

ADVENTIST Review

JUNE 1996

NORTH AMERICAN DIVISION EDITION

**The
Wedding
Dress**

**The
Spreading
Flame**

Major Elliot Pinero, M.D.

**A Peacekeeper
in Bosnia**

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LETTERS

The New Review (cont.)

Thank you for the new *Review* format. It speaks to my world.

—**Milton Bliss**

PORTLAND, OREGON

Congratulations on a great job. The format is terrific, and I can hardly wait to get into the articles, as they have such eye appeal. Sure glad someone had the vision to take the *Review* into the next century.

—**Joyce Faver**

SAN MATEO, CALIFORNIA

I am not your classic communicator with editors of magazines. However, I am compelled to compliment you on the “new look” *Adventist Review*.

The design compels me to check out every page. Let’s face it—packaging is key to getting one’s message across.

—**J. Alfred Johnson II, PRESIDENT**

CENTRAL STATES CONFERENCE,
KANSAS

Congratulations to everyone at the *Review*. The new layout is absolutely gorgeous. But more significantly, the magazine is now a cover-to-cover must-read. Thank you.

—**James Warjri**

HAPPY VALLEY, HONG KONG

Thanks so much for making the *Review* even better than it was before. My husband I are young (31 and 28), so now you know you have us “younger generation” reading.

—**Karen Glassford**

MONTESANO, WASHINGTON

Kudos for a great, new *Adventist Review*! It exceeded my expectations. The content is as rich as ever. The new covers, features, and layout put the icing on the cake.

As a baby boomer pastor, I find the *Review* essential reading.

—**Vialo Weis, PASTOR**

SHATTUCK, OKLAHOMA

I was rewarded with more than my yearly subscription’s worth in the first two 32-page issues. The stories and sermonettes were to the point, good even for this 92-year-old youngster.

—**Charles A. Rentfro**

AVON PARK, FLORIDA

As a longtime reader, I had wondered what the “new” *Review* would be like. After reading the first three issues, I’m full of exclamation points. Wonderful! Attractive! Almost every article a blessing!

Some of our church’s young marrieds also like the new church paper, finding it more attractive and readable.

—**Mrs. George Dickey**

ERIE, PENNSYLVANIA

I love the Give & Take page. The anecdotes are wonderful. Knowing that there are *real* Adventist people out there, not just black-and-white images, means so much to some of us who migrate militarily.

—**Kristen Machado**

FORT KNOX, KENTUCKY

Cross-examined at 30,000 Feet

I especially enjoyed Kent Hansen’s “Cross-examined at 30,000 Feet” (April NAD). God changed his life when he confessed, “God, I want to talk to You, but I don’t know how.”



Isn’t that how we all feel at times? We get so caught up in our daily affairs that we lose touch of life’s more important things.

—**Marlene Buxton**

COULTERVILLE, CALIFORNIA

Kent Hansen’s article was excellent. We would like to see more articles dealing with this most important issue—one’s personal relationship with Jesus Christ.

—**George and Karen Lawson**

MORENO, CALIFORNIA

This man’s experience is anti-corporate religion! He leads the reader on a dangerous path toward finding a

personal relationship with Jesus that actually makes a difference in how men and women live! Do you folks know what you have done?

Keep it up. Who knows—the sparks may ignite other dormant North American Adventists like me.

—**Lawrence G. Downing**, PASTOR
ANAHEIM, CALIFORNIA

As Churches Burn

Thanks for William Johnsson's bold challenge to the church to end racism ("As Churches Burn," April NAD). The timing and frankness of his editorial are truly the work of the Lord.

—**Ken Morrison**
HAYWARD, CALIFORNIA

"As Churches Burn" is one of the most honest, hard-hitting editorials I've read in our church publications.

Living in the Deep South, I see and hear much prejudice—and not all from outside the church walls. If the cross of Christ makes no difference in my actions and attitudes, I've got a problem.

Thank you, Mr. Johnsson, for bringing our "family secret" out in the open.

—**Michelle Danese**
SHREVEPORT, LOUISIANA

I have been waiting a long time to see something like "As Churches Burn" in the *Review*.

I am proud of William Johnsson's bold stand on that subject and pray that every Seventh-day Adventist will one day lead in the elimination of all prejudice.

—**Forrest P. Davis**
CHAFFEE, MISSOURI

Realizing that the editor must be carefully balanced in whatever he

writes, I rejoice with his unretractable posture regarding the real answer to racism.

Flying your colors with a fresh package of flags makes for a much clearer message. Please throw away the old faded ones.

—**J. F. Hughes**
LINCOLN CITY, OREGON

Our Journey

In "My Journey" (April NAD), Alfred McClure came across not as president of the North American Division, but as a man called by God, with the same frailties and concerns that we all have. And apparently he has realized something many of us have not—dependency on God must come before decision-making.

With leaders like Elder McClure, we are going in the right direction.

—**Fernando Munilla**
HAGERSTOWN, MARYLAND

Herald's Trumpet?

I was disappointed with Herald's trumpet (April NAD). Maybe I'm wrong, but the only thing I found that might be the trumpet was on page 20—and it was not of a size, shape, or color to match Herald.

—**Barbara Bailey**
ZANESVILLE, OHIO

You were right—the trumpet was on page 20, right column. We've received several complaints, mostly by frustrated adults. And we'll admit—the trumpet did resemble a golf tee. Look for the updated trumpet and Herald's return in the June 20 Cutting Edge Edition.

COVER PHOTO: Elliot Pinero, an Adventist physician in Bosnia, isn't only a peacekeeper for the United Nations' multinational force; he's a peacemaker for the Lord, too. Read about this young Adventist's work and witness on pages 16-19.

ADVENTIST Review

COVER STORY

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All doctors have opportunities to witness; some just have more opportunities than others.

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NEXT WEEK

Never Too Busy

Did your dad always have time for you? Meet a dad who does.

ADVENTIST Review

"Behold, I come quickly . . ."

Our mission is to uplift Jesus Christ through stories of His matchless love, news of His present workings, help for knowing Him better, and hope in His soon return.

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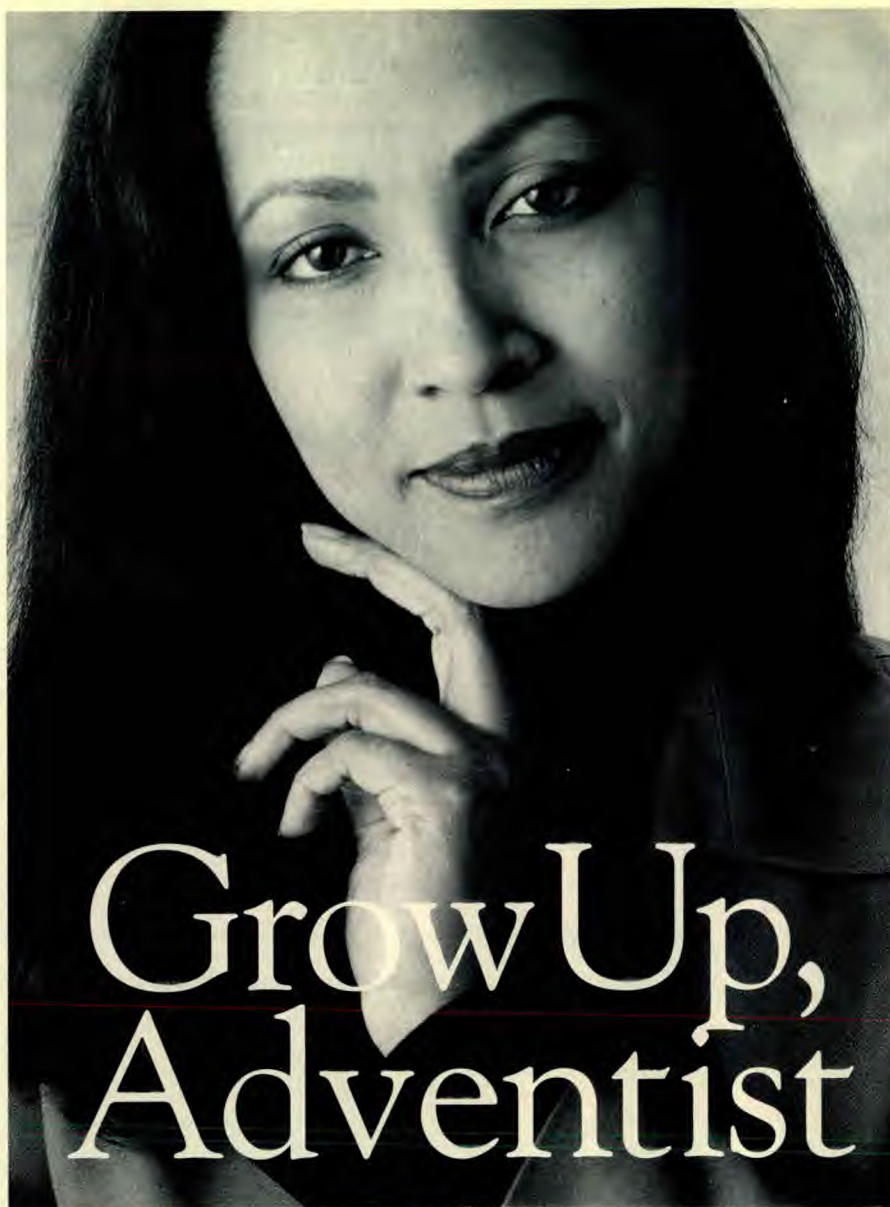
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Grow Up, Adventist

Keeping it all going—the family, the marriage, the career—sometimes that's the easy part. But how do you keep it in balance? Where do the values come from? And how do you give those values to your kids and the ones you care about? My mom did for me. Now I'm trying to do it for them.

ADVENTIST
Review

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V

Weekly journal of a faith that works. The *Adventist Review*.

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The Lesson of Robben Island

I was into my final hours in South Africa. Alone in a comfortable church-owned flat in Johannesburg, I'd spent the day reflecting and writing and enjoying the solitude. With still a couple hours before my airport pickup time, and hungry for news about happenings in the U.S., I began a search for CNN on the television.

I never found it. Instead I stumbled onto a local program that gripped my attention.

The documentary, already in progress when I discovered it, told the story of a grand Robben Island reunion that had taken place sometime before. Robben Island,* about seven miles northwest of Cape Town, served as the home for those convicted of treason and subversion during South Africa's apartheid rule. Now, years after giving up its last prisoner, this eight-square-mile fortress opened its docks again—this time for an emotional reunion of former inmates, an event sponsored by South African and foreign businesspeople to promote political and psychological healing.

