

ADVENTIST REVIEW

Weekly News and Inspiration for Seventh-day Adventists

April 17, 1986

“THE INNOCENT 'LIE' ...”

Page 14



Turned Off

I truly liked "Lot's Wife Remembers" (Feb. 20), having sympathized long with Lot's wife! But when her remembering came to "the bed on which my husband loved me," I was turned off. That seemed most crude, uncouth, and inappropriate to be printed in our magazine! Must we be so "with the times" that we spell out the most intimate and personal relationships? DOROTHY SCHWERIN
Angola, Indiana

Turned On

I appreciate Editor Anfenson-Vance's gift in taking everyday occurrences, portraying them in a witty and sensitive style, and drawing from them meaningful parallels to spiritual life. Yes, even from fleas. After all, Jesus brought out profound messages from common, ordinary items such as seeds, coins, sheep, and fishnets.

CHERYL MARIHUGH
Farmington Hills, Michigan

Double-talk

The statement voted by the South African Union Conference (Feb. 27) is a masterpiece of double-talk. It does not condemn apartheid, but only "the discriminatory practices of apartheid." Further, "in Christ 'there is neither Jew nor Greek,'" but in Christ's church in South Africa there is White, Coloured, and Black. The statement asserts that Jesus and His disciples "did not devote their time and energy to . . . direct militant crusading against such [social and economic] evils." Did Christ hesitate to take militant action against the money changers in the Temple? Should the victims of apartheid swallow their righteous indignation and refrain from direct militant action? Jesus Christ was a man of action; His life calls for all to take action, today.

RICHARD GUY
Sherman Oaks, California

Lonely Leaders

We felt bad reading of Del Delker's traveling alone much of the

time (Mar. 6). Perhaps there are no churches or believers in those places, so that she must, at times, go to motels.

Some leaders say they don't like to stay in homes of members because they need quiet and privacy. We often invite visiting ministers, and they appear comfortable in our humble home. They are free to lie down and rest in a quiet room and leave when they need to.

MAURICE K. BUTLER
Sheridan, Oregon

Balance

The articles about Anna Phillips (Feb. 6, 20) and A. T. Jones's and W. W. Prescott's mistake in endorsing her should be balanced by Ellen White's later comments.

In a letter to S. N. Haskell (letter 27, 1894), Ellen White recognizes that Prescott and Jones erred, but she now has more confidence in both of them than before. Their mistake would not have happened if Uriah Smith, the REVIEW editor, and G. I. Butler, the former General Conference president, had united with Jones and E. J. Waggoner as they should have done. These men, she adds, hear the voice of God, they feed the people with bread of heaven; they have carried the work forward with faithfulness; they have been the mouthpiece for God.

ROBERT J. WIELAND
Chula Vista, California

Games?

The first Black African to serve at the General Conference (Feb. 6) probably was chosen because (1) he was educated here in the United States; (2) he has been living here for a long time; (3) he got married here and has his family here.

It is high time you stopped playing hypocritical games in the name of religion. We Africans have had enough of it, and it is a pity that you SDA members are still encouraging this to go on.

FELICIA UKOMADU
Bronx, New York

Elder Bediako was president of

the West African Union Mission at the time of his appointment to the General Conference. His family, in Africa, will join him in the United States. He received his early education in Africa, but earned graduate degrees in the United States.

Winning Combination

We "oldies" have seen many changes take place since the horse-and-buggy days. We can accept some of these; others are harder for us to enjoy. But I'd like to shout from the housetops—"I like our new REVIEW and our new church hymnal." Not that I disliked the others, but there is something thrilling about a new presentation, especially when it is so attractive. After 62 years of endearing scrutiny, this is the best yet!

MILDRED CONQUEST
Neosho, Wisconsin

Police Car Attitude

I question the basic premise of the editorial "Christian Watch" (Feb. 27). The principle that it endorses is no different from the common attitude and action of motorists who obey the speed limit only because a police car is visible in the vicinity.

The greatest deterrents to sin are a love for God and His righteousness and a hatred and abhorrence of sin. Only through what David called "a clean heart" and a renewal of "a right spirit within" (Ps. 51:10) can sinning be meaningfully and effectively stopped. The so-called Christian Watch is an invitation to a witch-hunt and the propagation of the holier-than-thou syndrome.

CONNIE QUINTO
Woodbridge, Virginia

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ADVENTIST REVIEW

April 17, 1986

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diddle with petty concerns?



I **INTERFAITH** **COUPLES**

For more couples, a common religion is no longer a prime consideration," declares a *U.S. News and World Report* (Feb. 10) story on the "rise in mixed marriages." "Called a source of family strife by some and a model of religious tolerance by others, interfaith marriage is spreading in America."

Half of all Catholics now marry outside their faith, as compared with about one fourth in the 1950s. In those days such weddings were conducted in the rectory after the couple had agreed in writing to rear their children as Catholics. In this new era of tolerance, these services take place in a church—Catholic or Protestant—or in a synagogue, and the parties sign nothing.

Marriages of Jews to Gentiles have increased in the past 30 years from some 11 percent to about 33 percent. As has organized religion in general, Judaism has taken a more tolerant attitude toward these unions in an attempt to cut membership losses. Yet, according to one sociologist, "for American Jews, intermarriage is the single greatest concern next to the fate of Israel."

"There's been a great mixing of cultures and a secularization of values," notes a family expert. "Many people who are dating don't even bring up the issue of religious faith until they are far along in a relationship."

