

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

JULY 7, 1994

A TV critic speaks out

HOLLYWODD

REVIEW AND HERALD PUBLISHING ASSOCIATION 55 WEST OAK RIDGE DRIVE. HAGERSTOWN, MD 21740 Nonprofit Organization
U.S. Postage
PAID
Hagerstown, MD
Permit No. 261

Fragmenting Factors

I appreciated "Seven Factors Fragmenting the Church" (May 5). I must admit, though, it made me cry, especially over the schism on how to be saved.

Perhaps our ideas about salvation are also a reflection of how we perceive God. Maybe if I dwell largely on Jesus' mercy and acceptance, I will lean heavily toward God's grace. On the other end of the spectrum, if I see God more as the ruler of all, my focus will be on His power and how I can experience it in my own life.

And yet, to see one without the other is like living on a pendulum. Why can't we reconcile the two? Why can't we see that God is not just one or the other—He is both! God's grace, mercy, fairness, and power are everywhere present in the Bible, from Genesis to Revelation. How can we divide Him up like this? Similarly, how can we divorce grace from growth and overcoming? One invariably leads to the other as we connect ourselves to the Source of all grace and power.

S. Gilmore Whittemore, Michigan

"Seven Factors Fragmenting the Church" handled some tough topics in a loving and logical manner. We all know the church is growing, but the statistics you gave are mind-boggling. Imagine a projected membership of 12 million from 600,000 in less than 60 years!

As the mother of four grown daughters, there is another issue that is of great concern to me—the problem of divorce and how it is being treated in some of our churches. One of my daughters is a divorced single mother. One is married to a formerly divorced man. A third daughter has been divorced and is now happily married to a formally divorced man. Our fourth daughter is a happily married, stay-athome mom, for which we are very thankful.

When a divorce becomes necessary, and I truly believe some of them are necessary, those involved need to be treated as loving members of the Adventist family. When newly divorced people are met at church by the pastor and told they can no longer hold a church office or play the organ "in this church," is it not very much like the Catholic Church saying people can no longer take the sacraments because they have been divorced?

Love surely must be the answer to all

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the fragmenting factors. Our prayer must be to find a way to accept and spread the love Jesus has for us!

> Inda Hoover Saint Olaf, Iowa

I have a suggestion for another name for the "thirteenthers" generation. How about naming them the "Ph.D. generation"? With very few variations, articles in the *Review, Ministry*, and many other leading magazines of our church must be written by Ph.D.s; otherwise, they are not worth considering. Also, speakers for main events, such as camp meetings, must be Ph.D.s.

Another suggestion for this generation could be the "modern version Bibles generation." Very seldom is an article published unless the texts quoted are from one of the modern version Bibles. The King James Version is now an antique among Adventist ministers.

One more suggestion. The "silent generation" could be named the "missionary generation," because that was the time when our church had possibly the largest number of American missionaries out in mission lands.

R. J. Roy Prescott, Arizona

It's true that varying emphases on "grace" and "victory" characterize several groups that differ with one another. As long as neither emphasis negates the other, the difference doesn't have to be divisive. The purpose of grace is victory. That's what the great controversy is all about. Jesus and His people are going to win! But the means of victory is grace. That's what the gospel and 1888 are all about. Each is meaningless without the other. The key word of the Bible is "cross." Jones and Waggoner touched the nerve of the church at Minneapolis by passionately holding up the cross as both grace and victory.

The two theological streams that really threaten to fragment us are the varying views on the authority of Scripture being taught in the church today. The historical-critical hermeneutic destroys the foundations of Adventism both at the scriptural and Spirit of Prophecy levels.

I don't think Adventism is going to disintegrate! As you assert beautifully, Jesus is greater than our problems. But if it does, the responsibility will lie at the feet of those who have diminished the authority of Inspiration, not those who have emphasized victory.

Dale A. Wolcott, Pastor Monument Valley, Utah

Rest in Peace

Why is it that you continue to send the *Review* to L. E. Brower? He died in 1985 at three months over 100 years!

I think that is why church growth is so great—you refuse to allow a member to sleep in peace.

John Brower

McKinleyville, California



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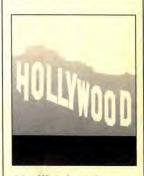
When lines of communication and direction break down, there is confusion, distrust, disillusionment, and disruption.

The NAD wants to change that.

by Jean Thomas



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Cover illustration by Steve Trapero

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Subscription prices: Twelve monthly issues: US\$12.00 plus US\$10.20 international postage; 40 issues of the weekly Adventist Review, US\$36.97; full 52 issues (monthly and weekly), US\$49.97.

To place your order, send your name, address, and payment to your local Adventist Book Center or Adventist Review Subscription Desk, Box 1119, Hagerstown, MD 21741.

Single copy, US\$2.25. Prices subject to change without notice.

Subscription queries and changes of address: Call toll-free 1-800-456-3991 or 301-791-7000, ext. 2436.

The North American Edition of the Advantist Review is published 12 times a year on the first Thursday of each month. Copyright © 1994 Review and Herald® Publishing Association, 55 West Oak Ridge Drive, Hagerstown, Maryland 21740. Third-class postage paid at Hagerstown, Maryland 21740.

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PRINTED IN THE U.S.A.

Vol. 171, No. 27.



Like Music to My Ears

Something good is happening in the United States. Millions of Americans have developed a new concern for their health and are no longer ready simply to roll over and play dead when it's threatened by outside forces.

In recent years health concerns have sparked moves toward clearer, more explicit labeling of food products, caused a major international fast-food chain to switch from animal to vegetable shortening, and nudged the Environmental Protection Agency (EPA) to mandate strict engine emissions standards for motor vehicles. And the list goes on.

But the change that comes like music to my ears has to do with the growing public intolerance for tobacco. I watch the evening news with mouth wide open, thrilled over what one newspaper calls "the changing national mood."

That mood has been building over the past 30 years. I borrow from a recent summary in the Washington Post:

- 1964: first surgeon general's report linking smoking and cancer.
- 1966: federal government mandates warning labels on cigarette packaging.
- 1967: surgeon general's report fingers smoking as the principal cause of lung cancer.
- 1971: TV and radio ads for cigarettes banned.
- 1973: commercial flights in the United States required to set aside no-smoking sections.
- 1986: surgeon general reports on the danger of secondhand smoke.
- 1988: Congress bans smoking on domestic flights of two hours or less.
- 1990: smoking banned on intercity buses and domestic flights of six hours or less
 - 1993: EPA issues report identifying

secondhand smoke as a health risk. Smoking banned in the White House, the post office, the Capitol, and other federal buildings.

There was a time when our position on health was considered offbeat. No longer. Just look at the number of people on your plane ordering special meals these days. Just watch the number of patrons making for the no-smoking area of your favorite restaurant. Once regarded as a sign of chic sophistication, smoking in America is now considered "as glamorous as nose-picking."²

And the same is true in America's northern neighbor, Canada. In downtown Toronto, for example, smoking is banned in all public buildings. The smoker on the fortieth floor of an office high-rise has to go down to ground level and out into the street to puff—even in the middle of winter.

Battle Not Yet Won

To be sure, the battle is not yet won. Overseas, people are still smoking like chimneys. With declining markets at home, the big tobacco companies in the United States have stepped up advertising in developing countries, intent on hooking the coming generation. And the United States is fast becoming identified as an exporter of death in the world.

Still, it's an exciting time in North America, with smoke-free airplanes, offices, elevators, trains, buses, hotel rooms, rental cars, supermarkets, department stores, and restaurants. It's a new day!

Did our position as a church have anything to do with these developments? I wonder. For decades the Adventist Church has been waging war on tobacco—by voice and pen, by temperance contests, and by Five-Day Plans to Stop Smoking, conducted by the tens of thousands around the world. Indeed, abstinence from tobacco in all its forms has been part of the church's test of fellowship now for nearly 140 years—since 1855.

But if any of the above had anything to do with preparing the climate for the present awakening, we're certainly not getting much of the credit for it-not that I can sense, anyway. I find it deflating to read report after report on the contemporary developments in this area with nary a mention of the contribution of Seventh-day Adventists—the single most consistent voice against tobacco in the United States (and in the world, for that matter) for the past 100 years and more. Who has never heard the description of Adventists-however disconcerting to us—as the people who "don't drink, don't smoke, and don't eat meat"? Yet in a major press report I read recently (the reference for which has totally escaped me), the author turned to Jews and Mormons and Muslims for comment on the evil of tobacco, but totally ignored Adventists.

I've often wondered why it is that the press can find us so quickly at the slightest mischief on our part, but ignore us so completely when we do good. Is it ignorance? Is it prejudice? Whatever the reason, it hurts a little.

But whether or not we receive recognition, we can rejoice that something good is going on. When a doctor representing Physicians for a Smoke-Free Canada can describe smoking as "a scourge, a plague, [and] an epidemic," then all we can say is: "Let the music play!"

ROY ADAMS

Washington Post, May 29, 1994, p. A28.

² Ibid.

The Globe and Mail, May 15, 1987, p. A5.



Where Are You?

The day seemed unusually long. So much had happened in the hours since sunrise. And now the sun was fast approaching the western horizon. Life as they knew it had changed significantly. They were physically tired and emotionally drained from the anxious hours of labor since they left the tree of the knowledge of good and evil. They had hastily designed and constructed flimsy garments to cover their "nakedness of soul"; now they were frantically seeking a hiding place in the deepest recesses of the beautiful garden that was their home.

To Adam and Eve's utter surprise, they heard the sound of Someone walking in the garden in the late afternoon. It was a voice they had heard before, but now it seemed to come with a note of longing—which in turn filled their hearts with terror. In the past the conversations had been free and the communion sweet, but now they were concerned, anxious, fearful, and questioning. "But the Lord God called to the man, and said to him, 'Where are you?'" (Gen. 3:9, RSV).

A simple question—but significant and probing. It demonstrated that though they had sinned, God was still anxious to maintain a relationship with them. Lovingly and longingly He sought them even though they had made every effort to end their relationship with Him.

The question brought the couple to the full realization of what they had done. At first they were more conscious of the effects of sin than the sense of sin itself, and until they came to a true realization of what they had done, confession and repentance could not be possible. The contemplation of this question led them, for the first time, to understand that nakedness was only the symptom and that their act of disobedience would have dire, universal consequences. They had sinned.

We cannot help thinking that if they had asked themselves this question earlier, the consequences for the world would have been very different. What would have happened if, as she stood by the tree, Eve had taken the time to ponder the question Where am I? Would it not have heightened her sense of danger? Would it not have led to the realization that she was not at Adam's side,

It's dangerous to judge the rightness of an undertaking by its apparent success or the satisfaction it brings us.

God calls us to righteousness and obedience not determined by human perceptions of success.

where she ought to have been? And is it not a clear perception of danger that impels one to make a prompt escape?

How would it have gone if when Adam became aware of his wife's deed he had taken a moment to address the question Where am I? Where are we? The lesson is readily apparent that if we take the time to ponder the actions we are about to take in relationship to God's commands, we can, by His grace, avoid

much of the misery in which we find ourselves.

It seemed unbelievably easy for Adam and Eve to act in forgetfulness of God, even while they were in the garden He had created for them and where He visited with them daily. It is likewise unbelievably easy for us as individuals and groups in the church to act in forgetfulness of the Lord who established the church and purchased it with His own blood. How often do we wander off alone in areas where we ought not, and spend the time arguing with the devil when the Lord has already given us clear instructions?

Deceived as Adam and Eve were by the serpent, they had come to believe a lie, and after having eaten the fruit, they imagined themselves "entering upon a higher state of existence" (Patriarchs and Prophets, p. 57). But this sense of satisfaction could do nothing to justify what they had done or change the nature of their deed. It is dangerous to judge the rightness of an undertaking by its apparent success or the satisfaction it may bring to us. God calls us to a level of righteousness and obedience that is not determined by human perceptions of success or failure.

