

THE BRAIN TUMOR

THE RIGHT THEOLOGY

# ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION

TS

MARCH 14, 1996



## Women in Beijing

WHAT REALLY HAPPENED?



### Young and Old

Although Daryl Kobashigawa is right to address the lack of commitment of young Adventists like myself ("We Can't Blame the Older Generation," Jan. 11), his response is unwise.

He argues that the church needs "to differentiate between biblical truth and Adventist tradition better." I agree. But by using the terms Adventist "tradition" and Adventist "rules" loosely and interchangeably, he essentially contends that some, perhaps many, of our rules (what he calls the "don'ts") are merely old-fashioned assertions of the "tastes and styles" or "traditions" of septuagenarian Adventists—assertions whose "appropriateness needs to be evaluated" in the light of the younger generation's "values."

Values? A "value" is merely a personal, ultimately relative, opinion or inclination. Jeffrey Dahmer had values! So the idea of my generation, besieged as it is by feel-good nihilism, "com[ing] to their own conclusions" on matters of faith through the aid of vague, squishy "values" raises a big red flag.

Is this what we want? A smorgasbord, pick-and-choose religion? Is this the price of keeping the younger generation? A religion that adapts to us?

*Nathaniel P. Nonoy  
Washington, D. C.*

It is very exciting that my church is recognizing the importance of including the youth.

I am 30 years old. When I was a teenager I often received the message that I was not important and my ideas were not valid. In college and a few years afterward, this attitude impacted my participation (or lack thereof) in the church.

However, it was the foundation I received, not as a teenager, but as a child (in cradle roll, kindergarten, primary), that helped me hear the Holy Spirit again.

Now I have a 3-year-old. My cry is for the parents of young children. Where is the prayer week for our children? I have had not a little difficulty finding what is available to and for parents of small children. Not just materials, but programs, periodicals.

### Thanks for Being There

I am overwhelmed at the response to the appeal I made for caring church members to reach out to the discouraged individual who wrote to me ("Being There," Jan. NAD issue). I have received cards and letters from all over the country. Every one is sympathetic, warm, supportive, and encouraging.

I have received many messages from senior citizens who have taken the time to pass on an understanding borne of experience. I have received uplifting letters from others who are also struggling, from the mother of a young man formerly in prison, from a woman who became paralyzed after breaking her neck, from an individual suffering from anorexia nervosa. I even received a card signed by the members of an entire church in Alaska. They wrote: "Our church is very tiny and in a remote location in western Alaska. Most of us are Yupik Eskimos who are either recovering or struggling alcoholics. We understand where you are coming from. We also understand that God loves all of us—and will teach us to forgive ourselves. We want to be your long-distance friends. Helping you will also help us."

I wish all of our readers could see the letters and homemade and commercial cards that I am placing in the envelope to send to "Discouraged" right now. I did not receive one word of chastisement. All are eager to uplift. Thanks.

*Sandra Doran  
Attleboro, Massachusetts*

It is very important not only to train and to listen to our teens, but also to focus on the youth in cradle roll, kindergarten, and primary. May we start from

babyhood to show our youth the inclusive love of our Creator and Redeemer.

*Kalani K. Dodd  
Nowata, Oklahoma*

### Romantic Dancing

Did I really read what I thought I read? Did Calvin Rock really tell that man not to dance with his wife in the privacy of their own home? (Faith Alive! Jan. 25). What is our church coming to when a member needs to ask the church what he can do with his spouse in his own home?

I am concerned about a church that looks for hidden sin in small pleasures and tries to smother them. I am concerned about a church that implies that this man has to choose between making God happy and making his wife happy. I am concerned about a church whose members do not take the time to think for themselves and search the Scriptures for themselves, but need to ask someone what "our faith permits." I am concerned about a church that for some reason has said only classical music is OK, but says that romantic music encourages "erotic excitement and unholy sentimentality." I am concerned about a church that has nothing better to do than worry about such small matters.

Jesus came to give life. Jesus came so that we might have abundant life. Jesus gave this man and this woman a relationship; let them enjoy it. May I be so bold as to say that there is nothing inherently wrong with pleasure? Jesus Himself said, "Stop judging by mere appearances, and make a right judgment" (John 7:24, NIV).

May we learn to enjoy what life has to offer us, yet all the time live under the banner of our Jesus.

*Joseph Wamack  
Associate Pastor for Youth Ministries  
Kettering, Ohio*

*One misconception is that a column in the Review is the official position of the church or the editors. That is not always true. A column is just that—a column. Calvin Rock writes at our invitation, not because of his church office, but because of his formal training in ethics. Look for more letters on this topic next week.—Editors.*



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**Cover photo by Myron Widmer of the Forbidden City of the Emperor in Beijing.**

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# A Church Self-destructs

Rarely indeed will you witness anything like what is happening in the Worldwide Church of God—a church destroying itself. The collapse of this organization, engineered from within, suggests both an opportunity for and a warning to Seventh-day Adventists.

Founded by Herbert W. Armstrong some 60 years ago, the Worldwide Church of God developed into a small but aggressive movement. Adventists followed its progress because Armstrong, like us, taught and kept the seventh-day Sabbath. However, he advocated other ideas that we do not espouse, notably the theory that Jesus was crucified on Wednesday rather than Friday, and the belief that England and the United States constitute two of the 10 lost tribes of Israel.

Armstrong's church was built around him: he was founder, patriarch, guru. He started a magazine, *The Plain Truth*, that members gave out free and eventually attained a 7 million print run. In it Armstrong often recounted his visits with royalty and prominent leaders in various countries, when he would present expensive gifts. Armstrong also founded Ambassador College, in Pasadena, California.

The heart of Armstrong's ministry, however, was his use of radio and television. He linked members of the Worldwide Church of God to him directly via his radio-TV outreach, *The World Tomorrow*, and the print ministry.

As Herbert Armstrong aged, his son Garner Ted gradually moved into the line of succession; he began to replace his father in the radio and television programs. But in 1978 father and son fell out, and Garner Ted Armstrong was cut out of the succession and disfellowshipped from the church. He organized his own church, the Church of God International.

Herbert W. Armstrong died in 1986. Joseph W. Tkach, Sr., was appointed leader of the Worldwide Church of God—and before long the body shifted course dramatically.

Adventists got wind that big changes were afoot a couple years ago. At the Annual Council held in Bangalore, India, October 1993, several of us met with a vice president of the Armstrong organization who happened to be visiting in the city. During the course of a conversation over lunch, we were surprised at this man's readiness to concede that the Wednesday crucifixion theory might not rest on a solid biblical platform. He indicated that Tkach was encouraging a thorough study of all the tenets of the church, and that revisions might be coming soon.

## Distinctives Abandoned

Revisions indeed! In the short period since, the church officially has abandoned its Wednesday crucifixion teaching and its prophetic emphasis, and has declared that the Sabbath, tithing, and observance of the Old Testament festivals are all optional for members.

These doctrinal changes have been catastrophic for the Worldwide Church of God. Tithe receipts have fallen away. The Pasadena campus of Ambassador College has been shut down; circulation of *The Plain Truth* has plummeted. Members are confused—imagine what it would be like to have your leaders tell you that the Sabbath is no longer important! The church is splintering, disintegrating, collapsing.

These remarkable developments should make us Adventists sit up and take notice.

First, we should applaud the honesty of leaders who faced the biblical evidence and decided that some of their positions simply didn't hold water. That took courage! We too must always make the

Bible central, establishing our doctrine from it, testing every teaching by it, guiding our lives by it.

But their official downplaying of the Sabbath surely presents us with a wonderful opportunity. In this instance the reformers' conclusions were simply wrong—the Sabbath doctrine will stand the closest investigation. Instituted by the Lord Himself at Creation, kept and magnified by Jesus, and destined to continue into the new earth, the Sabbath is God's gift to humanity, a sign of the covenant with His people.

Will we open the doors of our churches to former members of Armstrong's movement who feel abandoned by their organization? Will we make efforts at all levels to offer a spiritual home for earnest men and women who want to keep the Sabbath?

The January 18 *Adventist Review* carried a report of a conference on the Sabbath organized by former members of the Worldwide Church of God. Dr. Samuele Bacchiocchi, whose writings and sermons have done much to draw attention to the Sabbath, was invited to be the chief presenter. That is good news indeed. We must seize all such opportunities; others we must initiate.

The final word for Adventists from the Armstrong phenomenon must be this: Beware! To water down or abandon those teachings that set us apart—the Sabbath, the Second Coming, the sanctuary, the judgment, the mortality of the soul, and the Spirit of Prophecy—is to invite similar self-destruction.

