

ADVENTIST Review

February 20, 1997

Cutting Edge



Let There Be Praise!

This decade more and more North American Adventist colleges have begun offering alternative worship services. So have many “traditional” congregations. What are Gen Xers’ worship needs? And how is Adventism accommodating them?

LETTERS

Church Planting

Hats off to Alfred C. McClure for "Planting and Harvesting" (Dec. NAD Edition).

I've been an Adventist for only three years. I left behind my family, friends, and church family to follow the belief of Sabbathkeeping. In my heart of hearts I know that I have joined the "true church."

Unfortunately, after a while, I found my newly awakened spirit was falling asleep. The members are not up for change. Any new ideas are squashed at the point they are suggested. Going to church now seems like a chore instead of an honor.

My prayer for my conference and others is that they too open their eyes and look at the needs of their new and future members.

—**Sharon L. Wilson**
DURHAM, NORTH CAROLINA

Alfred C. McClure writes, "Of the 300 million people who live in the North American Division, 299 million of them are not part of us."

What if each of the 1 million that belong to us were to invite one person, not of our faith, to attend Sabbath school and church each Sabbath? If each one invited a different person each week for one year, that would be about 52 million invitations of a very personal nature.

Perhaps we should spend time, money, and energy to motivate the 1 million instead of trying to plant new churches of the same language in an area that has nice, but half-full, houses of worship.

—**Ferd Moreno**
PORTLAND, OREGON

This was a remarkably insightful article. Scanning it, I initially decided to pass it over. Reason? I was firmly in the let's-fill-our-present-churches-first school of thought. However, the first paragraph caught my eye and led me to read the entire article.

Elder McClure's thoughts regarding church growth and church planting were refreshing and, yes, exciting. His points kindly assaulted all of my preconceived ideas, and I now find myself much more open to the plans he shared with the readers.

—**Richard M. Mayhugh**
GREEN BAY, WISCONSIN

Farrakhan

Regarding Carlos Medley's "Answering the Call" (Dec. 19).

I never thought I would see the day when the *Review* would commend Louis Farrakhan for anything. He is a militant racist who has no allegiance to the country that affords him the opportunity to live in a way he could not anywhere else on the globe.

If the grand wizard of the KKK had called a march for all the White men of America to come together to bond for the betterment of White families (after all, White families also face problems), would we commend him if some good came of it?

This editorial gives credence to the work of a man that we cannot afford to uphold or recognize. Oh, by the way, I am neither Black nor White.

—**Thambi Thomas**
VIA E-MAIL

While acknowledging that Louis Farrakhan is a controversial figure, the editorial's central thrust showed that the movement created by the Million Man March goes far beyond any single person or organization. It has been a life-changing experience for Black Americans across the country, regardless of their feelings toward Farrakhan.—Carlos Medley.

Passing On the Stories

For a long time I have been impressed that I should write out the stories of God's leading in my own life. Recently I gave in and started to do just that. But I have been wondering if these were impressions from the Lord or my own foolish notions.

This morning as I drove to work I specifically prayed that if this idea were from the Lord, He would confirm it in some meaningful way to me. Tonight I read Andy Nash's "Except as We Forgot" (Dec. 19), in which he stated we are raising "a whole generation of kids who know the standards, but don't know the stories." That's true. He hit the nail right on the head. And God used the *Review* to answer this morning's prayer.

—**Glenn D. Toppenberg, M.D.**
VACAVILLE, CALIFORNIA

Adventist Singles

Thank you for Christy K. Robinson's "Creating a Singles' Ministry in a Couples' Church" (Nov. 21).

I believe that Seventh-day Adventists need to be educated that being single is not abnormal. When God said, "It is not good that the man

should be alone," the world was still perfect. I find nothing in Scripture to indicate that everyone must be married. The Bible does not say that all widows must remarry, but that church members should minister to their needs.

When my sister got married, someone at the General Conference actually said, "I hear your sister is getting married. What's wrong with *you*?" I'm convinced that if Jesus were on earth today, many Adventists would consider Him a weirdo for being single.

—Lee Belcher

COLUMBIA, MARYLAND

Dilbert's Christmas Card

As I sit in my modified cubicle at my workplace, I smile with appreciation and thank God for the creativity of David B. Smith, whose "God's Christmas Card to Dilbert" (Dec. 19) so effectively communicates to me God's understanding and love as each of us works for Him.

—Robert W. Nixon

SILVER SPRING, MARYLAND

Growing Up Adventist

I'm sorry to see that the delightful, thoughtful, and relevant column Growing Up Adventist is to be discontinued. It's been one of the first sections I look for as I tear into each *Review*.

Andy Nash's commentary and retrospectives truly evoked warm and sometimes frustrating memories of my own involvement with a large, multi-ethnic New York City congregation. Those dear believers drove me nuts but also prayed for me and my children and tightened the loving net of family caring I've felt all through the years.

I still see the *Review* as a wonderfully affirming "family letter." You are all doing a tremendous work, in this boomer's not-so-humble opinion!

—Judith E. Nelson

VIA E-MAIL

It was so refreshing to hear from someone of our generation who had grown up Adventist, is still an Adventist, and is happy about it. Someone who notices the beauty of ordinary Adventist people, loves them dearly, and shares his love with all of us. Andy Nash's love was contagious, and helped melt the little touches of cynicism that we all occasionally feel for our families.

—Tim and Charilyn Wade

VIA E-MAIL

Growing Up Adventist was the one thing that got me reading the *Review* again. I couldn't believe that you would allow something so funny to be published. In fact, I finally decided to get my own subscription, rather than my grandmother's twice-handed-down issues because surprise, surprise—I felt like I was getting behind in the reading!

—Michelle Candy

VIA E-MAIL

No, no! Life without Nash's Growing Up Adventist? Impossible to contemplate! How can you even consider dropping one of my most loved and eagerly awaited columns? Life without Nash? Might as well consider life without spaghetti. Please give Nash life!

—Marvin Glass, PASTOR

POPLAR BLUFF, MISSOURI

(*I'm breathing, Pastor, I'm breathing.*) The decision to conclude the series was mutual. I enjoyed—and am grateful for—the run, but it's time to give others a turn. Besides, the Detroit Lakes church deserves a break; they've been good sports long enough. For a column similar in spirit, look for Leslie Kay's *On the Home Front*, beginning March 27. You'll love it!—Andy Nash.

ON THE COVER: STUDENTS LEAD THE CROSSWAYS SERVICE DECEMBER 7 AT THE PACIFIC UNION COLLEGE CHURCH. PHOTO BY JAMES REEDER

ADVENTIST Review

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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.

The *Adventist Review* (ISSN 0161-1119), published since 1849, is the general paper of the Seventh-day Adventist Church. It is published by the General Conference of Seventh-day Adventists and is printed 40 times a year each Thursday except the first Thursday of each month by the Review and Herald Publishing Association. Periodicals postage paid at Hagerstown, MD 21740. Copyright © 1997.

Publishing Board: Robert S. Folkenberg, chair; Phil Follett, vice-chair; Lowell Cooper; William G. Johnson; A. C. McClure; Rose Otis; Martin Ytreberg; Robert Nixon, legal advisor

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E-mail: Internet: reviewmag@adventist.org
CompuServe network: 74617,15

Subscriptions: US\$38.97 for 40 issues, US\$50.97 for 52 issues. Add \$10.20 postage for addresses outside North America. To order, send your name, address, and payment to your local Adventist Book Center or *Adventist Review* Subscription Desk, Box 1119, Hagerstown, MD 21741. Single copy, US\$2.50. Prices subject to change without notice.

Subscription queries and changes of address: Call 1-800-456-3991 or 301-791-7000, ext. 2439.

Postmaster: Send address changes to *Adventist Review*, 55 West Oak Ridge Drive, Hagerstown, MD 21740.

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PRINTED IN THE U.S.A.
Vol. 174, No. 8

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Of the 7000 who attended
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Time for a Little Caution

*"This is what the Lord Almighty says: 'Do not listen to what the prophets are prophesying to you; they fill you with false hopes. They speak visions from their own minds, not from the mouth of the Lord. They keep saying to those who despise me, 'The Lord says: You will have peace.' And to all who follow the stubbornness of their hearts they say, 'No harm will come to you'" (Jer. 23:16, 17).**

This verse, with several others around it, jumped out at me as I read through the Old Testament last year. Have you noticed that the Bible has a way of doing that to you? All of a sudden a passage holds you spellbound—as if you had never seen it before.

The text struck me, I think, because of its uncanny relevance to our times. In particular, because of the pointed way it seems to speak to a certain theological trend that's taken center stage big-time in American religious circles within the past five years or so. I refer to the contemporary tendency to emphasize uncritically and indiscriminately the unconditional love of God.

What do we mean when we say that God's love is unconditional? If we mean that *He loves us anyhow*, that He loves us no matter what we do or how sinful or evil we are, then yes, His love is unconditional. We can do nothing that would cause Him to stop loving us or that would make Him love us less. Neither can we do anything to make Him love us more. Because His love for us is infinite.

This is a settled point that no one who claims to speak for God should attempt to move in the slightest degree. In the midst of the darkest hour that we can know, in the wake of our most revolting crime or wickedness, we may look to God and know that His love is ever ready to enfold us, to take us back.

If that isn't good news, then I don't know what is!

But if by emphasizing the unconditional love of God we lead people into believing that *God will save them anyhow*, that He accepts and approves them regardless of their conduct, that their deportment or behavior does not matter to Him, then we are leading them into a fatal error. For, in effect, we are saying to "those who despise" the Lord: "The Lord says: You will have peace." And their blood may be required at our hand.

*If we mislead
on this point, the
consequences
can be fatal.*

The unconditionality of God's love was never meant to be emphasized as a reaction to the legalists among us. Or as a counterpunch to right-wing evangelicals (among others) in society who publicly (and sometimes mean-spiritedly) express their abhorrence of certain aberrant behavior and lifestyles in contemporary society. To thrust the concept of God's unconditional love into that debate in the way it's often done

is to turn the most glorious concept in the Bible completely on its head and confuse many who are struggling with tough moral issues. However politically correct in the social climate of contemporary Western society, such an approach can put the health and safety of countless individuals in peril and compromise the integrity of the gospel. As Jeremiah put it: "They strengthen the hands of evildoers, so

that no one turns from his wickedness" (Jer. 23:14).