Religious leaders worry about interfaith couples leaving their spiritual roots, and with good reason. Whereas such marriages used to result in converts to Catholicism,

today 40 percent of Catholics who intermarry eventually leave the church.

Mixed marriages add to the difficult adjustments called for in establishing a new home, with the result that these couples have a higher divorce rate. Many find that they do not fit into society easily. While their children may grow up more tolerant, they can also become more confused. "The idea that you'll let a youngster decide his religion at age 18 is a terrible disservice," one priest believes.

Adventist Concerns

Although we do not seem to have kept any statistics in this area, Seventh-day Adventists also have long been concerned about intermarriage. We believe the Bible counsels against it in such passages as Deuteronomy 7:3—"Neither shalt thou make marriages with them. . . . For they will turn away thy son from following me"; 2 Corinthians 6:14—"Be ye not unequally yoked together with unbelievers";

1 Kings 11:1-4—Solomon's wives turned his heart away from God; and 1 Corinthians 7:39—"She is at liberty to be married . . . only in the Lord."

In harmony with these texts, Ellen White has left us some powerful statements on the subject. "Marriage between believers and unbelievers is forbidden by God." "Hundreds have sacrificed Christ and heaven in consequence of marrying unconverted persons." "To connect yourself with an unbeliever is to place yourself on Satan's ground. . . . Unless you would have a home where the shadows are never lifted, do not unite yourself with one who is an enemy of God" (*The Adventist Home*, pp. 63, 66, 67).

Some may protest that these references speak only of marrying godless persons and do not forbid unions with Christians of another faith or with Jews. Obviously there existed only two classes in Old Testament times (Israelites and heathen) and three in the New Testament (with the addition of Christians of only one "denomination"). In both cases the message was the same: Do not marry outside your own faith.

The reasons should be obvious. Even if both partners are Christians, to which church will they go? Which day will they keep, Sabbath or Sunday? In which faith will they rear the children? Whose standards and lifestyle will they adopt? Whose doctrine will they believe? To be divided on these issues that lie so close to the heart can seriously

While children of mixed marriages may grow up more tolerant, they may also become more confused.

weaken the marriage and give it a greatly reduced chance of happiness or survival.

I know something of this, for I grew up in a divided home. Mother became an Adventist five years after she married; Father never joined a church. While our home was happy otherwise, Mother and I could not share with Dad the things we loved most. That "shadow" never lifted.

About a hundred years ago, editor Uriah Smith wrote in the REVIEW that in a mixed marriage either the believer will win over the unbeliever, the unbeliever will cause the believer to lose his or her faith, or

each will retain his and her original beliefs in an unhappy armed truce. He concluded that the chances against happiness are thus two to one. Actually they are much greater, since the first possibility seldom materializes.

I know personally of only one case in which an Adventist who married outside the faith saw that spouse later become a faithful member. I am sure there have been others, but I do not like the odds, do you?

EUGENE F. DURAND



ORDINARY **GLORY**

The scenes are as common as bread. A woodcutter sawing trees. A young woman reading. Men at the office. People strolling city streets. A mother watching over the cradle. Simple showings of everyday, anyday life gathered into a dozen or less exhibit rooms at the National Gallery of Art

in Washington, D.C. Here is "The New Painting"—a collection of century-old Impressionist masterpieces by the likes of Cassatt, Cézanne, Degas, Pissarro, and Renoir.

And here I am, with not much cash, browsing through oil and canvas because I love what it says

and admission is free. The baby in my arms is tired and she squirms. A half-room away my husband steers an empty stroller through crowds of art admirers who stare at the walls as he does. We're as common as the stuff in the paintings.

I walk into another room and find the exhibit's "Works on Paper." People at the beach. A woman mending. Ballet dancers practicing. The potato harvest. Horse jockeys before a race. A criminal's face. With the Hope Diamond just next door, people line up for blocks to see oil on canvas, pastel on paper. Wonders never cease.

Common Miracles

I used to believe that feeding 5,000 with two common fish and five common loaves was meant to be an uncommon happening. But it's this kind of miracle I'm party to today, and now I'm not sure it's meant to be so rare.

For my Impressionist friends have done it. They have multiplied the things in their reach, broken bread with us, and thereby nourished a crowd. And through it all they remind us that it doesn't take much to make a lot if you are willing to invest yourself.

God, who brought everything out of nothing, drew humanity in His image to make much out of little. His fresh life breezed through our ground-commonness, hanging plain human pieces in Creator-charged air. "Now multiply it," He said. That hasn't changed.

So I wander among oil on canvas, pastel on paper. The Hope Diamond is out of my reach. But I have pen, potatoes, a cradle to watch. I have bread, city streets, and people to know. Silver and gold I have not much. But I have a lot of common things.

And that may be all I need. For there is glory in the ordinary, and masterpieces hang in earthen vessels. What is in your hand or mine may feed a crowd.

—DEBORAH ANFENSON-VANCE

God, who brought everything out of nothing, drew humanity in His image to make much out of little.

GENERAL CONFERENCE

Building Costs Rising Sharply. Cost projections to build the new General Conference headquarters have increased nearly 30 percent, General Conference president Neal C. Wilson announced Wednesday, April 2, during the GC Committee's Spring Meeting. Current projections total \$22 million for the 300,000-square-foot (27,900-square-meter) complex, an increase of \$5 million over previous estimates.