Factual information about the Worldwide Church of God in this editorial comes from "Denomination Riven by Dramatic Changes in Doctrine," *Los Angeles Times*, November 26, 1995.

**WILLIAM G. JOHNSON**





# When Readers Beg to Differ

I like it when readers agree with what I write. But I also appreciate it when, having listened, they beg to differ. In responding (when I can) to those who differ, I try, out of respect, to engage them seriously, and not simply brush aside their concerns with platitudes. I thought that our readers might be interested in listening in on one such dialog.

## Taking Exception

Dr. Earl Aagaard,<sup>1</sup> a regular reader of the *Review*, has written to me many letters of support. But when I wrote a couple pieces on tobacco a while back,<sup>2</sup> he begged to differ. Here's part of what he wrote:

"Would it not be wiser to affirm the traditional American plan of allowing individuals freedom to engage in hazardous activities, while simultaneously insisting that they accept personal responsibility for any negative results? The deleterious health effects of smoking are borne by those who smoke, [and] our petitions to government should be that they bear their own financial costs as well, rather than pushing these costs onto the taxpayers.

"I am very worried about prominent church spokesmen calling for coercive measures to make people do the right thing about smoking . . . , or applauding tort litigation alleging that people freely consuming a product known to be hazardous are somehow victims. . . .

"My fundamental concern is that we are taking our stand on the side of those who enlist the government to prohibit those things that society disapproves of. Isn't this what we expect to happen to faithful . . . Adventists in the future?

"[We should not use] the courts to interfere with adults engaged in peaceful commercial transactions that we happen to disapprove of."

## My Response

"I am coming to the conclusion more and more that the church has probably not done a very good job helping our people to understand the distinction between the areas of a citizen's life that fall under the jurisdiction of the civil authorities and the areas that do not. As I understand it, government has no right to interfere in a person's life in matters that concern the first four commandments of the Decalogue. But governments do have a right to interfere in matters that concern the last six.

"The subject of my editorial falls within the area of the last six. It has to do with our life together as citizens in community. In this regard, let me make the following observations:

1. "I find the 'American plan,' as you describe it, 'of allowing individuals freedom to engage in hazardous activities' inconsistent with the principle of love to our neighbor (in the context of your letter and my editorial). The least I can do is to warn such individuals. That is what the Adventist Church has been doing for decades. Our concern for religious liberty should not make us susceptible to the fallacy that governments do not have a right to protect citizens against hazardous activities. Otherwise, let's legalize heroin, crack, and all the other harmful chemical substances out there in society. And let's not have any laws against drunk driving, either.

2. "If you say to me that because the drunk driver endangers other people, governments have a right to intervene, then I would say to you that that's precisely my point. The tobacco manufacturers willfully endanger the lives of countless millions of people around the world. . . . In the United States alone,

400,000 deaths are linked to tobacco each year. We cannot ask people to 'bear their own financial costs,' as you suggest. Millions of those affected are young people without any financial resources. Millions of others are poor and cannot afford the appropriate medical care.

3. "I hope that there was no indication in my editorial that 'the government should use force to get citizens to do the right thing.' The focus was, rather, on the perpetrators of this blight on our society. I was taken aback to find such criminals and their victims described in your letter as 'adults engaged in peaceful commercial transactions.' You took me by surprise with that one!

4. "As indicated earlier, the problem in the last days will arise over the interference by governments in the exclusive area of our worship of God and our allegiance to Him. [But] Government has, and will always have, the right to act in the interest of peace, order, and safety. . . . Christians should not remain silent when one group of citizens deliberately manufactures and distributes fatal poison to others—even when those others freely avail themselves of it."

Our editorials are not *ex cathedra* statements. And I, for one, appreciate it when readers such as Dr. Aagaard can disagree—pointedly and rationally—and let us know about it. I respect that.

<sup>1</sup> Name used with Dr. Aagaard's permission.

<sup>2</sup> See the *Review*, Jan. 26, 1995; Feb. 16, 1995.



## NORTH AMERICA

### Early-Morning Blaze Destroys Virginia School.

An early-morning fire destroyed 80 percent of the Shenandoah Valley Academy Elementary School in New Market, Virginia, on February 23, displacing more than 100 students.

A fire of unknown origin apparently started in the fifth- and sixth-grade classroom before 7:00 a.m., says Richard Greve, pastor of the New Market Adventist Church on the Shenandoah Valley Academy campus. Fortunately, no students or staff members were in the building (see photo) at the time of the blaze.



For the rest of the school year classes will be held in SVA facilities.

**ACS Aids Victims of Texas Fires.** Hundreds of homes in Texas were threatened with wildfires burning out of control in February. At least 65 homes have been destroyed, reports Monte Sahlin, Adventist Community Services national executive director.

## Andrews University Explores Providing Higher Education in the Atlantic Union

All higher education in the Atlantic Union may soon be provided by Andrews University, based in Berrien Springs, Michigan. That's the possible outcome of a unanimous vote on February 26 by the Andrews University board of trustees to explore the concept of providing Adventist higher education for the Atlantic Union on the campus of Atlantic Union College.

The vote comes in response to low student enrollment, high operating losses, and a request by the Atlantic Union College board to merge with AU.

The AU board voted four conditions for any agreement. Andrews wants assurances that both the operating and capital budgets for the AUC campus will be fully funded. It also wants all present debts to be carried by some other church entity, and it wants the North American Division to participate in the planning process.

In addition, the university does not want to be financially liable for AUC's

Massachusetts campus during a reasonable transition period.

And finally, the university says approval of the new working agreement must be granted by the accrediting bodies and any necessary regulatory agencies. The Atlantic Union College board and the college and union constituencies in the Atlantic Union also must approve the agreement.

When agreement is reached on these and other potential issues, the Andrews University board of trustees will consider final approval.

Atlantic Union College has had high operating losses for several years, necessitating radical plans for viability. During this time the college has restructured their curriculum toward providing a more progressive and efficient program, but a sustained decrease in enrollment has increased debt and threatened financial security, says Ted T. Jones, Atlantic Union Conference president and chair of the AUC board.

Adventist Community Services volunteers moved a mobile unit to Springtown to begin distribution of emergency supplies such as blankets, personal comfort kits, and clothing.

### Adventists Continue to Help Victims of Bombing.

In an effort to bring joy into pain-filled lives, the Adventist Youth Service Network (YouthNet) will take 18 surviving family members of the Oklahoma City bombing on a special trip to Florida, reports Adventist News Network.

Oklahoma governor Frank Keating joined José Rojas, youth director for North America, in announcing the

program on February 23.

The surviving family members, ranging in age from 3 to 16, will take a trip to Florida. It will include a two-day visit to Disney World, a tour of the John F. Kennedy Space Center, and a day at Cape Canaveral. Part of the trip will be designated for counseling. To make the trip happen, YouthNet obtained corporate sponsors.

### Nineteen Adventists to Carry Olympic Torch.

Nineteen Adventist youth and young adults are among the 10,000 persons selected to carry the Olympic torch on the way to the Olympic Games in Atlanta, Georgia,

reports the Adventist News Network of the General Conference Communication Department.

The Olympic torch will begin its North American journey on April 27 in Los Angeles and will cross through 42 states, arriving at the opening ceremonies in Atlanta on July 19.

José Rojas, youth director for North America, and Marcus Giddings, a 12-year-old Pathfinder of the Beltsville church in Maryland, are among the 5,500 "community heroes" who will carry the flame.

**Television Ministry Expands.** From 1984 to 1994 the Three Angels Broad-



casting Network, a satellite television ministry operated by Adventists, built 20 downlink TV stations. During 1995 alone, 42 additional stations have been built, reports the North American Division Communication Department.

**To New Position.** Dale Kongorski, British Columbia Conference secretary, recently was elected Alberta Conference president. Kongorski replaces Donald W. Corkum, who recently became Wisconsin Conference president.

## WORLD CHURCH

### New Growth in Guatemala.

With about 65,000 members, the Guatemala Mission reported 5,025 baptisms and a 30 percent increase in tithe during 1995. The growth is attributed to new evangelism conducted in each of the 50 new church buildings and three schools built by Maranatha Volunteers International in 1994, says General Conference president Robert S. Folkenberg.

### South America Sets

**Outreach Objectives.** On the heels of unprecedented growth during the past five years, Adventist leaders in South America have laid plans to establish 4,000 new congregations in unentered areas by the year 2000.