We too need to consider seriously where we are. Are we on the enemy's ground? Are we in bondage to our human weaknesses and ambitions? Are we on a path that will ultimately lead to ruin?

When we truly consider this question and come to the correct realization, we will not rest until we return to God. And therein lies hope for every sinner deceived by the sophistries of the serpent.

HAROLD W. BAPTISTE

Secretary of the Seventh-day Adventist Church in North America

ADVENTIST REVIEW, JULY 7, 1994 (693) 5

Adventist Leaders Organize Sesquicentennial Commemoration

pope Is Still Alive, a weekend retreat to commemorate 150 years of God's leading in the Adventist Church, will convene at the William Miller homestead near Whitehall, New York, October 20-23.

Sponsored by the General Conference, the North American Division, Adventist Heritage Ministry (AHM), and the

Adventist Review, the weekend will provide church members and leaders a chance to pay tribute to their spiritual heritage.

"Our objective is to provide participants an opportunity to reflect on the roots of Adventism, reaffirm their faith in the second coming of Jesus Christ, and look ahead to the future," says James R. Nix, an associate secretary of the Ellen G. White Estate and AHM president.

Crammed with special features, the program will include old-fashioned tent revival services, seminars on early Adventist history and distinctive beliefs, tours of historic properties, and opportunities for Adventist members to fellowship with national and world leaders of the church.

On Sabbath evening the Adventist Communication
Network will beam a two-hour satellite broadcast to downlink
sites around North America. Here's the schedule at a glance:

October 20

 Opening service, featuring hymn singing and stories of the pioneers, 7:00 p.m.

October 21

- Guided tours to Poultney, Vermont, conducted at 9:15
 a.m. and 1:15 p.m.
- Seminars: Christ in the Heavenly Sanctuary and Early Adventist History, 10:00 a.m. and 2:00 p.m.
- Communion services every hour on the hour between 9:00 a.m. and 4:00 p.m.
- Evening service, 7:00 p.m. Speaker: Myron Widmer, associate editor of the *Adventist Review*. Hymn singing and stories of the pioneers.

October 22

- Early-morning service at Ascension Rock.
- Sabbath school, 9:00 a.m. Speaker: C. Mervyn Maxwell, retired professor, Andrews University.
 - Divine worship, 11:10 a.m. Speaker: Walter Pearson,

By Carlos Medley, Adventist Review news editor.



William Miller House

associate secretary of the Ellen G. White Estate.

- Walk-through tours of the
 William Miller home, 1:00 p.m.
- Gathering at Ascension Rock, 1:30 p.m.
- Afternoon service, 3:15 p.m.
 Speaker: Robert J. Kloosterhuis,
 General Conference vice president.
- Satellite broadcast, 4:00 p.m.
 EDT. Speaker: Robert S. Folkenberg,

General Conference president; host: William G. Johnsson, editor of the *Adventist Review*.

October 23

 Meeting at the Hiram Edson farm in Port Gibson, New York.

Historic Site

Designated a historic site by the state of New York, the William Miller farm provides a perfect setting for the weekend. Miller is the key figure in the great Advent religious revival of the 1840s, out of which the Seventh-day Adventist Church was born.

To obtain an information packet (which includes a hotel list, program schedule, map, and free meal tickets for Sabbath lunch), write to 1844, Adventist Review, 12501 Old Columbia Pike, Silver Spring, Maryland 20904-6600. When writing, please specify the number of meal tickets needed. You must have a meal ticket to get a Sabbath lunch.

In addition to the weekend commemoration at the William Miller farm, the NAD, along with unions and local conferences, will sponsor Festival of Faith meetings across North America in the last part of 1994.

These daylong Sabbath meetings will focus on the four distinctive doctrines of Seventh-day Adventists that are linked with 1844: the Sabbath, the second coming of Christ, the ministry of Christ in the sanctuary, and the gift of prophecy.

The meetings will feature old-fashioned, Bible-based preaching, stories of the pioneers, and singing of early Adventist hymns, says Robert Dale, NAD vice president. "More than just a commemoration, these meetings will challenge us with the fact that Adventism is a prophetic movement that has been given a special end-time mission to accomplish before Jesus returns."

Watch for further announcements about the Festival of Faith meeting nearest you.

NAD Initiates Strategic Planning Process

"It is time to ask how we should do business across North America," North American Division president Alfred C. McClure told a mid-June gathering of denominational leaders. He described how, over the past two years, the division office staff had carefully studied its mission, reviewed the division's functions to focus on that mission, and entered into a reorganization.

The time has come to study other levels of church organization, McClure told the group. "We simply have to become more effective and more efficient in the way we do business in the Seventh-day Adventist Church in North America. We are a new division, and the way we were accustomed to doing the Lord's work in the past has to change to meet the realities of a very different world from the one in which the work was organized a century ago."

The meeting, involving NAD officers and union conference presidents, met June 13, 14 as part of the NAD's yearly strategic planning process. NAD leaders used one of the two days to consult with a representative group of local conference presidents from across the division.

Duplication of functions in multiple levels of church structure, the need to make use of the time- and money-saving

By Monte Sahlin, administrative assistant to the North American Division president for ministries.

Fall Conferences Set

A life-changing experience awaits Adventists at the 1994 Prayer and Small Groups conferences, coming this fall across the United States.

The three- to four-day conferences will offer training in small group ministries, worship, soul reaping, spiritual gifts, and reaching the unchurched, says Robert L. Dale, a NAD vice president. Following are the meeting dates, places, and persons to contact:

- ✓ September 30, Portland, Oregon, call Ron Gladden: (503) 652-2225.
- ✓ October 5, Roseville, California, call Duane Corwin: (510) 685-4300.
- ✓ October 8, Gentry, Arkansas, call Bill Woodruff: (318) 631-6240.
- ✓ October 26, Cohutta, Georgia, call Tom Baez: (706) 629-7951.
- ✓ November 19, Chattanooga, Tennessee, call Kurt Johnson: (503) 652-2225.

tools provided by new technology, and the needs of the local church were among the items discussed. "How," challenged McClure, "can we increase baptisms, decrease dropouts, and increase the image of a service-oriented church that becomes part of its community and serves community needs?"

Three immediate outcomes from the meeting were as follows:

- A simple, clear vision statement for the NAD, and measurable goals for each unit within the division office for the coming year.
- A peer review process for the division officers and staff, announced by McClure.
- 3. A committee of 23 (including 12 laity and local pastors) was named to review the denominational structure and propose options.

NORTH AMERICA

Lake Region Conference President Dies. Richard Calvin Brown, Sr., 67, died June 11 while recuperating



from major surgery at Hinsdale Hospital in Hinsdale, Illinois. He had served as Lake

Region Conference president since 1990.

Born in Kansas City, Missouri, Brown began his ministry in 1947 in the South Central Conference, pastoring in many churches throughout Mississippi, Alabama, Kentucky, and Tennessee.

Upon moving to the Lake Region Conference, Brown pastored for a time in Illinois before serving the conference as stewardship director, executive secretary, interim treasurer, and president. SDA Youth Serves as Sickle Gell Poster Child. Anthony Miller, an Adventist youth in Los Angeles, serves as the 1994 national Sickle Cell Poster Child.

In his role as goodwill am-



bassador for those with the sickle cell, Anthony, through public and media

appearances, helps make the public aware of the disease and the need to find a cure. As part of his duties, Anthony also visited President Bill Clinton in the White House Oval Office.

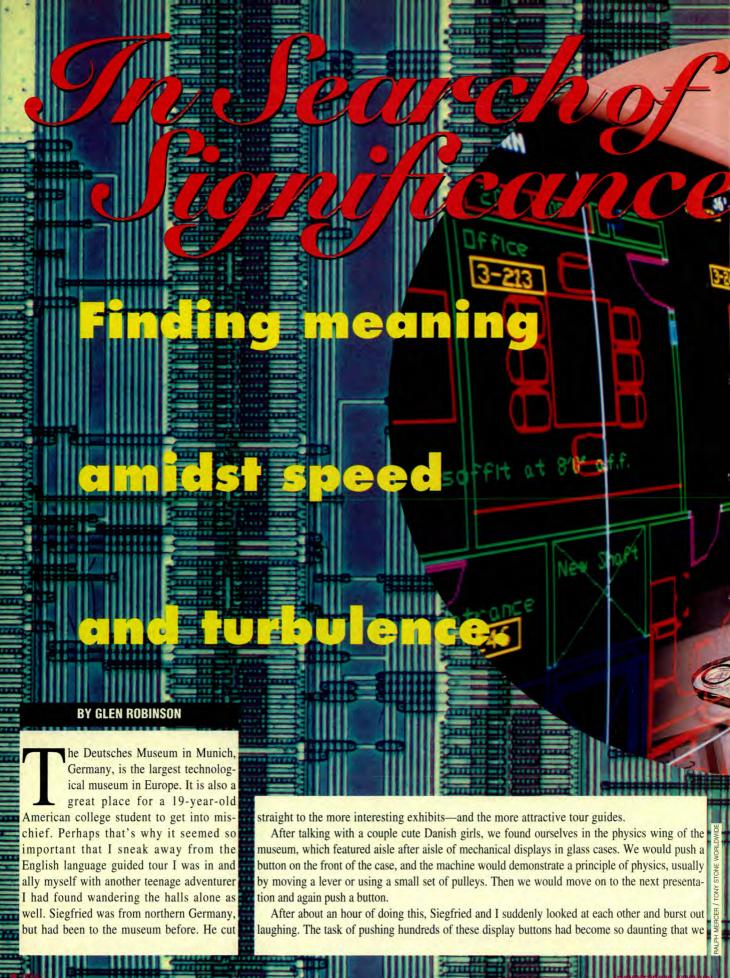
One in 100 African-Americans has the life-threatening disease. It causes red blood cells to change shape when they lack oxygen. When the crescent-shaped cells get caught in the capillaries, the result is serious pain.

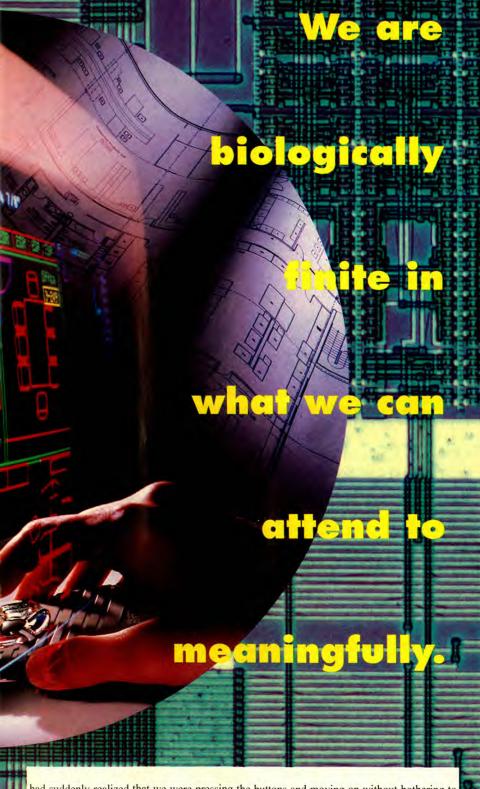


Adventist Communication Network Broadcasts:

Aug 6 First Wednesday (7:30 p.m. all time zones, Galaxy 4, channel 13)

Aug 13 ASI Convention—live from Dallas, Texas (3:30 p.m. EDT, Galaxy 4, channel 9)





had suddenly realized that we were pressing the buttons and moving on without bothering to watch the demonstration.

Busy and Distracted

Most people in today's Western society often find themselves caught in this endless cycle of activity. We work hard all day and hurry home to eat and rest so we can return to work tomorrow. We buy laborsaving devices, then buy more things to fill up the time those devices saved us. We look forward to vacation, but often long for work before it's over.