The situation is serious. "I did not send these prophets," says the Lord, "yet they have run with their message; I did not speak to them, yet they have prophesied." "I am against the prophets who wag their own tongues and yet declare, 'the Lord declares'" (verses 21, 31). "But if they had stood in my council," says the Lord, "they would have proclaimed my words to my people and would have turned them from their evil ways and from their evil deeds" (verse 22).

Must we stop emphasizing the unconditional love of God? Absolutely not. How can we when that love is the very source and ground of all of our hope? Without it none of us could lift our head. Without it we're all lost. But we must be careful to proclaim it with appropriate wisdom and sensitivity, being mindful of the terrible consequences of any misdirection on this point. Never should we use it to give our listeners "false hopes," to suggest to those "who follow the stubbornness of their hearts" that "no harm will come" to them.

Such an approach can be fatal—for them and for us.

* Bible texts are taken from the New International Version.



Healing Deadly Wounds

At ages 101 and 103 Bessie and Sarah Delany published their best-seller, *Having Our Say*. Told with humor and tartness, laughter and angry tears, it's the poignant story not only of their family but also of the American Black experience.

Their roots reach into slavery on the father's side and, on their mother's side, into a more ambiguous social group—those who had become free Negroes before the Civil War

but were unable to become U.S. citizens. Nearly as many of their recent progenitors were White as were Black.

Because their father's people had been house slaves rather than field slaves, some had learned to read and write. In the chaos after the war they were better able than most to build a new life. In Bessie and Sarah's generation all 10 Delany children worked hard to get a good education. (Bessie became a dentist, Sarah a teacher.) Their father, Henry Beard Delany, became the nation's first elected Black Episcopal bishop.

In this capacity he was invited in 1918 to do a service at Christ Church in Raleigh—a White, segregated church. While he was led to the pulpit, however, the family was ushered to the balcony. It had been built for slaves. When Communion was served, the Delanys were passed by. Joy turned to humiliation. It was a deadly wound.

But there's a sequel. In the Delany sisters' *Book of Everyday Wisdom* Bessie exclaims: "Well, after our book came out, you won't believe what we got in the mail. A formal letter of apology from the congregation of that church! We were so touched that they apologized a full seventy-five years later."

She added, "Now, *that's* God's work."

Healing festering, deadly wounds has ever been God's work. Alone, we don't have the heart for it.

Whether out of innocence, carelessness, airtight logic, or pride, we often inflict deep wounds upon others, particularly those who are weaker than we are. Sometimes we don't know what we are doing, but sometimes we do and don't care.

Some of us spin a tight cocoon of reason around ourselves. Like the priest and Levite of Jesus' story, we would never beat anybody up. We are civil, moral folk; we are better than mean robbers.

But when we see people suffering from the deadly wounds

of prejudice, injustice, or oppression, we keep our distance. If we were to object or ask questions, we'd be in trouble. And so we look, and pass by.

*Divine surgery is
our only hope.*

While healing such wounds has ever been God's work, God repeatedly calls us to join in this work of healing and reconciliation. All the prophets plead with us, at the very least, to stop inflicting pain on one another.*

Listen to Moses: "Don't be partial to anyone, poor or great; treat your neighbor justly."

Listen to the psalmist: "Give justice to the weak, the orphans, the lowly, the destitute."

Listen to Zechariah: "Don't oppress widows, orphans, aliens, or the poor."

Listen to Amos: "Let justice roll down like waters."

Listen to Micah: "What does the Lord require of you? Deal justly, love mercy, and walk humbly with God."

Listen to Jesus: "Don't judge by appearances, but judge with justice."

Healing deadly wounds has ever been God's work. Can we change our instincts? our attitudes? Can a leopard change its spots? Ezekiel is blunt. For a stony heart there's no hope. Zero. Nothing short of a transplant will work.

So who wants surgery? What could make us volunteer to run—not walk, not balk—to the divine emergency room?

Listening. Just once, we must listen to someone we've hurt. Ask the Spirit of God to help us listen.

Amazing things can happen. Some people discover they can actually say the words: "I'm sorry. I didn't treat you right."

The Raleigh congregation stopped in its tracks long enough to *listen*. It was long enough for God to do a heart transplant. Then they took the unhealed wound seriously; they acted.

For Bessie and Sarah Delany the 75-year-late apology—offered to their family and millions of Black Americans—came singing into their lives. And it was full of God's sweet and potent healing.

* Paraphrases of Leviticus 19:15; Psalm 82:3, 4; Zechariah 7:9, 10; Amos 5:24; Micah 6:8; John 7:24; and Ezekiel 36:26 follow.



GIVE & TAKE

CONTEST

In this contest readers try to solve the secret "something" by collecting up to seven weekly clues. An incorrect guess suspends eligibility until the next contest. Guesses must be made by fax, E-mail, or regular mail. (Send to *Something in Adventism* at the Give & Take address below.) The first correct entry wins a year's subscription to the weekly Review.

Contest category: Event.

Clue 7: Nationwide heartbreak.

(Answer and first winner will be revealed next week.)

*Something in
ADVENTISM*

WE NEED YOU

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

WALKING THE TALK

I feel good about how we each practice our religious beliefs.

68% Agree

19% Disagree

13% Not Sure

—from a survey of 910 married Seventh-day Adventists in North America conducted for the North American Division Office of Information and Research. The error factor is plus or minus four points at the 95 percent reliability level.



ILLUSTRATION BY TERRY CREWS

ADVENTIST QUOTES

"You are now becoming what you are going to be."

—Robert D. Zollinger, president of Laurelbrook School, Dayton, Tennessee

"We had to decide: Should we send our children to public school until we could afford to send them to church school, or should we send them to church school until we couldn't afford it anymore?"

—Marlene Carlton, at a Sabbath dinner conversation in Tillamook, Oregon, describing how they educated their four children in Adventist schools

"To so many people heaven is a last resort. And as resorts go, heaven isn't a bad place."

—Pastor Keith Gray, to the Bursleson, Texas, church

"The truth of salvation in the language of the nineties is: the blood of the Lamb is the only correction fluid that works in the book of life."

—Bruce Harlow, at the Moultrie, Georgia, church

ADVENTIST LIFE

While driving elementary students to the Scappoose SDA School, I reminded them that I had no sense of direction, so they would need to help me find the next house.

"Just follow your nose," piped a voice from the back of the van.

"What if my nose is crooked?" I replied.

The helpful solution came from first grader Darren Fitzgerald (pictured). "Then just use your sense of humor," he said.

—Harriet Douglass, Portland, Oregon



Six-year-old Jeremy was staying with his grandmother when he suddenly said he needed valentines for his 20 church school classmates—but had forgotten the list of their names. After much effort, Jeremy and his grandmother could come up with only 19 names. Finally Jeremy went to bed—maybe in the morning he would remember the last name.

Soon Jeremy exclaimed, "I remember the last name! It's me! It's me!"

—Penny Nielsen, Weaver, Alabama

Crossways

*The spiritual journey of the collegians who went off to worship—
and of the church that wanted them back*

BY GINGER KETTING

ENERGY AND EXPECTANCY HUMMED IN the air as hundreds of students streamed into Pacific Union College's Dauphinee Chapel one Sabbath morning in January 1992. A new phenomenon had electrified the campus; students were flocking to an alternative church service called Connections.

The students packing Dauphinee's pews contrasted sharply with sparse pre-Connections student attendance at Sabbath morning worship services. The college church staff had tried different methods to encourage student attendance, but they hadn't worked.¹ Louis Venden, then pastor of the PUC church, gave his blessing to Connections for the sake of student spiritual life, recalls PUC chaplain Mike Dunn. It was, of course, a painful decision for Venden, who essentially gave permission for 1,600 potential attendees to split off and meet elsewhere.

Invented by a group of college students, Connections was born of a desire to reach young adults in their own generational language, creating a relevant culture that would highly involve them in worship. The students did extensive preparation for the new worship service option, conducting surveys among their peers and researching concepts of worship. Their weekly approach, based on the results of their surveys, was simple: plenty of energetic singing accompanied by a band, a short student-made video addressing the subject for the week, and a talk by a student, faculty member, or guest speaker on a topic of spiritual relevance to college students. The service might also include drama and special music, and would be followed by fellowship and refreshments in the foyer.

Getting Started

Connections "began with great fanfare," remembers John McVay, current chair of the PUC Religion Department and a member of the original Connections team. The theme of the first service was cliques: what they are, how they make you feel, and why God wants each of you in His clique. Over succeeding months the Connections audience climbed to 500, then to 700 students and community people. The word went out that if you wanted a seat at Connections, you'd better come early. And people did. Still there was often standing room only.

Back at the main sanctuary attendance numbers looked bleak, recalls Aileen Bauer, then head elder of the PUC church. Venden had since joined the faculty in the Religion Department, and McVay had been asked to be head pastor of the college church. Most of the students attended Connections, leaving the sanctuary pews emptier than ever. Many felt that the life of the church had been drained away.

McVay, who was preaching every third week at Connections, came to be dissatisfied with the student/community division in worship on campus. On the one hand, his vision for the PUC church was that it focus on reaching the surrounding communities of the Napa Valley, particularly young adults. On the other hand, a major sector of young adults were pursuing a thriving but separate worship experience. Furthermore, the two worship service options were drifting further and further apart in terms of style and audience.

At Connections students could experiment freely with worship and address issues of relevance to themselves. But



OWNERSHIP: Up to 40 students—not always the same ones—lead in the Crossways service each Sabbath. Here Summer Johnson, David Waddell, and Michiko Miyajim lead the praise singing. “So many types of talent are presented,” says sophomore Debbie Ockerman. “It’s colorful and diverse. They’re reaching more types of people.”

they were not making contact with older and younger Adventists within the church at large. McVay found himself concerned about the lack of crossgenerational connections, not only for the sake of the students, but for the sake of the younger and older church members in the community.

So he began asking some difficult questions: Does a separate church service that is focused inward toward the needs of the congregation reflect our mission as Christians? Are we giving students an experience that will equip them for the future? What happens when they leave PUC and face their church family in the real world, with crossgenerational relationships? How can we equip them for their future role within the Seventh-day Adventist Church at large?

Merger

McVay brought these questions and concerns to the Connections committee in the spring of 1993. The students wrestled with the issues raised and eventually voted to recombine with the main PUC church service beginning that fall. A new service, Crossways, emerged from the discussions. It would still be planned by a committee composed of students and community young adults.