I found myself transfixed as I listened to the unrehearsed testimonies of these intrepid veterans, representing different ethnic backgrounds (mostly Blacks, but also Asians, Coloureds, and Whites). Some, showing the results of the physical and psychological trauma through which they had passed, needed to be supported as they walked. But they all had one thing in common—they were free, no longer handcuffed or shackled.

The cameras followed them to the stone quarries where they had labored for endless hours in the sun, and to the small, bare cells that for many years had been their home. "We looked upon Robben Island," said Nelson Mandela, "not simply as a place to *do* time, but as a place to *use* time. We transformed it into the people's university. Men who arrived not being able to read and write learned here." There was no special urging, he said. "All we did was to tell the story of liberation."

For me, the most touching moment came as he arrived on the island to join the reunion. A large group of White youngsters, children of former prison guards, were there to welcome him—as a hero! Now the president of his country, Mandela was presented with a framed copy of his arrest warrant. How times had changed! He spoke with emotion about the "Afrikaner wardens [who had] befriended" the prisoners. And as he emerged from the tiny prison cell where

he had been held, he articulated the hope of all the celebrants: "Never, never again shall South Africa imprison its citizens simply because they disagree with the government of the day."



From Table Mountain (foreground) in Capetown, Robben Island is only a tiny spec.

It Gave Me Pause

The program left me stunned. For a long while after it ended, I sat in silence: *These men have something that I don't have*, I thought to myself. *Here are people who were not afraid to stand up for their convictions—or even die for them, if it came to that. When was my life ever placed in jeopardy because of my beliefs? When did I ever face the prospect of losing everything I have because of my advocacy of justice? And having never faced these things, do I really know whether I'm a coward or not?*

It was a time of deep introspection.

Against these veterans of Robben Island I felt small, shielded, cowardly. And I offered a little prayer that if and when my test should come, I'd show something of their courage.

Perhaps I'm wrong, but it occurred to me that Adventists at the moment have no corner on persecution or suffering. Nor are we always the ones blazing the trail on the vexing moral issues of our time. We were not the ones who demonstrated every Sunday in a church in Leipzig to bring down the Berlin Wall. We were not the ones whose unrelenting protest resulted in the dismantlement of Soviet Communism. No, we've learned how to get along just fine, thank you. But when the big one arrives—the time of trouble, that is—then you'll see how brave we are!

Sometimes I wonder if this belief, narrowly interpreted, has not spooked us into ignoring contemporary developments in which we are failing miserably to bear witness for our Lord.

Right or wrong, these were my thoughts as I sat alone in a Johannesburg flat one Sunday afternoon in February. Might Robben Island have something to say to you as well?

* The island was named after the many seals (*robben* in Dutch) that abounded on its shores in the early days.



A Day in the Life . . .

ALFRED C. MCCLURE

Without a doubt, committees occupy a major part of my life. It is Tuesday morning, and in just a few minutes I will go to the first of several scheduled for today. That's

pretty typical really. There are big committees and small ones, productive and not so productive, active and passive, entrepreneurial and caretaker.

"Doesn't it get boring after a while?" someone may ask.

Not usually.

Do you enjoy it?

Well, maybe *enjoy* isn't the right word. The fact is, this is how our church does business. And it's a pretty good system. It builds ownership as a variety of people—church employees and non-employees—grapple with issues and make decisions. It also draws on the combined insights of the group. I seldom take an idea to a Spirit-led committee that doesn't improve on it.

But let me tell you what gives it perspective. As I get ready for today's first meeting, the phone rings. It is a colleague from the West Coast. I know it is still early where he is, and from his husky voice I detect that he hasn't been out of bed long. But he has some news he just has to share.

"Last night," my friend begins, "I talked with leaders of two congregations in my field. They are joining the hundreds of churches across North America that are becoming local Bible schools as members engage their neighbors in Bible study. The goal is to enroll a million. Well, the first church launched its homegrown Bible school two weeks ago and already has passed the 250 mark in neighbors and friends enrolled. The second church has reached 237 enrollees and hasn't even received the organizational materials we sent to help them get started! I was so excited I just had to call and tell you about it."

As I listened to his enthusiastic report and thought of the hundreds of other churches where that story is being repeated, I recalled sitting in the committee where the plans were born for this breathtaking mission initiative. We asked then, Was this a project the North American Division should help coordinate?

We labored over the possibilities and the problems. If it failed, it might be a great discouragement to our people. But if it caught on—if God were to speak to our members and

inspire them to be part of it . . . Maybe since it appeared so unreachable it would create its own inspiration.

So the decision was made. The word went out. This

morning's phone call is just one report. Will we reach 1 million Bible studies before October 5? I don't know. But I believe there will be many people in the kingdom who will be glad we tried.

I hang up the phone rejoicing, but before I can start for the door, the phone rings again. A friend is calling to give me a report on a colleague who is battling rapidly spreading cancer.

Without dramatic divine intervention,

the prognosis is not encouraging. I feel the muscles in my jaw tighten as I hear the details. It reminds me of what we need to be about as a church. There is no earthly solution to the plague that sin brings to our planet. Our only hope is rescue. We must be undistractedly about our Father's business. That kind of dramatic reminder gives focus to my duties for this day. It stamps "urgent" across everything my colleagues and I do.

As the first committee gets under way, I share the two stories. It gives opportunity for us to be specific in our prayer-time. And that time of earnest intercession sets the tone for the rest of the committee agenda. As we dig into the business of the day, it is evident that the central issue of the agenda must be, What difference can *this* committee make *today* in the effectiveness of our *central mission*?

After lunch I have another committee—two more, in fact. But it's OK. Our marching orders are clear. God gave this people only one assignment. Everything that happens here today must be measured against how effectively it helps fulfill that assignment.

As I start down the hall, I think about my own neighbors and am reminded that God's assignment includes me too. I wonder if some of them would come over for dinner one evening next week. I'll talk to Frances about it when I get home.

Alfred C. McClure is president of the 830,000-member North American Division of the Seventh-day Adventist Church.



*The experience
stamps "urgent"
across everything
I do.*

GIVE & TAKE

SHOWTIME



FROM HOLLYWOOD: Church members interested in enhancing their youth ministry got some quick help January 13 through a live, interactive satellite training workshop. Hosted by youth leaders Allan Martin and José Rojas (pictured), the two-hour program included a question-and-answer call-in period. The workshops, held once a month, cover a variety of topics and are available to the nearly 1,500 Adventist Communication Network (ACN) sites across North America. "We know we're reaching people," says Celeste Ryan, marketing and communications coordinator. "But we can't know how many." *For more information on ACN events, call 1-800-ACN-1119.*

READERS' EXCHANGE

In this feature Adventists help Adventists with their unanswered questions. (Recipients may not be able to acknowledge all mail.)

SABBATH CONFLICTS: If you have suffered discrimination because you've refused to work on Sabbath and would like to have your experience included in a forthcoming book, please contact me. All names involved will be held in strict confidence.

—R. S. Norman, P.O. Box 7105, Avon Park, FL 33825; CompuServe 74532,1405

HANDOUTS: Recently some members of our church began distributing an independent ministry's materials (tapes, videos, etc.) to other members, including new converts. Most of our members aren't comfortable with the materials. How do we best deal with this? Ignore them? Tell them to stop? Pray?

—submitted by a reader, but send correspondence to "Handouts" at Give & Take address below

ADVENTIST QUOTES

"The Adventist Church
is not cracking up;
it's just hatching."

—Maryan Stirling, Loma Linda, California

"When Jesus said, 'One of you will betray me,' the disciples answered, 'Lord, is it I?' Disciples today are more likely to respond, 'Lord, I know who it is.'"

—Week of Prayer speaker Abraham Jules at Pioneer Memorial church in Berrien Springs, Michigan

"I can vouch for near-rhythm loss by the fourth generation. All I could manage as a child was the tiniest bit of syncopation; today I've lost even that."

—Nancy Carver Abbott, in a discussion about Adventists and rhythm in church, on the Adventists On-line forum

FIRST, YOU MUST LOVE THEM . . .

How many of our close friends are non-Adventists:

None	10%
One to five	42%
Six to ten	18%
Eleven or more	30%

—from a sample of 1,738 attending members of the Seventh-day Adventist Church in North America (source: NAD Office of Information and Research)

WE NEED YOU

Give & Take is your page. Send your "Adventist Quotes," top-quality photos, "Adventist Life" vignettes, "Readers' Exchange" items, and prayer requests to: Give & Take, Adventist Review, 12501 Old Columbia Pike, Silver Spring, MD 20904; Fax: 301-680-6638; CompuServe: 74532,2564.



The Spreading

BY PHILIP G. SAMAN



IT SEEMS THAT NOW MORE THAN EVER BEFORE, WE HEAR CONTINUAL complaints about how sick our society is becoming. People sigh with frustration and helplessness, wondering how to cope with the ever-mushrooming problems tearing at our society's very fabric—crime, violence, drugs, moral decay, breakup of the family unit, pollution.

Cynics, of course, abound—even among Christians. They assert with a certain air of smugness: "It's all a sign of the times—so let it happen. We can't change what God has foreordained anyway."

Maybe not. But it is in such troubling times that people open up their hearts for answers to help them make sense of their world, for tips on how to cope, for *ultimate* solutions.

Psychology and social sciences do provide some coping skills, but the *real* answer lies in Jesus Christ. He is *the* solution, *the* hope, *the* peace. And Jesus asks *us* to share His hope and salvation with the world.

When we take that step and reach out in faith to spread the flame of truth to all those around us, the Holy Spirit, the mighty angels, and all the powers of heaven are there to assist us. Isn't that good news? In sending Jesus to redeem humanity, God has proved that He is willing to give everything to work through us to save the lost.

"All Heaven is in activity," says Ellen White, "and the angels of God are waiting to cooperate with all who will devise plans whereby souls for whom Christ died may hear the glad tidings of salvation" (*Christian Service*, p. 259).

Witnessing, then, is a partnership between the divine and the human—the Holy Spirit and us. The Holy Spirit eagerly

wants to involve us in reaching out to specific individuals—ones whom the Spirit has already been preparing for us.

A few years ago a friend of mine and I had the opportunity of witnessing to a young married couple. After we visited and shared with them, they accepted Jesus as their Saviour and Lord and were eager to start studying the Bible in their home.