"The hurrier I go, the behinder I get" seems to fit the lifestyle of many. Fax machines, laptop computers, and cellular phones are rapidly taking away any opportunity for contemplation. More and more we are sacrificing this rare commodity in the name of productivity. Just about every waiting area today provides some sort of electronic or printed diversion right at hand.

But if you are one of those readers who can identify with this situation, I have news for you: you ain't seen nothin' yet. In case you haven't heard, the so-called information superhighway will be here soon. This fiberoptic high-speed network will run to every home, delivering video, music, and text cheaply and quickly. Those who have survived under the steady stream of information in our society will be deluged under the new flood of facts and fantasies—a few worthwhile, but many trashy—that the superhighway promises to bring our way.

If your family is having trouble controlling your TV now, think about one that brings a choice of 500 channels into your living room! If you have trouble now getting away from your work, think what it will be to have a phone-television-computer system that can connect your office to you anytime, anywhere.

If you are confused now about the many issues floating around during the typical political campaign, consider what it'll be like when 500 or so television channels are bombarding you, each offering a slightly different perspective!

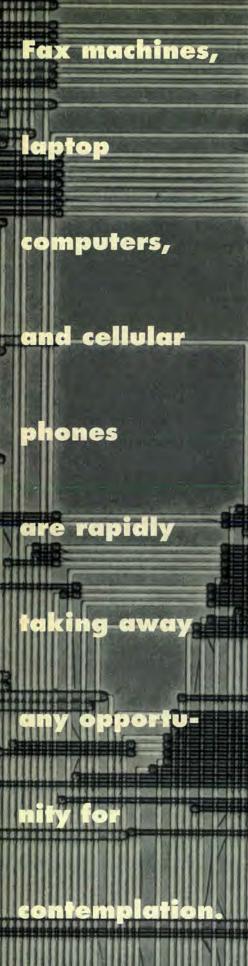
Computers now outsell color TVs in America. Constantly shrinking in size, computers are becoming easier to use and providing more power and better communication to their users.

Today the home video (a \$14 billion-a-year business—almost three times the U.S. movie box office sales) ranks as the number one source of revenue for film producers.

We have been deluged with choices—from where we get our news, to which highway to select for the drive home, to what to fix for dinner. So much so that a generation that places such a high premium on freedom—on the right to make our own informed choices—often finds no enjoyment in making its own choices. Overwhelmed by the many options, we are finding that freedom is not the dream we have envisioned.

Where Is the Promise?

So where is the miracle of the better life that technology has promised us? Where is the



"brave new world," the self-assured future so exemplified by television shows (*Star Trek: The Next Generation*, for example)? With the world at our fingertips, why do we still feel incomplete?

In his cutting-edge book The Metaphysics of Virtual Reality, Michael Heim challenges the notion of this information age as being the new intellectual frontier: "Information is a unit of knowledge that by itself has only a trace of significance. Information presupposes a significant context but does not deliver or guarantee one. Because context does not come built-in, information can be handled and manipulated, stored and transmitted, at computer speeds. Word processing makes us information virtuosos, as the computer automatically transforms all we write into information code. But humans we remain. For us, significant language always depends on the felt context of our own limited experience. We are biologically finite in what we can attend to meaningfully. When we pay attention to the significance of something, we cannot proceed at the computer's breakneck pace. We have to ponder, reflect, contemplate."1

In recent years science has recognized this concept of "more is less," and a variety of mystic and metaphysical philosophies have erupted to address the issue. Many New Agers tie innovative discoveries in quantum physics and other fields into Eastern philosophies. More and more, otherwise agnostic and atheistic circles are crying out in search of meaning. The more information we access, they are discovering, the greater the need to put it into a spiritual context.

So What?

What does this have to do with our church?

With all the uproar about Seventh-day Adventist youth and their future in our church, one fact remains: for the most part, Adventist youth are a reflection of their parents and the society they live in. They know the *form* of being a Seventh-day Adventist, but are crying out to understand the significance of being an Adventist Christian in light of all the other stimuli to which they are exposed every day.

"If today's generation has a universal common denominator," writes Jan Katz in *Rolling Stone*, "it is probably the one thing that journalism hates and fears the most—popular culture." "For the young, culture is politics, personal expression, and entertainment all fused together, often the biggest and most important story in their lives"²

Our children have the easiest exposure to physical and emotional stimuli and information glut, yet they have not obtained a satisfactory answer to the question "So what?" In this age of quick and easy, youth—and adults—need to rediscover the benefit of "digging" for answers.

Says the Lord through Jeremiah: "Ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29:13). Seeking "with all your heart" not only places the proper value on the truth you are seeking, but focuses the mind on that truth, pushing aside all the other stimuli that compete for attention. The reward of digging is in making sense of everything else.

"We expect access to everything now, instantly and simultaneously," writes Heim. "We suffer from a logic of total management in which everything must be at our disposal. Eventually our madness will cost us. There is a law of diminishing returns: the more information accessed, the less significance is possible."

The "so what" factor applies to us as Adventists, and it applies to how we relate to our own church. Why is this even an issue? Once we realize the significance of being Seventh-day Adventist Christians in light of a high-tech, turbocharged, stimuli-addicted world, we can step into the spiritual gap that the information superhighway will create. "And who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:14).

What do we have to offer the weary travelers on this information superhighway? As hopeful Christians we can offer what they need most: a sense of significance that draws the rest of their life into perspective.

Despite our efforts to the contrary, we can't hold back the future. Nor should we want to. The future shock of the information superhighway may well contain what is necessary to make prophecies about earth's final days come true. The key lies in our grasp of the appropriate context that our understanding of Scripture provides.

Our Christian perspective, in light of the tumultuous information revolution that is changing the face of the globe, can help millions make sense of their everyday lives.

That is, if we first put our own lives in proper context.

Heim, ibid.



Glen Robinson is director of development research and associate book editor, Pacific Press Publishing Association, Boise, Idaho.

Michael Heim, The Metaphysics of Virtual Reality, p. 4.

² Jan Katz, "Bulletins—News From Cyberspace," Rolling Stone, April 1993, pp. 35, 36.

Dealing With Sinners



Robert athenbery

The shepherd was angry.

For weeks, even months, he had worked untiringly, unceasingly with his flock of sheep. He knew each sheep by its markings and its character. He had given each a name. The sheep knew, and responded to his voice. All was well, thought the shepherd. His obedient flock would be safe, and his job would be a pleasant one.

But then something went wrong, drastically wrong. One of the sheep was missing. But how could that be—after all the shepherd's untiring training?

The shepherd went to the door of the fold and called for the lost sheep. He called again. And again. But the sheep did not come. And the shepherd grew angrier and angrier. He grabbed his rod and ran into the night.

He called again as he searched. And again. And again. Hours passed as the shepherd, losing his patience, searched for the lost sheep. Finally, near dawn, the angry shepherd found the sheep lying under a shrub, asleep!

"I'll teach you a lesson," screamed the shepherd. He raised his rod and began beating the sheep. And he beat the sheep to death.

No, no, you shout. That's not the way the story goes. That might be Hollywood or television, but the real story—the biblical story—is different.

Yes, the good shepherd not only cares for and trains the sheep but also leads the trusting flock. A shepherd's methods do not include fear or force. Instead, John 10:11 tells us that a "good shepherd lays down his life for the sheep" (RSV). Luke 15:5, 6 explains that when a good shepherd finds a lost sheep, "he joyfully puts it on his shoulders and goes home. Then he calls his friends and neighbors together and says, 'Rejoice with me; I have found my lost sheep'" (NIV).

The Good Shepherd, of course, is our Lord. And the lost sheep are sinners.

How do we, as disciples of the Good Shepherd, react to sin and sinners?

It is easy for us to become angry, critical, and indignant at the sins of others. We forget that it was our sin, not just that of our fellow members, that caused the pain and suffering that surrounds us. It also seems to be part of our human nature that our reaction to sin is modified by our own sin. We frequently go to one of two extremes. Either we downplay the sinfulness of a particular sin and urge the church or school to forgive and forget-in order that the sinner may avoid the consequence of the sin. Or we go to the other extreme and mount a soapbox from which we loudly denounce both the sinner and the church for having dealt inadequately with the sinner.

Both reactions forget the principle the apostle Paul describes in Galatians 6:1: "Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted" (NIV).

Note Paul's main points:

- Sinners should be dealt with by those who are "spiritual"—that is, who are filled with the compassionate spirit of Jesus.
- Dealing with sinners should lead to restoration—that is, it should be redemptive, even while we understand that sin has unavoidable consequences. Even though smoking tobacco can cause cancer and consuming alcoholic beverages can lead to cirrhosis of the liver, neither of these self-destructive habits justifies dealing with the individual in an uncaring, nonredemptive manner.
- Dealing with sinners must be done gently so we do not lose sight of the

ultimate objective, the eternal life of the sinner.

■ We must remember that all of us are tempted. All too often those most prone to criticize may be in danger of falling into the very sin that they condemn so vehemently, if not into the even more grievous sin of judgmentalism or criticism.

The spirit of Jesus must govern our dealings with every sinner. Ellen White comments:

"Men hate the sinner, while they love the sin. Christ hates the sin, but loves the sinner. This will be the spirit of all who follow Him. Christian love is slow to censure, quick to discern penitence, ready to forgive, to encourage, to set the wanderer in the path of holiness, and to stay his feet therein" (The Desire of Ages, p. 462).

Christian love works that way because that is the way of our Lord.

"The chain that has been let down from the throne of God is long enough to reach to the lowest depths. Christ is able to lift the most sinful out of the pit of degradation, and to place them where they will be acknowledged as children of God, heirs with Christ to an immortal inheritance" (*Testimonies*, vol. 7, p. 229).

Do you hate sin but love the sinner? Are you slow to censure, quick to discern penitence, ready to forgive and to encourage?

Remember the words of Paul: "If someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted."

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

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She had it all—an Ivy League scholarship, honors, praise, recognition. And then she didn't . . .

BY MARIE MARSTON

had just graduated summa cum laude, Southern Scholar, Bachelor of Science in mathematics. With a head full of glorious visions, I was on my way with a full scholarship to an Ivy League graduate school to pick up a quick Ph.D., make amazing discoveries, and become famous.

Success

I relished ambition and competition. My friends were intellectual opponents to be overcome with high test scores, quick thinking, and a certain amount of psychological posturing. I do not know if I appeared conceited to others, but inside I was consumed with a passionate desire to win and always be the best.

My graduate career flourished at the Ivy League school. I spent a lot of exhausting 17-hour days in my office, but the hard work paid off as I gave better lectures, solved more homework problems, was the first in my class to pass qualifying and preliminary exams, and got an early start on my Ph.D. dissertation research. I rose from being nobody to somebody. Theard praise from all corners and felt worthwhile and validated.

I was not prepared for a crash landing. So I was devastated, ashamed, and lonely when a situation arose in which I could not win. I was forced to leave the Ivy League school and transfer to a state university.

Defeat

All my hard work had come to nothing, and no one could help me. As I cleaned out my desk and packed all the theorems and proofs into boxes, I could not contain the tears of frustration and discouragement.

None of the famous professors whose respect I had worked so hard to win had any words of comfort for me. I had been ignored before I proved myself, and now I was once again ignored, a nobody.

Then I heard a knock at my office door. An elderly housekeeper entered to pick up the trash. She saw my tears and patted my shoulder; then she sat down to chat.

Suddenly I felt ashamed of my tears. After all, I was a privileged, overindulged girl who was struggling to be famous; she was a sharecropper's disadvantaged daughter who was struggling to put food on the table. At her age she should have been enjoying a well-earned retirement, but instead she came at 4:00 each morning to clean the Math Department.