### Bosnian Church Starts Radio Ministry in Sarajevo.

The Adventist community in Bosnia and Adventist World Radio have teamed up to provide a broadcast ministry



## Entire Cambodian Congregation Baptized

**A**fter surviving the oppression of the Khmer Rouge regime and praying for spiritual guidance, an entire congregation of 40 Christians (see photo) joined the Adventist Church in Cambodia, says M. Daniel Walter, Cambodia mission director.

The company had no spiritual leader or denominational affiliation. Someone told the congregation about the Adventist Church, but no one knew how to make contact with the organization. Later two members walking in Phnom Penh just happened to see a sign for the Seventh-day Adventist headquarters.

The next day mission officials visited the congregation and made arrangements for a Bible worker to move to the town. The congregation was baptized on December 16. They have started a second group nearly five miles away.

for the war-torn city of Sarajevo.

Located in the Adventist church in Sarajevo, the new 250-watt FM radio station will begin broadcasts in March, serving a half million people. Local church members see the station as a new way to help the community rediscover its identity, says Andrea Steele, AWR public relations director.

**Correction.** The correct name for the new Adventist hymnal in Brazil mentioned in Newsbreak in the February NAD issue is *Hinario Adventista do Setimo Dia*.

## FOR YOUR INTEREST

### El Centinela Magazine

**Turns 100.** This year the staff of *El Centinela* maga-

zine, the Adventist Church's outreach journal to Spanish-speaking North Americans, will be celebrating the journal's 100th anniversary with weekend convocations throughout the United States and other special features.

The festivals will be held in Los Angeles, March 30; Dallas, April 20; Chicago, May 4; and New York City in September. For more information call (800) 447-7377.

## CHURCH CALENDAR

Mar.	16-23	Adventist Youth Week of Prayer
Mar.	23	Disability Awareness Sabbath (NAD)
Mar.	23	Christian Record Services Offering
Mar.	30	The <i>Adventist Review Unwrapped</i> satellite concert introducing the new <i>Adventist Review</i> , 4:00 p.m. on Galaxy 4, channel 5
Mar.	30	Thirteenth Sabbath Offering—a percentage goes to the Asia-Pacific Division

In addition to the festivals, *El Centinela* and the Pacific Press Publishing Association will produce a four-cassette tape series with 32 stories from the magazine, and three special issues focusing on evangelism, family abuse, and NET '96.

## ALSO IN THE NEWS

### Justice Department Probes Arsons at Black Churches.

Attorney General Janet Reno said the United States Department of Justice is investigating a series of fires at predominantly Black or integrated churches in Southern states for possible violation of civil rights laws, reports Religion News Service.

The National Association for the Advancement of Colored People has pressed for investigations. Fires have damaged at least 17 predominantly Black churches in Alabama, Louisiana, South Carolina, Tennessee, and Texas since January 1995, according to *USA Today*.

Reno says the Justice Department's Civil Rights Division, which is working with the Federal Bureau of Investigation on the probe, has not developed any theories about the arsons.



DEVOTIONAL

HOW MANY OF MY

PERSONAL PROBLEMS

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TOO HEAVY, WHAT

SHOULD I DO?

BY JOHN D. BUTLER

Are we i



**D**URING THE PAST COUPLE decades there has been a great deal of emphasis placed upon participation in groups for social, spiritual, and personal interaction and support. This has been true of many religious denominations, including Seventh-day Adventists. Small groups (usually varying in size from five to a dozen persons) come together to cultivate a new circle of friends among its members—especially important in a large church. The groups also provide time for social and interpersonal exchange, and an opportunity for spiritual growth and encouragement.

Many, if not most, of these groups also encourage each member to share with the others his/her personal trials, taking their cue from such scriptures as Galatians 6:2: “Bear ye one another’s burdens, and so fulfil the law of Christ.”

I ought to make it clear from the outset that I do not want to discourage the mutual sharing of personal burdens and concerns. There will always be the need for this in the family of God. In fact, I endorse the principle underlying the formation and functioning of such groups.

I write because I sense the need for some balance in this area. As I have participated in such groups, and heard group members bare their souls, divulging personal problems and difficulties, I have often wondered whether we should not exercise more caution as regards leaning too heavily upon our fellow human beings.

In Psalm 118:8 we are told that “it is bet-

ter to trust in the Lord than to put confidence in man.”

God—whether we’re in supplication, in questioning, in lament, or in thanksgiving and praise. Whatever our situation—whether in good spirits, downcast, pained, bewildered, hurt, or oppressed and in dire straits, we may come to God.

My point is simple: Before seeking out a friend, we need, as it says in the old spiritual, to “have a little talk with Jesus.” “All have trials; griefs hard to bear, temptations hard to resist. Do not tell your troubles to your fellow mortals, but carry everything to God in prayer” (see *Steps to Christ*, p. 119).

Before seeking help even from a pastor or professional counselor, we should also first “have a little talk with Jesus.” “There stands among you the mighty Counselor of the ages, inviting you to place your confidence in Him. Shall we turn away from Him to uncertain human beings, who are as wholly dependent on God as we ourselves are? Have we fallen so far below our privileges? Have we not been guilty of expecting so little that we have not asked for what God is longing to give?” (E. G. White, *Our Father Cares*, p. 161).

Jesus is genuinely interested in our troubles—more than any earthly friend or parent could be.

### Jesus Will Hear Your Faintest Cry

We should never forget that God loves every one of us with a love that’s beyond estimate. He longs to hear and address our concerns. “Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust” (Ps. 103:13, 14).

Let us learn from the woman in the Gospels who, suffering from a dreadful and embarrassing disease, determined to seek healing from the Master (Mark 5:25-34). Her willful pressing through the crowd merely to touch the hem of Christ’s robe was in itself a prayer of faith. And it was enough!

Jesus can come to our aid even when we find ourselves incapable of even uttering a prayer. Witness the case of the madman who accosted Jesus when He was teaching in the synagogue (Luke 4:31-34). Or that of

the two demoniacs who rushed toward Jesus and His disciples as they stepped out on the shore of the Sea of Galilee (Matt. 8:28-32). In both cases, the demons who possessed them had usurped control over their tongues, effectively suppressing the appeal they desired to make. (See also Matt. 9:32, 33.) But Jesus (praise the Lord!) heard the earnest longing of their hearts and responded with miraculous demonstrations of His power and love. He is always ready to hear our faintest cry, or even *the cry we cannot utter*. The poet Tennyson poignantly expressed our sense of helplessness when he wrote:

“But what am I?

An infant crying in the night:

An infant crying for the light:

And with no language but a cry.”

I would tell this poet and others of like sentiment that every such cry made to Jesus is heard. “Nothing can drown the soul’s desire. It rises above the din of the street, above the confusion of the multitude, to the heavenly courts. It is God to whom we are speaking, and our prayer is heard” (*Christ’s Object Lessons*, p. 174).

### And He Will Answer

Whether we realize it or not, God answers prayer. The answer may not be to give us precisely that for which we ask. When our children ask for things that we have the power to give them, do we always give them what they ask for? As intelligent, loving parents, we explain to the limits of their capacity to understand why we must sometimes modify, postpone, or deny compliance with their requests.

Similarly, we must believe that God is interested in, hears, and answers every prayer we pray. A reply to a letter is an answer whether or not it is what we

expect or prefer. “God is too wise to err, and too good to withhold any good thing from them that walk uprightly” (*Steps to Christ*, p. 96).

Sometimes God’s answer to our prayer is swift and immediate. Consider that while Daniel was in the act of praying, the answer was given (see Dan. 9:20, 21). On another occasion his prayer, for good reason, was not answered for many days (see Dan. 10:12, 13). Patience is a virtue, one of the fruits of the Spirit. “Wait, I say, on the Lord” (Ps. 27:14).

## Danger of forgetting the stronger arm?

ter to trust in the Lord than to put confidence in man.”

While it may not be inappropriate to divulge our personal problems to a friend, seeking his or her counsel and support, it is far better to go directly to God with them. “Cast all your care upon Him, for He cares for you,” says Peter.

Exhortations to Bible study and communion with God abound—in both the Bible and the writings of Ellen G. White. Again and again we hear of the importance of keeping open our communication lines with



## And He Will Make It Right for Us

I once read a piece by Saint-Exupéry, the famous French aviator, philosopher, and writer, in which he recalls being a prisoner of a guerrilla faction. His guard was steadfastly impassive until the writer asked for a small favor. At this, his captor gave him a smile. Though nothing had changed, says Saint-Exupéry, everything had changed. That fleeting, spontaneous smile restored his faith in the humanity of his guard and in his own eventual freedom.