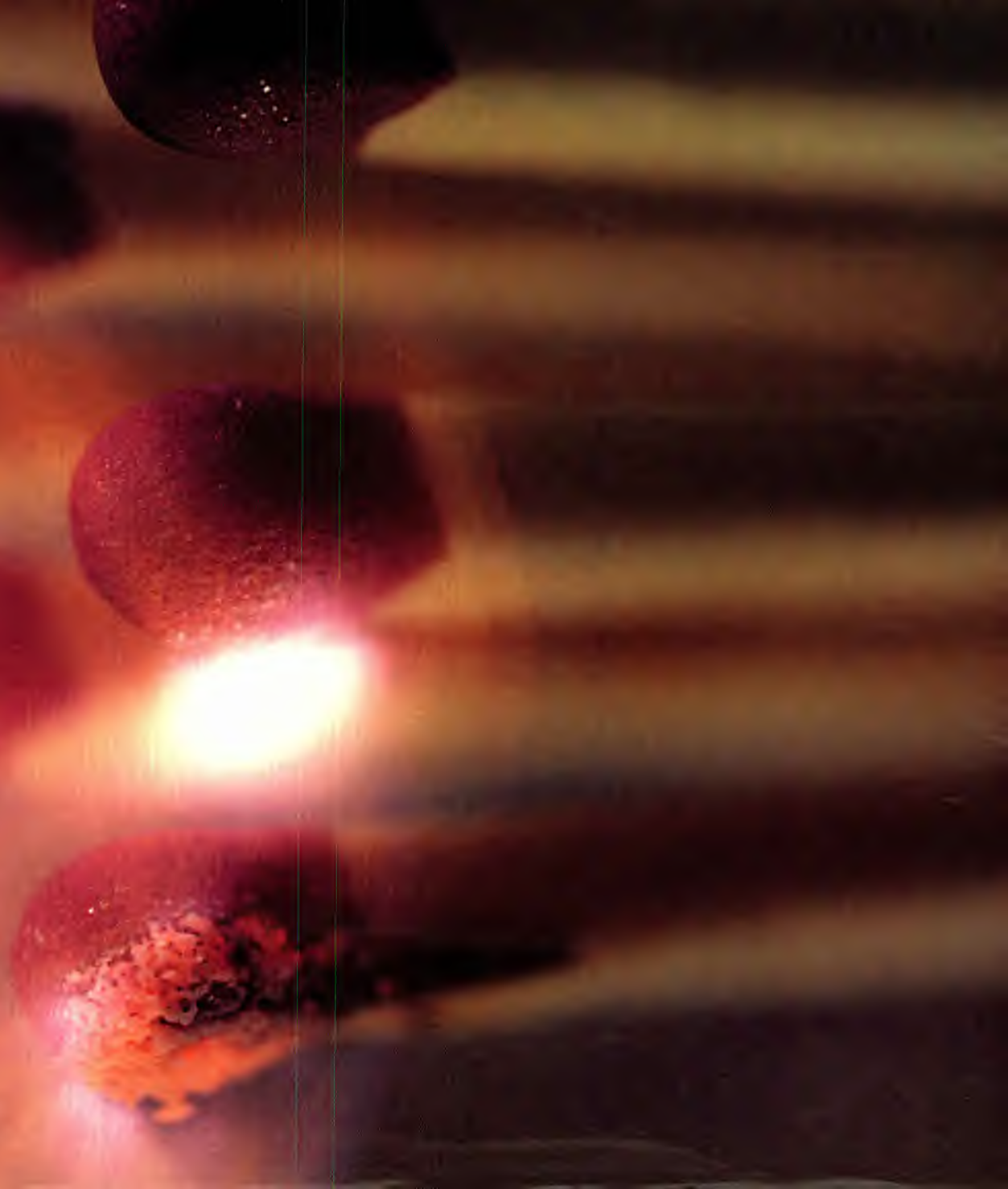
Week after week we pursued the studies. They showed great interest and accepted the teachings we presented from Scripture. However, when we asked them to commit their lives to Christ in baptism, they declined the invitation.

We weren't quite sure what to do, so we continued visiting them, trying to answer their questions and excuses, but to no avail. They simply were determined not to be baptized.

At the same time a small group of church members began meeting regularly and praying that the Holy Spirit would soften their hearts. The next time we visited them we were again prepared for their arguments.

But to our surprise, they had none whatsoever. In fact, they desired to know when they could be baptized and join the Adventist Church. When we asked them what had caused the change, they said that they had strongly sensed the Spirit of God all week tugging at their hearts to submit themselves completely to Christ.

Flame



My friend and I quickly learned our lesson: that we could not give a powerful witness to Christ without the infilling of the Holy Spirit. Sometimes we give the impression that some of the church's business and evangelistic programs can operate without the Holy Spirit. And in our preoccupation with managing God's work, puffed up with our own wisdom and proficiency, we may not even recognize the absence of the Holy Spirit. A friend one time commented about a "successful" church leader. "Whenever I hear him speak or see him at work, he conveys the clear impression that he can manage without prayer or the Holy Spirit."

John Seamands, a veteran missionary, underscores the utter necessity of the Holy Spirit in our witnessing: "As modern communicators of the Word, how we need the fullness and power of the Holy Spirit in our lives! Pentecost is not a spiritual luxury; it is an utter necessity for Christian service. It is not an adornment, but essential equipment; not something we can take or leave as we like, but a must. We are shut up to the alternative: Pentecost or failure. For the

human spirit fails unless the Holy Spirit fills" (*Tell It Well*, p. 120).

Great talents and skills alone cannot win people to Christ. Only when they are surrendered to God will the Holy Spirit be able to work in our lives. The Holy Spirit fills only empty vessels.

As a missionary in Africa I was amazed time after time to see how the Holy Spirit mightily used both men and women when they opened themselves to the Spirit's leading. Though some had little education, skill, or equipment, they would reach out in faith and love to others around them, and share with them their testimony and the many Bible texts they had committed to memory. And they won hundreds for God's kingdom.

Why? Because the Holy Spirit was molding their empty vessels and filling them with His power to witness. It is true that "there is no limit to the usefulness of one who, putting self aside, makes room for the working of the Holy Spirit upon his heart" (*The Ministry of Healing*, p. 159).

Even Moses might have felt that his work for God was as worthless as a handful of common sand or a dry desert bush when the Lord first called him (see Ex. 3 and 4). Moses felt incapable of being used by God.

However, before God a handful of common sand can become holy ground, a dry bush an unlimited fire—a flame that spreads truth around the world. The crucial issue is not so much our ability without Him as our availability to Him. Nothing can transform common sand or the lifeless bush as can the Lord's holiness and the power of the Holy Spirit.

We simply need to give God just

what we have. No more, no less. That is all that God asks us for. God even makes use of our meager talents without needing to bypass our individuality. Remember, God's fire did not consume the bush. So God wants to use us, not to destroy us, in His service.

But we dare not wait any longer to thirst for and be filled with the Holy Spirit. He gives Himself to us, not for self, but for service. Therefore, in the very act of submitting ourselves in service to Him, the Holy Spirit comes to empower us to witness.

We may identify and feel more at ease with Jesus, but He manifests Himself to us through the Holy Spirit. The Holy Spirit is the one who gives us the power for witnessing. And without Him we represent only ourselves, not Christ. Without Him our witness becomes self-centered, cold, and devoid of any power. The New Testament inextricably links the Holy Spirit with the sharing of the gospel.

As we pray for the salvation of others, we must never give up easily, but must remain determined and persevering. We must earnestly contend for their souls.

Often we talk about prayer, but how often do we really pray? If we honestly examine our lives, do we find ourselves praying for the salvation of specific individuals on a consistent basis? Do we have a burden and passion for souls? How much time do we spend interceding in behalf of a lost humanity? Do we spend five, 10, 20 minutes, if any, in intercessory prayer every day?

Our circles of influence intersect those of all we interact with. If Christ through the Holy Spirit abides in us, our lives will breathe forth love and spiritual vitality, becoming God's transforming agents for spreading the flame of truth. May He kindle the radiant flame of His Spirit in our lives and witness that others around us may know that we are truly His disciples. ■

Philip G. Samaan is editor of the Adult Sabbath School Lessons. This article is adapted from his book *Christ's Way of Reaching People* (Hagerstown, Md.: Review and Herald Pub. Assn., 1995).



Getting Ready for NET '96?

NET '96 is coming October 5 live from the campus of Forest Lake Academy, near Orlando, Florida. It is an evangelistic series uplinked to satellite and downlinked to receivers around the world. Your own congregation may be one of the 1,800 churches in North America already signed up to host the evangelistic series.

Speaker for the series will again be Mark Finley, speaker-director of the *It Is Written* television ministry. Dan Matthews, from *Lifestyle Magazine*, will host a health segment at each meeting. And Charles D. Brooks, from *Breath of Life*, and Doug Batchelor, from *Amazing Facts*, will answer Bible questions.

The NAD's Adult Ministries Department and the Voice of Prophecy are encouraging churches to start 1 million Bible studies before NET '96 begins October 5. The series runs through November 9. So invite a friend to study the Bible with you, and invite that person to your church for NET '96.

Going Fishing?

Soul winning is a lot like landing a 300-pound marlin.

BY DOUG BATCHELOR

This past January my wife, Karen, and I went to Hawaii for vacation. Our friends, Steve and Chris Boyd, live near Kailua Kona and always open their home to us. Steve is a building contractor, but his real passion is fishing. He owns a little fishing boat and is always happy for any excuse to use it.

Even though I am a fish-free vegetarian, I do love the sun and water and have often joined Steve and his brother Joe while they pursue their favorite diversion. From these numerous fishing excursions I have gained an understanding of why Jesus said that if we followed Him, He would make us "fishers of men."

1. Fishing can be an addiction.

It never seems to matter how busy Steve is with his numerous building projects and overdue deadlines; he's always ready to drop everything and go fishing. It's as if his contracting work is done only to support his fishing habit.

And real fishers don't give up easily. If we are unsuccessful in one place, we go to another. We continue fishing until we catch something (see Matt. 10:23).

2. A real fishing boat is a tool and not an ornament.

Steve's boat has caught tons of fish, but it will never win a beauty contest. It looks more like a floating toolbox than a yacht. Twenty-five feet of fiberglass flows around a large icebox for fish, a motor, and a captain's chair with a live bait chamber under it.

The whole vessel is designed with one purpose in mind—to catch fish! And Steve isn't too proud to use modern technology—fish radar and hydraulic reels.

I'm sure Jesus would be pleased if all our plans revolved around one paramount goal—to save people! Too

many of our churches are nothing more than luxury liners built for the comfort, convenience, and entertainment of fruitless fishers.