After listening quietly to my story, she said simply and compassionately, "Honey, Jesus and I don't think any less of you, so why should you think any less of yourself?" As I looked into her wrinkled, beautiful face I saw the face of Jesus Christ.

Freedom

I was too discouraged to begin graduate school again right away. I had a master's degree, so I taught calculus at a state university the following year. I spent a lot of time in solitude thinking about fame, human worth, and an elderly housekeeper.

It slowly became apparent that most of my self-esteem had been based on competition, accomplishments, and praise. I had habitually measured myself against others, always grasping to get ahead. I had allowed my personhood to be defined by society's standards of success. Because of this, I was "not only in the world, but also of the world."

But the servant God who socialized with the lowest of society and died among criminals patiently taught me that true self-worth is to be found only in divine love. Like a perfect parent, God loves each of us just the same, whether or not we are great, famous, intelligent, or affluent by the world's reckoning. Abilities are gifts to be used in God's service and enjoyed in the freedom of this love.

We have nothing to prove; we can be free from the crushing slavery of respectability and success.

The lesson seemed harsh, but God loved me too much *not* to convert my degenerate value system. I believe Christians spend a lifetime being trans-

My self-esteem had always been based on competition and praise.

formed into citizens of God's new society, and at each point along the way God graciously provides lessons, convictions, and the examples of other disciples.

One day I visited the office of a well-known professor at the state university, hoping to work with him to finish my degree. He immediately put me at ease with his kindness. To my surprise, I did not get the familiar feeling of needing to earn respect. I wondered if he knew of my earlier successes. Why was he being so nice?

Then something remarkable occurred. The department chairman stopped by the professor's office on business, and not long after, a maintenance worker came in to work. I watched as the professor acknowledged each of them with exactly the same courteous manner and gentle respect he had shown me. I suddenly realized he was not being kind because of who I was, but just because I was.

My new major professor is a brother in Christ of the elderly housekeeper who picks up Ivy League trash. He is an excellent mathematician and expects me to do good mathematics. I know, however, that if I were a failure he, like the housekeeper, would neither treat me differently nor think less of me.

I give heartfelt thanks to the God who gives freedom in defeat, and for the example of two disciples.

Growing in Grace

By the grace of God I am being converted from the slavery of self to the freedom of service for Christ.

In the quiet, early hours of each morning I spend an hour talking with God. I ask for humility, that grace of living "as close to the truth as possible: the truth about ourselves, the truth about others, the truth about the world in which we live."

I learn to be a servant. My anxious thoughts grow quiet before the Ancient of Days. I long to more clearly know the voice and will of the indwelling Christ. I live daily the mysterious words "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." I fail, sometimes miserably, every single day. But by God's grace I always return to the quiet place to begin again and remember that I am forgiven and loved.

We who follow Christ must not allow society to determine our worth or the worth of others. We must learn in the quietness of God's presence that we and others are worthwhile, not because of our accomplishments, but simply because we are *loved*. This is the radical freedom of the gospel.

As Thomas à Kempis wrote 500 years ago, "A pure, sincere, and stable spirit is not distracted, though it be employed in many works; because it works all to the honor of God, and inwardly being still and quiet, seeks not itself in anything it doth."

We can enjoy each day as a gift from the Creator, working in "unhurried peace and power," employing our talents in joyful freedom, unawed by success, unafraid of failure.

Marie Marston is a pseudonym.

[&]quot;They are not of this world, even as I am not of it" (John 17:16, NIV).

² See Henri J. M. Nouwen, *Out of Solitude* (Notre Dame, Ind.; Ave Maria Press), p. 18.

³ Richard J. Foster, *Prayer: Finding the Heart's True Home* (New York: HarperCollins), p. 61.

⁴ Galatians 2:20.

⁵ Thomas à Kempis, The Imitation of Christ (Chicago: Moody Press), p. 29.
6 Foster, p. 103.



HOLLYWOOD

TV critic Michael Medved speaks out.

INTERVIEW BY GARY SWANSON

Internationally known media critic Michael Medved stunned the entertainment industry in 1992 with the publication of his book Hollywood Versus America. Medved claimed, among other things, that movies are generally bad, immoral—maybe even dangerous. Here, in an exclusive interview, the cohost of PBS's Sneak Previews explains why Christians had better become increasingly discriminating about today's media.

wanson: First of all, how do you answer the assertion that TV and the movies are just mirrors of our society?

Medved: It's ridiculous. Just to give you one example, in motion pictures 72 percent of all speaking parts go to men. Thank God we don't live in a world that is 72 percent male. In television, according to a recent survey, the references to sex outside marriage are 13 times more common than sex inside marriage,

which is just *not* the way it is. Seventy percent of American adults are currently married. On television 40 percent of murders are committed by businessmen; in real life it's less than one half of 1 percent. If it's a mirror, it's a distorted mirror.

Why does the entertainment industry produce this kind of distortion?

To some extent, what you see up there on the screen reflects Hollywood; it doesn't reflect America. There are great differences between Hollywood and America—differences in terms of family priorities, for instance. You don't find a lot of people in the entertainment industry who really put their family first. You don't find a lot of people in the entertainment industry who are committed to church or synagogue, whereas about half the American population is. What you're talking about is a very small group that is simply putting up its own versions of reality rather than

responding either to what the people in the country want or to the reality that the people in the country live. Every time you see members of the clergy or religious figures, they'll be portrayed as crazy or crooked or both. Hollywood sees traditionally religious people as some kind of enemy.

How do you respond to the suggestion that there is actually a conspiracy in Hollywood to cast religion in a dark light?

I don't believe there is any conspiracy. If you knew these people, you'd know they're too disorganized and competitive to conspire on anything. What you find, however, is a community in which people, without thinking about it, are creating material and sending messages that are designed to impress one another more than they are designed to reach out to the public. That means that you have certain kinds of messages that are repeated again and again, even

though that doesn't bring box office success. In most discussions of Hollywood, people greatly overestimate money as a motivation and underestimate the desire of these very insecure people to win recognition as serious artists and the applause of their peers.

What concerns you the most about the movie industry?

It's not just the movie industry. The big deal is television. It's the same industry, the same companies who make movies and television. What concerns me the most is the emphasis on violence as a solution to all problems and the most irresponsible approaches to sexuality. Hollywood is sending out a message that anyone who reaches the age of 15 or 16 and isn't fully sexually active is some kind of loser. That's a terribly destructive message.

Right now we have an increased consciousness in this country about the need to be careful about what we eat. Just as people are increasingly careful about what kind of food they're going to eat—what they're going to put into their bodies—they should be at least as careful with what they put into their minds, into their souls, into their imaginations. This stuff goes into your mind and into your soul, and it stays there and rattles around. The reason you should be more discerning and more careful is that, as every religious person knows, at every moment in our lives we're moving either in a positive direction or a negative direction, and God's watching. On very rare occasions movies can move us in a positive direction; on other occasions they can be terrible for us.

How can viewers protect themselves from such influences?

The best thing, frankly, is to be very discerning as a consumer. The biggest message I would send is just cut down on the amount of TV. The time pressures are tremendous, especially for people who are involved in church life and are trying to live decently. But there's a little secret you can use that will help you deal with those time pressures: cut down on the amount of TV.

Nothing bad will happen to you if you miss a popular show. I get this

sometimes myself because we don't own a TV. People say, "Did you see this?" or "Did you see that?" I always just smile and say, "No, I was busy doing some work," or "I was reading," or "I was playing with my kids." The fact is that almost anything you do with that hour will be more worthwhile than watching that TV show.

But as a media critic you must surely see some positive things about motion pictures...

At their best, movies can be an escape for people. They can help viewers spend two hours away from some of their problems and pressures in life. The very finest movies can actually give you a perspective different from your own,

If TV and the movies

are a mirror of our

society, it's a distorted

mirror.

can help you to see things in the world that you might not ordinarily see.

Are you speaking now of the majority of films?

The number of movies that actually do that today is extraordinarily small. I think if you want to talk about what's best in the movies, you need only look back at the perennial favorite *It's a Wonderful Life*. Most people seeing that, especially for the first time, find that it really does enrich their lives.

Are there any guides to the content of movies?

Part of what we are trying to do on *Sneak Previews* is to give people a better idea of what these movies contain in terms of language, sexuality, etc. We review all this at the end of the show. A number of newsletters are now published from a religious perspective that have a very detailed analysis of what the

movies contain. There are ways to find out, but most people don't bother.

Recent public reaction seems to have influenced to some degree the quality of motion pictures. How do you answer those who say this is a destructive form of censorship?

We're not talking here about censorship; we're talking about citizenship. Popular culture is too important a part of life to leave in the hands of a few movie professionals. It's very appropriate for people out there to protest if material is coming out that they think is destructive. It is appropriate for people who think the family is under attack to protest, to get their voices heard, to ask Hollywood to be more responsible, more balanced in their approach.

Twenty-seven thousand scripts are registered with the Writers' Guild of America every year. Of those scripts Hollywood makes only 600 films. So what happens to the other 26,400? They don't get censored; they just get left behind. No scriptwriter can say he or she has a First Amendment guarantee of a right to a development deal with Warner Brothers. The First Amendment doesn't give you that guarantee. Sometimes you create material and it gets funded and promoted; sometimes you create material and nothing happens.

When these studios decide what script they are going to buy, what story they are going to tell, one of the considerations should be social responsibility—its impact on society, along with its artistic value and its commercial prospects. There has to be a balance there. The one area that seems to be totally lacking is that nobody seems to ask the question about social responsibility. People have to learn to ask that question themselves.



Gary B. Swanson is editor of Cornerstone Connections and the Collegiate Quarterly.

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The chosen?

Incest. Adultery. Theft. Prejudice. Murder.

A description of the sins of those who have rejected God in these last days? No. Just a sampling of the sins found in the pews of a church that describes itself as "the remnant."

With all of its "new-light" emphasis on good works, health reform, Christian standards, and latter-rain expectations, the Seventh-day Adventist Church struggles with many of the same vices it condemns in the "lost" world outside its doors.

The inconsistency of profession and practice painfully evident in our denomination causes many to doubt the church's remnant status. Others see spiritual pride, hypocrisy, and arrogance in this claim to chosenness.

What's the truth?

With passion and sincerity, Clifford Goldstein examines the church he loves under the microscope of Bible prophecy and wrestles with the questions: Who is the remnant? Can Laodicea be the remnant? Does the idea of a "remnant within a remnant" have any basis? Can the remnant apostatize? and more.

God is still calling out a people to be wholly His. A people who will represent Him more splendidly than any prior generation. Is it too

late for Adventism to respond to that call?

Remnant-

Clifford Goldstein's most compelling book yet—is at your local ABC. Get yours today!

Or order by phone! Call toll free 1-800-765-6955. US\$8.95/Cdn\$12.55. Paper.





Whale Watching

BY MARIAN MAGNUSON

Early one March Sunday afternoon several hundred people boarded a Catalina cruise ship. They were whale watchers—of all ages. Everyone hoped to see Pacific gray whales near the California coast.

These whales live along the Atlantic coast of the United States and near Japan. The United States and Mexican governments have laws against hunting them. Scientists are trying to count them. There are more than 18,000.

In summer these whales live in the north Pacific Ocean. Here they eat free-floating food, such as krill (shrimplike animals). In autumn they migrate to Mexican waters, where they have babies, usually one at a time. In spring they head north again. Many people like to watch these big, harmless animals from ships during their migration.

The Catalina ship slowly moved out of the harbor. A scientist from Cabrillo Marine Museum at San Pedro.

California, talked about whales on the ship's loudspeaker. He said these whales often swim alone or in small groups and don't follow regular routes.

Before long, two whales spouted water. These whales have two blowholes on top of their heads. As they raise their heads out of the water, water under pressure is exhaled out of the holes like a spout. This water travels upward for 10 or 12 feet at about 150 miles per hour.