The committee approved an appropriation of \$25 million, with \$3 million being held in reserve for contingencies. The new estimate, which was calculated by five SDA builders, was submitted Tuesday, April 1, after project architect Donald N. Coupard and Associates and Ward-Hale Interior Designs projected a \$31.6 million price tag.

"If we had known the cost of this project before, we probably wouldn't have sold our [present] buildings," Wilson said.

Though some committee members expressed concern over the increased cost of the three-and-a-half-story complex, others voiced enthusiastic support and noted that the project would be an excellent investment for the church.

Among the new features in the complex will be a larger chapel, new conference rooms, and a 3,000-square-foot (279-square-meter) fitness center. (A full report of Spring Meeting will appear in a subsequent issue.)

GC Treasurer Takes Stock—Then Sells. Robert E. Osborn, associate treasurer of the General Conference in charge of investments, told GC Committee members on April 2 that he had sold the church's stock holding in Southland Corporation.

Southland, a Dallas-based holding company, owns Seven-Eleven stores, a major retailer for *Playboy* and *Penthouse* magazines. Osborn gave the sell order on Wednesday, April 2, during the committee's Spring Meeting, after committee member Ignacio Faz, a pastor from Weslaco, Texas, revealed the connection between Southland and *Playboy*. "The Moral Majority has staged protests against Seven-Eleven stores in Dallas and San Antonio," he said.

Sold were 10,000 shares of common stock, valued at \$481,250, and 4,000 shares of convertible preferred stock, valued at \$269,000.

GC Investments Take Quantum Leap. General Conference Investment earnings for 1985 hit an all-time high, according to Robert E. Osborn, the associate treasurer of the GC responsible for investments.

The church holds nearly \$182 million of combined assets of its own and from all of its affiliated institutions and organizations in its three unitized funds, which are managed like mutual funds. During 1985 the investment fund gained 19.5 percent, the income fund gained 23.5

percent, and the international fund gained 24.8 percent. Among the securities held are stocks, bonds, and U.S. government securities.

The church holds assets of nearly \$103 million (\$96 million of which is included in the unitized funds) in its general retirement fund and \$173 million in its hospital retirement fund.

"I've waited 20 years here in the General Conference to be able to give such an upbeat report," Osborn noted. "But 1986 thus far has been even better. Records of all kinds have been broken and surpassed following the first quarter of 1986. All the recognized indexes have hit new highs, and we continue to be amazed that the money markets almost daily keep making new records."

A House Divided? Members of the General Conference Committee voiced agreement with a proposal to move the Southern Asia Division headquarters from Poona, India, to a proposed 15-acre (6-hectare) site near Bangalore.

The vote came Thursday, April 3, during the committee's annual Spring Meeting. Even though the committee agreed with the plan, several members felt the plan needed more study. Under the proposal, the cost for land, site preparation, staff housing, and furnishings totals \$1.4 million.

General Conference president Neal C. Wilson said there were many legal complications with the move and many people were not in favor of it. "The vote of the division committee was 11 to 9," Wilson said. He noted, however, that they could "buy land and hold it" without creating any problem.

The committee requested a detailed building and financial plan before the General Conference appropriates any money.

NORTH AMERICA

National Landmark Bites the Dust. Battle Creek Adventist Hospital, formerly the Battle Creek (Michigan) Sanitarium, severed major ties with an earlier era when it recently demolished the adjacent Fieldstone building.

The building, built by the Phelps brothers in 1900 as a



MARK REESMAN

competitor institution to John Harvey Kellogg's sanitarium down the street, was annexed to the huge sanitarium complex in 1913.

Later the building was deemed unsuitable for patient use, and current hospital administrators felt its prohibitive upkeep costs left little option but demolition.

Mount Vernon Academy to Stay Open. Mount Vernon Academy (Mount Vernon, Ohio) will stay open but members in the Ohio Conference will have to contribute more to make it viable, constituents decided during a specially called meeting on March 16 to determine the academy's future.

Other decisions at the meeting included rehabilitating the academy's physical plant, appropriating \$15,000 a year for recruitment, spending \$25,000 for curriculum and academic improvements, working to attract industries to the campus, and establishing a \$1 million educational endowment in the next two years.

"The real vote on Mount Vernon Academy, though," says Columbia Union communication director Ron Graybill, "is not the one taken on March 16 but the vote taken every week by the Ohio members when the offering plate is passed."

SDA Nominated for Pulitzer. Carlos Schwantes, a professor of history at Walla Walla College, has been nominated for a Pulitzer Prize by the University of Nebraska Press for his 1985 book *Coxey's Army: An American Odyssey*.

Schwantes is currently on leave to the University of Idaho, where he is starting a program in northwestern history.

Andrews Tests Easter Brochure. A research team at Andrews University (Berrien Springs, Michigan) mailed some 100,000 brochures that were to have arrived the week after Easter in nine test areas throughout the United States.

The two-color four-page brochures carry the headline "An Easter Message of Jesus' Love From the Seventh-day Adventists." Inside is part of the chapter on Calvary from *The Desire of Ages*. On the back is an invitation to order the book.

Research team director Kermit Netteburg says three of the nine areas will be tested before and after to determine whether the brochures raised the public's awareness of Adventists and improved attitudes toward them. He says as many as 5 million of the brochures may be sent out during the next year if the results appear promising.

FFT Establishes Lifestyle Learning Center. *Faith for Today* telecast has established a Lifestyle Learning Center as a follow-up to interest generated by its *Christian Lifestyle Magazine* series.