So with pouring out our hearts to Jesus—nothing may have changed, yet everything has changed. We open our eyes, we are in the same room, the furniture is the same, our world is the same. And yet everything is totally different. For we have shared our burdens, not with a mere fellow human, but with the all-powerful, ever-loving Right-maker, the King of the universe who, though His throne is lifted up to the highest heavens, nevertheless deigns to care about each of His children with a personal and everlasting love.

"God's in His heaven—all's right with the world," said Robert Browning. Sin and evil may abound all around you and may even exist in you, but God's grace does much more abound.

So talk with God, dear reader. Plead with Him, as David did. Wrestle with Him, as Jacob did. Remonstrate with Him, as Job did. Commune with Him, as Abraham did. But whatever you do, do not shut Him out of your life. Yes, there will be times when we each will need to call on human support, when we will need some trusted human agent to help reconnect us to our Saviour. But let us, more and more—with the writer of the old spiritual—form the habit of having a little talk with Jesus, of throwing our whole weight on Him.

"Man, in his weakness, needs a stronger stay  
Than fellow man . . .  
And yet we turn to them from day to day,  
As if in them our spirits could find rest!"

"Gently untwine our childish hands, that cling  
To such inadequate supports as these,  
And shelter us beneath Thy heavenly wing,  
Till we have learned to walk alone with ease.

"Help us, O Lord! With patient love to bear  
Each other's faults, to suffer with true meekness.

"Help us each other's joy and griefs to share,  
But let us turn to Thee alone in weakness."

—Author Unknown



*Before his retirement John Butler worked as a university professor and administrator in Washington, D.C.*

## CHILDREN'S CORNER

# Rats!

BY D. REID MCCRARY

Some people like having rats as pets. Cute little white rats with long tails and pointed noses that crawl on your arm and love being petted. In the woods of Idaho, however, there lives a different kind of rat altogether. It's not cute. It's not little. And it's not white. It's a pack rat!

When winter comes and the weather turns cold, the animals crawl into their nice snug nests. This is true of pack rats as well. And to a pack rat, what could be nicer than to build a nest all snug and warm in a house? As we settled down for the night, we often heard the scamper of little feet climbing the rough boards on the outside of our house, but we weren't worried, because we knew they couldn't get in.

One year we moved out of the woods of Idaho and left our beloved cabin. Remembering all the scampering feet, we nailed the doors shut and locked the windows so the pack rats couldn't get in.

When summer came we headed back to our cabin in the woods. Mama had to study and knew she would find too many other things to do if she went to the woods; so Andy, Molly, and I went without her.

All the way over we talked of rope swings, crawdads, and working on the cabin.

Perhaps a hunter came by or someone just wandering through the woods, curious about this lonely little cabin—but a door had been forced open.

Nothing was taken. We found our furniture, kitchenware, and tools still there, but knocked down off the walls and scattered around. And what a terrible smell!

Going upstairs to Molly's and Andy's rooms, we found an even greater mess. Pink insulation had been pulled off the walls and ceiling. Padding had been taken from the chairs. We found rats' nests in every corner. Pencils, washers, and other small items were all mixed up in the nests. And did it stink!

We held our noses, opened the windows, filled up garbage bags, and hauled a big smelly pickup truck load to the dump. We vacuumed. We scrubbed. Today we can still see the red stains the rats left behind.

Sometimes we think the doors to our hearts are locked tight against Satan, only to discover he has found a way to get in and build nests in our hearts. But Jesus brings His garbage bags and cleanser, and cleans us up. The stains that remain behind remind us to keep on the alert for that old rat—the devil.



# The Brain Tumor



BY JOYCE BOZARTH

*"Make known his deeds among the people. . . . Talk ye of all his wondrous works" (Ps. 105:1, 2).*

About eight years ago I had pain in the right side of my face. Several dentists found nothing wrong with my teeth. Then one suggested getting an MRI of the head. It showed a brain tumor. Apparently the tumor was pressing on the trigeminal nerve in the face, causing the pain.

The neurologist thought it was non-malignant.

My husband, Don, and I made an appointment with Dr. Ben Carson, neurosurgeon at Johns Hopkins University Medical Center in Baltimore. He explained the risks of the surgery: blindness, paralysis, even death. Just when I was ready to faint he said a beautiful thing: "But I feel this way. If Jesus could walk on water, He can guide my hands."

Before surgery I asked to be anointed. Two dear family friends—ministers and former missionaries—agreed to do the service. Beforehand, they examined my thinking carefully to make sure that I was willing to accept God's will, whatever it was. "God doesn't always work immediately," they pointed out. They anointed me, and nothing happened.

Then in the middle of the night it seemed as though lights were flashing in my brain, and I heard a sound like bubble gum exploding. Was I healed?

When I told Dr. Carson about the experience he ordered another MRI. Because it still showed "something," we proceeded with the surgery.

Dr. Carson and another surgeon spent five and a half hours exploring my brain, but found only "dried tissue and dried blood." However, during surgery my brain began to bleed and "swell like

a sponge." This extreme pressure on the brain stem cut off my heartbeat and respiration. My husband was told that the physicians had done all they could, and the only thing left was prayer.

Don, a minister in New Jersey, called the conference office, where workers stopped everything to pray. The surgeons decided to remove part of my brain to make room for the swelling. The area of the brain closest to the incision was the "fine arts" section. Al-

*To save my life the*

*doctors took the "fine*

*arts" part of the brain.*

though I was a violinist, trained by Juilliard and Curtis teachers, the doctors thought, *She can live without the music.* They took that part of the brain to save my life.

After surgery I was blind in both eyes and paralyzed on one side. My precious husband watched every slight indication of a medical problem with intense concern and agonizing prayer.

He began massaging my left foot and leg, supplementing the hospital therapy. Gradually, feeling and function were restored. Slowly my sight improved also.

After I had spent two months in the hospital, Don brought me home and cared for me like a trained nurse. His constant prayer was that I would have a "better brain."

When I could see well enough, I began reading the Psalms. One day as I read Psalm 100, a strange thing happened. For the first time in my life I

"heard" music to the words.

Forty years before, a well-known composer had said, "Don't think that you can go to the piano and improvise and be a composer. You have to hear the music in your head." Well, none of us students heard it, and none of us became composers. But now I heard music!

Although I wasn't supposed to walk unaided, I stumbled to the piano and tried to write with shaky fingers. Then I prayed, "O Lord, help me. Please send an angel to help me write this." I believe that is what happened. When I found it much later, I couldn't believe it was my writing, for it was written more neatly than I could write it now.

Months later when I had a checkup with Dr. Carson, he asked, "Are you doing any music?" When I told him I was playing and teaching as usual, he gasped, "You know we took out that part of your brain." But I hadn't known. Don had been afraid to tell me.

Dr. Carson later told an audience of 200 people: "In a child who loses part of the brain, another part will often compensate by taking over the function of the part lost, but this *never* happens in an adult. Yet with God nothing is impossible."

Two years later I composed my first cantata, "A Holy People." On my way to the last rehearsal, I heard a woman say, "You must go and hear the music the lady without a brain wrote."

Some may come to hear my music out of curiosity, but I pray that the Holy Spirit will use it to reach those who need the message it contains. I thank God every day for life and for the privilege of working through the avenue I love best—music.

*Joyce Bozarth is a musician living in Mullica Hill, New Jersey.*



# What Happened in Beijing?

*Four Adventists give an eyewitness account of the fourth UN Conference on Women.*

**BY KAREN FLOWERS, GAIL ORMSBY, ARDIS STENBAKKEN,  
AND ELIZABETH STERNDALE**

**T**he secular media and the religious press have given a hundred different views of the fourth United Nations Conference on Women. Some saw it as a positive, hopeful process. Others believed it undermined Christian values. Still others felt nothing good could come out of Beijing.

Behind the rhetoric of interest groups and out of TV camera range, what was the conference really like?

Will anything from Beijing benefit Adventists? Should we attend such meetings? Can we have an influence for good?

To answer such questions, we asked four Adventist women to provide vignettes of their experience. They went to China as part of a 13-member delegation under the umbrella of the Adventist Development and Relief Agency (ADRA), an officially recognized nongovernmental organization (NGO).

Along with representatives from 3,200 other groups, the ADRA delegation participated in the NGO Forum in Huairou, about 30 miles (50 kilometers) from Beijing. Some NGO participants also observed the proceedings by gov-

ernmental delegates in Beijing.

Discussion at both sites centered on 12 "critical areas of concern" that are contained in the 150-page Platform for Action voted by the governmental delegates in Beijing.