Then the whales hold their breath and dive into the water. Their flippers stick up out of the water as they dive. Soon they are completely under water, swimming.

The captain of the Catalina cruise ship turned off the ship's motor after the first whale spouted. The ship slowly drifted nearer to the whales.

As the cruise came to an end, everyone was given whale watcher certificates. These would help them remember that they had watched the yearly migration of the Pacific gray whales.

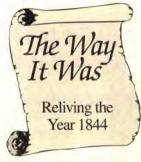
A Spy in the Camp

On June 11, 1844, a camp meeting opened at Addison, Vermont, the first one William Miller had attended since the spring disappointment. He and Josiah Litch traveled from Miller's home in Low

Hampton, New York, by steamship on Lake Champlain to the camp meeting site.

Litch reported, "A more lovely and enchanting spot could scarcely be selected. . . . It was situated upon the lakeshore, in full view of that interesting sheet of water, and with a commanding sight of the lovely hills and valleys which skirt the lake on the New York side. The grove itself was beautiful and commodious; and while the devotions of the assembled multitudes ascended up, and the sound of harmony died away in the thickening shade, one could hardly fail to imagine himself almost, even now, near the confines of that bright and heavenly country for which the patriarchs looked." Before the weeklong camp meeting ended, 25 "happy souls were immersed in Lake Champlain."

Unfortunately, one incident marred the encampment. A Mr. Welch from New Jersey visited the camp meeting for a few hours and later wrote an uncomplimentary report of what he had observed, which was printed in the June 20 issue of the *Baptist Advocate*.



Although the *Midnight Cry* did not reprint what Welch actually said in his article, their response was entitled "A Spy in the Camp." Calling Welch's article a "distorted report," the writer in the *Midnight Cry* went on to say, "We did not expect him to . . . ridicule and slander a humble and despised company of Christians who are preparing and looking for the coming of their Lord."

While on the campground, Welch had a brief conversation with William Miller. According to the account, Welch "was disposed to press him [Miller] on his disappointment, but stated at the same time that now Mr. Miller occupied the same ground that he did. He was looking for the coming of the Lord as an event that might take place at any time.

"Mr. Miller, surprised at this, asked if it were really so, to which he replied in the affirmative. 'Did you look for Christ yesterday?' 'Yes.' 'Did He come?' 'Oh, no.' 'Well,' said Mr. Miller, 'were you not *disappointed* then?' 'Oh, no,' said Mr. Welch, 'I did not expect Him!' "5

By James R. Nix, associate director, Ellen G. White Estate.

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Midnight Cry, June 27, 1844, p. 399.

⁻ Ibid.

Ibid.

¹bid., p. 400.

bid.



Have these gatherings become too big? Is it time to scale back?

BY WILLIAM G. JOHNSSON

welve months from now, if the Lord so wills, Seventhday Adventists will descend on the city of Utrecht in the Netherlands. They will come from all over the globe-from Tucson and Timbuktu, Ypsilanti and Uppsala. The huge Jaarbeurs Center will greet some 2,500 delegates, see daily audiences of 8,000-10,000, and swell to possibly 30,000 on each of the two Sabbaths.

The fifty-sixth General Conference session. Emphatically Adventist. Unique among church gatherings-no other body attempts such

large, imaginative, and expensive convocations.

How far we have come, how much we have grown, in 132 years! The first General Conference session opened in Battle Creek, Michigan, on May 20, 1863. Twenty delegates represented six



states-New York, Ohio. Michigan, Wisconsin, Iowa, and Minnesota. The meeting took place in the second Seventh-day Adventist church constructed in Battle Creek. Built in 1857, it measured 28 feet by 42 feet and cost \$881. And it had separate entrances for men and women.

General Conference sessions have become so large that today few places in the world can handle them. Our special needs for accommodations, a large meeting center, conference rooms, and travel eliminate most convention centers. We have to plan and reserve facili-

ties a decade or more ahead (see sidebar "Why Utrecht?").

Have General Conference sessions become too big? Is it time to scale back?

No. General Conference sessions provide a marvelous, unforgettable occasion for fellowship, for encouragement at the growth of the church, for interaction across racial, ethnic, and cultural lines. They are a microcosm and foretaste of that grand session in the sky: "After this I looked, and behold, a great multitude which no man could number, from every nation, from all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, 'Salvation belongs to our God who sits upon the throne, and to the Lamb!" (Rev. 7:9, 10, RSV).

The First Session

The first session, in 1863, did good work. Delegates organized the General Conference, adopted a constitution, and elected the first officers for the church: John Byington, president; Uriah Smith, secretary; and E. S. Walker, treasurer.

The fifty-sixth session will also do business. It will elect the officers of the General Conference and its departmental directors, as well as the officers of the 11 divisions of the General Conference that comprise the worldwide church. It will consider changes to the constitution and Church Manual, and hear reports of the progress of the gospel across the face of the globe.

The items on the agenda of this session, like those for any session, have the potential to impact every member of the church, no matter where he or she resides. These convocations deal with only the big issues, like our fundamental beliefs and our worldwide organization (the Adventist Review will introduce readers to the major agenda items in later issues).

That's a major reason General Conference sessions have grown so large: they mirror the amazing spread of the three angels' messages to all peoples of the world. Because these sessions can affect us all, it's vital that representation be adequate, with delegates from the more than 190 countries in which the church has a presence-women as well as men, youth as well as older people, laity as well as church employees.

Yes, with more than 2,000 delegates, a General Conference session is cumbersome and expensive. But what is the alternative?

- Shall we limit delegates to representatives of the clergy, à la Vatican Councils? That would destroy our understanding of the priesthood of all believers.
- Shall we reduce drastically the number of delegates? That would eliminate areas of the world church where we have fewer members.
- Shall we always convene in North America, where convention expenses may be lower? That would deny the fact that today only about one tenth of Adventists reside in the North American Division.

No, for all their difficulties in management, General Conference sessions are necessary. No other church body attempts anything like them because no other church body is like ours. We are a world church—one body, not an alliance or association of national churches.

Unity is precious—but fragile. For those who question the expense, we must ask, What price unity?

But, of course, the fifty-sixth General Conference session will be about much more than business. Thousands of Adventists will flock to Utrecht for the *experience*—the sense of family and celebration, of shared mission, of pride, of inspiration and hope and wonder at what the Lord is doing in our day.

Already thousands in North America and elsewhere are planning to vacation in Europe. Families will take their children to Utrecht. Retired couples—some have saved and waited all their lives to attend a General Conference session.

The experience.

For Adventists in Europe, this will be a unique opportunity. The work there goes slowly—Adventists are considered a sect—but the General Conference session will give them a lift, a sense that they're part of something big and wonderful.

And for our brothers and sisters in Eastern Europe, what a day! Only a few years ago they were locked behind an iron curtain; now they can attend a General Conference session!

The experience.

The music. The preaching. The parade of nations, the fellowship—old

Why Utrecht?

BY KARL H. BAHR

The 1995 General Conference session will be only the second session to be held outside North America. Utrecht was selected as the site more than eight years ago. Why this city?

For one thing, Utrecht is relatively accessible to church members in Eastern Europe and the countries of the former Soviet Union. For many of these brothers and sisters, as well as others from Western Europe, this will be their first General Conference session.

The Dutch populace in general is multilingual, with English widely used. This is a big plus, since the Seventh-day Adventist Church represents a large proportion of the countries and languages of the world.

Schiphol Airport—near Amsterdam—is a modern facility offering many international connections. The airport is presently undergoing additional expansion and renovation, making it an even more convenient gateway to Utrecht, only 28 miles (45 kilometers) away.

Utrecht is the country's main rail junction. Daily 1,600 national and international trains arrive or leave the station in six different directions. Negotiations are under way with the railroad officials to provide extra service, particularly at peak times, for the delegates and visitors to this session.

The session will be held in Jaarbeurs, a large facility that houses the biggest trade mart in Europe. The immense size of the complex will make it possible to provide low-cost dormitory-style sleeping accommodations either on mattresses placed on the floor or on bunk-type beds installed in specially built cubicles to accommodate either two or four people. Mobile sanitary facilities will be brought to the site to augment the permanent installations in the convention facility.

The Netherlands government will provide a subsidy of 80 guilders for each session attendee from outside the country. This subsidy will have to be applied toward the rental and other expenses in connection with the convention facility, and also a portion will be assigned to the Netherlands Convention Bureau.

All in all, Utrecht, the university city in the heart of the Netherlands, with canals and wharves, museums, art galleries, botanical gardens, churches, and many other historic sights, should please the delegates, visitors, and their families.

Karl H. Bahr is an associate treasurer of the General Conference and manager of the 1995 General Conference session.

friends and new ones. The power of the Spirit.

A General Conference session has to be *experienced* to be understood. It reverberates around the globe as delegates and visitors return home. It enacts business but does much more: it inspires, it affirms, it engenders hope.

In our personal lives, all of us need big events—weddings, anniversaries, celebrations. We need big events in our spiritual lives, also, occasions that move us and change us, that pump us up and help keep us going when the days seem hard and dry.

That's why we need a General Conference session.



William G. Johnsson is editor of the Adventist Review.

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SPOTLIGHT



The Monthly Focus on North America

July 1994

Sharing the Vision

Church life and ministry in the information age

BY JEAN THOMAS

Long-range dreams and goals for the Seventh-day Adventist Church in North America were developed last fall when the presidents of the local and union conferences, division officers and staff, and a number of pastors and lay repre-

sentatives met for a strategic planning weekend retreat.

Since March we've been sharing these major objectives with you in a series of articles written for these monthly NAD editions of the Adventist Review. The following is the fifth of seven.—North American Division officers.

Soldier ants scurry along their well-worn paths, carrying sticks and bits of grass to their holes in the ground. As they move along they touch each other to make sure they're on the right track. Disrupt them by destroying part of their track, and they become confused. Only after scurrying



around do they connect with each other and go on with their day's tasks again.

People react similarly when lines of communication and direction are broken. Confusion often results. Distrust, disillusionment, and disruption come when

> there's a lack of clear communication. In business, in a church organization, or at home with the famcommunicaily. tion—the sharing of information, ideas, plans, and concerns-is key to a productive and smooth-running operation. When all parties feel part of the whole by being included in the plans, it enables them to work together productively.

> The concept of sharing ideas and plans was graphically illustrated recently when my husband and I were taken to our first live basketball game. Not knowing much about the game or its rules, we were kept briefed

Information and Communication

Information will be immediately available to local leaders and every member by fully utilizing new media technology.

Communication of the facts about the financial management and needs of the denomination will be greatly improved.

Greater two-way communication will be in place, with more information flowing from the local church to denominational leaders. The majority of local churches will regularly utilize some means of goal-setting and action-planning such as OMR (Outcomes-Methods-Resources) or Vision for Mission.

SPOTLIGHT ON



NORTH AMERICA

by our hosts on what was taking place.

As the minutes passed and the scores climbed, the game's dynamics intensified. Just two or three points separated the opposing sides. The atmosphere became tense. Perspiration glistened on the players' brows. The coaches paced back and forth. The scores were too close to allow for a mistake. No one team could really get ahead—they were too well matched.

Watching the tactics the coaches and their teams used to stall for time was fascinating. With only minutes left and the scores nearly tied, one wrong move could mean defeat. Every tactic had to be carefully calculated and every move planned. Time-outs came frequently—a tactic used by both sides to get their team into a huddle to share their strategy for the next play.

Today we're nearing the end of the "game" here on earth, and the scores between right and wrong are too close for us to be fragmented and unsure of our strategies. This is not the time or place to be fuzzy in our thinking or have plans that are uncertain. This is not the time to send out mixed messages.

The 1990s have brought tumultuous changes in what used to be a predictable way of life. What was once deemed stable and dependable has now become questionable. Love, marriage, family, religion, politics, community, government—all are in a state of transition. Like those soldier ants, our pathway has been disturbed.