"The Lifestyle Learning Center is designed to take a viewer from a position of little or no knowledge of God's

plan for his life, through a series of newly developed 'learning guides' . . . to a deeper knowledge of God's truth," says *Faith for Today* public relations director Jeff Wilson.

Already some 5,400 people have enrolled in the new course.

Students Spend Spring Break in Mexico. Some 32 academy and college students from the Southwestern Union turned their spring break into a working missionary vacation by going to Mexico to help complete the second story of the library at Montemorelos University.

The students, from Chisholm Trail Academy and Southwestern Adventist College, in Keene, Texas, and Jefferson Academy, in Jefferson, Texas, used their mornings and evenings to work and spent the hot part of the afternoon sight-seeing.

At right, SAC student Barry Forbes demonstrates his skills with a trowel.



KENNY EDELBACH

Ratings Soar During TV Series. Nielsen/Arbitron ratings doubled and responses from viewers quadrupled during *It Is Written's* recent miniseries *The Rise and Fall of Antichrist*, according to IIW public relations director David B. Smith.

Smith attributes the higher figures to viewer interest in prophecy, advertising for the series, and support from Adventists across the United States. He says the number of requests for IIW speaker/director George Vandeman's book *The Rise and Fall of Antichrist* necessitated second and third printings.

Died. Howard Donald Burbank, 67, former executive director of Seventh-day Adventist World Service (SAWS), March 27, Takoma Park, Maryland. **Nellie Jensen**, teacher in Honduras and Mid-America, March 17, Loveland, Colorado.

Correction. The April 10 issue reported that Darci M. de Borba is manager of Brazil Publishing House. In fact, the manager is Carlos Borda.

CHURCH CALENDAR

- Apr. 19** Literature Evangelism Rally Day
- Apr. 20** Mid-America Union Session Begins
- Apr. 26** Christian Education Day
- May 5** Southwestern Union Constituency Session

HAL LINDSEY'S PROPHETIC PUZZLE: FACT OR FICTION?

Dispensing with dispensationalism



TIM MITOMA

Hal Lindsey is about as popular as prophets get. Predicting is his game, and selling books (by the millions) his fame. If all his profitable prophecies are true, Christ should be here around 1988. Which means that right now we're in the middle of the "Great Snatch."

But before we work ourselves into an eschatological sweat, let's ask a basic and reasonable question: Is Hal Lindsey's "prophetic jigsaw puzzle" (as he likes to call it) really true? Let's take a look at it—and at the evidence.¹

Dispensationalism

Lindsey belongs to the prophetic school of interpretation known as dispensationalism, which divides history into dispensations, or segments of time, in which God has worked with humanity in different ways. An estimated 200 Bible institutes teach this concept.²

Dispensationalists see modern Israel as the center of end-time prophecy. Establishment of Israel on May 14, 1948, started the prophetic countdown to Armageddon and the Second Advent, they believe. Credit for popularizing this view goes to Lindsey. His book *The Late Great Planet Earth* has sold more than 20 million copies in 30 foreign editions.

BY SAMUELE BACCHIOCCHI

Scholarly studies generally ignore authors such as Lindsey. As a result, millions of people have been misled. The key pieces of Lindsey's prophetic puzzle have not fallen into place.

The Parable of the Fig Tree

Lindsey starts his end-time prophetic scenario with 1948, the year the modern State of Israel began. He points to Christ's words "From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near. So also, when you see all these things, you know that he is near, at the very gates" (Matt. 24:32, 33).*

This parable contains, according to Lindsey, an important clue in calculating the approximate date of Christ's return. He finds this clue in the fig tree putting forth its first leaves. For Lindsey this represents the restoration of national Israel, which occurred "on 14 May 1948" "when the Jewish people, after nearly 2,000 years of exile, under relentless persecution, became a nation again."³ According to Lindsey, Christ referred to this event to "indicate that He was 'at the door,' ready to return."⁴ Christ then said, "Truly, I say to you, this generation will not pass away till all these things take place" (verse 34).

Lindsey writes " 'This generation' means . . . the generation which sees Israel (the fig tree of verse 32) back in the land of Palestine—this is the chief sign—and sees all the other signs of Matthew 24 being fulfilled."⁵ Since "a generation in the Bible is something like forty years," Lindsey predicted that "within about forty years of 1948 all the events leading to and including Christ's return could take place."⁶

This means by 1988 all the prophecies pointing to Christ's return must be fulfilled. Lindsey expresses the same conviction in his book *The 1980s: Countdown to Armageddon* (1981). Since we are already halfway through the 1980s, we might ask if the key pieces of his prophetic jigsaw puzzle have begun to fall into place.

Lindsey predicted three major events would occur during "the terminal generation" that began in 1948: the

rapture, the tribulation, and the return of Christ. The rapture, according to dispensational interpretation of such passages as 1 Corinthians 15:51, 52 and 1 Thessalonians 4:13-18, means Christ's secret and invisible coming partway to the earth to resurrect the sleeping saints and transform living believers. This secret rapture, which Lindsey calls the "Great Snatch" is supposed to happen seven years before the visible and glorious return of Christ. The seven-year period comes from the seventieth week of Daniel 9:27 and from adding together the "forty-two months" and the "1260 days" of Revelation 11:2, 3.

We reject this belief because the description of the rapture in 1 Thessalonians 4:15-17 suggests the very opposite of a secret, invisible coming.