3. To catch fish we must go where the fish are.

Sometimes we plow through the ocean for hours to find the fish. It would be safer and cleaner to leave the boat on the trailer, but the fish are in the water.

There is a delicate balance between being in the world and the world's being in us. But the world is starving for truth, so we must go where the people are.

It is fairly common for sharks or barracuda to show up when we start to catch fish. Sometimes they will eat our prize just before we get it into the boat. Just like the sharks, the devil always comes after people who are just about to join the church.

4. Sometimes to find fish we must look up.

I am always impressed by Steve's uncanny ability to find fish in a trackless ocean. One simple rule is to watch the birds. If there is a flock of birds working the water, that means schools of small fish. And where small fish are, usually bigger fish exist too. In the same way we often need to look up for guidance from the Holy Spirit to find hungry and receptive persons.

5. Fish are attracted to the light.

We always catch the most fish at night. After sundown we drop a waterproof light into the sea. Soon we can see thousands of creatures, big and small, swarming around the light. One night we accidentally unplugged the light. By the time we had discovered the problem and plugged the cord back in, all the fish were gone to a neighboring boat

where the light was still burning (see Matt. 5:16).

6. Different methods catch different fish.

I learned that to catch different fish we must use different techniques and fish in different places. For marlin we use a pole; big tuna, a hand line; and for bait fish, a little rod or even a net. The marlin and ono are near the surface, and the big tuna are down deep. One rule that applies to all fish is that we cannot force them to the boat. We have to wait until they stop fighting to reel them in, or they will break the line.

Likewise, when catching people for Christ we need a tender touch and patience.

7. If fishers work together, they catch more fish.

On one of our trips a few years back we hooked a 300-pound marlin. There were four of us on the boat that day, and we landed that trophy only by all working together.

Oh, that every church had members using their gifts together to "catch" persons for Jesus.

The Bible tells us that when Peter followed Jesus' instruction and dropped his net one more time after a fruitless night of fishing, not only was his boat filled with fish, but so was the boat of John and James (Luke 5:7).

Yes, plenty of fish still exist in the "sea." Let's go fishing on Christ's behalf.

Doug Batchelor is pastor of the Sacramento Central Seventh-day Adventist Church in California and director-speaker of the Amazing Facts broadcast ministry.



The Wedding Dress

BY BARBARA FRYE



IT WAS A beautiful wedding on a crisp December day, a week before Christmas. I felt beautiful in my creamy white satin dress dotted with tiny pearls accentuating my petite frame and auburn tresses. It was a season of joy and hope.



But joy and hope did not characterize the years that followed. How can one ever understand the mystery, the struggles, the inner life, of another? I watched helplessly as my beloved succumbed to the grip of escalating alcoholism and the deceit that abides with it. I felt myself crumbling under the constant rain of emotional abuse, my energies revived only when that abuse began to turn its ugly face toward our two tiny children. Joy and hope were gone; the marriage was in shambles. The wedding dress, carefully packed away in memory of a happier time, became a source of pain.

Pain was also the experience of another young woman. At the age of 27, Teresa was dying of cancer. The joy, the hope, that should have been hers was ebbing. At her side was her beloved, shattered by the reality that their life together would not be, their wedding day only a dream.

I was no longer the young bride in the satin dress. Now a single parent, I struggled to care for my little ones. I reflected with gratitude upon the education that was mine. The ability to use my nursing skills not only supported my young family but also provided a ministry of healing that could bless my patients and my wounded self as well. As I sought to lift Teresa's mantle of pain, I gave thanks for the bittersweet blessings of my own life.

As morphine dripped through the intravenous line, Teresa whispered to me, "My fiancé and I have decided that we want to get married before I die. I know that may not make sense, but we want to be one before God, even if only for a short time. I don't know how we would get married here, though."

"Let me talk to our chaplain," I responded.

The next two days on the nursing unit assumed the atmosphere of a party. The wedding chapel at the hospital was reserved, the chaplain counseled with the young couple about the meaning and blessing of marriage, the social worker—a gifted violinist—offered to play for the

ceremony, and the hospital cafeteria promised a special reception feast.

"I guess I'll look kind of strange getting married in this hospital gown," commented Teresa. Her funds exhausted, her hospitalization was now covered by state insurance for the indigent. My dress, I thought. My tiny wedding dress. *It would be just the right size for Teresa.*

"I have a lovely dress you could wear," I said. "I wore it for my wedding, and I think it would fit you." As I described the dress and the delicate matching veil, Teresa's eyes sparkled.

The wedding day dawned clear and sunny. There was a hush on the nursing unit as the medical and nursing staff hurried through their morning tasks. An undercurrent of excitement and joy permeated the environment. The wedding dress hung at the foot of Teresa's bed, ready to be draped gently on the bride. Teresa waited contentedly, a soft smile framing her gaunt face.

At 1:00 p.m. I came into the room to begin dressing the bride. Outside Teresa's room a bridal bouquet of pink roses and baby's breath, donated by the local florist, waited. Entering the room, I glanced first at the creamy white satin dress dotted with tiny pearls, my thoughts on that crisp December day many years ago. I touched the fine fabric, enjoying its smoothness. Picking up the lovely dress, I turned to Teresa, momentarily noting how peaceful she appeared.

"Teresa, are you ready to be a beautiful bride? Teresa? Teresa!" Oh, no. *Please, God, not now. Please don't let her die right now!* Teresa glanced briefly at me, gently smiling her goodbye.

The atmosphere turned from joy to tears. Teresa's fiancé sobbed inconsolably as he threw himself across her frail body. Her mother crumpled at the end of the bed. I held the wedding dress to my own bosom, splashing tears onto the tiny pearls.

Two days later Teresa's mother and fiancé sought me out, asking if I could spare the time to attend the funeral. "Teresa loved you," said

her mother. "We would be honored if you could be with us at the funeral. She wanted so much to be a bride, and you understood."

She wanted so much to be a bride. In life she was denied this joy. "My Teresa would have been beautiful in that lovely dress," said her mother.

If not beautiful in life, why not in death? No, Lord, no. That's too much.

"My purpose is that they may be encouraged in heart and united in love, so that they may have the full riches of complete understanding, in order that they may know the mystery of God" (Col. 2:2, 3, NIV).

"What do You mean, Lord?" I asked.

Encourage them in heart and show them My love through your love.

With a faltering voice, I asked, "How will Teresa be dressed for her funeral?" Averted eyes—and then, "We haven't decided yet. All her clothes are so old and too big for her now."

My purpose is that they be encouraged in heart . . .

"Would you like to dress Teresa in her wedding dress?" I asked.

"But that is your wedding dress," said her fiancé.

"No, it was my wedding dress, but it was also to be Teresa's wedding dress. It's her dress. You may have it."

Teresa was buried in the creamy white satin dress with tiny pearls. A filmy matching veil gently covered her face, still delicate in death. I stood at her gravesite, trying to understand the mystery of God's ways. "Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments, and his paths beyond tracing out! 'Who has known the mind of God?'" (Rom. 11:33, 34, NIV). ■

Barbara Frye, Dr.P.H., is 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.

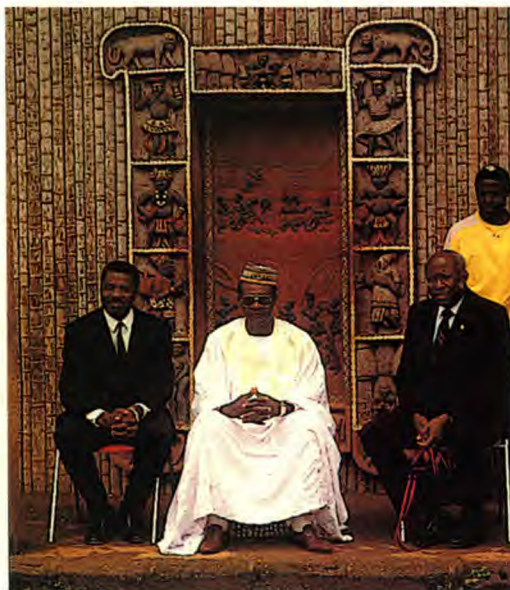


My name is Feze Ngandjong Marcel, chief of the village of Bandenkop, in Cameroon, West Africa. Just recently my people, the Bamilekes, experienced a joyful celebration, the opening of a Seventh-day Adventist church in our village. It is a dream come true.

Yet it hasn't always been a dream for us. In fact, my people have been resistant to Christianity from way back. We grew up animists. But years ago a simple act of kindness began to warm our hearts.

The 1960s were years of war for my people. When our village was bombed and burned during the struggle for independence, we fled to safe havens. Upon returning to our homes, we had incredible challenges to face. One was how to get our children back in school. None of the surrounding schools would accept our children without their official papers—yet ours had been burned up during the war.

There was one school, however, that opened its arms to our children and youth—the Seventh-day Adventist high school in Yaoundé, the capital city. This impressed my father, who was chief at the time. In fact, he vowed that someday



Meet Feze Marcel

Chief of the Bamilekes of Bandenkop, Cameroon

there would be an Adventist church in our village. That was his dream. Unfortunately, his dream was not fulfilled before his death.

When he died, I became chief. My reign, however, lasted only a short time before more war began, again forcing my family and me to leave the country. During our exile—which lasted 20 years—a small group of Adventists in Yaoundé often met together and prayed that God would open a way to reach my

people with His love. I never knew that they were praying for us then.

When I returned to Cameroon in 1988, there was a choir at my inauguration. They were Seventh-day Adventists! They sang beautifully, and even prayed with me personally, asking God's blessing on my reign. This touched me.

Several years later I traveled three hours to Yaoundé and saw all the good work that the Adventists are doing. Dr. Perry Burtch and his team of well-trained dentists even helped take care of a tooth of mine. I was so touched by their caring that I invited them to come and conduct a medical clinic in my village, and I gave them a piece of land so that my father's dream of a church could be realized.

Many of my people came to the clinic. In one week 400 people received dental care. But more important, they received a message of good news far different from our animistic superstitions and magic. Twenty people accepted Christ at the end of that first set of meetings. More followed.

Today, because of funds given through Global Mission, there is a church of 40 members, and many more are attending and planning for baptism. I thank God for the Seventh-day Adventist Church.

GLOBAL MISSION FACTS

The Adventist Church has been serving in Cameroon since 1926. About 65,000 members now worship in 575 churches, maintain two secondary schools, two hospitals, and a publishing house throughout the nation.