But the NGO Forum also provided hundreds of seminars on issues affecting women globally. Here women from every culture could interact in small groups. Here they could learn how they differed, what they had in common, and how they could support one another to improve the lives of women and their families everywhere.

—Editors.

## **Why did the United Nations call a conference on women?**

When you look at issues that hurt society on a global scale, women are often worse off than men.

Since the UN is a global organiza-

tion that works to identify and help people who are suffering the *most* from poor health, lack of education, poor working conditions, malnutrition, poverty, abuse, or illiteracy, it began to discover that these problems have a disproportionate impact on women and children. For example, in some areas 90 percent of those who cannot read or write are women.

Why is this? In 1975 the UN called its first conference on women in Mexico City; two subsequent ones met in Copenhagen (1980) and Nairobi (1985).

Problems are easier to identify than to solve. Delegates to the Nairobi conference discovered that real progress toward bettering the lives of women and their families had been slow indeed. That's when groundwork began on a fourth world conference—one that would focus on specific actions for women.

To get a document ready for Beijing, women all over the world met in local groups in the Philippines, Uganda, the



Approximately 30,000 women from around the world gathered in an outdoor arena for the opening ceremony of the NGO Forum on Women '95.

United States, Tunisia, Indonesia, Finland, Jordan, Egypt, Argentina, Austria, Senegal, Dominican Republic, and Denmark. As they expressed their needs, the Platform for Action began to take shape.

Twelve areas of specific concern are outlined in the Platform. (See sidebar.) Many are things that Christians—and we



as Adventists—care about very deeply.

The purpose of the *Platform for Action* is to call on governments, the international community, civil groups, nongovernmental organizations (like ADRA), and the private sector to each take strategic action that would improve women's lot in the next five years.

—Ardis Stenbakken

### Who went to Beijing? Why?

An estimated 50,000 persons from 181 UN member states arrived in China in late August and early September 1995. More than two thirds were women. It is the largest UN conference ever held.

Approximately 32,000 attended the NGO Forum in Huairou. Some NGO representatives also attended the UN conference in Beijing.

Why did ADRA head the Adventist delegation? Because ADRA has been asked to work with the poor, we know that most poor people are women. As a change agent, we must develop programs to help poor women.

For example, ADRA wants to increase the number of women who can read. Women who read are more likely to stay healthy and keep their children and husbands healthy. Beijing was a good place to meet others who share our goals.

ADRA's ministry of compassion and service is also an important aspect of Jesus' work. It often leads to holistic development as out-



Barbara Frye, an associate professor of international health and coordinator of the Maternal-Child-Family Health Program in the School of Public Health at Loma Linda University, was one of scores of invited guests who presented seminars in Huairou.

## The Beijing Platform for Action

The 150-page document identifies 12 main challenges to improving the lives of women and their families.

**1. Poverty.** (Approximately 70 percent of the world's poor are women.)

**2. Educational Opportunities.** (Many societies deny or discourage education for women. Approximately 65 percent of the world's illiterate population are women.)

**3. Health Care.** (Every day more than 1,000 women die from problems related to bearing children. Women often have less access to general health-care services than men.)

**4. Violence.** (In the United States, nearly 30,000 women are beaten up every year—one every 18 minutes. Other countries report that from 20 to 70 percent of women have been victims of domestic violence.)

**5. Effects of War and Persecution.** (The *Platform* asserts that rape during armed conflict constitutes a war crime.)

**6. Economic Structures.** (Women do two thirds of the world's work but earn only 10 percent of the money in the world. Governments are asked to guarantee the right of women to equal pay for equal work.)

**7. Input Into Decision-making.** (Countries are to commit to the goal of a balanced proportion of men and women in governmental bodies and political parties.)

**8. Institutional Mechanisms.** (Governments are to install mechanisms to promote the advancement of women, including gender-oriented policy analyses and compilation of statistics.)

**9. Human Rights.** (Governments should promote the human rights of women by advocating equality and nondiscrimination under the law and promoting women's legal literacy.)

**10. Media Portrayal.** (To the extent consistent with freedom of expression, the media are asked to create nonstereotyped, diverse images of women. They are to develop self-regulatory guidelines to address violent, degrading, or pornographic materials.)

**11. Environment.** (Women are to be given full and equal participation in control over resources. Rural women need the opportunity to learn environmentally sound practices for raising crops, livestock, etc.)

**12. Discrimination Against the Girl Child.** (Steps are to be taken to abolish practices harmful to girls, including genital mutilation, female infanticide, early marriage, sexual exploitation, and discrimination against girls in food allocation.)

lined by Ellen White in *The Ministry of Healing*. She says, "Christ's method alone will give true success in reaching the people. The Saviour mingled with men [and women] as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me'" (p. 143).

When ADRA helps people improve their lives, there's a positive long-term effect on communities and the church. People who are healthy, have an income, and are not suffering from abuse or malnutrition are more likely to see the hand of God working through ADRA's program. Likewise, church members who are helped in these ways will have more time, energy, and financial resources to dedicate to gospel witness.

—Gail Ormsby

### What are NGOs? Should Adventists be an NGO?

In 1974 the General Conference Executive Committee voted to register the Seventh-day Adventist Church with the United Nations as an official nongovernmental organization (NGO).

This status makes it possible for us to circulate statements regarding our beliefs to various governmental delegations that make up the UN and to initiate recommendations that may be forwarded to the General Assembly. Adventists have used this opportunity to speak out on issues such as religious liberty, family values, abuse, family violence, etc.





During the weeklong NGO Forum in Huairou, attendees could choose among hundreds of seminars taking place from 9:00 a.m. until 7:00 p.m. each day. Many took place in colorful temporary quarters like these.

and boys—if anything is left. The mother eats after the girl child and the men and boys—if anything is left.

I learned more about issues like this in Huairou and Beijing. I became more aware of the wonderful understanding we as Seventh-day Adventists have of Christian principles—such as the golden rule—and how practicing these principles could greatly improve women's health.

—Elizabeth Sterndale

### **What was the NGO Forum like? Were most of the seminars "way out"?**

In Huairou, NGO Forum delegates were up early. Having already chosen seminars we wanted to attend from hundreds of options for that day, we boarded buses to the Forum site. Seminars met from morning until night with no break for meals!

In evenings we went to a large outdoor theater to enjoy

cultural programs that celebrated the rich diversity and talents of the delegates.

There may have been "way out" seminars, but they certainly weren't predominant. Concerns generated during the NGO Forum were then carried by selected NGO delegates to the UN conference in Beijing. These are some seminars that I attended:

■ Four women from Southern Asia explained the dowry system and their concerns about abuse and family vio-

As an NGO, we have a voice in places we didn't have one before. Working with other NGOs that share our goals, we are more likely to make progress than when we go it alone.

A valuable by-product of being an NGO is meeting people we wouldn't otherwise meet. It's a unique opportunity to build positive images and good relationships for the Seventh-day Adventist Church.

—Karen Flowers

### **Do the UN goals for women and the church's goals overlap?**

Yes, quite a bit. Since 1993 Seventh-day Adventists have voted to focus on six big issues (see sidebar on page 15).

For example, we are concerned that people obtain a good education, that they learn to handle their finances responsibly, and that they support the church as good stewards. I believe these factors correlate with *poverty, health care, education, and economic structures* identified in the UN *Platform for Action*.

I am a nurse by profession. Health care is an issue close to my heart. Dr. Hiroshi Nakajima, the director general of the World Health Organization, has said: "Women's health is the surest road to health for all." I agree with him. If you help a mother keep or regain her health, you help the whole family.

Some basic health issues affecting women may be clothed in longstanding cultural traditions that are hard to address. Take access to food. In some places the girl child eats after the men



Among the Adventist women who went to China as part of the ADRA delegation are (left to right): Shirley Pinterich, Amy Willsey, Elizabeth Sterndale, Gail Ormsby, Kimberly Baldwin Radford, Ardis Stenbakken, and a friend.

## **The Adventist Delegation to the NGO Forum on Women.**

(August 30-September 8, 1995, Huairou, China)

Gail Ormsby,\* senior manager, ADRA International

Amy Willsey,\* assistant technical adviser, ADRA International

Tamara Pleitez,\* director for public affairs, ADRA International

Elizabeth Sterndale,\* director, Women's Ministries Department, North American Division

Karen Flowers, associate director, Family Ministries Department, General Conference

Ardis Stenbakken,\* program coordinator, Women's Ministries Department, General Conference

Shirley Pinterich, associate professor, School of Nursing, Southwestern Adventist College

Ramona Perez Greek, assistant director, Women's Ministries Department, North American Division

Lila Tidwell, associate director, ADRA/Vietnam

Kimberly Baldwin Radford, project coordinator, ADRA/Cambodia

Mami Takahashi, intern, ADRA/Vietnam

Birendra Pradhan, project coordinator, ADRA/Nepal

Dr. Shova Shrestha, family planning, ADRA/Nepal

\*These also attended the UN Conference on Women in Beijing, September 4-15, 1995.