Dispensationalists view the secret rapture as imminent because its main preconditions, namely, the reestablishment of the State of Israel and the repossession of ancient Jerusalem, have already taken place.⁷

Date of the Rapture

Lindsey not only portrays the "Great Snatch" but predicts its approximate time. He has set Christ's visible return for about 1988. Since the secret rapture, according to the dispensationalists, must take place seven years before Christ's return, it should already have taken place around 1981. But it didn't.

If Lindsey has been proved wrong on the time of the rapture, he may be equally mistaken regarding the tribulation events to occur during the 1980s, since the latter are dictated by the former. In fact, time has already revealed his mistakes in several seven-year countdown predictions. The 1980s has resulted not in the countdown to Armageddon, but rather in a countdown to Lindsey's prophetic vagaries.

The secret rapture, which according to Lindsey's prophetic jigsaw puzzle should have occurred about five years ago, sets the stage for the "seven-year countdown" (Dan. 9:27; Rev. 12:2, 3) to Armageddon and Christ's visible return. The most incredible events of human history are

to take place during this time period.

Immediately after the rapture a Roman dictator, the Antichrist, or as Lindsey prefers to call him, "The Future Fuehrer," will rise to power out of the ten-nation confederacy of the European Common Market (Dan. 7:23, 24; Rev. 13). He will sign a treaty with Israel enabling the Israelis to rebuild the Jerusalem Temple in three and a half years and to reinstitute its sacrificial services (Dan. 9:27; Matt. 24:15, 16).

This temple and its services will hardly be inaugurated when the Roman antichrist will break his covenant with the Jews, go to the temple, claim to be God, and disrupt the sacrificial services—the abomination of desolation predicted by Daniel (Dan. 9:27; cf. Matt. 24:15, 16). This event marks the beginning of the last three and a half years of antichrist's cruel reign, which, Lindsey writes, "will make the regimes of Hitler, Mao, and Stalin look like Girl Scouts weaving a daisy chain by comparison."⁸

Immediately after this temple profanation by the Roman antichrist, an Arab-African confederacy, headed by Egypt (the king of the south of Daniel 11:40a) will launch an invasion of Israel. Russia and her allies (the king of the north of Daniel 11:40b and Ezekiel 38) will counterattack by sweeping over the Arab countries as well as the State of Israel. This invasion of the Middle East will be of short duration, because Ezekiel (38:18-22; 39:3-5) supposedly predicts that the Roman antichrist will mobilize a vast army of soldiers from the Roman confederacy (Common Market countries) and from Red China, which will utterly destroy the Russian army in Israel.⁹

Annihilation of the Arab-African armies and Russian forces leaves only "the combined forces of the Western civilization under the leadership of the Roman Dictator and the vast hordes of the Orient probably united under the Red Chinese,"¹⁰ in a final battle for world control at "Armageddon," on the plain of Jezreel, in lower Galilee between the Mediterranean and the Jordan (Rev. 16:13, 14, 16). At the climactic moment of this battle,

The key pieces of Lindsey's puzzle have not fallen into place.

Christ will return with His church to destroy the ungodly and set up His millennial kingdom, which He will rule from Jerusalem.

How can Lindsey and a host of dispensationalists construct from biblical prophecies such an imaginative scenario? Since Lindsey predicts that the 1980s introduces a countdown to Armageddon, are his predictions being fulfilled in this decade?

Dispensationalist interpretation of Bible prophecy is based on two principles: a consistent literalism and a distinction between Israel and the church. On the basis of the first principle, Old Testament prophecies regarding the restoration of Israel, rebuilding the Temple, and reinstitution of animal sacrifices must be fulfilled literally for the Jewish nation in Palestine during the "terminal generation" that began in 1948, and especially during the last seven-year countdown. On the basis of the second principle, many Old Testament prophecies regarding the Jews that have not yet been fulfilled must be fulfilled at the end of time through a literal Israel.

But consistent literalism fails to interpret adequately biblical prophecy because it ignores the progressive nature of God's revelation, disregards the Messianic and expanding fulfillment of Old Testament prophecies, and contradicts itself through an inconsistent interpretation.

While the New Testament sometimes speaks of Jews in distinction from Gentiles, it never teaches that God has in mind a separate future for Israel apart from the church. The New Testament sees the future of Israel not in terms of a millennial political kingdom in Palestine but as an everlasting blessedness with the redeemed of all ages in a restored new earth.

As to whether the tribulation events of the seven-year countdown are being fulfilled in the 1980s, no sign of their fulfillment is yet in sight. The secret rapture failed to occur by 1981. Nor have we witnessed the rise of a Roman antichrist out of the ten nations of the European Common Market. And the chance of his arising seems extremely remote for the following reasons:

Fragile Economic Community. The European Common Market is not a strong political federation comparable to the 50 American states. A fragile economic community, its governing body does not dictate the internal political affairs of the ten nations it represents. It appears inconceivable that a political-religious dictator could arise out of a community that is fighting for its very survival.

Political Fragmentation. Anyone familiar with the political fragmentation in most of the ten nations belonging to the European Common Market can see that a political dictator could never succeed, without bloody resistance, in dominating these nations.