Yet people groups still exist, hidden within this country, that have no knowledge of Jesus and His soon coming. These unreached people groups are a focus of the church's Global Mission outreach. The Bamileke people are one such example. We praise God for the work begun

in Bandenkop and several other villages.

The same dental/evangelistic team that brought Jesus to the people of Bandenkop are planning on conducting further medical clinics. Their work is made possible by donations to Global Mission.

Because of Chief Feze Marcel's influence, the sultan of a neighboring area, where 600,000 predominantly Muslim people live, is asking the Adventist Church to come and treat his people's dental needs, and—yes—build a church!

A Peacekeeper in Bosnia

BY MYRON WIDMER and RICHARD STENBAKKEN

*He's young,
Adventist, and now
a member of the
United Nations
peacekeeping force in
Bosnia. He's Major
Elliot Pinero, M.D.*

As ELLIOT PINERO GREW UP IN the Bronx of New York City, he never thought that one day he would become a physician and part of the United Nations peacekeeping force deployed in war-torn Bosnia.

But today he is both. Major Elliot Pinero, M.D., 38, is commander of the United States Army's 31st Medical Detachment, deployed just south of Tuzla.

Elliot's wife, Daisy, and two boys, Nicholas, 4, and Zachary, 2, could not go along, as expected. They remain in Germany, sending weekly care packages and messages to their husband and father.

Because of the tenseness of the military operation in Bosnia, getting a telephone number for Elliot was a long and difficult process. However, we finally reached him for an interview about his work and witness in Bosnia. Here's a portion of that interview.

We understand that you were reared in New York City.

Yes, in the Bronx. I went to Adventist schools right

through college—Intervale, Jackson Heights, Greater New York Academy, and Atlantic Union College. Then I attended medical school in Puerto Rico—the country of my heritage.

How did you end up in the military?

For a graduate of a "foreign" medical school, the competition is stiff for residency programs in the U.S., so I joined the U.S. Army. They liked me enough to send me on for what I wanted—a residency in family practice. I've since served two years in Germany and one in Hungary.

And you're now a commander?

Yes, commander of the 31st Medical Detachment, which is part of the 300-person 30th Medical Brigade responsible for all the health care of the peacekeepers in a large portion of Bosnia.

And does that peacekeeping role impact your work there?

Whether it's war or peace, my work is basically the same—to provide health care to those in need. Right now it's for the



BOSNIA IT IS: In deployment mode, almost everything is housed in tents, including the 31st Medical Detachment that Major Elliot Pinero, M.D., commands for the United Nations' peacekeeping force.





THE HUB OF MINISTRY: Dr. Pinero's medical office isn't much to look at, but it is the center for his medical work and for his talking with others about Christ.

military personnel and Bosnians and Serbians working with the military. This bothers me a bit because I've always had this vision of being a missionary, of going into the community to help. That soon may come, however, as the U.S. government is working right now with the World Health Organization to provide that kind of work.

Until that opens up, are there other missionary opportunities available?

Certainly. The Army is actually quite open to the sharing of one's faith—within parameters, of course. And with the tension of not knowing what might happen next around here—with active land mines around and people with guns—many soldiers are open to spiritual nurturing. Many already are Christians.

The first thing I did when I arrived here was to find out if there's an Adventist church. I came up with a big zero. No Adventists anywhere around, so I'm alone, and my witnessing is basically to my own soldiers and patients.

Not even one other Adventist soldier?

Not a one in my location. It makes for a good challenge, since my way of life is so different. But I'm using that as

a positive witnessing tool. I've done several things with my unit that initially looked strange to them—but the soldiers have gotten used to me.

Like what?

Well, for example, when we're deployed we're always on call. So I've told my unit that on Saturdays we'll do only emergency care. They know that on Sabbath "Doc" is out. And since I don't expect them to work then either, it has become a rest day for them, too—which they are happy for.

And the military allows that?

Well, I'm the commander, and it's fine as long as the emergency health-care needs are covered. Actually, the Army leaders are very happy with our work. And we're right here on the main compound, so it's not something we're doing off in our own corner of the world.

Do you talk openly about Christ to your soldiers?

I take a lot of my Adventist magazines and books with me and put them in our medical tent. Several of my soldiers are reading them. I like a lot of literature to read—that keeps me going. One of my soldiers loves the books and keeps reading and reading, and he wants to know more. And I'm

studying with another one who says that when he gets home he wants to visit an Adventist church.

So my witnessing isn't a preaching ministry, but one in which others see what I do—and let me tell you, they observe *very* closely, and they ask why. I tell them what the Bible says and what I believe. They say that makes sense, and they want to hear more.

It's kind of scary sometimes because you know that people are staring at you all the time. Whenever you say something or do something, they ask, "Why do you say that? Why do you believe that?"

It's especially important when you're deployed, because the soldiers get very depressed. They get sad when they are away from home—so I try to give a lot of encouragement. I read my Bible and try to give them the same words of encouragement I get from God. It works, and they feel really good about it.

Now I sometimes overhear one of my staff soldiers saying to a patient, "You'll be fine, because I know the Lord will be taking care of it." When I hear my staff say that, I say, "OK, everything is going good. We're doing OK."

But it's challenging—it really is. I don't have the advantages you do back home. I can't go to church on Sabbaths. I can't take my kids to Sabbath school. I can't participate in a lesson study. I have to make my own sermons. It's really kind of hard, but challenging.

It sounds as though you're up to it.

Well, I ask God for a lot of patience and a lot of help, because as a human I sometimes feel flustered myself. I just go to my little corner in our tent and have a word of prayer—"You know, God, that You have to help me with this. I'm getting down, also, so if You don't help me, I don't have any other kind of help." And He pulls me through. He brings me through all the time, often through the wonderful support of my wife and Chaplain Dan Bray back in Germany. Even Chaplain Bray writes to me almost weekly.

What is the mood in Bosnia right now?

From the Bosnians I talk with, there is a sense of hope that they're now working toward a positive end to the strife they've had.

Have they been in the midst of war?

Yes, but not like Sarajevo or the border towns. We're in the middle of the country. Yet about a block away is a schoolhouse. Every afternoon I watch the kids as they play—with barbed wire all around them, a vivid reminder of the war and the uncertainty.

Is there anything else that you do in a missionary line?

Yes, something that started with my wife. She heard about something called prayer rocks, and she liked the idea so much that she made a bunch of rocks with ribbons and things. She made one for each of my detachment members while we were in Germany. So I put them on their pillows. They are constant reminders to pray, and that God is always ready to listen and help.

The detachment members loved them so much that they decided to make extra prayer rocks and give them to our patients. So now our 31st Medical Detachment is famous for giving prayer rocks—along with an accompanying poem.

When we were deployed to Hungary, we passed them out. And now that we're in Bosnia, we're passing them out. Even the dental clinic next door is passing them out. And they even have the poem posted on their wall.

Something else that I do is pray with my whole detachment before we do anything major. I have done this since I've been commander of this detachment—two and a half years. You

may think I'm weird, but I get them all together, put my hand on them, and pray with them and their spouses. Then when we get back from deployment I do the same thing in giving thanks. And they have accepted it and enjoy it.

You seem able to share your faith quite a bit in the military.

There's lots of opportunity. I'm currently reading the Bible from cover

care for His people and lift them up like on eagle's wings. I can't find it."

I got my Bible and found the verse and asked, "Is this the verse you're hunting for?"

"That's it; that's it! Man, you don't know how important this is—I didn't think that I would ever find a Christian here. Now I don't feel alone anymore."

And I prayed, "Lord, that was it. Thanks! I made that soldier's day." I

told the soldier that whenever he wanted to read any more together to come over—we live next door to each other.

It's the little things like that that touch people in scattered ways—a little seed here and there. I don't have a real big role—like evangelizing from the pulpit—but I'm leaving a little gospel seed. It makes me feel great to be used of God in such ways.

Is there anything that we as a church can do to support you personally?

Yes, pray for me. I think of my mom. She wrote me a letter and

summed it up: "I can't see you, and it's almost impossible to call you on the phone. But I know that I can talk to Jesus, and He is with you and taking care of you."

So I ask you to pray for all of us—not just me, but all the soldiers here. That's what Nikko, my 4-year-old, does when he prays. Prayer is the strongest thing you can do for anybody.

Myron Widmer is associate editor of the Adventist Review; Richard O. Stenbakken is director of Adventist Chaplaincy Ministries for North America and for years was a colonel and the highest-ranking Adventist chaplain in the U.S. Army.



Pray and Send Names

Join others in praying for Adventists in unique situations like that of Major Elliot Pinero.

And there is something else you might do. Send the names of Adventists on active military duty, students or faculty members on secular college campuses, and Adventists in long-term correctional facilities to Adventist Chaplaincy Ministries.

Send names and addresses to:

Adventist Chaplaincy Ministries, General Conference, 12501 Old Columbia Pike, Silver Spring, MD 20904. Or call 1-800-ACM-LIST; E-mail: 74532,1614@CompuServe.com; Fax (301) 680-6783.

On Sabbath, June 8, the featured offering will be for Adventist Chaplaincy Ministries. This ministry uses your donations to provide literature, materials, and spiritual support to Adventist military members, full-time professional NAD chaplains serving in medical facilities, and Adventist students and chaplains on secular campuses, in prisons, and in the military.

to cover. Whenever I have a chance at the clinic I start reading it, and some detachment members come up and ask, "What are you reading?" And I answer, "Well, I'm reading this part of the Bible." Then I go through it with them and we pray together. This is really special to me.

One Sabbath morning I woke up and had my devotional and prayed, "Lord, help me to help somebody in a special way today." I stopped by our aid station and found a soldier with his Bible open. I thought, *Well, that's interesting.*

I asked him what he was reading, and he responded, "Well, I was having trouble." When I asked him what he meant by that, he replied, "I'm looking for a special verse that I dreamed about last night—about how the Lord will

If You Plant It, They Will Come

An Illinois couple's "field of dreams" was much closer than they thought.

BY ANDY NASH, ASSISTANT TO THE EDITOR, ADVENTIST REVIEW

PEORIA, ILLINOIS— Instead of harvesting in the fall of 1994, God was planting. Planting a tiny seed of study that would grow into a thriving church of believers.

The seed sprouted when Rod Willey, an Adventist dentist, suggested to his coworkers that their families get together and study the Bible. The suggestion surprised no one more than Rod: neither he nor his wife, Donna, had ever given a Bible study.

"We had to proceed on our knees," says Rod, "or we would have never made it through the first study."