The theme of the first service was

“Change,” befitting the challenging and difficult task ahead. McVay and Dunn remember the difficulties of putting into practice a concept that “looked good on paper.” The student planning committee now had to consider the worship needs and preferences of a much wider age group, in many cases limiting their creative freedom. The transition was unexpectedly painful for many involved. “Both emotionally challenging and extremely fulfilling,” says McVay of his own spiritual experience during that period.

Dunn uses the metaphor of a surgery that precedes healing. Students missed the freedom of Connections, he says, while some older members in the church were uncomfortable with the new and experimental changes being brought into the second worship service.²

McVay notes that the most vocal critics were often not members of the PUC church. Some detractors, he says, came to understand that the worship service was focused on winning their children and grandchildren to the Lord and became quite supportive. Many members who preferred a more traditional worship format told McVay, “It’s so

good to have the students back worshiping with us; we can deal with the different style of music.”

The topic of change for the first Crossways service may have been a harbinger of sorts. That school year brought many changes for the PUC church. An unexpected deadline called away McVay midyear to finish his graduate studies. With McVay’s departure, the Crossways committee reevaluated how the service was going. The students again elected to stay with the main church.

In the autumn of 1994 the new pastor, Ray Mitchell, joined the PUC church, inheriting the Crossways format. Saying he is “completely committed” to Crossways, Mitchell cites as strong points the student-invented format and the commitment to meeting the needs of the whole community while focusing on young adults. For example, the Crossways committee keeps in mind a visual format to meet the needs of the current college generation. “There is no need to pander to a video mind-set,” says Mitchell. “However, there are ways to present linear, logical thought and still maintain interest.” The idea, he says, is to meet students where they are and then challenge them to grow.

Addressing the criticism that an entertainment mind-set guides the planning process, Mitchell says, “I’ve never heard the students talk that



COMMUNION: Contrary to popular belief, Gen Xers don’t throw out all the church’s traditions. They just carry them on in their own language.

way. They have no interest in entertainment and find it a hideous thought. They pray and struggle with these things. We constantly try to remind everyone that God is our audience, and we are the participants. We are here to meet God."

Mitchell tells of walking into the choir room after Crossways one Sabbath and finding a former student there in tears because of the impact the service had just had on her. "I'd forgotten how close to God I felt in worship service," she said. "The church I'm in now is spiritually dead. I miss this."

Another former student who had previously criticized Crossways for not being "intellectual enough" later came back to say that he hadn't realized the spiritual richness at PUC until he had gone, says Mitchell. He said that his local church was unwilling to grow and move, so he had been attending a Baptist church, where his needs were being met.

Growing Pains

All is not perfect with the Crossways format, notes Mitchell. From week to week students are innovating and adjusting. "I see two generations meeting," says sophomore Darren Hagen. "To students, Crossways sometimes seems too tame when compared to Connections, and the older generation often sees Crossways as pushing the edge too much. But I think we have so much to gain by going back and forth, finding a balance."

And though unpredictable, the journey continues. Malcolm Maxwell, president of PUC, says that he has been delighted with the direction the college church has taken. Worship must be interesting and beneficial so that students "choose to worship," says Maxwell. Surveys of students leaving PUC indicate a high level of joy and interest in church.

One Sabbath earlier this school

year the students chose to have an alternative service outdoors in the college amphitheater. Pastor Mitchell spoke in the main sanctuary to a diminished congregation. As he was walking out, Mitchell was besieged by little knots of people waiting to accost him. "Pastor," they said, "the students haven't gone again, have they? If you have any influence with them, bring them back. Church was dead without them today. We missed them." ■

¹ Sabbath morning church attendance is not required at most Adventist colleges in North America.

² The early service at the PUC church has maintained a traditional Adventist North American worship style.

Ginger Ketting is an assistant professor in the Education Department at Pacific Union College and a regular attendee of the Crossways service.



Worship on Other Adventist Campuses

BY ANDY NASH, ASSISTANT TO THE REVIEW EDITOR

Students at Pacific Union College aren't the only ones trying different worship formats. Other Adventist collegians are finding alternative services either at their campus church—or apart from it. A sampling:

Andrews University. In 1992 Andrews began "Sabbath Expressions," a praise-style second service at the university church. "We've really tried to accommodate the student mind," says Patrick Morrison, one of two university chaplains. Student singers rotate into the weekly praise set, with campus music groups frequently involved as well. During the school year the community is encouraged to attend first service to make room for students at second service, says Morrison. Just to be sure, every other second-service pew is reserved for students. (Attendance figures are unavailable.)

Atlantic Union College. To combat declining student interest in campus worship, AUC has turned over six Sabbath morning services—four at the college church, two at a campus auditorium—to students this semester. College chaplain Rick Trott says that the college, including new president Sylvan Lashley, is determined to meet its students' worship needs. "It's really a consumer market," says Trott. "We know that they don't have to come [to church] here." Less than half of the student body attends church regularly, estimates Trott, with many attending off-campus churches.

Columbia Union College. Nearby Sligo Adventist Church has offered a praise-style early service for years, but students

weren't waking up in time, says 23-year-old college chaplain Rajkumar Dixit. Last year CUC began a 10:00 a.m. praise service called "Community Church at CUC" in the boys' dorm chapel. The program is run solely by Gen Xers—half students, half community. The main preacher is 22-year-old Edward Chung. "We're not trying to steal people from other churches," says Dixit. "We're targeting the bored and those who won't wake up for church." (Attendance figures are unavailable.)

Oakwood College. Of Oakwood's 1,700 students, about half attend the traditional-style college church, while another 300 to 500 attend the praise-style Madison Mission, a community Adventist church that began as an evangelistic outreach, says college chaplain Anthony Medley. "Some of the old guard feel [Madison] is divisive, but we look at it as more of an alternative," says Medley. "The goal is to get students to church." Medley says that rather than modify the college church's worship format, Oakwood is focused on making worship a "seven-day experience" through programs such as "Evening Praise," held each Sunday.

Southern Adventist University. In the spring of 1994 a core group of students taped invitations to a new worship service called *Koinonia* (Greek for "fellowship") on campus buildings. That Sabbath, 200 students packed Pierson chapel for a student-led program. Today about 400 students attend *Koinonia*, held every other week at the neighboring academy auditorium, says assistant chaplain Ryan Ashlock. A smaller number attends either the Collegedale church or other area churches, such as the praise-style Hamilton community church. A third don't attend church at all.

Live to Worship, Worship to Live

Gen X voices them, but deep down we all share the same worship needs.

BY STUART TYNER

It's 11:25 Sabbath morning. The baby dedication is over. The offering has been taken. The Scripture reading is finished. Suddenly a dozen college students enter the sanctuary and take their seats. They're not late for church. They arrived exactly when they intended to arrive.

At another church on the same Sabbath, a middle-aged couple with their two children stand up in the middle of a dramatic Scripture reading, walk out the center aisle, and leave.

At a large college church nearby, more than 100 musicians crowd the platform for a musical festival of praise. The choir loft is packed. An electronic keyboard sits at an angle to the left. A brass ensemble is grouped at the right. Behind the brass, below the platform, tucked in back of a grand piano, sits a drummer at a large trap set—with instructions not to be too obvious.

Twenty miles away a praise band leads another worship service. The drummer is front and center, making a significant contribution. The bulletin carries this advice: "If you were born before 1967, please worship at one of the other services being held today."

Questioning the Way We Worship

What's going on here?

Adventists all over are spending a lot of time talking about worship. Generation Xers, in particular, are asking pointed questions about the practice and purpose of worship.

"What's the point of all the other stuff?" one college junior recently asked me. "All I want to be a part of is the music, the prayer, and the sermon."

"If people want to leave church,"

added another student, "even though the dramas and the music are helping us focus, then why shouldn't they leave and find another place to worship?"

"What's the matter with using drums to accompany our sacred music?" asked another.

With all the worship questions being asked today, perhaps we should consider one more: Are we really discussing worship here?

Is genuine worship a matter of an authorized, common order of service? Is the God we worship concerned about whether the offering is taken before or after the special music? Should the worship discussion really be about drums in the sanctuary? Or are such arguments simply sidetracks?

I'm convinced that there are only two worship questions we should be asking—and neither is about drums.

Life Into Worship

The first worship question that should occupy our time is How can we infuse life into the way we worship?

I'm not talking about liveliness or energy, but about a genuine connection between worship and our daily lives. Worship is the natural, grateful response of a living, thinking being to the awesome goodness and righteousness of the living God. Angels and other unfallen beings worship God out of sheer admiration and untrammelled joy. Sinful human beings, on the other hand, worship God out of an overwhelming gratitude for His grace, His saving power, His immeasurable care. We respond to God in worship when we encounter that grace or power or care moving through the fiber of our everyday existence. Worship is a grateful

reaction to the Incarnation, the becoming flesh, the dwelling among us, the moving into our "neighborhood" (as *The Message* so charmingly paraphrases John 1:14).

This vital connection to our neighborhood is fundamental to understanding authentic worship. We can appreciate God's work in other neighborhoods, we can praise Him for His universal care, we can petition Him on the behalf of others, but we worship God because of His work in *our* lives. Worship is never my heart making contact with your heart's contact with God, or with your style of worshipping. Worship is supremely personal; it is *my* heart discovering God's dwelling in *my* life, His moving into *my* neighborhood.

In this exacting definition of worship we see how essential it is for worship leaders to make public worship contemporary—that is, pertaining to the same period of time, arising out of our life experiences, relevant to the neighborhoods in which we live. The larger the generational span of a congregation, the more difficult this challenge is. But it is absolutely imperative. In a very real sense, all authentic worship is contemporary.

So whether we're talking about including people from all generations in a worship service, or including music from all generations, or illustrating sermons with stories from the experiences of many ages, or adopting a flexible order of service, communities of faith must find ways to make their worship services demonstrate the Incarnation. Instead of arguing about differing styles of worship, we should be searching for ways to support each other's worship, even when that worship demands that we speak out about the lives we live today.

Worship Into Life

The second worship question is How can we adopt worship as a way of life?

We Adventists have been pretty faithful in emphasizing worship from sundown Friday night to sundown

Of course not. We are called to worship God with all our heart and all our strength and all our might, not just one seventh of our being. How much better to remember that on Tuesday morning, when we get out of bed and get on with the day, Jesus is still the Lord of our lives. And that on

to. Then we'll know the joy of worshiping God as a way of life.

Now we're talking worship. ■

*All authentic
worship is
contemporary.*

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Stuart Tyner is director of the Hancock Center for Youth Ministry, at La Sierra University, Riverside, California.