American Challenge. How could a Roman dictator dominate ten European nations without being challenged by the United States or Russia? Lindsey discounts an American challenge to the Roman antichrist because "according to the prophetic outlook the United States will cease being the leader of the West and will probably become in some way a part of the new European sphere of power. . . . It is certain that the leadership of the West must shift to Rome, in its revived form, and if the United States is still around at the time, it will not be the power it now is,"¹¹ on the basis of the Lord's statement "I will send fire . . . upon those who dwell securely in the coastlands (Eze. 39:6, Amplified).†

Developments during the past 15 years have proved this prediction totally mistaken. Not only has the United States strengthened its position of leadership in the West, but there are no indications this leadership has begun to shift toward a revived Rome. Thus another key piece of Lindsey's prophetic jigsaw puzzle has failed to fall into place.

European Secularism. How could today's Europeans, predominantly secular and humanistic (less than 10 percent attend church), suddenly become worshipers of a Roman dictator who claims divinity? It seems unlikely when papal directives are largely ignored by the majority of European Catholics. [In Italy, for example, in spite of papal threats against those who would vote in favor of divorce and abortion, Catholics voted overwhelmingly in favor of both practices.]

We must conclude that not only has Lindsey's Roman antichrist failed to appear as predicted, but he hardly could arise in the present political and religious climate of western Europe. This means that another vital piece of Lindsey's prophetic puzzle fails to fall into place. □

To be concluded

* Texts not otherwise credited are from the Revised Standard Version.

† Texts credited to *Amplified* are from *The Amplified Bible and New Testament*. Copyright 1965 by The Lockman Foundation. Used by permission.

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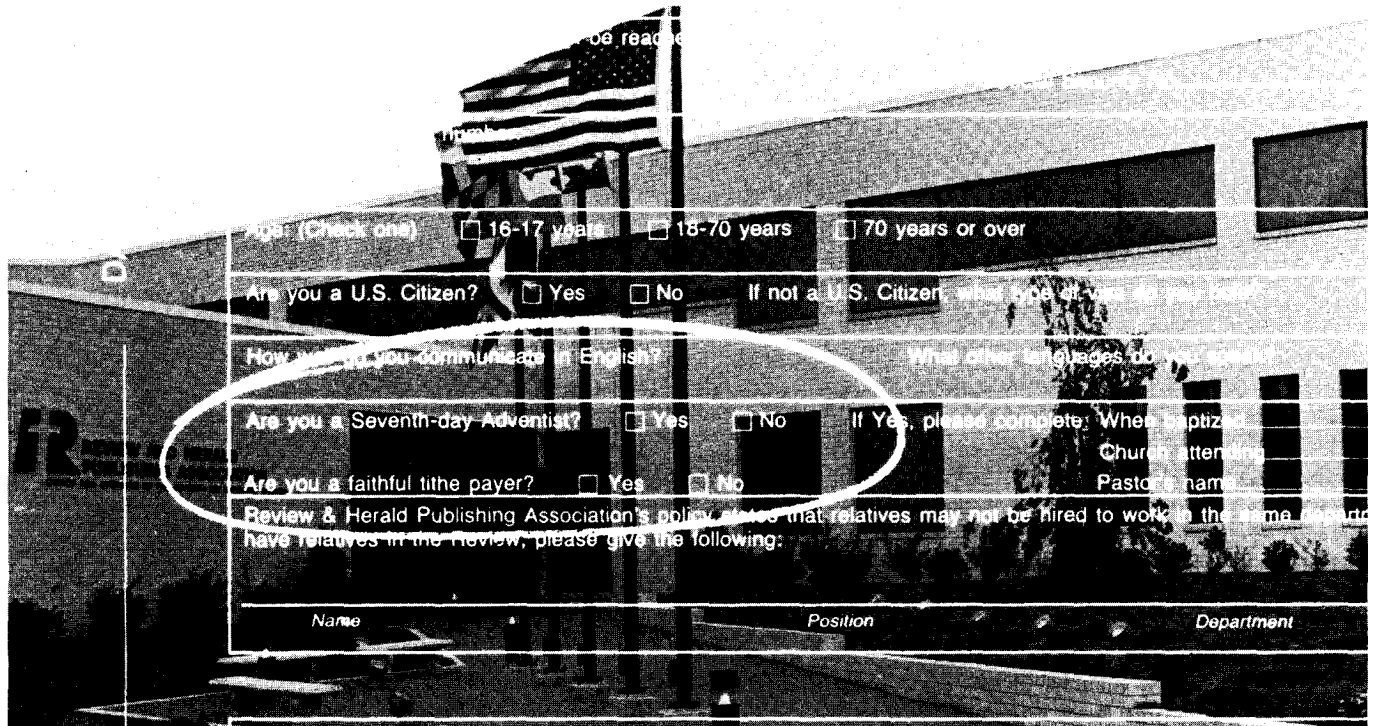
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CURRENT CHALLENGES TO RELIGIOUS EMPLOYMENT

A look at the legality of Adventists hiring Adventists



MEYLAN THORESEN

May an Adventist college lawfully refuse to hire a non-Adventist to teach physics? May an Adventist hospital give preference in hiring to church members, even though most of its employees are of other faiths? The answer involves perhaps the least publicized but most far-reaching

church-state issue currently in litigation: the right of church-affiliated organizations to make employment decisions based on religion—a right they see as essential in maintaining religious identity.

Title VII of the Civil Rights Act of 1964 makes it unlawful for an

employer, employment agency, or labor organization to discriminate on the basis of five factors, including religion.¹ The code prohibits not only intentional discrimination but unintentional discrimination shown by a failure to accommodate religious practices, unless the defendant can

BY MITCHELL A. TYNER

show that such accommodation would cause an “undue hardship.”