But the group, meeting around the Willeys' dining room table, made it through their first study—and second and third. By then they were hooked.

"The devil has a way," says Angela Divet, Rod's office manager, "of making lots of things seem more important than Bible study. And maybe these things are valid and call for your immediate attention. But knowing that Satan wants nothing more than to keep you from God, we all vowed to be at every meeting."

And they got some extra help, says Donna. A support team led by Joy

Moushon and Shari Leader prayed for the group while they studied.

"The Bible studies put us in the midst of a 'great awakening,'" says Donna. "Nothing can match the joy, tears, and miracles as God awakened us from the country club of Laodicea, which we have loved and enjoyed."

By "country club" Donna refers not to their former church itself—the Knoxville Seventh-day Adventist Church, also in Peoria—but to their own hesitancy to evangelize.

That hesitancy is gone.

"After each study," says David Divet,

"there was so much that I wanted to share with my family. I would race to my parents' home to share the wonderful things I had learned."

David's and Angela's awakening was contagious. They were joined on baptism day by David's parents, Jim and Linda; brother Jeff; Willie Bishop; and Deb Pumphrey and her two sons, Brandon and Blair.

On January 1, 1995, a company of 35 (most of them non-Adventists taking Bible studies) planted a church—in the waiting room of Rod's dental office.

In six months the group had outgrown their "worship hall." As they prayed and searched for a new location, Jeff Divet mentioned that a



TEAMWORK: In late 1994 Rod and Donna Willey told their children that God had called them to the mission field but had given them a choice of (1) living in a faraway land or (2) serving Him at home. The kids chose number 2. Pictured left to right: Brock, 6; Kathy, 21; Tawnya, 12; Bryce, 5; Tyler, 12; Sabrina, 20. Kathy and Sabrina are now married.



PREGAME PRAYER: Open gym night is only one of several weekly ministries offered at Richland Bridge. Others include Moms of Prayer, Home School Activities, Eager Beavers, Adventurers Club, and Pathfinders.



MULTIPURPOSE ROOM: While services were being held at Rod's dental practice, the children had Sabbath school in the staff lounge.

local school building was for sale—30,000 square feet, 16 classrooms, a full-sized gym. Perfect.

In that week's Sabbath school

lesson, God told Joshua to step into the water. The group bought the school.

Today about 75 worship at the

Richland Bridge Seventh-day Adventist Fellowship. The service itself is "highly sacred," says Willie Bishop, head deacon. No announcements, no business—offerings are placed in a box outside the sanctuary.

Instead, the service is filled with praise songs, testimonies, and a

"A Breathtaking Initiative"

BY RUSSELL BURRILL

Seventh-day Adventists face an awesome challenge. God has given us a special commission to reach the entire world for Christ. Sometimes the challenge of our task completely overwhelms us. Yet Ellen White gives us this tremendous promise:

"I saw jets of light shining from cities and villages, and from the high places and the low places of the earth. God's Word was obeyed, and as a result there were memorials for Him in every city and village. His truth was proclaimed throughout the world" (*Testimonies*, vol. 9, pp. 28, 29).

To imagine planting a Seventh-day Adventist church in every city and village of the world is a breathtaking initiative. To accomplish such a task in North America alone is only slightly less formidable. In addition, Ellen White says that in larger cities we should plant many churches (*Medical Ministry*, p. 309).

Research indicates that as churches age they become less effective in reaching new people. One study revealed that churches in existence for 50 years or more required 100 members to baptize one convert, while churches in existence for 10 years or less required only 10 members for each new convert.

In other words, planting churches means a healthy increase in baptisms.

Russell Burrill is the director of the North American Division Evangelism Institute.



ROTATING SPEAKERS: Rod takes his turn at leading the half-adult, half-child congregation. The new sanctuary will hold up to 200 people.

sermon. Children run much of the program—the scripture, the sound system, the overhead projector—and split the morning prayer with parents. “They’ve claimed ownership,” says Ginger Kilgore. “It’s their church too.”

With no regular pastor yet, members must pick up the slack. Paul Gregeroff, a retired pastor, is training several laypersons to preach. And seminary students at Andrews University make the four-hour drive to be the pastor for the day.

“We never dreamed all this would happen,” says Joy Moushon. “Eye has not seen, ear has not heard—and you know the rest.”

If only, say the Willeys, all of this had happened sooner. In November 1994 they attended a “seeker service” at Willow Creek Community Church (nondenominational), just north of Chicago. The church’s passion for bringing unbelievers to Christ excited them. Excited them—and saddened them.

Seeds '96

Up to the challenge and excitement of church planting?

Seeds '96, a church planting summit to be held June 12-15 at Andrews University, Berrien Springs, Michigan, is the first step in a bold plan to radically increase the number of Adventist churches in North America. Seminar presenters include Robert Logan, A. C. McClure, Charles Bradford, and Rod and Donna Willey.

Seeds '96 has been commissioned by the North American Division and is sponsored by the North American Division Evangelism Institute (NADEI) and the Seventh-day Adventist Theological Seminary. (Academic credit available.) For further information on the summit or on church planting, call 1-800-ALL-PLNT or 616-471-9220.

“These people were doing what Ellen White told us to do long ago in [a chapter called] ‘Planning for the Public Campaign’ in *Evangelism*,” says Donna. “They copied it.”

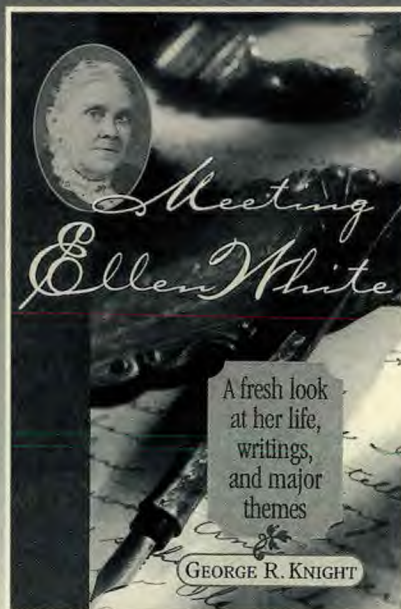
Beaten to the punch or not, she says, Adventists must discover and act

on the needs of unbelievers. “It’s a thrill, a privilege, for laypeople to work where they are—in their homes, neighborhoods, and workplaces—to glorify Him.”

When that happens, says Donna, a field of dreams becomes “a place of miracles.” ■

Ellen White

A fresh look at her life and ministry



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Mad Cows, Mad People?

BY STOIY PROCTOR, ASSOCIATE DIRECTOR, GC HEALTH AND TEMPERANCE DEPARTMENT

Mad cows make mad people, right? Well, that's the fear of some people during the recent scare over mad cow disease in Great Britain. Ten Brits got a disease similar to a cow disease—bovine spongiform encephalopathy (BSE)—that makes cows' brains spongy. The human form is Creutzfeldt-Jakob disease (CJD).

What is known about CJD? Very little. It's rare in humans—one in a million. But the unknown prompts fear. People called for every cow in England to be killed (the best way to eradicate such infections), and McDonald's restaurants tentatively stopped serving British beef.

All this for 10 cases. A *Washington Post* headline declares: "Eating Cows Is the Real Madness." The writer, who's probably a vegetarian, says that the unknown "has created a scare far out of proportion to the available scientific evidence. It contrasts starkly with the mountainous amount of credible information on the health-care costs of meat sold and bought in every U.S. supermarket. Heart disease, cancer, hypertension, diabetes, obesity, and food-borne illnesses are among the medical blights directly associated with flesh-eating."*

NEWS COMMENTARY

Incubation of CJD is three to 10 years, and its origin and transmission are unknown. Current research suggests BSE is primarily transmitted to beef cattle by farmers who feed cattle infected waste parts from sheep and goats. Feeding diseased animal parts is itself a tremendous risk, and farmers are forcing naturally vegetarian animals to become carnivorous—all to boost protein intake inexpensively.

If you are not a vegetarian, good reasons exist to become one. But this isn't *the* reason. Evidence simply is lacking that CJD is contracted by eating BSE-infected beef or drinking cow's milk. Yet, if I were a meat eater in a country in which a few thousand cows out of 11 million were infected, I'd probably stop eating beef.

Until real answers come from further research, this is a perfect time to tout the great alternative to animal meat: plant protein foods—God's original diet for good nutrition and disease-risk reduction. It's also backed by solid research, not fear.

* Colman McCarthy, "Eating Cows Is the Real Madness," *Washington Post*, Apr. 9, 1996, p. D16.

NEWS BREAK

Canada Gives National Award to a Native American Adventist

Adventist James Walkus is one of 14 persons honored by the Canadian government for his contributions to Native American communities.

James Walkus, of Nanaimo, British Columbia, received the Native American Achievement Award on April 10 for employing hundreds of Native Americans in his large fishing business, thereby aiding the Native American economy in Canada. With 19 vessels, Walkus possibly owns the largest independent fishing business in North America, says Monte Church, who coordinates the North American Division Native American ministry.

Walkus also owns and operates his own cannery. He closes down his business during Sabbath hours and is still successful, says Elder Church. Walkus is also active in his local church.

The award is sponsored by the Canadian Native Arts

Foundation, Canadian Broadcasting Corporation, and the Indian and Northern Affairs ministry of the Canadian government.



CAPTAIN OF INDUSTRY: James Walkus, at the helm of one of his 19 vessels.

Adventist Refugees Forced to Camp in Liberia

As many as 6,000 Seventh-day Adventists are among the refugees seeking shelter in camps around Monrovia, Liberia. That's more than half of the 12,000 Adventists in Liberia.

With the dangerous civil war conditions there, it has been difficult to get food and supplies into the country, reports Maurice Battle, an associate secretary of the General Conference. Most

Adventist churches and schools have been looted. However, the Adventist hospital is still operating, with limited capacity.

There are no reports of Adventist members or church employees being harmed, but six Adventist families are trapped in the Liberia Mission office. The families need food and water, says Jean Emmanuel Nlo Nlo, Africa-

Did You Know . . .

That the Adventist Church runs a commercial air service? Yes, in the Solomon Islands the church operates a regularly scheduled air service that flies throughout the major islands. The only other air service is operated by a subsidiary of Qantas Airways. Our Adventist pilots always pray with the plane-loads of passengers before flights. They also deliver mail, operate the planes as air ambulances, and do search-and-rescue missions over the open seas.



islands—named for their immense natural wealth and beauty after the riches of King Solomon. The Adventist Church has more than 20,000 Adventists here among the 350,000-plus residents, as well as several boarding schools and a hospital.