Living to Worship in Atlanta

BY RUTHIE KERR

How do you reach the generation of rock music and movies, cyberspace and television? Alex Bryan thinks he might have an answer.

In September 1995 Bryan, then a student at the Adventist Theological Seminary at Andrews University, approached Gordon Bietz, president of the Georgia-Cumberland Conference, with his dream of starting a new kind of church—a church that grabbed people's attention. Bietz shared such a dream. "When the apostles went into a town," he says, "everybody knew they were there. We [the Adventist Church] have not done that very much."

The town to be turned upside down is Atlanta—specifically, northeast Atlanta, where a high concentration of young, unchurched people live, work, and study. The new church, named the New Community, will target the secular people of Generation X (the generation that follows the baby boomers).

The New Community is exactly what its name implies. It's new—with a focus on community. Bietz says the New Community doesn't branch from another Adventist church. "We're not just wrapping religion in the same style and format," he says.

Bryan, the 26-year-old pastor, plans to incorporate multimedia, contemporary music, and dramatic arts to build a worship service that is very creative and authentic. "We will incorporate many different things with excellence," he says.

At the service Xers will be challenged spiritually without being smothered with religion. "The big thing is we've got to allow the language of our generation," says Bryan, who credits many of his ideas to leadership seminars he attended at Willow Creek Community Church, a nondenominational church in northern Chicago.

Like Willow Creek, the New Community will be a place Xers can invite their secular friends to church and not be embarrassed. Visitors to the church will not be asked to stand up or give money. Their clothes and appearance won't matter.

Why would a group of Xers want to start a project like this? A passion to reach lost people. Each leader passionately loves Christ and the Adventist Church. Their mission is to help their friends become fully devoted followers of Christ. "The whole challenge," says Garren Carter, a member of the leadership team, "is going out and making friends with people because you care about people. It's being in the world, but not of the world. There's just nothing that even compares to watching people change for Christ."

The leadership team members are all in their 20s—some still in college, some finishing master's degrees, others in the

workforce. Many talented people are working together to make the New Community happen. "We're sold out to being all we can be for God," says Carter.

Some young adults have already moved to Atlanta to help plant the church. Lauri Smith, who spent the last several years in Orlando, moved to Atlanta in October to serve as church administrator. "It was a very, very difficult decision," says Smith, who had one Atlanta friend (Bryan) and no job. Already, though, Smith says, stepping out in faith has brought satisfaction. "It comes in small doses of seeing people catch the vision of what this is all about and telling you how the project impacted them," she says.

Part of the mission of the New Community is showing

church members how to share their beliefs. "We are going to teach our members how to talk about Christ with their friends," says Bryan, adding that the New Community is open to anyone, not just Xers.

While the vision and goals of the New Community are

clearly set, the church is not yet functioning fully. About 20 people meet each Friday night at an Atlanta hotel conference room to learn—and refine—the major vision of the project. April or May will bring the worship services.

When fully functioning, the New Community will continue its focus on small groups. "With about half of our generation coming from broken homes, a small group community is very important," says Bryan.

Groups will consist of five to 10 people who meet and grow spiritually together. The idea is to get the whole church involved in building friendships, says Bryan. Small groups are a place where unchurched people can learn gradually about Christ and believers can discuss deep religious issues. Each group grows together in their spiritual life.

Bryan says he and the other members are already being blessed. "We pray more, we study more, and we prepare more," he says. "We know that we're sharing our faith, and we want everything to be perfect because we're out reaching the unchurched."

Ruthie Kerr is a sophomore broadcast journalism major at Southern Adventist University.



BEGINNINGS: Alex Bryan speaks to core members at a Friday night meeting. The New Community monthly newsletter, *Blueprint*, is sent free to anyone interested. To subscribe, call 770-396-9678.

More Intriguing Than *Fairy Tales*

Some personal reflections on the church

BY BRYAN L. VICKERY

Love stories and fairy tales will always be popular. Even macho men who would never be seen crying enjoy them deep down.

The quintessential fairy tale, of course, always ends with "And they lived happily ever after." Syrupy epilogues obviously appeal to our need for love and happiness.

In the pessimistic nineties, in which one third of marriages fail and even royals file for divorce, romantic novels and fairy tales are more popular than ever. Joe Aldrich, in *Lifestyle Evangelism*, asks the question "What do Cinderella, the frog prince, and the ugly duckling all have in common? Answer: All three describe a journey to beauty. All three are biographies of dramatic transformation, and they're popular because beauty is irresistible" (p. 25).

Take the story of Cinderella. Its appeal is timeless. A determined, chivalrous prince liberates an awkward servant girl from domestic drudgery and her hectoring sisters. And Cinderella is transformed into an adoring princess.

The story of Cinderella tugs at our feelings. It's breathtaking romantic stuff. And it should come as no surprise that God also uses the pilgrimage to beauty and the image of a bride as His number one strategy for attracting people to His kingdom.

A bride—that's the key to effective evangelism. Why a bride? Because brides bypass logic and capture hearts. A radiant bride melts the toughest of hearts. Such is the power of beauty.

Ideally, a bride is the epitome of all that is lovely, and she is used as a motif in both the Old and New Testaments to symbolize Israel and the church.

Paul tells us that "Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless" (Eph. 5:25-27, NIV).

The good news is, we don't have to be supermodels like Cindy Crawford or starve ourselves into shape in order to be acceptably beautiful. No, it's not necessary, because God gives us authentic beauty. His love is the catalyst for our change and beautification.

In Christ we are given something more effective than a "stay young" moisturizer. We are given, free



of charge, renewable, daily beauty—namely, holiness and wholeness. This beauty not only lasts; it also attracts.

We all need to demonstrate the beauty of God's transforming love within us. And like a Weight Watchers commercial, there should be a noticeable difference *before* and *after* our conversion.

We won't be "perfect" this side of heaven. But we should be like the old Black woman's testimony suggests: "I ain't what I should be, but praise the Lord, I ain't what I used to be."

Ezekiel 16 is a graphic, almost R-rated reminder of what Israel and we the church were before God found us. Israel is depicted as a choking baby drowning in its afterbirth. The umbilical cord is uncut. It is a picture of abject rejection.

God rescued the abandoned baby and lavishly transformed her from nothing to everything. From the rubbish heap to royalty, in a story more incredible than a fairy tale.

Israel's beauty, like ours, is 100 percent a product of God's grace. We all need to ask the question: Do we love people because they are beautiful, or are they beautiful because we love them?

Today's appearance-crazy world says we have to be leaner, smarter, taller, stronger, faster, and wealthier in order to be loved and happy. Not so with God. God's love is unconditional. He says: "You are beautiful, and you will always be beautiful, because I love you." Romans 5:8 says it another way: "But God demonstrates his own love for us, in this: While we were still sinners, Christ died for us" (NIV). Deuteronomy 7:7, 8 is also a timely reminder to both Israel and us that our beauty is solely because of God's grace: "The Lord did not set his affection on you and choose you because you were more numerous than other peoples, for you were the fewest of all peoples. But it was because the Lord loved you" (NIV).

When we remember our past, there is no place for haughtiness.

What did the world see when Israel's bridelike beauty was displayed during the golden years of David and Solomon? Why, the very splendor of God Himself! It was displayed through Israel's culture and institutions.

The courts then, unlike today's, were characterized by justice and impartiality. Society was equitable, and its welfare system didn't patronize or demean the self-worth of the underprivileged. God's law of love was the cornerstone of a happy and harmonious society. And strangers were attracted to it like a bear to the honey pot—with the queen of Sheba being a notable example.

The motif of the bride teaches us valuable lessons about evangelism. Evangelism is not a one-off, contrived event performed by a superstar. Rather it involves all who are saved. It's about expressing what we possess in Christ. And it involves every aspect of our lives.

Evangelism, to be effective, must be the constant and spontaneous outflow of our individual and church experience of Christ.

Today God offers us beauty. And through Christ we can all be transformed from the "ugly duckling" syndrome of sin into Christ-like swan beauty. It is a story of beauty. And it's one that can involve every one of us. ■



Bryan L. Vickery is a pastor in the North New Zealand Conference.





PHOTO BY JOEL D. SPRINGER

Andrew

Would God perform a miracle? Should we abort or bring the baby to term?

BY PHILIP CROUCH

HAVE YOU EVER PRAYED—I MEAN REALLY prayed for hours, for days, even for months—only to have your request denied? Have you ever felt God didn't answer at all? Did you ever scream out in the terrible silence (if for no other reason than to hear a voice—any voice) when apparently there was no one to hear your request? Is it possible to pray and have no answer?

We spent hours, my wife and I, staring at wallpaper, counting floor tiles, and reading outdated *Time* magazines. Waiting . . . waiting . . . first for one doctor, then another. The technicians came in, did their examinations, and left without saying anything. Then we waited again. Finally the doctors entered, huddled together in small groups, whispering medically, words that even when audible were beyond our comprehension.

I remember the first time we heard it: *bilateral renal agenesis*, the medical term for no kidneys. We were expecting our second child, and what was supposed to be a routine sonogram turned into a nightmare. The prognosis for such a condition: invariably fatal. Of course we wanted a second opinion, a third opinion—any opinion, that did not include the words “invariably fatal.”

We were referred to Johns Hopkins Hospital, and soon our daily 150-mile round trip to Baltimore became routine. Over the weeks the medical expenses and the stress of traveling, parking, and finding food began to wear us down.

The news was never good. Before long we were urged to consider abortion as the only viable option. It was the sensible, reasonable way to go. After all, there was no hope.

No hope? For us, those words and Christianity just didn't go together. Where was faith in all this? Our prayers became more desperate, more demanding, more urgent. *We needed an answer!* Surely abortion couldn't be the solution! We contacted Adventist doctors, knowing we could more freely express our concerns to them. But the response was the same. Medically speaking, there was nothing that could be done. Gently they counseled that we have the abortion and get on with life. After all, there were five months before the due date. Should Jeannette go through all the discomfort of pregnancy knowing the baby could never survive?

I had always thought I would never consider abortion. To me the decision had always seemed simple: life is sacred. Let God decide yes or no. But then, it had always been someone else's problem. It's easy to see the problems of others in clear-cut black and white.

Early one morning, after a particularly rough night, I verbally consented to the abortion. I didn't feel good about it. I was feeling sick about the whole thing, chastising myself for my lack of faith and my weak moral standards.