Ramona Perez Greek (left) and Karen Flowers, two additional members of the ADRA delegation, took a side trip to see the Great Wall of China, about an hour's drive from Huairou.

lence often connected with it.

■ Four Christian African women offered creative ideas for new rites of passage for Christian youth who could no longer participate in certain important tribal traditions.

■ Dr. Barbara Frye from Loma Linda University led a seminar proposing a cultural approach to treating health problems among women of Southeast Asia. (Dr. Frye came to Huairou as an invited guest speaker representing a PVO, or private voluntary organization.)

■ I was fascinated to hear a university professor who had interviewed all the women who are heads of state. It provided many insights about women in leadership.

■ Other seminars covered literacy programs, AIDS, growing problems associated with prostitution and the trafficking of women, etc.

—Karen Flowers

### What are some of your personal impressions?

When I was a small girl I lived in Beijing with my missionary parents. My memories are of gray and black, dirt and chaos—there was not much color or joy in the late 1940s. I remember old ladies coming to our gate with dirty, empty bowls, begging for rice.

Today Beijing has more greenery; it is clean and orderly with many police to keep it that way. But there were still women. This time they were not begging for rice. They were negotiating,

imploping, persuading, and legislating. They were developing the *Platform for Action*—something better for their mothers, sisters, and daughters.

—Ardis Stenbakken

The real experience of Huairou did not occur up front on the platform. Huairou was about women meeting other women in the simple flats to which we were randomly assigned for lodging.

Huairou was riding on the bus back and forth to meetings. One day you might meet the editor of a Chinese journal for women. The next, you'd meet a spunky 70-year-old woman from the Netherlands who had, in her retirement, founded an organization to provide maternal/child health education among refugees.

Huairou was taking our places as representatives of the Seventh-day Adventist Church in a crowd of diverse people all dedicated to making the world a better place. It was about discovering new ways to put our

## Adventists' Six Focus Issues

(Notice that several overlap with the UN's 12 areas of concern.)

1. Christian Life and Nurture
2. Global Mission and Outreach
3. Communication
4. Leadership
5. Education and Youth
6. Finance and Stewardship

Christianity into work clothes.

—Karen Flowers

Karen Flowers is associate director of the GC Family Ministries Department. Gail Ormsby is now director of health at ADRA International. Ardis Stenbakken is the newly appointed associate director of the GC Women's Ministries Department. Elizabeth Sterndale is director of the NAD Women's Ministries Department.

# Lesson Helps for Next Quarter

**As Roy Gane** explores the book of Judges, he vividly illustrates the powerful warning, appeal, and promise of the message to Laodicea in the lives of real people such as Deborah, Barak, Gideon, and Jephthah. Paper, 140 pages. US\$8.99, Cdn\$12.99.

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# The Right Theology

*Learning the right texts isn't as important as learning the right reasons for our faith.*

BY HELEN HEAVIRLAND

**M**y attitude about God? What difference does it make as long as I have the right theology? Isn't that enough? A woman in my community with whom I had spoken only once answered that question unforgettably for me.

I had telephoned her to find out about a writer's group. She described the group and its purpose. "It interests me a great deal," I said. "I'd like to check it out. When do you meet?"

"We meet weekly—every Saturday at 10:00 in the morning."

"Well, I guess it won't work after

all," I replied. "I'm not available on Saturdays."

"You work on Saturdays?" she questioned.

"No, Saturday's my day of worship."

"Oh," she paused briefly. "Are you by any chance a Seventh-day Adventist?" she wanted to know.



"Yes," I responded, "I am."

"Oh." Her voice dropped. Once friendly and enthusiastic, her tone now sounded mournful, as though she pitied me. "I understand," she sighed. "We have some friends who are Seventh-day Adventists. They can't do anything on Saturdays either."

### What Do I Say Now, Lord?

Her comment hung in midair like a bomb that might explode any second. I sent a silent SOS heavenward—*What do I say now, Lord?*

"Well, it's not exactly like that," I began.

"It isn't?"

"No," I replied. "Sabbath is a special day. You see, I'm a workaholic by nature. All week long I go at a pace that would kill a normal person. But on Sabbath I put all my work aside. I don't even think about it. Then I can truly rest."

"Sabbath's a day I spend with God in a special way," I continued. "A day I do special things with my family and friends. It's the one time my house is clean all over at the same time. The food for the day is planned and cooked ahead. It's a day to relax. In a way, it's like having a one-day vacation every week. Sabbath is such a special day—I wouldn't give it up for anything."

"Oh," she said. Her voice had changed again. Now I heard a tone of awe, of longing, as she said, "I wish I had a day like that."

### What's It Going to Be?

Her reaction rolled in my mind like a nicked record: "They can't do anything on Saturday either . . ."

"I wish I had a day like that . . ."

"They can't do anything on Saturday either . . ."

"I wish I had a day like that . . ."

This woman's Adventist friends, whoever they were, had rightly been concerned about keeping the Bible Sabbath holy. But their understanding of the Sabbath would surely drive her away from its God. The woman's sudden change compelled me to ask myself questions that challenged my comfortable Adventist lifestyle.

How did my friends view the

Sabbath? How did the teenagers in my youth class understand salvation, health reform, Bible study, tithing, and all the other beliefs I supported with Bible texts? How did my attitudes reveal or

*Her voice, once friendly*

*and enthusiastic, now*

*sounded mournful, as*

*though she pitied me.*

conceal the real Bible answers about truth and God's character?

Perhaps I needed to rethink some concepts. Are God's laws traps to keep me out of heaven, or warnings of a Friend who knows the pitfalls and wants to protect me? Is Bible study a boring requirement, or a letter from a loved One? Is prayer a waste of time, or a personal audience with the King of kings who treasures my friendship? Are tithes and offerings an imposition or an opportunity? Is the Sabbath, the health message, the truth about what happens when one dies, a drudgery or a delight?

Is it possible to hold the right theology and the wrong attitude? If I know the facts but couch them in the context of a God who doesn't have my best interests at heart, do I not present a grotesque caricature of God?

The right theology with the wrong attitude, I concluded, is really wrong theology. Theology is correct only when coupled with the right attitude.

### The Right Combination

"Restore unto me the joy of thy salvation," David cried. "Then will I teach transgressors thy ways; and sinners shall be converted unto thee" (Ps. 51:12, 13). David understood that sinners would not be attracted to God until his attitude reflected a joyful relationship. Soul winning is the result of having the right attitude *and* the right theology of a wonderful Friend.

What difference does attitude make?

The difference between futility and joy, obligation and opportunity, hell and heaven. The difference between being useful to the God who's trying to attract everyone to a friendship with heaven, or standing in the way of those who are searching for spiritual answers.

As we begin to comprehend the deeper beauty of the right theology, we experience the magnetic love of the true God. The truth about God changes our attitudes, and He uses us to change the world.



*Helen Heavirland is a freelance writer and homemaker who writes from Milton-Freewater, Oregon.*

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# To Inform and Inspire

BY STEPHEN CHAVEZ

Looking for stimulating reading? Look no further than these columnists, soon appearing in the "new" *Review*.

**Robert S. Folkenberg**, General Conference president, will continue his current column, *From the Heart*. Pastor Folkenberg states, "This column is an invaluable channel through which I can highlight values, beliefs, and challenges relative to our message, identity, and mission, in the hope that I can affirm and encourage readers in their life and service for Christ."

Folkenberg and his wife, Anita, have two married children and three grandchildren. When he's not traveling and overseeing the worldwide church, Folkenberg relaxes by flying (he's a private pilot), scuba diving, camping, oil painting, coin collecting, and dabbling with computers.

**Gina Spivey Brown and Loretta Parker Spivey**, sisters-in-law and graduates of Oakwood College, begin a new column, *Take a Stand*. Energetic and articulate, Brown and Spivey will deal with issues that face today's Seventh-day Adventists. "We want people to understand *why* they believe *what* they believe," they say.

Gina is a visiting nurse in metropolitan Washington, D.C., pursuing a doctorate in nursing; and Loretta is a consultant in Hartford, Connecticut, working on a master's degree in social work. They both are married, and Gina has two children.

*From the Heart* and *Take a Stand* will run in the North American Division edition of the *Adventist Review*.