That China has 745 segments of 1 million people each for which the Adventist Church at the end of 1995 had no plans to

reach with the gospel—except by radio? That's almost half of the 1,675 unreached segments throughout the world. The church has reached or is laying plans for work in 2,285 segments. Indeed, the challenge is great. (Figures are from the beginning of 1995.)—Compiled (and photo) by Myron Widmer

reach with the gospel—except by radio? That's almost half of the 1,675 unreached segments throughout the world. The church has reached or is laying plans for work in 2,285 segments. Indeed, the challenge is great. (Figures are from the beginning of 1995.)—Compiled (and photo) by Myron Widmer

NEWS BREAK

Indian Ocean Division communication director.

A ship containing 4,000 Liberian refugees docked in Ghana, and the Adventist Development and Relief Agency currently is providing food and setting up camp facilities for displaced persons.

Olympic Torchbearers Begin Their Trek

Twenty-two Adventists, chosen for their outstanding community service, are among the 10,000 persons carrying the Olympic torch to the Olympic games in Atlanta, Georgia. The United States portion of the trek began on April 27 and will go through 42 states before arriving for the start of the games in July.

Twelve Adventists already have carried the torch, and 10 Adventists will carry the torch in June and July. Look for these people on your local television news. While the torch relay organizers do not assign the actual dates and locations until just before the scheduled run, these are the tentative dates and places:

June 6-10, Columbus, Ohio, Kenny Catlett.
June 14, Nashua, New Hampshire, Justin Wagner and Thomas Wilson.

June 16, Hartford, Connecticut, David Knutson.

June 19, Baltimore, Maryland, Michael Gibbons, Marcus Giddings, and José V. Rojas.

June 27 or 28, Central Tennessee, Justin Gatling and Katie Owen.

July 16, Dalton, Georgia, Melissa Blosser.

Native American Youth Congress Meets July 18-21 in Arizona

The first-ever Native American youth congress will be held July 18-21 at Holbrook Seventh-day Adventist Indian Mission School in Arizona, with "Taking the Spirit to the Nations" as the theme.

Native American youth and others from across North America are invited to participate. The congress will include seminars on high-risk behavior, child-parent communication, and other topics. The youth also will participate in community service projects and a 5K run.

There will be no charge for accommodations or food for those who call or mail in applications before June 30. To request information and an application form, call (888) HIS-YOUTH, or write to Native Youth Congress, P.O. Box 880, Holbrook, AZ 86025.—Adventist News Network.

News Notes

Dan Pabon, director of pastoral care at Hialeah

For Your Good Health

Let's Hear It for the Soy! Here's another reason to keep eating those veggieburgers. *The New England Journal of Medicine* reports that people with high cholesterol (above 250) who substituted 30 grams of soy for animal protein had lower levels of total cholesterol, low-density lipoprotein (LDL) cholesterol, and triglycerides. Two cups of soy milk, plus three ounces of meat substitute provide about 30 grams. How soy protein may lower cholesterol and triglycerides is unknown.

—Compiled by Larry Becker, editor of *Vibrant Life*, the church's health outreach journal. To subscribe, contact your ABC or call 1-800-765-6955.

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NEWS BREAK

Hospital in Florida, gave the opening prayer for the Florida Senate on May 2.



Adventist Communication Network Broadcasts

Many programs are planned.

These are a few of this month's programs. Call (800) ACN-1119 for program, time, and channel information. All times shown are Eastern Daylight Time, except where indicated.

- | | |
|--------|--|
| June 7 | People of Hope, 8:30-9:00 p.m., Galaxy 4, channel 7. |
| July 3 | First Wednesday, 7:30-8:30 p.m. (Eastern and Central times), Galaxy 4, channel 7. |
| July 6 | Northeastern Conference Camp Meeting, 9:30 a.m.-1:30 p.m. and 2:30-5:00 p.m., Galaxy 4, channel 5. |

What's Coming!

- | | |
|---------|--|
| June 8 | Women's Ministries Day |
| June 29 | Thirteenth Sabbath Offering for the Africa-Indian Ocean Division |
| July 6 | Home Study International Day |

Experience the Victory

**National Single Adult Conference
Collegedale, Tennessee,
July 17-24, 1996**

This annual conference draws single adults from all over North America for worship, fellowship, and recreation. Seminars and outstanding speakers coach participants to experience victory in relationships, in health, and in their spiritual lives. And this year brings the opportunity to attend four Olympic events in Atlanta. Make plans to enjoy an entire week in which singles take first place.

For details, call or write

Adventist Singles Ministries

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770-434-5111

Sunday's Coming!

Eye-opening evidence
that these are
THE VERY LAST DAYS
G. Edward Reid

Startling evidence that we are living in the last days

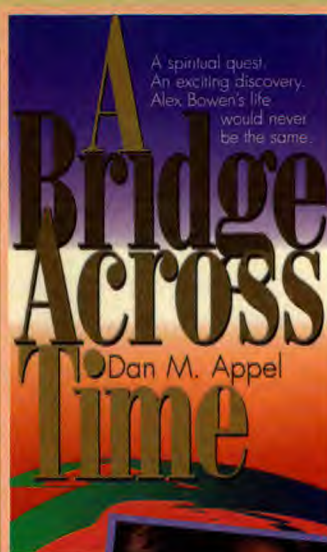
Sunday's Coming! is a startling update on how current events are rapidly fulfilling Bible prophecy for the end-time. Pope John Paul II writes that "the year 2000 will be celebrated as the Great Jubilee"—part of a grand ecumenical coming together. Both Evangelical and Catholic action groups see a golden age of political cooperation ahead.

Reality check time, according to Ed Reid. We are into the wrap-up scenes of a detailed prophetic outline. Soon, very soon, you'll be asked,

maybe required, to disobey God.

Ed Reid is a keen observer of world events, U.S.-Vatican activities, and the work of the Christian Coalition, the Catholic Alliance, and the Catholic Campaign for America. Join him as he presents proof from prophecy and current events that *Sunday's coming!*

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and Herald Publishing.



A Bridge Across Time

This warm friendly outreach book weaves biblical reasons for Sabbathkeeping into a plot based on a boss-employee friendship. Great for use along with NET '96. By Dan M. Appel. Paper, 125 pages. US\$2.49, Cdn\$3.59 each. US\$9.99, Cdn\$14.49 five-pack.

Thirteen Life-changing Secrets

by Mark Finley,
speaker / director of *It Is Written*

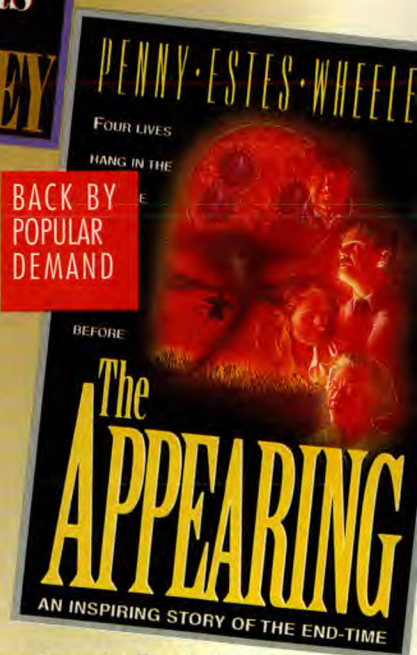
Mark Finley's sharing book is filled with Bible secrets that can make an exciting difference in the lives of your friends and neighbors. They'll discover the peace of forgiveness, the joy of Sabbath rest, the promise of heaven, the power of prayer, and urgent Bible truth for these last days. Paper, 122 pages. US\$1.95, Cdn\$2.85 each; US\$6.99, Cdn\$9.99 five-pack.



The Appearing

Four lives hang in the balance in the chaotic months before the Second Coming. An inspiring story of the end-time by *Women of Spirit* editor Penny Estes Wheeler. An expanded edition. Paper, 224 pages. US\$10.99, Cdn\$15.99.

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Praying “on the Go”

ROBERT S. FOLKENBERG

It's no secret that some Bible texts are misinterpreted or misunderstood. What amuses and amazes me is how some texts so often misunderstood are so simple in their message and effect.

Take Paul's injunction in 1 Thessalonians 5:17, for example. “Pray without ceasing,” he says (in the King James Version). Some see this as a mandate to withdraw from life in the real world and practice their spiritual exercises in the comfort and security of some out-of-the-way refuge. There, perhaps surrounded by like-minded believers and unencumbered by worldly influences, they can grow spiritually and develop a mature Christian faith.

But a life characterized by the words “pray continually” (as they are rendered in some modern translations) is not a life of inactivity and quiet reflection. On the contrary, it's a life of active involvement in our churches and communities as we try to communicate God's grace, and model lives of Christian concern.

Praying on Purpose

One has only to reflect on the apostle Paul. To say he was “active” is to understate his dynamic missionary service. He seemed nearly always on the move, taking advantage of every opportunity to tell others about the marvelous richness of God's grace.

Some of Paul's greatest spiritual conquests took place in settings that most of us would consider less than ideal. He wrote, “I want you to know, brothers, that what has happened to me [my imprisonment] has really served to advance the gospel. As a result, it has become clear throughout the whole palace guard and to everyone else that I am in chains for Christ” (Phil. 1:12, 13).*

Yes, Paul's witness was potent and effective because his daily prayer was to be used by God to reach people for Christ. “The important thing is that in every way . . . Christ is preached,” he said (verse 18).

True communication with God is not repeating some formula by rote. Rather it's a way of staying in constant communication with a Being who can help us navigate through all the complexities and complications that life throws at us.

Extraordinary Prayer for Extraordinary Circumstances

Every day we're faced with an unending series of choices. Some

are as seemingly benign as what to wear or what to pack for lunch.

But others have much greater consequence: how to deal with a wayward child, how to approach a coworker about a problem on the job, how to plan for an elderly parent's

transition to institutional care, how to demonstrate Christlikeness to the neighbors who live up and down my street. For reasons such as these—and many others—we need to be people who “pray continually.”

In our fast-paced society, praying “on the go” is an essential skill. We all know delicate situations that have turned disastrous when someone—even guided

by the purest motives—says something unwise or unguarded. Years, even decades, of misunderstanding have been the result. One can only wonder what would have happened if the individuals concerned had learned to “pray continually.”

It has been said: “The one concern of the devil is to keep Christians from praying. He fears nothing from prayerless studies, prayerless work, and prayerless religion. He laughs at our toil, mocks at our wisdom, but he trembles when we pray.”