A lack of confidence in leadership is common in business, education, politics, and religion. Leaders still give advice, but few people listen. Many people are making up their own rules. There is very little respect for law—any kind of law. People even choose which of God's laws they will keep, or they make up their own. A lawyer in Washington, D.C., says, "I don't need the pope, the press, or some lowly cop to tell me how to live my life."

To confuse issues even more, the media dominate today's thought. As

Michael Levine states in his book *Guerilla PR:* "After our own families, no influence holds greater sway in shaping the text of our being than do the media that cloak us like an electronic membrane."²

The confusion of values, the dropping of restraints, and the apparent lack of direction give a mixed message from the major institutions of society. Today the Christian church faces a formidable task in clarifying and upholding the principles of faith. "In turbulent times," writes Peter Drucker, "the first task of management is to make sure of the institution's

Strategic Outcomes: Goals for North America

(March 3)

Spiritual Life—living and projecting a Christ-centered, relevant, and joyful message.

(April 7)

Local Church—developing a mission-driven, inclusive, and accepting body.

(May 5)

Leadership—continually evaluating, supporting, and empowering leaders.

(June 2)

Denominational Structure restructuring and transforming the organization, making the local church the central focus.

(In this issue)

Information and Communication—utilizing technology and improving two-way communication.

(Aug. 4)

Christian Education—effectively providing direction and spiritual growth opportunities for students.

(Sept. 1)

Church Growth—creating a climate for effective worship, outreach, and dramatic growth.

capacity for survival, to make sure of its structural strength and soundness, of its capacity to survive a blow, to adapt to sudden change, and to avail itself of new opportunities."

Our "team," the Adventist Church, and we the "players" need time out to share plans. We need to rethink our strategies, plan our moves carefully, and make sure we're communicating our messages clearly. We're on the right team. It's founded on God's Word. We need never question God's leading, because "the Lord has provided His church with capabilities and blessings, that they may present to the world an image of His own sufficiency, and that His church may be complete in Him, a continual representation of another, even the eternal world, of laws that are higher than earthly laws."4

It's important that as team players and leaders we communicate with each other, that we all have the same goals, and that our message is clear. "Millions of Americans have turned their back on Christian churches, because they believe it is hypocritical for churches to preach love but exhibit rancor and division regarding denominational lines . . . [and] ethnic differences. . . . They are not about to patronize an institution which appears incapable of living what it preaches. . . . Only 4 out of 10 adults say the church is relevant for today's world . . . , and few pastors feel they are part of a team of people working together to enhance the spiritual and social condition of the congregation and the world."5

"Clearly the Christian body cannot hope to have much of an impact if we respond in the same ways we have in the past. These are new challenges, demanding creative, unique responses. The solution that worked 10 or even 5 years ago will fail in the coming decade. After careful study of our options, and discerning the mind of God, we must tailor new strategies to address this new environment."

An article in the November 25, 1993,

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issue of the *Adventist Review* described the leaders' hopes and dreams as they were discussed at the North American Division year-end meeting.

One layperson made this comment: "To revitalize the church, any dreaming and implementing must involve not just 'chiefs' but also church members throughout the process. We too have our dreams. Therefore, more than half of any task force on dreams and their implementation should be composed of church members.

"Dreams cannot be dreamed for others, nor can they be imposed from above. Let the North American Division leaders try it once again, and they'll see how we church members continue our heavy slumber—or go on nightwalking out of the church."

Shared Vision

Maybe this "player" has touched a key point not many have considered—that of a *shared vision* where the whole team is together in making its plans and its moves. Goals and objectives must be owned by all players if the game is to be won.

"Organizations that have efficient, clear, reliable means of communication tend to be successful; those whose lines of communication are underdeveloped, imprecise, or otherwise restricted are more likely to experience stagnation or decline. . . . Articulating the vision is one of the most important types of communication. Having a true vision is of little value unless it can be communicated with clarity and consistency."

Recognizing the need to maintain closer contact with all entities of the church, the North American Division committee, at its 1993 year-end meeting, spent time considering the rapidly developing communication technology and its implications for the church's mission.

The "information superhighway," which promises to provide the infrastructure to support a high-speed data network, makes it possible for everyone

to be linked with everyone else. It's possible that a fully interactive, multidirectional network can be a reality within the church in the next three to five years. Many pieces are already in place (see box on the previous page), providing for instant transmission of multidirectional full-motion video, video-conferencing, and instant data access. It will enable all members of the church to access information and interact on a scale as never before.

Organizations that
have efficient, clear,
reliable means of
communication tend

to be successful.

Empowering People With Information

Empowering people to access information and interact will have a profound positive effect on the church organization, the ministry of every believer, and the mission of Christ.

Four goals are being suggested to lead the church to better utilize current and future technologies as communication pathways: (1) improve communication between various church organizations and entities, (2) utilize communication technology for more effective evangelistic outreach, (3) improve participation in decision-making processes, and (4) reduce travel and meeting expenses.

With the variety of technologies already in place, such as personal computers (which, according to Adventist Family Opinion, are in 26 percent of Adventist homes across North America) and videocassette recorders (in 59 per-

cent of Adventist homes), it will not be difficult to begin this process of sharing information. In the future the Seventh-day Adventist Church will have two-way access to multilayered church information that will empower church members to pick and choose the reports, helps, news, and other felt-needs programming they want.

In addition, church members and leaders will be able to communicate regarding church teachings, our mission, the use of church resources, issues affecting church life, Christian lifestyle, and major trends. Church members and leaders at all levels will also be able to participate in decision-making processes. As they become involved in the communication process, the local church will become the central focus and driving force of the denomination.

In other words, leaders and church members will—having shared their hopes and dreams, prayed together over their plans and strategies—work together on a united front to point the way to final victory under the leadership of our Master Coach, Jesus Christ.

To that end we are challenged to become knowledgeable about modern communication technologies and to make use of these new opportunities to share and be a part of today's church, a church that seeks to minister in a world spinning to destruction

Jean Thomas is the communication director for the Southwestern Union Conference and editor of the Southwestern Union Record.

James Patterson and Peter Kim, The Day America Told the Truth (New York: Prentice Hall Press, 1992), p.

² Michael Levine, Guerilla PR (New York: HarperCollins, 1993), p. 1.

³ Peter Drucker, *Managing in Turbulent Times* (New York: Harper and Row, 1985), p. 1.

⁴ Testimonies to Ministers, p. 17.

George Barna, The Frog in the Kettle (Ventura, Calif.: Regal Books, 1990), pp. 137-139.

⁶ Ibid., p. 146.

¹ Ibid., p. 123.



The Adventist Information Superhighway

BY JEAN THOMAS

In the past few months a number of initiatives have been taken throughout the Adventist Church in North America to open up new opportunities to communicate. Some are still experimental; others have already begun to yield benefits.

SDAs On-line is a forum operated by the church on CompuServe, one of the world's largest computer-accessed information and communication systems. This week hundreds of Adventists are signing on for the first time to find:

- "libraries" where news bulletins are posted daily and one has access to such documents as a complete list of all church resource materials, a contemporary comment on this week's adult Sabbath school lesson, and the entire collection of Ellen G. White writings.
- "message boards" where they can share recipes, comments, how-to ideas, and opinions on church programs and goals.
- "conferences" where live interaction can happen; committees actually meet across tens of thousands of miles, attended by anyone who has a computer with a modem.

Adventist Communication Network (ACN) is a satellite linkage that brings each participating local church into live events. With a telephone anyone can ask questions and enter into the discussion. In full operation since April, ACN is providing an average of two events per month in 1994 and will go to about twice as many events in 1995. These include:

- training for local members in all kinds of ministries.
- seminars suitable to invite the community—family life, health, Bible study, and current issues addressed by the best presenters the Adventist Church has to offer.
- evangelism that enables every local church to have a major evangelist preach in their community.
- historic events such as the 150th anniversary of the Millerite message on Sabbath, October 22, when the General Conference president, Robert S. Folkenberg, will speak from William Miller's farm in New York, and the world session of the General Conference next summer from Utrecht.
- a regular time on the first Wednesday night of each month when mission stories, reports on the church in North America, ADRA documentaries, and world church news are shared.

SDA FaxPlus is a computer filled with basic fact sheets answering the most frequently asked questions that come into the NAD office. Dial (800) 474-4SDA, follow the simple instructions to enter your fax number and a code number, and you will instantly get a copy of the information you want. A current list of these free documents can be obtained by dialing in document number 002. SDA FaxPlus is a place on the information superhighway for

those who are not users of computers or satellite dishes; it uses simple telephone technology. Want to know the Investment projects for 1994 or what the Net '95 project is all about? Or how tithe funds are used, or the latest disaster-response bulletins? It is all here, accessible by telephone and fax.

SDA Plusline is a telephone help line where real people answer the phone and help you find the specific materials and information sources you need to be more effective as a pastor or local church officer. It has been operating on a test basis for more than a year in the Pacific Union Conference. An elder can dial (800) SDA PLUS and ask where to get a copy of the new *Elder's Handbook*. A Sabbath school superintendent can find out where to get a Korean language mission quarterly. The new chairperson of a committee assigned to start an inner-city project can find out about resource centers that provide training, consultants, and technical assistance. In the next few weeks SDA Plusline is opening up to all of North America as a shared project of the nine union conferences and the NAD.

Adventist Family Opinion (AFO) is the "Adventist Gallup poll"—a constant sampling of the needs, concerns, and viewpoints of pastors, church board members, and people in the pews. It provides a major channel for two-way communication, from the grass roots to the denomination's leaders. Coordinated by the NAD Office of Information and Research, it involves a network of skilled interviewers and researchers. Included are:

- weekly interviews with pastors, conducted by the Baby Boomer Ministries Resource Center based in Portland, Oregon.
- focus groups, held in many cities, where 8 to 12 pastors or church members gather to spend two hours sharing what they see as needs and effective ways for church programs to function; the Pacific Union Church Resource Center conducts these for the NAD and other church entities across the division.
- two major surveys each year, with responses from a random sample of more than 2,000 church members, conducted by the Institute of Church Ministry at Andrews University.
- special studies such as Avance, which focuses on the Hispanic churches, and Valuegenesis, an in-depth look at the views of youth in grades 6 through 12.

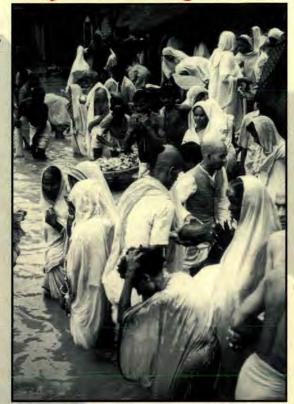
This is just an introduction to the comprehensive information and communication system that can open up a whole new world for sharing, learning, and collaboration among Seventh-day Adventists in North America. If you would like more information on any of these services, call (800) 253-3000 anytime.

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Project #504

Metro Bombay Evangelism

Nine months of cottage meetings, personal visitation, literature distribution and community health work is planned prior to "harvest" meetings in Bombay, India. Afterwards, there will be an additional three months of nurture and training followed by a second series of "harvest" meetings. The goal is to establish four groups of believers around metro Bombay ministering to four different language groups. Each language team will consist of an evangelist,



a retiree, and two volunteers. We can have a part in the success of this venture by giving them our financial support and daily remembering the Southern Asia Division in our prayers.



	Receiv	ed as of J	une 13, 199	4		Goal	Still
%(20	40	60	80	100	needed
YOUTH EVANGELISM IN EURO-ASIA #110: Hold 50 evangelistic series	U					\$50,000	\$46,993
CHINA #207: Printing "Desire of Ages" at \$1 per copy						\$100,000	\$11,200
BOMBAY, INDIA #504: Metro evangelism to four language groups	0					\$60,000	\$60,000
ISTANBUL #612: Establish an English language school				A		\$100,000	\$53,323

Enclosed	is my gift of	
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for project #__

Signature

All funds given for a specific project will be used entirely for that purpose until the goal is reached. At that time, monies exceeding the goal will automatically be assigned to another similar project. All monies are tax-deductible, and should be non-tithe monies.