Then we turned to our church and requested an anointing service. God *had* to have the answers. Yet I felt there was no way we could go through the service while we were still considering an abortion. Who was I to determine that it was too late for a miracle?

The Anointing

We talked it over. It wasn't easy. Jeannette was very weary. I felt helpless. Was it right of me to demand five months of pregnancy and a birth experience, the end of

The Son

He lay in my arms
My son
So weak
So fragile

His tiny cries
Gradually grew
Fainter
And further apart

I had done everything
I could
And still I watched
Him die

God, why?
Where were You?

He hung on a tree
His Son
So weak
So fragile

His cries
Gradually grew
Fainter—
"Forgive them, Father, forgive . . ."

He had done everything
He could
And in the stillness
God watched Him die

His son
For mine

BY PHILIP CROUCH

which was going to produce, at best, a baby who would die within the first few hours?

We finally decided not to take things into our own hands, and went to the anointing service. Again we pleaded with God for healing or for a sign of what, if anything, we were to do.

Two days later Jeannette had another sonogram in Baltimore. We prayed for some dramatic changes. Surely after involving the church, having the anointing, and having two

or three gathered together in full agreement—surely God would answer our prayers.

During this hospital visit the question of abortion came up again. The twenty-second-week cutoff date was fast approaching, and we had to make a decision, the doctors said.

We were discouraged, and for some reason we really began to open up to them. We explained our religious beliefs, our overall feelings of hopelessness, and our despair at feeling pressured toward having the abortion.

That was when we met Dr. White. After the other physicians had left, he called us into a small consulting room. Putting aside the customary medical caution, he talked with us Christian to Christian. He understood our concerns. He sympathized with us. He prayed for us.

The sonogram was the same silent clinical procedure as before. We spent hours staring at the clock, waiting for news. All around us hospital life flowed on. Doctors consulting each other . . . talking and laughing in another room . . . the smell of antiseptics and coffee . . .

Finally a bleary-eyed specialist who had obviously been up all night approached us. "Mr. and Mrs. Crouch? I'm sorry, there's been no change. There's nothing more we can do. We won't be making any more appointments for you at Hopkins. We wish you the best. Goodbye."

The Birth

The baby was to be born. We had been counseled by nurses who had dealt with infant mortalities. We had prayed our hearts out. And now the time had finally come. We held on to a glimmer of hope. God *could* perform a last-minute miracle. Why not? Jesus had raised people from the dead before. This child was still alive; nothing could be too hard for God. All he needed was kidneys. Was that asking too much?



At the birth family and friends came to give us support. The nurses cried; the doctor was flustered and apologetic; Pastor Tim prayed with us. It was the middle of the night.

We held our baby for 45 minutes as his life gradually faded away. We named him Andrew Mark. We felt at peace, secure in the promises of God.

For some reason God chose not to heal our son. But God didn't just say no and walk away. So often we are quick to proclaim a miracle of God when it is in agreement with what we are asking for.

But for me the greater miracle is that we were able to go through this experience with Andrew and come out of it with our faith not just intact, but stronger than ever.

I don't know why God heals in some cases but not in others. I do know God is always there, whatever the decision. God's grace is sufficient; God's love is greater than our need.

Can you ever pray and have no answer? I say it is impossible! ■

Philip Crouch works in the pressroom at the Review and Herald Publishing Association, Hagerstown, Maryland.



Hold On!

SANDRA DORAN

Permit me this month to reference a letter I received from a student rather than a *Review* reader. It is two weeks before the semester ends. At the university where I am both teacher and student, we are all buried in research, examinations, literature reviews, and methodologies.

Last evening I received a call from a graduate student who has received A's and an occasional B+ from my marking pencil this semester. "I just wanted you to know that I will not be in the field site tomorrow," she stated. "I can't face the pressure of the next two weeks. I can't write the final paper. I'm withdrawing from all my courses as of tomorrow. I've made arrangements to leave Boston."

A full course load, \$18,000, and countless hours of mental work were being forfeited at the end of the semester. "Rebecca," I pleaded, "I'll help you with the paper. At least meet me at the field site tomorrow."

When I arrived in the teacher's lounge of the high school where I supervise prepracticum university students, I found a letter from Rebecca. "I have 101 reasons for leaving grad school and only one to stay. How many teachers have left the profession or questioned their motivation for teaching for the same reasons? Can I intellectually stimulate students? My knowledge of my own shortcomings inhibits me.

"As long as I feel this way about myself, I cannot possess the assurance I need to teach. What is worse, however, is that I have allowed these feelings to paralyze me so that I find it almost impossible to finish only two remaining weeks of classes.

"I have only one reason for wanting to finish this semester. Mostly I need to complete this race for myself so that I can again find joy in education. At such a point of burnout I feel that the option to finish may be totally insane. Your encouraging words have, nonetheless, prompted at least a thought for another day."

Reading Rebecca's letter, I thought of a text that Ottilie Stafford read to us as undergraduates more than 20 years ago in a worship at Atlantic Union College. It was two weeks before the end of the semester. "A little sleep, a little slumber, a little folding of the hands to rest, and poverty will come upon you like a vagabond, and want like an armed man" (Prov. 6:10, 11, RSV).

Do you have a task to accomplish that seems overwhelming? Is there something that you have marshaled all of your energies

for that now seems impossible to complete? Are there two weeks left until the end of the semester? One more month to finish that report? Another year to home-school your restless child?

The proverb tells us that "a little folding of the hands to rest" can annihilate a lifetime of efforts. The words are sober but true. Hold on a little longer. Finish the task.

And to you who find yourselves in the path of one such as Rebecca, hold out hope. Give assistance. Radiate energy. Like the applauding spectators lining the streets during the Boston Marathon, cheer on the

runner. Offer cups of water.

Charles Swindoll, in his book *Home, Where Life Makes Up Its Mind*, tells the story of a young mountain climber who fell off a cliff and called up to his friends for help. "I'm alive, but I think I broke both my arms."

After throwing a rope down and pulling the climber three quarters of the way up, the friends remembered something he had said. "Hey, Joe," they yelled. "If you broke both of your arms, how are you holding on to the rope?"

Joe's response is classic. "With my Teeeeeeeeeth . . ."

When you've fallen off the cliff, when there are two weeks left until the end of the semester, when you've given all you feel there is to give, hold on a little longer. When others seem to be hindering more than helping, hold on a little longer. Marshal your energies. Set your sights. Go for the gold.

"Give your eyes no sleep and your eyelids no slumber; save yourself like a gazelle from the hunter, like a bird from the hand of the fowler. Go to the ant, O sluggard; consider her ways, and be wise. Without having any chief, officer or ruler, she prepares her food in summer, and gathers her sustenance in harvest" (Prov. 6:4-8, RSV).

You can do it.

* Charles Swindoll, *Home: Where Life Makes Up Its Mind* (Portland, Oreg.: Multnomah Press, 1980), pp. 48, 49.

Sandra Doran is currently conducting research on families with difficult children for her doctoral degree in special education at Boston University.



"How are you holding on to the rope?"

AU Gives Grade-schoolers a Virtual Safari

Intel-ebriation Project integrates the Internet and learning.

BY JACK STENGER, ANDREWS UNIVERSITY PUBLIC INFORMATION OFFICER

An African photo safari. A cyberspace interface that takes students to another world. An innovative teaching system that combines the World Wide Web with digital photography, wildlife with technology, learning with fun—Intel-ebriation is no ordinary educational event.

The Andrews University-based project ("intelligence" and "celebration" equals Intel-ebriation) lets students from 19 elementary schools in Arkansas, California, Illinois, Indiana, Louisiana, Michigan, Missouri, and Wisconsin participate in an African photo safari via the Internet's World Wide Web. Through use of a digital camera and a satellite uplink, the students viewed photographs taken by Andrews University photography students.

More than just a "virtual safari," Intel-ebriation is being called by program directors an interactive



READY, SET, GO: Photo instructor Donald May orients students to the Intel-ebriation project.

teaching curriculum that can bring the world—and an expanded worldview—to students in any classroom.

For three weeks in December more than 14 Andrews photography students took a photo safari to Kenya. These biennial excursions are led by Donald May, the university's photo program coordinator. Set in pristine wilderness sites (a 1994 trip took photo majors to New Zealand), the trips give important field experience to the future professionals. This year's connection with Intel-ebriation added a unique technological dimension to the trip.

Traveling through Kenyan national parks, students visited some of the world's most famous wildlife refuges. Lions, cheetahs, gazelles, rhinoceroses, and elephants are among the hundreds of wildlife species that students "shot" with the arsenal of cameras they packed.

Where Intel-ebriation was concerned, the most important camera was a Canon EOS DCS3. With this digital camera, photography students downloaded images to an on-site laptop computer. From there an impressive technological pathway made intercontinental photo transmission a reality.

The images were sent via satellite to an Intel-ebriation home page on the World Wide Web. Students ranging from first to eighth graders then accessed each day's new offerings: wild animals, glimpses into Kenyan culture, dazzling images of grasslands, and the snows of Mount Kilimanjaro.

Andrews students also sent daily E-mail reports about their experiences. But it was the electronic responses from participating schools that let grade-schoolers guide their own safari experiences. As unique as Intel-ebriation's technological achievements are, the program is much more than a cyberspace *National Geographic* magazine, says Larry Burton, Andrews assistant professor of teaching and learning.

"Imagine having a front-row seat to a whole different culture and environment. For these students, that's what Intel-ebriation is," Burton said. "The idea is to show educators the potential that Web-based learning systems have, and to show students how technology can literally take them around the world. This is a lot more than just elephants, lions, and giraffes."

Burton worked with Andrews graduate communication student



EXCURSION IN CYBERSPACE: Students from 19 schools in eight states took part in the three-week project.

PHOTO BY CLARENCE SORMIN

PHOTO BY CHET WILLIAMS

Sharon Prest to develop the program's curriculum-to-technology interface. As Intel-egration imaging and technology director, Prest was one of the main digital photographers in Africa. She also managed the electronic correspondence that Andrews students maintained with Intel-egration classrooms.

"In a lot of ways the students told us what they wanted this safari to be. They would ask, 'What's the difference between a cheetah and a leopard?' and we could go out with the camera and try to show them," Prest said.

In the weeks leading up to the Andrews photo safari, participating grade schools followed a 180-page Intel-egration teaching guide. Related classroom projects centered on African



DISCOVERING THE INTERNET: Through the magic of personal computers and modems, grade school students received daily reports from university photography students in Africa.

wildlife, Kenyan culture, photography, and the World Wide Web.