**Angel Rodriguez** brings years of biblical scholarship to his new column, *Bible Questions Answered*. Born in Puerto Rico, Rodriguez has been both a pastor and an academic. He is the author of several books

and many articles. He is an associate director of the Biblical Research Institute at the General Conference.



Angel Rodriguez

"I am a second-generation Adventist. I have six sisters and two brothers, and we are all in the church," he says. "Credit for this belongs to our mother, who introduced us to the Saviour's love." Rodriguez is married and has two daughters.

**Samuel DeShay** begins a new monthly column *R*—*The Doctor Is In*. A physician who currently practices in Takoma Park, Maryland, DeShay for several years was director of the Department of Health at the General Conference.

Every month Dr. DeShay will answer your questions about items related to healthy lifestyles. DeShay and Bernice, his wife of 36 years, have two daughters. In addition to being a musician of some renown, he is involved in an international educational project in the East African Sese Islands in Lake Victoria.



Samuel DeShay

*R*—*The Doctor Is In* and *Bible Questions Answered* will run in the World edition—the second week of each month.

**Sandra Doran's** *Dialogues* is about people connecting with people. "I love to receive letters from *Review* readers. It gives me a sense of the spirit and soul of Adventists," she says. "When I open an envelope from Aleknagik, Alaska (or anywhere), I feel tied to a fellow traveler on life's journey."

Doran is completing her doctorate from Boston University. She and her husband, Eric, are rearing two sons—a reality confirmed by their weekly grocery bills.

**Andy Nash**, the newest (and youngest) member of the *Adventist Review* editorial

staff, will continue sharing his remembrances in his monthly column, *Growing Up Adventist*. Married less than a year, Andy and his wife, Cindy, hope to serve overseas before he considers these sequels to his current series: *Raising Kids Adventist* and *Growing Old Adventist*.

Andy has been a student missionary in Thailand, and enjoys music and athletics when he's not overwhelmed with his current responsibilities as assistant to the editor.

*Growing Up Adventist* and Sandra Doran's *Dialogues* will run in the Cutting Edge edition.

**Clifford Goldstein**, editor of *Liberty*, the church's magazine of religious freedom, will examine developments of which thoughtful Christians should be aware. "The idea behind this column is to look at trends



Clifford Goldstein

in current events as they relate to our understanding of prophecy," he says.

Goldstein became a Christian in 1979, when he accepted Christ and was baptized in the Jordan River. He enjoys downhill skiing and studying philosophy. He and his wife have a son and a daughter.

**Calvin Rock's** monthly column (*Faith Alive!*), addresses readers' ethical and moral questions. Capping a career as a pastor, evangelist, and college president, Rock has been a general vice president of the General Conference since 1985. He holds doctoral degrees in ethics and ministry.

Rock has traveled to more than 65 countries around the world. He and his wife, Clara, have three daughters and four grandsons. When he can find the time, Rock likes to golf.

*Faith Alive!* and Clifford Goldstein's column will appear in the *AnchorPoints* edition of the *Review*.

Look for these columns every month—only in the new *Review*!



Loretta Spivey Gina Brown



## ■ PHILIPPINES

# Going at Their Own Pace

*When they take their time, they're not being stubborn, just certain.*

One of the mysteries of God's grace is that the pace at which the Holy Spirit leads people varies from individual to individual. Questions and issues

referred to them as "legalists," and even the sight of the church in La Paz raised his blood pressure.

But Reyno began his studies on the subject of law and grace, which soon led to studies about the Sabbath. After several weeks Reyno moved on, and John Pangniban continued studying with Lorenzo and others who lived in the building.

For five months Pangniban patiently answered Lorenzo's questions, until he too moved to another area. Rolando Dolor stepped into the void and continued studying with Lorenzo and his companions—often into the early-morning hours.

The time finally came—

after three years of intensive study—when Edwin Lorenzo had to appear before his superiors in the Baptist

church and explain that because of his new understanding of the Bible, he could no longer lead a Baptist congregation. The senior pastors on the staff acknowledged some inconsistencies in their understanding of Scripture, and asked Lorenzo to remain a Baptist and help reform their church (an offer he declined).

Late last year Gideon Buhat, president of the West Visayan Mission, baptized Edwin Lorenzo in a river during a torrential downpour in the central Philippines.

Lorenzo's present plans include further schooling, so that he can become an Adventist minister and influence others in discovering the truth of God's Word. Already a close friend of his, a Baptist youth leader, has indicated her desire to study the Bible and become a Seventh-day Adventist.

Many people, over several years, cooperated with the Holy Spirit to lead Edwin Lorenzo into a closer relationship with the Lord. Still others like him are searching, waiting to learn more about the Bible.



Pastor Gideon Buhat baptizes Edwin Lorenzo (left) in a river in the central Philippines. Waiting for his turn to be baptized is Randy Fuentes.

are resolved as people continue searching for answers.

Edwin Lorenzo, a Baptist minister in Antique, a province in the central Philippines, remembers his unanswered questions from his college days, when he was preparing for the ministry. Even after he became a pastor, his questions (which at that time revolved around what happens when a person dies) motivated him to more thorough Bible study.

After several years in the ministry, Lorenzo began further studies at the University of Iloilo. While enrolled in school, an Adventist layperson, Ephraim Reyno, began giving Bible studies in the boardinghouse in which Lorenzo and several other students lived. Lorenzo's attitude about Adventists had been formed long before he began studying the Bible with one. He

## ■ MARYLAND

## Adventist Health Care Awarded Grant

The Susan G. Komen Breast Cancer Foundation has awarded Adventist Health Care Mid-Atlantic a \$14,000 grant to provide low-cost breast cancer screening services to women who otherwise may not be able to afford them.

For nearly three years Shady Grove Adventist Hospital and Washington

Adventist Hospital have been providing free breast cancer screenings to indigent women in their communities. Funding for the screenings was scheduled to expire, but the grant enables the hospitals to continue providing these services.

"We are excited about receiving this grant," says Renee DuPree-Jones,

By Agustin J. Chu, elder and lay pastor of the La Paz Seventh-day Adventist Church in Iloilo City.



director for the breast cancer screening program at Shady Grove Adventist Hospital. "There is a large need in our community for our screening program, and the women we serve are very grateful we offer this type of care."

The goal of Adventist Health Care's breast cancer screening program is to promote the early detection and treatment of breast cancer, a leading cause of cancer death for women in the United States. The program offers low-



Left to right: Sue Lee, from Washington Adventist Hospital, and Renee DuPree-Jones, from Shady Grove Adventist Hospital, join Maxine Champion, 1995 chair of the National Race for the Cure. Held in major cities throughout the United States, the National Race for the Cure raises money for breast cancer detection and prevention funded by the Susan G. Komen Breast Cancer Foundation.

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cost screening mammograms and breast exams, access to other diagnostic services if needed, and short- and long-term follow-up.

The screening program is available to Maryland residents 40 years of age or over who have little or no health insurance and limited income. Since the program began, more than 2,500 women have taken advantage of these services, and 44 cases of breast cancer have been diagnosed, according to DuPree-Jones.

*By Robert Jepson, director of public relations for Adventist Health Care Mid-Atlantic.*

### Review and Herald® Publishing Association Constituency Notice

Notice is hereby given that the next regular meeting of the constituency of the Review and Herald® Publishing Association is called to convene in the auditorium of the Review and Herald® Publishing Association at 55 West Oak Ridge Drive, Hagerstown, Maryland, on Monday, April 8, 1996, beginning at 8:30 a.m. Included on the agenda are business reports and amendments of the corporation's bylaws.

Alfred C. McClure, *Chairman of the Board*  
Robert J. Kinney, Jr., *President*  
Hepsiba S. Singh, *Secretary*



## ■ TANZANIA

# Ministering Among the Masai

**T**hey came slowly through the shimmering dried cornfields, a trio showing starkly against the morning blue of the African sky.

Two young Masai warriors, one on



One of the Masai youngsters who benefits from the new, permanent medical clinic recently constructed by ADRA in Kisongo.

the temporary clinic, supported by the Adventist Development and Relief Agency (ADRA) in Kisongo.

Several weeks before, word had gone throughout the Masai villages that a medical team would be in Kisongo for just a few weeks. They had limited supplies and medications, but they attended everyone who arrived at the clinic.

The volunteers—doctors and nurses from throughout the United States—came also to build a permanent clinic for the Masai. While the walls of cement block grew higher each day, hundreds of the sick—babies, the elderly, those with chronic illnesses—waited patiently at the temporary clinic 100 yards away down a rocky path. They came with

malaria, bronchitis, gastrointestinal problems; they came with symptoms of diseases rarely seen in Western countries, but they all came with the hope that an American doctor could help them.