Since passage of the act, the church has repeatedly provided legal counsel to members who have lost jobs because of conflicts between an employer’s requirements and their religious practice—usually Sabbath-keeping. Sabbath work conflicts represent the problem most frequently brought to the Department of Public Affairs and Religious Liberty.

But now the spotlight has shifted from the rights of religious *employees* to those of religious *employers*. Specifically at issue is an exemption from the proscription of religious discrimination:

“This subchapter shall not apply to a religious corporation, association, educational institution, or society with respect to the employment of individuals of a particular religion to perform work connected with the carrying on by such corporation, association, educational institution, or society of its activities.”²

Interpretation of this exemption has varied from court to court. A Mississippi court held that the relationship between a church and its minister is exempt, but that between a religious college and its faculty is not.³ A seminary cannot engage in commercial activities and claim the exemption for those so employed. But where a position falls within the scope of functions necessary to the operation of the institution, the exemption applies.⁴ An editorial secretary at a religious publishing house does not involve “the type of critically sensitive position within the church” covered by the exemption.⁵ The court saw a Methodist children’s home in Virginia as a nonexempt secular organization because “the direction given the day-to-day life for the children at the home was practically devoid of religious content.”⁶

Currently, the spotlight shines on three cases. The first involves Seattle Pacific University (SPU), a Free Methodist institution in Seattle, Washington.⁷ Orrin Church, a Roman Catholic, applied for a job as a warehouseman at SPU. Told that SPU hires only evangelical Christians, he was denied

employment. Church filed a complaint of religious discrimination with the Equal Employment Opportunity Commission (EEOC), which referred it to the Washington State Human Rights Commission (WSHRC).

Although SPU admits students of any or no religion, it requires that all students attend worship services and take theology courses. It proclaims its mission as religious and seeks to infuse all its activities with Christian witness. The school holds that only faculty and staff (including all who may supervise student workers—even warehousemen) who profess and articulate evangelical Christianity can perform this mission.

On receiving the complaint from EEOC, WSHRC issued a subpoena for detailed information on each SPU staff and faculty member. Maintaining that WSHRC had no legal right to that information—and in an effort to control the litigation—SPU filed suit against both EEOC and WSHRC.

WSHRC sees the Title VII exemption for religious organization as an unconstitutional establishment of religion, except as applied to inherently religious positions: WSHRC would not even exempt the

Roman Catholic teacher who divorced did not meet this “good standing” requirement. She was fired, and she filed a complaint of religious discrimination. The attorney general of California agreed that the Title VII exemption applies only to inherently religious positions and not to high school staff other than teachers of religion.

Are California and Washington making up legal theory as they go along? Not quite, but their foundation is shaky. As early as 1974 a federal appellate court observed that the Title VII exemption “appears to be violative of the establishment clause and to deny equal protection.”⁹ But the only court so far to view the provision as unconstitutional when applied to nonreligious positions is the United States District Court for Utah, in a case involving three subsidiary organizations of the Mormon Church.¹⁰

The Amos case, as it is known, challenges the employment practices of a gymnasium, a garment factory, and a “Goodwill Industries” type operation. All three require their employees to be not only Mormon but “temple worthy,” in good standing with the church. The plaintiffs, not

Have Adventist institutions weakened their claim to the Title VII exemption?

job of the University president; the university must hire whoever applies, if qualified, regardless of the applicant’s religious views. Trial in this case was set for August 11, 1986, in Seattle’s federal district court.

The second case⁸ involves the Christian Elementary School operated by the American Lutheran Church in Burbank, California. While it does not require its teachers to be Lutheran, it does require that they be in good standing with their own churches. A

“temple worthy,” were fired and brought suit.

In a preliminary decision—“Amos I”—the court held the Title VII exemption to apply only to religious activities and devised a three-part test to determine that status.¹¹

First, the court looks at the tie between the religious organization and the activity at issue. Do the two share management? Does the parent organization closely scrutinize and assist in the financial affairs and

day-to-day operations of the subordinate?

Second, the court looks at the link between the primary activity of the challenged organization and the doctrine of the parent organization. Adventists hold a doctrinal imperative for the operation of schools and medical institutions that would easily satisfy this test. New Testament commands to feed the hungry and shelter the homeless show that connection

ber 18, 1985,¹² it found Deseret Industries, which provides sheltered employment for the physically and mentally handicapped, to be religious in nature and exempt. The court called for more evidence regarding the activities of Beehive Clothing Mills, which manufactures Mormon temple garments.

While the church says its doctrine requires that only Mormons touch the temple garments, the plaintiffs allege

ize it. It weaves through everything you do," says one college spokesman.

Most Seventh-day Adventist institutions take this stance. But consistency seems hard to retain. Our medical institutions cannot possibly find enough church members to fill all their needs, yet they maintain the necessity of filling management positions with Adventists. Our colleges and universities see religion as a part of every class and religious belief as a standard for employment. Yet occasionally they hire a nonmember on a contract basis to teach a specified course. Have these institutions weakened their claim to the Title VII exemption? At this point, we can only conjecture.