Detach and return with your check to: Global Mission General Conference of SDA 12501 Old Columbia Pike Silver Spring, MD 20904-6600 1-800-648-5824; ... or through your local church.



THE

Loma Linda University Medical Center: "Educational center of the worldwide Seventh-day Adventist health-care system"

Inlv. 1994

LOMA LINDA REPORT



The story of Paul Hole and his family were portrayed on a two-hour, made-for-television movie televised on Monday, May 9, 1994. Paul Hole, who portrays himself in the film, is the youngest recipient of a transplant of any type.

Nationwide television coverage features LLUMC

Loma Linda University Medical Center has been the subject of two extensive network television programs during the first half of 1994.

In January, a double segment of ABC television's 20/20 featured the heart transplant program at Loma Linda University Medical Center, and in May, a two-hour NBC television film featured the story of heart transplant recipient Paul Holc.

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

The combined story of Paul, his family, and the donor family, were portrayed on a two-hour, made-for-television movie televised on Monday, May 9.

Baby Paul underwent heart transplantation within three hours of his birth, making him the youngest person in the world to undergo organ transplantation of any kind.

He was the first child in the world to be diagnosed before birth as needing a heart transplant, the only one to be delivered by Cesarean section for transplant, and the only child to receive an organ from an anencephalic infant donor. The delivery and transplant were performed at Loma Linda University Medical Center on October 16, 1987.

"The movie is hard to watch," according to Cathryn Boxberger, a public affairs representative for NBC television, referring to the emotional upheaval the two families underwent in order to save a baby's life.

Late in their pregnancies, Alice Hole (played by Ann Jillian) and Karen Schouten (played by Michelle Green)

Please turn to next page

"FULFILLING THE VISION"

"FULFILLING THE VISION"

discover that their babies will survive only a few days after birth.

Karen's daughter, an anencephalic infant, will be born missing most of her brain, and Alice's son will be born with a terminal heart condition.

To give meaning to their daughter's fragile life, the Schoutens decide that the heart of their child should be used to save the life of a baby unknown to them.

In a race against time, the physicians and families combine their efforts to create one healthy child in the place of two who would have died.

The television film chronicles exciting events leading up to the transplant, including the donor flight from eastern Canada, where delays caused by bad weather almost jeopardized the donor's acceptability, and Baby Paul's rapid deterioration immediately following delivery.

Loma Linda personalities portrayed in the film include Leonard L. Bailey, MD, the transplant surgeon; Elmar Sakala, MD, the obstetrician who delivered Baby Paul; and Cheri Mathis, RN, the heart transplant coordinator on the case.

Loma Linda University Medical Center cooperated with Oberon Productions, the producers of the film, by providing props, including surgery greens (which read AHS/Loma Linda); neonatal intensive care unit scrubs, patient identification tags, employee name tags, echocardiograms, diagnostic ultrasound scans, and close-up videos of an actual heart-transplant surgery.

An estimated 12 million individuals watched the film when it was shown on May 9.

Earlier in the year, a double segment of ABC television's 20/20 featured the heart transplant of Austin Peterson. An estimated 17 million Americans viewed this segment. Hugh Downs, co-host of 20/20 made a special trip to Loma Linda to cover the story personally.

The double segment reviewed the history of heart transplantation at Loma Linda University Medical Center, beginning with the first transplant nearly 10 years ago in the infant known as Baby Fae.



Television 20/20 host Hugh Downs interviews Dr. Leonard Bailey in Loma Linda University Medical Center's neonatal intensive care unit. The photographs in the article were "captured" from the video presentations.

During the segment, Mr. Downs interviewed Eddie Anguiano, the longest-surviving heart patient, who is now approaching nine years of age.

The 20/20 segment followed the flight of the donor heart to Loma Linda, the transplant surgery, and the actual moment the heart starts beating.

In an interview with Mr. Downs, Dr. Bailey said that he marvels every time the heart starts beating. "It's a miracle—an absolute miracle. I never get used to it," says Dr. Bailey, the surgeon who pioneered infant heart surgery at Loma Linda.

Dr. Bailey believes that the transplanted hearts will be permanent. "I

"A study of the providences that have marked the beginning and growth of the work in Loma Linda must lead to the conviction that this institution is designed of God..."

- Ellen G. White

have no desire to set babies up for an early death."

Television coverage featuring Loma Linda University Medical Center has increased over the years.

Loma Linda University Medical Center has been featured on many other television programs over the past several years including four segments on *Rescue 911*; a segment featuring the immunology research of Lee Berk, DHSc, on *Beyond 2000*; and a *Scientific American Frontiers* program featuring heart transplantation at Loma Linda.

Loma Linda University Medical Center is currently working with CBS television on a two-hour documentary featuring the heart transplant program at Loma Linda.

"The Lord has richly blessed us with this phenomenal coverage," says W. Augustus Cheatham, vice president for public affairs and marketing at Loma Linda University and Medical Center.

"Over the past half dozen years, we have received nearly \$3 billion worth of free media coverage in North America and throughout the world."

■ NORTH AMERICA

Our Boldest Outreach Ever!

BY JACK CALKINS

It was a miserable night on the lake for fishing. Empty nets and tired muscles! Next morning Jesus stopped by as the men were washing up. He told them, "Put out into deep water and let down your nets for a catch" (Luke 5:4, NEB).

ad it been anyone but Jesus, no way! So, half awake, they did it all again. It felt like the same old thing. It looked like the same old thing. But what a difference! Their nets could hardly contain the catch! Jesus is directing us out into deep water-again.

What's the Big Deal?

It wasn't as if the apostles had never gone fishing before. They were veterans, and they had the scars to prove it. So do we. It wasn't as if they had never thought about "deep water." They had. So have we.

What's different today is that we now have a net capable of covering the biggest deep-water catch in history. An entire continent. Our continent!

Imagine this net cast across North America—a strong, flexible net from Nome to New Orleans, from Halifax to Houston. It's called Net '95-a complete communication package designed to make evangelism and congregationbuilding an integral part of your ongoing church life. It's about networking. It's about working toward a net increase in your local church membership. Net '95 is about following Jesus into deep water.

It isn't just another public evangelistic effort. Hundreds of churches across the North American Division are gearing up for this unprecedented outreach beginning in early 1995. Thousands of

interested people are going to experience the gospel of Jesus Christ and His last loving message to earth. Seventhday Adventist churches across the continent, as never before, are going to act in concert-form a network of care centers to make disciples for Jesus.

Net '95 applies the most effective methods of reaching people in today's time-starved, information-glutted society. There is a complete training experience prepared to equip your local church for effective ministry.

And this is perhaps the most significant shift in what Net '95 represents: it was designed from the beginning as a resource for the local churches of the North American Division. This isn't somebody else's meeting that we've been invited to tag along with. It may originate in Chattanooga, but each presentation will represent the latest graphics, the most relevant approach, and the best methods to date for reaching across ethnic, gender, age, and urban/rural lines.

Mark Finley and C. D. Brooks will present the series. If appropriately equipped, any local congregation, school, Adventist organization, or private home can participate in this historic effort.

Networking Together

Net '95 will focus member energy and months of spiritual preparation empowering you to reach the unchurched in your community through the finest talent and technology our church has to offer.

Alfred C. McClure, president of the North American Division, says, "We came face-to-face with the information explosion. Technological advances in television and video have stimulated our society's need for fast-moving visual learning, accessibility, and flexibility."

Net '95 represents an unprecedented

networking of Adventist resources to empower the local church. And it's just the beginning. What we learn in our Net '95 training, communication, and outreach efforts will be applied as the Adventist Communication Network (ACN) continues to provide free programming in the areas of local church

How Does a Local Church, School, Etc., Sign Up for Net '95?

A toll-free number has been set up for your convenience. Simply call 800-253-3000. After calling, you will receive a detailed description of Net '95 materials; a full schedule of live events and local tasks; Evangelism 2000the latest book on effective evangelism; a video about Net '95 to show your church board; another video, by HART Research, introducing the Mark Finley Fulfilling the Gospel Commission and Making Friends for God series: and NETnews-the monthly newsletter for Net '95 updates, encouragement, suggestions, special offers, and much more.

How Can We Get Information About Satellite Downlink Equipment?

Simply contact ACN at 800-ACN-1119. ACN has contracted with Chaparral Communications, a major U.S. satellite equipment receiver manufacturer, to build and supply a special automated satellite receiver.

Jack Calkins is marketing director for Adventist Communication Network.

(715) 27 ADVENTIST REVIEW, JULY 7, 1994

officer training, personal spiritual growth, live events, educational resources, and special presentations.

A Net, Not a Hook

We can all think of reasons that the disciples were taught to net, and not to hook. It's no surprise, then, that networking has become the process of choice for working with people in the nineties.

Networks of local churches can combine their resources to benefit all while costing each little. And once the initial hardware is in place, all future events will have minimal material costs.

A Network of Local Church Leadership

Net '95 includes training for your local leaders, preparatory events to build confidence in visitors, and time for questions and answers with Mark Finley, made possible through one-way video and two-way audio technology.

A Network of Winning People

Net '95 will emphasize the essential role of relational (friendship) evangelism—providing instruction and encouragement in the skills of loving people for Jesus into the church.

Net '95 will introduce a new way of developing the outreach talents and gifts in the Adventist Church. It will not end here. This is only the beginning.

Will Your Church Be a Part of the Net?

Ever held an empty net with weary hands, as the apostles did? Sure you have. So have I. There are times you feel as though you're the only one out there. There are times you think the church has lost it, no one cares anymore, and what's the use? If you've felt that way, now's the time to take another look around. There are many more taking hold of the net beside you.

Imagine weary, frustrated fishers of people rejuvenated—awakened by the tug of the net in their hands. Envision the renewed commitment!

Isn't this what we want? To see Jesus

When You've Decided to Go Fishing, Here's How to Get Started

Today: Call 800-331-2767 and let us know you are on board.

July: Consult with your pastor and church board; consider

Consult with your pastor and church board; consider getting the downlink technology installed at your church. Call 800-226-1119 for information regarding needed equipment, prices,

etc.

August 5-9 Lay training event with Mark Finley in Keene, Texas.

Fall 1994 Lay training events around the division with Louis Torres

(watch for locations and dates).

September 24 Satellite training seminar on preevangelism activities.
September- Conduct a preevangelism community program.

October

October 22 Satellite 1844 anniversary event, 4:00-6:00 p.m., EST.
Conduct a preevangelism community program.

November 19

lovember 19 Satellite prayer conference.

January 1995 Conduct a preevangelism community seminar.

February 17
March 25 Conduct a preevangelism community seminar.

Downlink the Amazing Discoveries Series evangelistic crusade in your community.

uplifted and people drawn to Him through the charms of divine truth spoken in the spirit of love? When the disciples worked their nets for Jesus, the church grew, and so did they. Networking for Jesus will do the same today.

How Do Volunteers Fit Into Net '95?

Adventist Resource Management Service (ARMS) is organizing and training hundreds of lay volunteers across the North American Division to join the ARMS Net '95 Volunteer Network in a number of ways.

You can host a downlink crusade yourself, with the support of your church. (If your pastor has two churches and is holding meetings in one church, you and some friends can hold a series in the other church.) If you can't host your own meetings, help your pastor hold a downlink crusade.

Volunteers who belong to a single church district can also offer to hold a crusade in a neighboring multiple church district. Those who have a few weeks of free time can work in Chattanooga for six weeks with Mark Finley in the host crusade.

In addition, lots of volunteers can pray for Net '95 and for all the fishers who have cast their net on the other side of the boat.