"The kids are very enthusiastic about the whole project," said Ingrid Eklund, a teacher at the Ruth Murdoch Elementary School in

Berrien Springs. Because her third and fourth graders are equally fascinated by both wildlife and the Web's graphic components, effective teaching has been easy under Intel-egration.

Ruth Murdoch student Justina Clayburn, 10, said Web-based learning is more fun than a textbook study of Kenya and African wildlife. "It's like going to another country from your own classroom," she said.

As Internet-based learning programs gain wider acceptance, Burton expects more schools will investigate programs like Intel-egration. "For teachers, what can be better than curriculum that ensures a high degree of learning and a whole lot of fun?"

And for grade-schoolers, what can be better than cyberspace chimpanzees?

PHOTO BY MARC ULLOM

NEWS BREAK

Kit Watts to Leave Review

After 10 years as an assistant editor of the *Adventist Review* staff, Kit Watts has accepted a joint appointment at La Sierra University and the Southeastern California Conference.



Kit Watts



Myrna Tetz

Watts will leave the *Review* staff on March 21 to become the founding director of the university's new Women's Resource Center and assistant to the SECC president for communication.

Watts is known for her insightful writing and careful editing. She has also served as a liaison between the *Review* staff and the *Review* and Herald Publishing Association in Hagerstown, Maryland.

At La Sierra Watts will help develop the university's new Women's Resource Center, the only resource center of its kind at an Adventist college, and teach in the university's gender studies program. At SECC she will coordinate the conference's communication ministry.

"Kit Watts has functioned as a true professional," observed *Review* editor William Johnsson. "Her careful work has enhanced the church paper." Watts's final

editorial will run in the May NAD edition.

Replacing Watts will be Myrna Tetz, vice president for advancement at Canadian Union College in Alberta. Before joining the college, she served as communication and health director for the British Columbia Conference.

Her husband, Palmer (Bob) Tetz, is vice president for college relations and development at the college.

National Black Youth Resource Center Opens

The Black Adventist youth directors in North America recently dedicated the new National Black



NEW BEGINNING: Black Adventist youth leaders inaugurate the new National Black Youth Resource Center.

Beating the Bad Guys

BY BECKY LANE SCOGGINS, GRADUATE STUDENT AT JOHNS HOPKINS UNIVERSITY

Every four years law enforcement agencies in Washington, D.C., meet to plan a terrorist attack.

"Hey, we could pose as construction workers and hide a bomb in a forklift," suggests one officer.

"Better yet, just leave the bomb in a trash can," says another.

The role playing was all part of getting ready for last month's presidential Inauguration. The Secret Service, police, and FBI formed crack security teams to imagine every assassination attempt, bombing, or violent act that could possibly occur during the inaugural festivities.

Their theory? If you want to beat criminals, you have to get inside their minds. You have to search for your own weaknesses.

A government spokesperson explained on National Public Radio that the goal is to cut down on the options available to terrorists. Street hole covers are locked, buildings secured, trash cans removed. When Inauguration Day arrives, the party can proceed unhindered.

NEWS COMMENTARY

What if we imagined Satan as a terrorist? What weaknesses would he exploit in today's Adventist family? Would it be:

Our halfhearted friendship with Jesus? Our search for precise unity in doctrine instead of unity in purpose? Our habit of criticizing sermons instead of praying for pastors? Our clouded minds, weakened by poor diet and exercise habits? Our view of Christianity as a somber religion? Our fear of taking risks? Our unconverted hearts?

Eliminating weak spots does not guarantee a perfect inauguration, nor does it win us a trip to heaven. But allowing God to get rid of them sure makes our celebration a lot more joyful. Maybe it's time to throw aside the weights that beset us. After all, the enemy pursuing us is a roaring lion—and an expert terrorist.

Where will he hit first? How will he undermine our unity, our effectiveness, our mission?

Once we've answered that question, we can get on with the party.

NEWS BREAK

Youth Resource Center on the campus of Oakwood College in Huntsville, Alabama.

The goals of the center include providing training, initiating research projects, and developing a youth leader network, says Roger R. Wade, center director.

Breakthrough in Turks and Caicos Islands

When evangelist Don Crowder baptized 44 new believers in an evangelistic meeting in the Turks and Caicos Islands, the baptisms equaled 15 percent of the Adventist membership in the islands north of Puerto Rico, reports the Inter-American Division.

"This is the first time that we have had such a large baptism here," says Peter Kerr, Turks and Caicos Islands Mission president. There are 291 Adventists worshipping in four churches in the Turks and Caicos Islands.

GC Official Takes Part in Presidential Inaugural

When President Bill Clinton was inaugurated for his second term, he asked a General Conference official to play a key role in the program.

Wintley Phipps, congressional liaison for the General Conference Public Affairs and Religious Liberty Department, sang one of the president's favorite songs,

"His Eye Is on the Sparrow," at the national prayer service before the swearing-in ceremonies.

Phipps, who has sung at prayer breakfasts for Clinton and former president Ronald Reagan, says he was honored by the request.—*Adventist News Network*.

News Notes

✓ A new Adventist radio station now broadcasts in northern Venezuela. Omega Estereo, 97.3 FM, near Barquisimeto, Lara, began full-time programming on January 1. Future plans include the production of radio broadcasts for Adventist World Radio.—*Adventist News Network*.

✓ David Wong, an associate director of the General Conference Youth Department, was recently elected youth director of the newly organized Northern Asia-Pacific Division, based in Seoul, Korea.

What's Upcoming

Mar.	1	Women's Day of Prayer
Mar.	8	Adventist World Radio Offering
Mar.	15-22	Youth Week of Prayer
Mar.	29	Thirteenth Sabbath Offering for the Eastern Africa Division

Learning to Love

ROSY TETZ

Have you ever noticed what dogs do when they are happy? It is so funny to see them wag their tails. Some dogs have very long, feathery tails; when they are happy, their wagging can knock stuff off the coffee table. Some dogs have hardly any tails at all, but they sure can wiggle those little tails fast.

Dogs get happy and wag their tails for lots of reasons, but the best reason is that they are happy to see you. It is a nice feeling to know someone is happy to see you. That's one of the reasons people have dogs for pets.

It is a big responsibility to have a dog or any other pet. You have to take care of it. A dog depends on its owner for food and water. If you have a dog, you've got to take it to the doctor if it gets sick. You have to make sure it gets enough exercise and learns good manners.

And you need to love your dog. Everything a dog understands about love it learns from its owner.

Humans have to learn about love too. You've probably noticed that people have to learn how to read and how to ride a bike and stuff like that. But sometimes we forget that the most important thing people have to learn to do is love.

There are different ways for you to learn about love. Your family is a good place to learn about love. Think about all the other people who love you—your friends, the friends of your family, your teachers, the people at church, your neighbors. Their love teaches you about love.

You can learn about love from many other places—from pets and from nature and from stories. You just have to pay attention.

The night before Jesus died for our sins, He gave His disciples one rule. He said, "This is my command: Love

each other" (John 15:17, ICB).

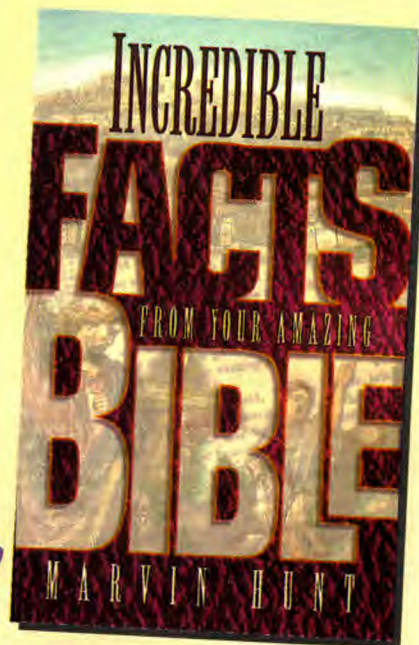
Imagine what this world would be like if people obeyed that one rule.



There would be no fighting, no killing, no stealing. No one would be mean. All kids would be happy. All dogs would wag their tails.

You can't make the whole world obey that rule. But you can obey it. Love each other. You can start learning how now—and keep learning how for the rest of your life.

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this
book
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The Right Thing to Do

A divided church and what to do about it

BY DAVID R. WILLIAMS

IN THE ADVENTIST CHURCH IN THE UNITED States, many conferences have been organized along racial lines. The original intent was to address the problem of the exclusion of Black Adventists from full participation in the life of the church. In the face of demands for greater equality, Black and White Adventist leaders agreed in 1944 to create racially segregated conferences so as to provide new levels of leadership and autonomy for Blacks.

As it stands, this arrangement reflects the reality in the society at large. A recent news report labeled the weekly worship hour as the most segregated hour in American life, with everyone talking about unity in Christ in their own separate enclaves. Of all the major institutions in our society, the church is still the most segregated. Americans of different races work together, play together, study together, and entertain each other. But seldom do they pray or worship together. And decades of research on racial attitudes in the U.S. confirms the fact that there is more racial prejudice in the Christian church than outside it, that church members are more prejudiced than nonmembers, that churchgoers are more biased than those who do not

attend, and that regular attenders are more prejudiced than those who attend less often. It's also been shown that persons who hold conservative theological beliefs are more likely to be prejudiced than those who do not.¹

Against this background, there is a sense in which the formation of racially separate conferences by Adventists can be viewed as a progressive response to the racial question, especially when we consider that many other U.S. religious groups have divided into racially separate denominations over the race issue. So the continued maintenance of separate conferences makes sense sociologically. For though there's been a dramatically positive change in racial attitudes in the U.S. over the past 40 years, commitment to these new norms is superficial, with many Americans who favor principles of equality not prepared to support policies that would implement them.²

At the same time the current separateness stands in stark contrast to God's revealed will. The seventeenth chapter of John indicates that unity is inescapably fundamental to the gospel. Three times in the chapter (verses 11, 21, 23) Christ expresses His desire that His followers "may be one." It is this unity that is to lead the world to conviction (verses 21, 23).

In other words, unity is witnessing. The unity of Christ's followers is the ultimate demonstration of the power of the



cross to change human nature and is the evidence that will convict the world of Christ's saving grace. "Harmony and union existing among men of varied dispositions is the strongest witness that can be borne that God has sent His Son into the world to save sinners."³ The oneness of Christ's followers is the acid test of the Saviour's authenticity and the ultimate proof of the power of the gospel.