Ellen White wrote, “Prayer is the opening of the heart to God as to a friend” (*Steps to Christ*, p. 93). I need no appointment, no training in some specialized language, no ideal setting. I can simply bring a matter before God and have the wonderful assurance that my prayer is heard and responded to, just as is every seeker's prayer.

The prophet Isaiah spoke of a time when “your ears will hear a voice behind you saying, ‘This is the way; walk in it’” (Isa. 30:21). For all of us who have embarked on the way of love, obedience, and service, that Voice will be very precious. And it will most certainly be heard by those who “pray continually.”

* Unless otherwise noted, texts are quoted from the New International Version of the Bible.

*Prayer helps us
navigate life's
complexities.*

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



The Meat of the Matter

BY GINA SPIVEY BROWN and
LORETTA PARKER SPIVEY



GINA: Why should what we eat and drink look like the things that we shouldn't eat and drink?

Humankind's original diet was given to us by the Creator Himself. Within that diet were specific foods that we should and should not eat.

Foods for our consumption were listed as "clean." Those not to be consumed were "unclean." Our Creator, the Master Builder, knew that unclean foods should not go into our bodies. Like sugar in a car's gas tank, they just don't belong.

Being health-conscious from our earliest days, Adventists have promoted a system to assist with the elimination of all flesh foods from our diets for the purpose of living healthier lives and thus honoring our Creator. Because of this emphasis, meat substitutes were developed to help *wean* people from animal products to God's original diet of nuts, fruits, grains, and later, vegetables.

Unfortunately, even though many have moved from eating meat, many have stayed on the meat substitutes, using them as a way of life. We are stuck in *transition*, rationalizing our lifestyle by saying, "Well, it's better than meat."

Who says it's better? As a matter of fact, who says that we should be using some of the substitutes that have been designed?

What about substitutes named and made to resemble unclean foods? For instance, Wham. We had no business eating ham in the first place. And what about Shrimpette, Near-Beer, and nonalcoholic wines? We're told in Leviticus 11:47 to "make a difference between the unclean and the clean . . . that [it] may not be eaten."

Obviously, these simulated meat products are not unclean. But they do *represent* that which is unclean. In addition, the sodium content in some meat substitutes is so high that one serving often equals the total daily requirement.

Substitute "meat" was developed as a step-down method. It was designed for those used to eating unclean foods and for those moving toward becoming vegetarians. Ultimately, we should be moving toward a diet of nuts, fruits, grains, and vegetables, not high-sodium, ultraprocessed soy products.

The specific product is not the issue. The principle is that we should not make substitutes for those foods that the Lord has indicated are unclean or unhealthful.

What's next? Smoking cigarettes without nicotine?



LORETTA: If health is the bottom line, why should it matter how we get our protein?

Gina, you're really off base on this one. Vegemeat is made of *vegetable protein*.

H-E-L-L-O . . .

Granted, the Bible condemns the use of pork, the meat of animals that scavenge, and alcohol for human consumption. But it does not say that we should not eat products (made of vegetable protein) that can be used as substitutes. Gina, aren't you being judgmental and legalistic? (Thoughts such as yours have turned and are turning people away from Adventism.)

The following facts remain:

1. These products serve as excellent transition mechanisms for those who are trying to eliminate meat and unclean foods from their diets, for those who are giving up alcoholic beverages, and for those who recognize that in this case imitation is *better* than the real thing.

2. It seems that one of your biggest issues concerning these products is their names. Shrimpette, Near-Beer, and Wham, to name a few. The names are not inherently evil, nor unhealthy. Indeed, there must be a way for people to make a connection between their old habits and their new ones. The names simply provide a bridge.

3. We live in a fast-moving society, and these items are simple, convenient, and easy to prepare. When a person goes to a barbecue and wants to eat food that will fit into a long and narrow bun, must he or she go grind some grains, or is it more practical to go to the local Adventist Book Center, health food, or grocery store and buy a package of Leanies, Veja-Links, or Big Franks? These products allow for ease of purchase and preparation.

Thank God for vegemeat and other substitute products. Except for the fact that the word "vegemeat" is an oxymoron, there is nothing inherently wrong with the products. In fact, when they're part of a diet balanced with other healthful foods, they become an important component in the diet of many health-conscious people.

What do you believe? And why? Gina and Loretta challenge you to read your Bible, live your convictions, and "take a stand . . . for Jesus!"

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- Contact:** General Conference Secretariat, 301-680-6667 or E-mail, 74532,2224.

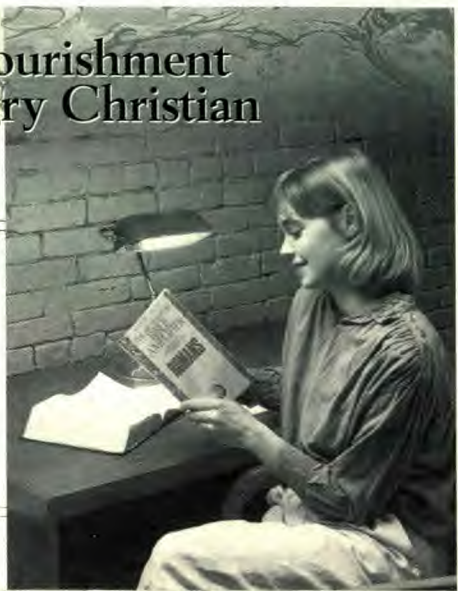
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God of the Nameless

BY JEAN SHELDON

Most theologians have names. Distinguished names such as Augustine or Calvin, Tillich or Barth. Most theologians have an identity. They teach at reputable institutions; they hold respectable degrees. Often they are ordained and hold an ecclesiastical office.

One of my favorite theologians never attended school. She held no office or credentials; her position in society was tenuous because she was childless. More than that, she had no name. She is simply called "Manoah's wife."

Some might say she really wasn't a theologian. But what she has taught me about God is of more value than many theological works, though I hold such work in high esteem.

Manoah's wife gains a new identity because God visits her. He could have visited Manoah. But He visits his wife. Most of the biblical heroes are such only because God visited them. And Manoah's wife finds her place among them. What's more, God visits to give her the incredible news that she—barren and thus (in that culture) of little worth—is going to have a son. And no ordinary child—this son was to deliver Israel from its foes.

And she, nameless and without identity, credibility, or voice, finds her voice to tell her husband the wonderful news. Manoah goes into shock. Why would God's angel visit his wife and not *him*? He pleads with God, "Please [I really do not believe my wife], show us again about this child" (see Judges 13:8). And the angel graciously comes again—to *his wife*! It is not what Manoah intends to happen, but his dutiful wife kindly runs to him with the news.

Manoah gets up and *follows after* his wife. Their roles are suddenly reversed by the visit of God. She—the nameless one—is now the leader. That Manoah found this hard to swallow is clear from his words to the angel: "Are you the same one who visited *this woman*?" (see verse 11).

He asks again for instructions, and the angel virtually replies, "Just what I told your wife," and repeats the earlier instruction. The event clashes with Manoah's static notions about God, about his wife, and about himself. He wants something to restore his ego, his status, his superiority as the

leader of his home. Perhaps if he could give the angel a gift, he might obtain special favors, a blessing, or something really marvelous. And so Manoah offers the angel a kid.

Manoah gets what he wants: a supernatural revelation of God. The angel disappears in the flame he ignites. But instead of boosting Manoah's self-esteem, the revelation seems to shatter it. Manoah is reduced to babbling terror: "We shall surely die, for we have seen God" (verse 22, NRSV).

His nameless wife is not so shattered. She remains calm and unafraid, still able to use her

reasoning powers. Working through the evidence at hand, she utters one of the greatest theological truths of Scripture: "If the Lord had meant to kill us, he would not have accepted a burnt offering . . . at our hands, or shown us all these things, or now announced to us such things as these" (verse 23, NRSV).

Nameless people of this world are among the greatest theologians. For theology comes to us best when ordinary people seeking God unexpectedly meet Him face-to-face. A few shepherds out on the Bethlehem hills. A woman at the empty tomb commissioned to be the first to proclaim the good news of the Resurrection. The widow with a few pennies.

The angel too is nameless, coming with no other identity than that of "messenger." When Manoah asked his name, the angel refused to tell him: "Why do you ask my name? It is too wonderful" (verse 18, NRSV).

God identifies with the nobodies of this world. And in that identification, the nameless become known as God's friends. To them can be revealed the greatest theology available to human beings: there is no need to be afraid of God when He comes.

*Most Bible heroes
are such only
because God
visited them.*

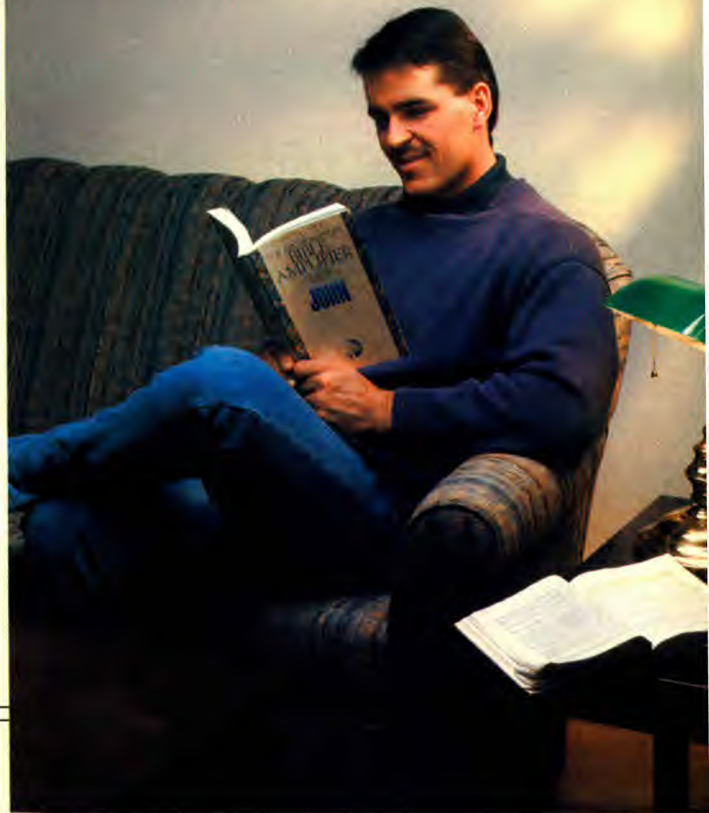
Jean Sheldon is assistant professor of religion at Pacific Union College.



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