book really means "savior" or "deliverer." God and His human instruments come not to judge and say there is no more chance, but to deliver people and give them the hope of another new opportunity.



*How could God
use Gideon, a
vacillating,
lily-livered
character from
a low-class
family?*

The violence of the book actually becomes a testimony to the lengths God goes to give people that "other chance."

Giving another chance takes work. Often teachers try to avoid giving retests, makeup assignments, and tutoring sessions for failing students. Such things eat up a lot of time. God, however, gladly takes the time. That's what the whole book of Judges is about—taking the time to work with people who missed an earlier chance.

Some fear that this "another chance" business leads to a taking advantage of God's graciousness. Perhaps at times that could happen. But people with no chances have no hope and can sink into bitter, frozen anger. When people get another chance, they suddenly have hope and a real responsibility to act on the opportunity. When we get another chance we no longer live in the land of constant regrets, but are called to respond to present opportunities.

My grandfather missed a chance to be a millionaire. As a builder in the Bay Area of California during World War II, he was given the chance to buy a hill to use as a building site. He turned it down, thinking he could get only two houses on the top. Someone else bought the land for a song, sold the soil of the hill as fill dirt to the government for a high wartime price, then had a much larger flat space to build many houses.

But Grandpa had other chances, not such easy chances to make a million, but to find meaningful work and to educate his six children. He found more happiness and meaning than if he had made the millions and passed up the other chances that came along.

Move to New Land

If you feel trapped in the land of regret and missed opportunities, reread Judges and especially the story of Gideon. You can move to the land of hope and new responsibility, for the God of another chance rules.



Jon Dybdahl, former missionary to Thailand, is the associate director of the Institute of World Missions in Berrien Springs, Michigan.

BY JON DYBDAHL

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