Social scientific research indicates that prejudice, discrimination, and the devaluing of others may be inevitable. As soon as individuals can identify themselves as a group they exhibit in-group favoritism and discrimination toward an out-group, even if such action results in hurting their own group.⁴ Against this background the spectacle of real unity among Christians will be such a striking phenomenon as to require a supernatural explanation. For it will demonstrate that the love of God can destroy all human barriers that separate people. "Where this oneness exists," says Ellen White, "it is evidence that the image of God is being restored in humanity."⁵

A unity that will convince the world must be visible and readily evident to the world. It cannot be limited to doctrinal unity or some mystical "invisible" unity. The world must see a unity in practice that demonstrates that the gospel of Christ is strong enough to destroy the sectarianism, selfishness, and ethnocentrism that is natural to human nature.

The unity that God desires applies to organizational structures. Earlier in this century when proposals were made to organize conferences on the basis of nationality, Ellen White opposed them: "According to the light given me of God, separate organizations, instead of

bringing about unity, will create discord. If our brethren will seek the Lord together in humility of mind, those who now think it necessary to organize separate German and Scandinavian conferences will see that the Lord desires them to work together as brethren. . . . Our effort should be to answer Christ's prayer for His disciples, that they should be one."⁶

Advantages of Separate Conferences

Without question separate conferences have provided important benefits. They have facilitated more opportunities for leadership and other participation for Blacks and have been responsible for a greater evangelistic thrust than had occurred before. But is it possible that the growth rates and leadership opportunities would have been even greater if we had been following God's ideal? Leadership opportunities for African-Americans and other minorities are possible without separate conferences if we would develop new structures built on principles of equality.

It is true that church growth experts confirm that racially and culturally distinct churches make for more efficient evangelism. But is it ever right to sacrifice the truth of the gospel for the expediency of efficient evangelism? If we win persons by distorting and compromising the gospel, what have we won them to? Christians must move beyond that which is expedient to that which is morally right. Racially oriented evangelism can produce racially insensitive and even racially prejudiced congregations.

More than 100 years of Adventist mission outreach have provided compelling evidence that the gospel message can cross boundaries of race, nationality, and culture.

The fundamental problem, however, is that much of our current thinking and practice on race relations concedes the realities and frailties of human nature instead of emphasizing the life-changing possibilities of the cross. There are no successful models, and a purely human analysis based on history and current experience suggests that the status quo is the best that we can do.

But does the gospel have the power to transform human nature and create racial reconciliation and harmony such as the world has yet to witness? Are God's hands tied on the question of race? We need to evaluate more carefully what drives our behavior. We must give primacy to theological imperatives instead of to practical and sociological considerations. God wants us to challenge our members to rise to the demands of the gospel. We need to initiate a new dialogue that is premised not on the limits of human nature, but on the possibilities of divine grace. Too often we act as if the cross never happened!

Unity does not mean that Black Christians need to be made into the image of White Christians, or vice versa. It does not mean a dull and monotonous uniformity in which all styles of life or of worship are identical. It doesn't mean losing our individuality.

Rather the differences of cultural background provide spiritual enrichment. Ellen White stated: "There is no person, no nation, that is perfect in every habit and thought. One must learn of another. Therefore God wants the different nationalities to mingle together, to be one in judgment, one in purpose. Then the union that there is in Christ will be exemplified."⁷

But simply eliminating one set of conferences is not the solution, as



some seem to imply. The Allegheny East Conference, for example, is no more of a problem than the Chesapeake Conference, and the Michigan Conference is as much a problem as the Lake Region Conference. What we need is to eliminate *all* of the current structures and build new ones based on new principles.

The practical difficulties linked to making such changes are enormous and may appear insurmountable. Overcoming the distrust and suspicion built up over more than 100 years of racial discrimination, tension, and misunderstanding in the church will not be easy. There is no "five-day plan" to accomplish this. It will take time to work through these obstacles. But we cannot allow practical considerations to negate theological imperatives. Nothing is too hard for God and His Spirit-filled children. The fear of uncharted difficulties is not an acceptable excuse for disobedience.

God's message to Laodicea challenges us to rise to a higher level of righteousness. Racism is a sin against God, a misrepresentation of His character of love. Shouldn't we repent for not truly loving brothers and sisters who are different in skin color?

Taking hold of the message to Laodicea will bring about revival and reformation—"the greatest and most urgent of all our needs."⁸ But revival and reformation are more than fuzzy holy feelings and fervent individual prayers. "Reformation signifies a reorganization, a change in ideas and theories, habits and practices."⁹ Revival and reformation often require a revolutionary break with tradition. Ellen White warns that "those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed. As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed. God and Heaven alone are

infallible."¹⁰ "We have many lessons to learn, and many, many, to unlearn."¹¹

The current demographic trends indicate that unless we address the question of race, we will face a crisis of major proportions. Currently Blacks are about 30 percent and Hispanics almost 10 percent of the North American Division membership. And it's been

*If we win persons
by distorting and
compromising the
gospel, what have
we won them to?*

projected that by the year 2000 only 47 percent of Adventists in North America will be White. It is a well-documented reality across a broad range of institutions in American society that most Whites leave when the percentage of Blacks exceeds 25 percent. Almost all of the integration that has taken place within the North American church has been in one direction: Black Adventists joining predominantly White congregations. How many Adventist churches, Black or White, would welcome a minister of a different race?

We cannot continue to sing "Brown and Yellow, Black and White, all are precious in His sight" while avoiding those who differ from us in color. We cannot continue to send White missionaries to convert the Brown, Yellow, and Black, but remain satisfied to have people of color in the U.S. attend church with those of their own kind. We need to make greater efforts to ensure that *all* Adventists, regardless of color, feel at home in *all* our institutions. What credibility can we as Adventists have as Christ's remnant church if we remain so clearly divided, structurally and institutionally, on the basis of race?

The church, drawn from every nation under heaven (Acts 2:5), was born in a nonracial atmosphere. It will meet its glorious end with persons from every race, nation, and language joining together before the throne in praise to God and to the Lamb (Rev. 7:9, 10). The unity experienced in glory will be the perfect realization of God's gracious activity in the church today (Col. 3:11).

Christ's plea for this demonstration of unity was never more urgent and timely than right now. By His cross and resurrection, Jesus has defeated all the forces of human prejudice, hostility, and fear. He is willing, through His power and presence, to enable His people to achieve the ideal of unity for which He prayed so earnestly. ■

*All Scripture references in this article are from the Revised Standard Version.

¹ James Dittes, *Bias and the Pious: The Relationship Between Prejudice and Religion* (Minneapolis, Minn.: Augsburg Pub. House, 1973).

² Howard Schuman, Charlotte Steeh and Lawrence Bobo, *Racial Attitudes in America: Trends and Interpretations* (Cambridge, Mass.: Harvard University Press, 1985).

³ *Testimonies*, vol. 8, pp. 242, 243.

⁴ Henri Tajfel and John Turner, "The Social Identity Theory of Intergroup Behavior," in *Psychology of Intergroup Relations*, ed. Stephen Worchel and William Austin (Chicago: Nelson-Hall, 1986).

⁵ *The Desire of Ages*, p. 678.

⁶ *Testimonies*, vol. 9, pp. 195, 196.

⁷ *The Seventh-day Adventist Bible Commentary*, Ellen G. White Comments, vol. 2, p. 1029.

⁸ *Selected Messages*, book 1, p. 121.

⁹ *Ibid.*, p. 128.

¹⁰ Ellen G. White, in *Review and Herald*, July 26, 1892.

¹¹ *Ibid.*

The material in our Opinion category is presented to stimulate thought among our readers. We encourage the expression of individual views even if they do not always reflect those of the editors of the Adventist Review.

David Williams is associate professor of sociology and associate research scientist at the Institute for Social Research, University of Michigan, Ann Arbor, Michigan.



A Little Friendly Advice

My husband and I received a bottle of wine as a wedding gift. Everyone to whom we mention this tells us that we should lock ourselves safely in the house on some special occasion and try the wine that we were given. I am hesitant to do this, not only because of our church's official stand on wine, but because of a history of alcoholism in my family. When I mention this to my friends, they tell me not to worry about it, that even with such a history in their family, tasting the stuff once never hurt them. My husband would like to try the wine. What should I do?

Allan answers: As part of my graduate studies, I have worked on a drug/alcohol rehabilitation unit and attended Alcoholics Anonymous (AA) meetings. Alcoholics who came for detox or for meetings included homemakers, teenagers, grandparents, college students, businesspersons, restaurant attendants, doctors, and retirees. Each of their stories is tragic. And without respect of persons, alcohol has literally destroyed their lives—Latino, Christian, Anglo, African-American, agnostic. I'm always impressed by their courage in picking up the pieces of their lives. And I'm simultaneously horrified at the power of alcohol to destroy the very fabric of people, their families, and their lives.

A youthful sense of invincibility may be telling you and your friends that it won't hurt to taste alcohol once. Time and again AA members share the stories of their first drinks: "It was an innocent experiment." "It was with friends." "It was with family." "We only drank at parties or for special occasions."

Why dance with the devil? Especially given your family history, why chance alcoholism? The "church's official stand" may be a notable external restraint, but you might find some good in developing your own internal reasons not to drink.

What should you do?

First, I suggest that you and your husband attend AA meetings (visitors are welcome) or do some volunteer work at a rehab center. Second, figure out why you and your husband need an addictive drug to celebrate. Third, chat with Christ about it. Listen closely to His counsel. What wisdom does He offer?

*Be supportive,
even though you
don't agree with
her decision.*

On the morning of her wedding my best friend admitted to me that she had recently lost her virginity. This hurt me very deeply. We had grown up together and both promised ourselves that we were going to be pure on our wedding days.

I worked hard to keep my part of the promise, and I felt as though she let both me and herself down by giving in. She asked if I was disappointed in her, and I lied and told her, "No, I understand the temptation."

Now I'm torn. Should I be honest and tell her how much I'm hurt by this, or should I be supportive and accepting of her even though she

made a decision that I don't agree with?

Allan answers: Yes, be honest about your feelings and how her actions have hurt you. In keeping with the "best friend code" you honor her by telling her how you really feel. Further, share your concern for her and explore how her decision may have hurt her as well. Your friend would benefit from knowing that breaking virtuous promises in friendship can hurt. It may help her understand how broken promises may impact her new marriage.