How Can You Join the ARMS Net '95 Volunteer Network?

First, we need to know you want to volunteer, even if it is just to work with your pastor or pray. To apply and keep up with the latest information, you need to call 800-331-2767 or 301-680-6479 and let us know. We'll send you your starter kit with easy-to-follow instructions.

Second, we can help you decide if you pass muster. Remember, this is the whole process of evangelism—seed sowing, nurture, reaping, and follow-up. The ARMS Net '95 Volunteer Network is for serious disciples who want to win a soul in 1995!

ALBANIA

Albanian Adventist Mission Formally Organized

After decades of religious persecution, the church is poised for growth.

Just three years after Albania opened its doors to religious freedom, the first formal Adventist organization has been established in the country.

Seventy delegates from throughout the country convened recently in Tirana and adopted a constitution and formed the Albania Mission. The new mission became part of the Trans-European Division. Delegates also elected an executive committee, and passed a strategic program designed to reach Albanian society with the message of the Lord's return.

In the 1930s Daniel Lewis, an Albanian American from Boston, Massachusetts, established the first Adventist community in Albania. During the Communist purges of the 1950s Lewis died a martyr, and church members went underground.

For almost 40 years the Albanian government prohibited religion and declared itself the "first atheist state of the world." Thousands of believers of different persuasions perished or were severely persecuted. The Bible and other religious books were confiscated and burned in public bonfires. Churches were closed and destroyed. Nearly all clergy were imprisoned.

Years of antireligious terror ended when recent waves of democracy swept across Europe.

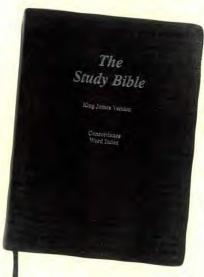
Today there are 155 baptized Adventists in the country, 80 more individuals are planning for baptism, and the new mission plans to triple its membership by 1997.

The first Adventist church building in Albania, to be called the Daniel Lewis Memorial church, will be constructed in the city of Korce. Though Albanian law now permits Adventists to acquire land and own its buildings, the economic situation in the country restricts the church's ability to build churches as much and as soon as it would like. Special funding provided by the youth of the Trans-European Division will complete the Daniel Lewis church in the near future.

Ray Dabrowski is director of communication for the General Conference.

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Literature Requests

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SDA Church, Monkey River, Toledo District, Belize, Central America

SDA Church, Placencia, Stann Creek District, Belize, Central America.

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Pastor Lambert Ntitangiraguma, Association des Eglises Adventistes, du Septieme Jour au Burundi, B.P. 1710, Bujumbura, Burundi: Conflict of the Ages Series, Education, SDA Bible Commentary, God Cares (two volumes) only.

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Veslemay Hogganvik, P.O. Box 3024, Addis Ababa, Ethiopia: Old or new church hymnals, Spirit of Prophecy books only.

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Peter Nunoo Persis, Azani SDA Church, P.O. Box 2, Agona Nkwanta (Ahanta), via Takoradi, Ghana, West Africa.

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Evans Nyamari, P.O. Box 514, Nyamira, Kenya. Lester A. Parkinson, Campus Pastor, University Church, University of Eastern Africa Baraton, P.O. Box 2500, Eldoret, Kenya, East Africa: 50 Bibles, Vibrant Life, and Listen only.

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Pastor Thang Pu, SDA Mission, 9-A Old Court House Road, Mawlamyine Monstate, Myanmar.

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Henry I. Wagbara, Aswa 21244, Ikeja, Lagos, Nigeria. Pastor Chigozie Esor Ofor, Publishing Departmental Director, SDA Church in Rivers State, Rumuokwuta, Mile 5, P.O. Box 111, Port Harcourt, Nigeria.

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Pastor J. H. Adil, Sr., P.O. Box 7218, Domestic Airport Post Office, Pasay City, Philippines 1300.

Pastor Jimmy V. Adil, Jr., Davao Mission of SDAs, Adams Center, Palm Drive, Bajada, Davao City, Philippines.

Pastor Jose Manalo, Philippine Union College, Puting Kahoy, Silang, Cavite, Philippines.

Miss Melody Asuncion, Matutum View Academy, Acmonan, Tupi, South Cotabato, Philippines.

Mrs. Evelyn Salibio, Philippine Union College, Puting Kahoy, Silang, Cavite, Philippines.

Mrs. Alicia V. Nazareth, Seventh-day Adventist Church, Notre Dame Avenue, Cotabato City, Philippines.

Pastor Teofisto V. Gulfan, Sipaway SDA Church, San Carlos City, Negros Occidental, Philippines: Sabbath school lessons of all levels.

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Jimmy Regonil, Bayabas SDA Church, Valladolid, Negros Occidental, Phillipines: Various Bible versions with study helps, Conflict of the Ages Series.

Pastor Michael L. Gonzales, Northern Luzon Mission of SDAs, Artacho, Sison, Pangasinan, Philippines 2434.

Dr. Jimema G. Atiga, Advent Medical Clinic, Tagudin, Ilocos Sur, Philippines.

Mrs. Mercedes Bajet, Carosucan Sur SDA School, Carosucan Sur, Asingan, Pangasinan, Philippines.

Trinidad

Mrs. Florence Beharry, The New P-O-S SDA Church, 21 E. Erthig Road, Belmont, Port of Spain, Trinidad, West Indies: Children's papers, teacher's aids, visual aids, felts, program helps, pictures only.

Zambia

D. Chende, Cobberbelt Zambia Field, P.O. Box 70708 NDCLA, Zambia.

Mrs. Gloria Nkandu L. Mwesha, Kabushi SDA Church, P.O. Box 72451, Ndola, Zambia.

To New Posts

Adventist Youth Service

Suzanne May Baldwin (WWC), to serve as English teacher, Ulan Bator, Mongolia, of Monmouth, Oregon, left Portland, Oregon, August 30.

Kimberly Rose Berent (AU), to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Lake Bluff, Illinois, left Los Angeles October 18.

Arlin David Cochran (AUC), to serve as elementary teacher, Ebeye SDA High School, Ebeye, Marshall Islands, of Fort Ann, New York, left Los Angeles October 3.

Merlin D. Cochran, Jr. (Computer Processing Institute), to serve as elementary teacher, Ebeye SDA High School, Ebeye, Marshall Islands, of Fort Ann, New York, left Los Angeles October 3. Allison Elizabeth Dunbar (PUC), to serve as ele-

Milson Elizabeth Dunbar (FOC), to serve as elementary teacher, Pohnpei Adventist High School, Kolonia, Pohnpei, of Angwin, California, left Los Angeles October 3.

Thomas M. Gammon (AU), to serve as audio studioprinting assistant, Greek Mission, Athens, Greece, of Cedar Lake, Michigan, left New York September 28.

Lilli M. Howell (OC), to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of White Plains, New York, left New York October 18.

Jaclyn Jung (UC), to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Edmonton, Alberta, left Los Angeles August 11.

Brenda Grace Keller (SC), to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Collegedale, Tennessee, left Los Angeles October 18.

Gregory D. Kettner (WWC), to serve as high school teacher, Pohnpei Adventist High School, Kolonia, Pohnpei, of British Columbia, left San Francisco September 29.

Steven Sae-Whan Oh, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Willowdale, Ontario, left Toronto October 25.

Robert Lee Olfert (WWC), to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Yelm, Washington, left Los Angeles October 18.

Cameron Michael Preas (WWC), to serve as teacher, Pohnpei Adventist High School, Kolonia, Pohnpei, of Juneau, Alaska, left Los Angeles August 4.

Gregory Alan Recchia (University of Tennessee), to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Ooltelwah, Tennessee, left Los Angeles October 18.

Danita Renee Stokes (OC), to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Tuscaloosa, Alabama, left Los Angeles October 18.

Julien-Michael Tristan, to serve as English teacher, Ulan, Bator, Mongolia, of Westwood, California, left Los Angeles September 1.

Regular Missionary Service

Glenn David Bentjen, returning as principal, Saipan SDA School, Saipan, Sang Nam (Kim) Bentjen, and two children, left Los Angeles August 1.

Robert Eugene Bramhall, returning as principal, Yap SDA Elementary School, Colonia, Yap, and Ana Rokomarama Bramhall, left Los Angeles August 3.

Howard Israel Bullard, to serve as art teacher, Montemorelos University, Mexico, and Lois Ellison Bullard, of Adelphi, Maryland, left McAllen, Texas, December 23.

Dean Mitchal Edwards, returning as teacher, Maxwell Adventist Academy, Nairobi, Kenya, East Africa, Gwendolyn N. Edwards, and two children, left Chicago August 16.

Larry Wayne Fox, returning as computer consultant, Central Philippine Adventist College, Bacolod City, Philippines, **Deborah Jean Fox**, and three children, left Los Angeles July 6.

The Song I'll Never Forget

I'll never forget the day my husband and I arrived in Bulgaria. Freezing rain blasted us in the face as we stepped off the plane and headed down the ramp. Our arms bulged with an assortment of bags, books, and other things that one carries when spending 13 hours in the air.

As missionaries we came prepared to saturate Blagoevgrad, the former showcase of Communism, with a message of hope and with Bibles in their native tongue. I had spent months preparing visual teaching aids for the children and raising funds for projectors and other electronic equipment. Many churches are still too poor to purchase the barest of necessities.

The officer in customs frowned at our boxes and began spitting out questions that we couldn't understand. A local pastor who had been delegated to meet us tried to explain our mission; he was pushed aside. Finally we were told that we could collect our belongings in two days.

He might as well have said two years. Horror stories of other missionaries whose belongings were confiscated by greedy inspectors flashed through my mind. Foreigners had no rights in a Communistic country, and Bulgaria, under Communism for 40 years, was still floundering in its newfound freedom.

We tried to appeal to the man, but he impatiently waved us away. Our host hurried us out of the airport and shoved us into a rickety orange van. A rather heavyset woman with a big smile plopped down beside me and began talking. I'll never know what she said.

Dazed

Up until now I was dazed by the newness of the situation. For the first time in my life I couldn't communicate. I didn't know where we were going and I was totally dependent on complete strangers. Our driver plunged ahead in the torrential rain, repeating what appeared to be the only English phrase he could remember: "Don't worry, my problem."



Everything we'd

brought to

Bulgaria for our

evangelistic

meetings was

suddenly

confiscated.

Easy for him to say! I was the one who had to leave expensive equipment and personal belongings in the care of government officials whose motives I doubted. Now I had to meet our believers empty-handed, when I had planned to give them so much.

A tear fought its way out of the corner of my eye. I brushed it aside, hoping that no one noticed. But I was too late. My Bulgarian sister exclaimed something or other in pity and threw her big arms around me. I could see the helplessness in her eyes as she tried to think of some way to comfort me.

Suddenly and without warning she crushed my head to her breast and began singing. Her voice was tender and sweet, and she sang with conviction as if the song were her life story. I couldn't understand the words but I recognized the melody of an old hymn.

"Jesus, Jesus, Jesus, sweetest name I know, fills my ev'ry longing, keeps me singing as I go."

It was as if God had personally dropped the message right out of heaven just for me. I realized that if I couldn't trust the Almighty with our lives and luggage, I was in the wrong place. What could I possibly teach people who had lived through persecution, concentration camps, and poverty? The gentle reproof was well taken. I sat up, wiped my eyes, and joined my soprano voice with the voice of my new friend.

Because of that experience, I have since learned the words of many hymns. Whenever I am discouraged or lonely, I sing. It's like a shot of courage from the Master Physician. By singing, my Bulgarian friend communicated to me in the universal language that speaks directly to the heart. I shall always thank God for her gift.



Crystal Earnhardt travels with her evangelist husband in the United States and the world field. She lives in Misenheimer, North Carolina.

BY CRYSTAL EARNHARDT

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