Last September the Kisongo Masai Medical Clinic was dedicated with ceremonial music and speeches and the sincere appreciation of the village and tribal elders. Arvild Anderson, ADRA project director in Tanzania, presented keys to the not-quite-installed front door to Dr. Gilbert John, the doctor who continues the church's medical ministry to the people of Kisongo.

The new clinic is not impressive by Western standards, just a delivery room, a small pharmacy, and two two-bed wards (one for men, one for women), yet it increases many times the number of people Dr. John can serve; and by extension, the influence of the kingdom of God.

*By Jeanne C. Hess, a semiretired nurse who lives in Sutter Creek, California, and one of the participants in ADRA's Masai Health Clinic Project.*

either side, supported an aging tribal elder. The old man's face was a mask, like sun-dried leather, permanently creased with the stoicism of long-endured pain. His ears were misshapen and elongated from decades of wearing decorations of woven beads in two-inch holes. On this day a discarded film canister, filled with tobacco, hung from one earlobe.

All the men were draped in red cloth—some striped, some plaid, all smelling of wood smoke and faded from exposure to dust and sun. Red, yellow, white, and blue beaded ornaments worn around their throats and arms complemented their traditional warrior clothing.

Their pace was weary—as if they had walked a great distance. The younger men sighed with relief as they deposited their burden at the steps of

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## Preliminary NAD Camp Meeting Schedule for 1996

### Atlantic Union

Bermuda  
Greater New York (Camp Berkshire)  
Chinese  
English  
French  
Korean  
Portuguese  
Spanish

June 21-29  
August 16-18  
June 29; July 3-6  
August 25-31  
May 24-27  
May 24-27  
July 26-August 3

United Convocation  
New York  
Northeastern  
Northern New England  
Southern New England

### Canadian Union

Alberta  
British Columbia  
Manitoba-Saskatchewan  
Maritime  
Newfoundland  
Ontario  
Quebec

September 14  
June 21-29  
June 28-July 6  
June 28-July 6  
June 14-22

June 5-13  
July 26-August 3  
June 28-July 6  
July 26-August 3  
July 22-27  
July 18-20  
July 17-20

### Columbia Union

Allegheny East  
Allegheny West  
Chesapeake  
Mountain View  
New Jersey  
English  
Hispanic  
Ohio  
Pennsylvania  
Potomac  
English  
Hispanic

June 27-July 7  
June 26-29  
June 14-22  
June 14-22  
June 21-29  
July 3-6  
June 16-22  
June 14-22  
June 18-22  
June 26-30

### Lake Union

Illinois  
Central  
Northern  
Southern  
Indiana  
Lake Region  
Michigan  
Cedar Lake  
Upper Peninsula  
Wisconsin

September 6, 7  
June 7, 8  
September 13, 14  
June 9-15  
June 28-July 6  
June 28-30  
June 7-9  
June 21-29

### Mid-America Union

Central States  
Dakota  
Iowa-Missouri  
Kansas-Nebraska  
Minnesota  
Rocky Mountain  
Eastern Slope  
Western Slope  
Wyoming

June 20-30  
June 7-15  
May 28-June 1  
May 31-June 8  
June 7-15  
May 29-June 1  
June 11-15  
May 29-June 1  
July 16-20

### Native American

Black Hills, SD  
Foothills  
Litton, BC  
Port Hardy, BC

August  
May 31-June 1  
August 30, 31  
May

### North Pacific Union

Alaska  
Interior  
Palmer Camp  
Prince of Wales  
Vank Island  
Black Convocation  
Hispanic Convocation  
Idaho  
Montana  
Oregon  
Upper Columbia  
Washington

June 21, 22  
August 6-10  
August 22-24  
June 14, 15  
May 9-12  
July 26-28  
June 11-15  
June 19-22  
July 10-13  
June 12-15  
June 20-29

### Pacific Union

Arizona (Prescott)  
Cuddy Ranch

June 7-15  
May 24-25; July 4-7;  
August 31-September 1

### Nevada-Utah

Springville  
South Lake Tahoe  
Northern California  
Southeastern California  
San Pasqual Academy

June 17-22  
August 5-10  
July 25-August 3  
June 13-15

### Southern Union

Carolina  
Florida  
Georgia-Cumberland  
Gulf States  
Kentucky-Tennessee  
South Atlantic  
South Central  
Southeastern

May 26-June 1  
May 24-June 1  
May 22-25  
May 24-June 1  
May 31-June 8  
June 6-15  
June 21-29  
June 13-22

### Southwestern Union

Arkansas-Louisiana  
Baton Rouge  
Gentry, AR  
Little Rock  
New Orleans  
Shreveport  
Oklahoma (Wewoka)  
Southwest Region (Athens)  
Texas  
Houston  
Jefferson Academy  
Keene  
San Antonio  
Spanish  
Valley Grande Academy  
Texico-Albuquerque  
El Paso Convocation  
International (Big Springs)  
Lubbock  
Northern

October 25, 26  
May 28-June 2  
March 29-31  
May 10, 11  
September 27, 28  
July 12-20  
June 7-16  
March 8, 9  
April 26, 27  
April 19, 20  
April 5, 6  
June 5-8  
March 15, 16  
June 7, 8  
August 24  
August 3  
April 13  
July 12, 13



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# In Praise of Being Human

The other day a friend of mine sighed heavily and said, "The trouble with life is that it's so *daily*."

The same might be said for our humanity in general. Not surprisingly, we often get disillusioned with the extreme "humanness" of our humanity. The collective stupidity of our society and the personalized foolishness of our individual lives inevitably vex us. These frustrations notwithstanding, I would speak a word here in praise of being human.

Perhaps our awareness of our "feet of clay" has brought us to worship the technology we've created—and, assuredly, it *is* quite wonderful. Yet, while we're swept along with the ease of its promises, all is *not* well with what we have created.

Hartsfield International Airport in Atlanta, Georgia, is a case in point. Now, I would say nothing derogatory of this fine modern facility. But it did occur to me when I was passing through there recently that all of this efficiency could have a withering effect upon the human soul. The terminal is all stainless steel, glass, and designer colors—brilliant planning. High-tech to a degree!

Moreover, you don't walk for miles dragging your luggage. A swift, silent electric train whisks you through underground tunnels to your correct departure gate. Untouched by human hands, the train slides smoothly into the station, the automatic doors open, and waiting passengers are vacuumed up off the platform and into the car. Speed and antiseptic efficiency—technology at its best.

## "This Is a Recording . . ."

Once inside, however, I would say that this transportation of the future has gone at least one step too far. The passengers having been made captive and sardined into the seating and standing space, a sepulchral computer voice now takes over in an endless litany:

"The door is about to close."

"This vehicle is leaving the station. Please hold on."

"Color-coded maps and signs in this vehicle match the station colors."

"Please hold on. This vehicle is approaching the next stop, Concourse B."



## Technology

*catapults us into*

*the future but*

*often leaves out*

*an important*

*element—us.*

The monotone bass voice is a kind of high-tech parody of a high-church chant. The effect on the passengers is interesting. Since this mechanical supervision is a novelty, most of them regard the deadly voice as a joke. Others stare ahead, glassy-eyed.

Not to be outdone, O'Hare International Airport in Chicago has its own variation. A persistent, wholly unintelligible computer voice squawks at you all the way through the tunnel that links Concourses B and C. Only when you reach the very end of the moving walkway can you decipher the message: "The moving walkway is now ending. Please look down."

I would say that the time spent standing on a moving walkway or escalator is not an occasion for solving cosmic questions. One can, therefore, be expected to be alert enough to *see* the end of the walkway when it comes.

In any case, there's something dehumanizing about being dominated by a mechanical voice that doesn't have a whisper of inflection or a single vibration of feeling. Now, I realize that real people couldn't be employed to repeat these tedious instructions all day long. Very madness must lie in that direction.

I'm convinced, however, that the human psyche can endure only a certain amount of technological pressure.

I believe there's a *spiritual component* hidden in our beings, and no quantity of scientific formulas can cope with it. God-given *humanity* (faulty as it may be), not technology, is still the basic measurement of life. Scripture describes it this way: "Then God said, 'Let us make humankind in our image, according to our likeness'" (Gen. 1:26, NRSV).

Any time we lose sight of this principle we're heading for trouble.



*Dorothy Minchin-Comm is professor of English at La Sierra University in Riverside, California.*

**BY DOROTHY MINCHIN-COMM**





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