Yes, be supportive and accepting of her, even though you do not support or agree with her decision to have sex before marriage. It's a credit to your friendship that she let you know she had broken her promise. Honor your friendship by sticking by her. Accept her without condoning her actions. If you need a role model for this, check out the Gospels.

Be a best friend and, as your relationship permits, counsel her to get tested for AIDS and sexually transmitted diseases. If either she or her husband has had other sexual partners, it's important for both of them to be tested and spend some time in counseling, talking about their feelings and their preventative health plan now that they are married.

As a friend, a best friend, you may be the best person to advise and support your friend as she deals these issues. Be a best friend. Be honest, be supportive, be accepting, and be responsible.

A. Allan Martin and Deirdre Martin are husband-and-wife cofounders of *dre•am VISION* ministries, empowering young people for Christian lifestyle and leadership.



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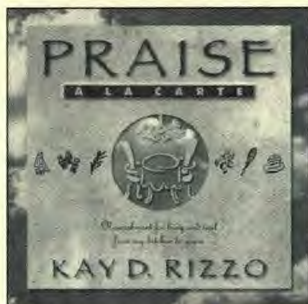


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The Lamb Among the Beasts

Roy C. Naden, *Review and Herald*



Publishing Association, Hagerstown, Maryland, 1996, 300 pages, US\$23.99; Cdn\$34.79; hardcover. Reviewed by John M. Fowler, Ed.D., Silver Spring, Maryland.

Roy Naden writes with theological passion and evangelistic urgency. As a pastor, religious educator, and electronic evangelist, he has an understandable passion and urgency, but not in the way he comes through in his latest book. Here he explodes. He doesn't waste words. He has no time for apocalyptic extremism or prophetic speculation. He

comes straight to the point: If the Bible is God's revelation, and if that revelation reached its ultimate point in Jesus, then the entire Bible can be understood only within the context of Jesus. Jesus is the center and the focus of the Bible and the book of Revelation.

Given that as the point of departure, Naden's commentary on Revelation is a serious takeoff from Revelation 1:1: "The Revelation of Jesus Christ . . . to those who are the called." The One who came in the flesh, died on the cross, was resurrected on the third day, is ministering in the heavenly sanctuary, has chosen to give a serious message to the called—to you and me. Naden contends that message is not a riddle wrapped in mystery—but an assurance confirmed by the blood of the cross. Hence the book of Revelation is not so much "a fascination with the future . . . but a security in the past—the cross of Jesus."

The cross, then—to be specific, the Lamb slain on that cross—provides Naden the basic hermeneutic for understanding the book of Revelation. Sure, he relies on the traditional Adventist historic principle of prophetic interpretation, but even here it is history that hinges upon the cross. Thus the author finds in the

redemptive role of the Lamb of God the key to understanding the mysteries of the book of Revelation—whether it is the trumpets, the bowls, the numbers, the whore, the fearsome beast and its baffling mark, the sea of glass, or the seal of God.

Consider as an example how the author uses the Jesus key to interpret the work of sealing. Often we argue as to what the seal of God is and who will receive it. Without denying the eschatological work of sealing, Naden reminds us that "only those who have received the gospel seal of faith will receive the protecting apocalyptic seal for the end-time tribulation."

In other words, knowing, receiving, and relating to Jesus, who died on the cross, must never be relegated to a second place in trying to understand the mysteries of last-day events. It is the Lamb, not the beasts, that ought to occupy our study. It is Jesus, not the beast, who provides us assurance of how the great controversy will end.

Within that great controversy theme the author draws a line of hope: the Lamb slain from the foundation of the world remains the hope of all God's people from Eden to the New Jerusalem. The line goes through the twisted scenes of the Old Testament, culminating at the cross. The line goes through the spiritual battles of the New Testament—in the struggles of the seven churches, in the ups and downs of the seven seals, in the thunder and judgment of the seven trumpets and bowls, in the gathering on the sea of glass, in the proclamation of the three angels, in the gathering of the saints of all ages, in the annihilation of Babylon and her master in every deceptive form, and finally in God's setting up His home on earth. The line ends in the beginning of eternity. And that is sure because of a Lamb that was slain on a cross outside of Jerusalem.

Read Naden's book, and you cannot help getting a new glimpse of both the Lamb and the Revelation He has given to the last-day church.

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BY CHRISTY K. ROBINSON

Revelation From My Cat

Her grandfather was a regal and dignified Siamese. Next in the genealogy was a long-haired black cat with green eyes and a Siamese meow who had been driven away from human society with stones and curses when she got herself in a family way.

The wild beast that would become my cat was born in tall grass between two wooden fences on a rainy October morning. A tiny silvery kitten, she had feet that looked like oars, what with all the extra toes. "Supernumerary digits," someone said. Her tail had a kink in it that made two 45-degree angles. Within days her eyes opened, silvery blue orbs that turned toward her darkening nose and stuck that way.

Neighbors had decided that all the wild cats and kittens had to be rounded up and taken far from the city. On Christmas Day of 1982 they caught two of the Siamese kittens. Both were spitting and hissing and snarling. I chose the less nasty-tempered one and took her home in my father's leather jacket, with leather gloves. She fought, kicked, scratched, and bit through my fingers, until upper fangs met lower fangs.

Eccentric

Through the next weeks I taught her house manners, fed her tidbits, and tamed her to my commands. She slept in my arms, or under the bed, or in a sunny patch of carpet. She seemed contemptuous of men, and I named her Circe, after the mythological goddess who turned Odysseus' crewmen into swine.

Circe was eccentric, and for years I thought it was because she had been a wild kitten with no feline role models. She hated other cats. She was paranoid about the tabby I found at the library. Eventually I came to realize that the inbreeding that produced her physical defects had also given me a mentally ill kitty.

People would tell me I should get rid of that cat, but in my family animals are family. You don't take your annoying little brother to the pound, do you?

She learned to fetch toys like a dog. We'd wrestle

and tickle and purr and snarl harmlessly until something snapped in her twisted mind. Suddenly she'd pounce on me with a painful bite.

She never stopped biting me!

At bedtime she'd tenderly lick my nose. And then bite. No matter how many times I scolded or punished her, she never stopped biting. And scratching! With six toes and seven claws on each front foot, plus six toes on each back foot, she could do some damage.

Yet in every tawny little hair of hers I swept from the corners was a miracle. Have you ever wondered at the gradations of color, from soft silver to beige to warm cocoa, all on the same hair fiber? What a masterful Artist created my cat. Leonardo da Vinci said, "The smallest feline is a masterpiece."

During the year before kidney disease took its toll, as I cared for that misshapen, crazy cat, I stopped to wonder why I loved her so much.

Where sin abounded, grace abounded all the more.

Circe was mine. I loved her when she was good, and I loved her when she wasn't. In fact, I think I cherished her *because* she had so many problems, and she had no one else to love her and care for her. She needed me. When I looked at her, I saw beauty and the relationship we shared.

One day the revelation struck me: I belong to God. With all my problems, all my sin, and maybe even *because* of my dependency, God loves me.

When God gives me blessings, He loves me. When I turn around and snarl, God *still* loves me. God chose me. God has tamed me and taught me how to live. When God looks at me, He sees my future, not my past. God is my heavenly parent, and our relationship is special. I am a member of the family. ■

Christy K. Robinson, a music teacher and freelance writer, is also the singles ministries director for the Arizona Conference.



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In the same manner, how can you expect your body to manufacture the various nutritional/chemical compounds required to optimize human health—if your juicer is removing vital nutrients from your fruits and vegetables?

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Chart shows time & money required to make a 1/2 gal. of orange-apple-pineapple-banana juice in four juicers.



JUICER	AMOUNT OF PRODUCE USED	COST OF JUICE (1/2 gallon)	TIME REQUIRED TO PREP & PROCESS PRODUCE	CLEANUP TIME	TOTAL TIME	8 OUNCE SERVING COST	AMOUNT OF PULP/SKIN WASTED	RESULTS WITH BANANA
A	7.5 lbs.	\$7.43	16.8 minutes	6.7 minutes	23.4 minutes	93¢	3 lbs. \$2.96	ejected like pulp
B	8.6 lbs.	\$8.51	21.2 minutes	7.5 minutes	28.7 minutes	\$1.06	4 lbs. \$3.97	clogged pulp basket
C	10.1 lbs.	\$9.99	14.2 minutes	5.7 minutes	19.9 minutes	\$1.25	5.5 lbs. \$5.48	ejected like pulp
TNC	3.8 lbs.	\$3.76	3.2 minutes	26 seconds	4 minutes	47¢	1.1 lbs. \$1.07	juice includes nutritious banana

Unless you are independently wealthy—you can't afford to make juice in a juice extractor. A half gallon of fresh extracted juice increases your grocery bill by \$6.92 a day (\$9.99 - 3.07 = \$6.92). That's \$2526 a year! Your conscience won't let you throw away hundreds of dollars worth of nutritious pulp every year. Vita-Mix Total Nutrition Center "total juice" is the fastest, most cost effective, nutritious juice you can make!

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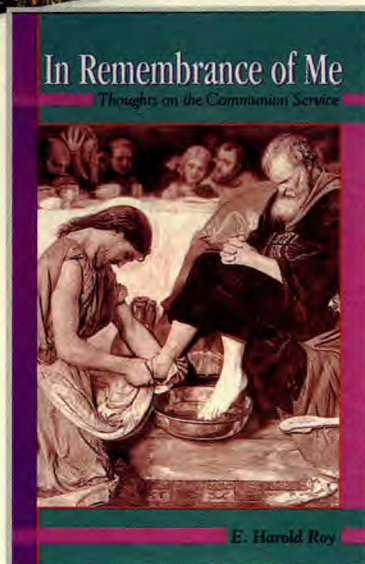


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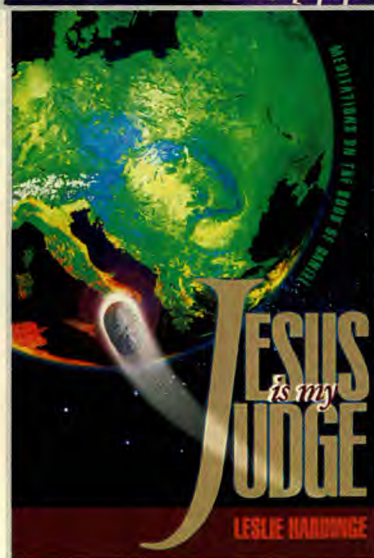
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