Commenting on this controversy, Fernand Dutile, professor of law at the University of Notre Dame, said, "If the Notre Dame faculty were switched with the faculty of a state university, Notre Dame would no longer be a Catholic school." As the administrators of denominationally affiliated schools, campus industries, medical institutions, publishers, and social agencies ponder the application of these cases to their situations, most would agree. □

The spotlight has shifted from the rights of religious employees to those of religious employers.

with the Adventist Development and Relief Agency. But a furniture factory operated on an academy or college campus solely to provide employment for students might not be able to show any direct relation between its activities and church doctrine.

If the tie (first test) appears close and the connection (second test) seems substantial, the organization is declared religious and thus qualified for the Title VII exemption. If it lacks either, the court proceeds to a third inquiry: Is there a relationship between the job in question and church doctrine? If so, that job is religious and exempt. Such a situation might involve a church-owned for-profit activity such as the campus furniture factory, which would fail the second test and possibly the first. Yet that factory might employ a minister as a chaplain and counselor for its student employees. Since his job shows a clear relationship with church doctrine, his position qualifies for Title VII exemption, even though the remainder of the factory does not.

In *Amos I* the court applied the three-part test to Deseret Gymnasium and concluded that it could not be considered religious, or exempt under Title VII. In *Amos II*, released Septem-

ber 18, 1985, it found Deseret Industries, which provides sheltered employment for the physically and mentally handicapped, to be religious in nature and exempt. The court called for more evidence regarding the activities of Beehive Clothing Mills, which manufactures Mormon temple garments.

Church leaders also contend that its practices outside the United States do not relate to a proceeding under American law. The court disagrees, seeming to say that the church may lose rights and exemptions through inconsistent application.

What would constitute inconsistent application? Finding an acceptable standard becomes difficult, owing to the wide variation in employment practices among religious institutions. Many institutions limit preferential hiring to faculty and key administrators. Some limit it to faculty in religion, theology, or philosophy. Others want all employees, from janitor to president, to share their religious attitudes and practices. Such institutions believe in the relevance of faith to all activities. "The stand of our school is If you're in earnest about your faith, you can't compartmental-

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THE INNOCENT "LIE" OF A PARENT



BY ELLEN GOODMAN

My friends and I are at the age when we begin to talk less about child care and more about parental care.

The subject of our lunchtime conversations has shifted. Once they leaned heavily toward pediatrics; now they include geriatrics. Our long-distance telephone checkups on each other's lives also run down a longer list. Once they accounted for sons and daughters. Now they include mothers and fathers.

In middle age, most of us are flanked by adolescent children and aging parents. We are the fulcrum of this family seesaw and expected to keep the balance.

As one set of burdens is lifted gradually by independence, another is descending, sometimes slowly, sometimes abruptly, pulled by the gravity of old age or illness.

In the past year, a neighbor of mine has helped her son choose a college and her mother choose a retirement home. A friend who has just stopped accompanying her children to doctors' appointments has begun driving her father to his. A colleague who filled her 30s with guilt about being a working mother is entering her 50s with guilt about being a working daughter: it's her parents who need her now.

It was to be expected, I suppose. After all, it is nothing more than the reality of the life cycle. But in fact it wasn't expected. Not really.

Like most Americans, my friends were raised to believe that independence was the norm. We learned to value it, nurture it, respect it, and demand it of ourselves and others. Today we "stand on our own two feet."

It was hard for some of us to have that independence challenged by the helplessness of our children. It is much harder to see our parents become needful.

Some of this difficulty is familiar and Freudian. The child in us always wants our parents to be stronger, to be caretakers rather than caretaken. When we mother and father our mothers and fathers, we feel a bit like orphans.

The child in us always wants our parents to be stronger, to be caretakers rather than caretaken. When we mother and father our mothers and fathers, we feel a bit like orphans.

But this stage of life, of mid-life, is also hard because many of our parents lied to us just as we in turn lie to our children. Perhaps "lie" is too harsh a word, but let me explain.

In America today it is considered neurotic, or at least unhealthy, to teach children that they owe us for their orthodontia, their college tuition, their very life. We do not have children "to take care of us" in our old age anymore; at least we don't say that. The model of a sacrificial parent waiting for a return on her investment has become a satire. Raising them is supposed to be an act of free love.

We Say We Need Nothing

So we tell the young that we need nothing in return. We free up their emotional inheritance so they can spend it on the next generation. At the same time we prepare for our own old age—buffer our lives against "needing"—with IRAs and Social Security, with medical insurance and Medicare.

But Social Security doesn't make telephone calls, and Medicare doesn't visit the hospital, and while independence extends longer and wider into the late decades now, few people leave this life without becoming somewhat dependent on others, especially their children.

The lie—that parents will remain


independent—is not a malicious one. It's not even deliberate. It is believed when told by 30-year-old fathers to 8-year-old sons. By 40-year-old mothers to 12-year-old daughters. It is handed down in good faith by generations of parents when we are in our prime.

We believe our own lie because we cannot imagine—even those of us taking care of our own mothers and fathers—that it will happen to us. It is impossible for a 45-year-old to know what he will be like at 75. What he will want, what he will need, what he will resent. Yet by 45, he has seeded the ground for his own child's middle-aged shock.

Our terror of losing this prized American possession—independence—is what makes us define a good death as a sudden death. We choose to believe that we can avoid becoming a burden on our children. Our shame about aging prevents us from knowing and telling our children the dirty little secret of our human existence: when we too are old, we may need them—need to lean on them.

Here, in the middle of life, we are just learning the truth from one generation, still hiding it from the next. □

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THE YOUNG CHURCH IN ACTION

What Adventism can learn
from the South American church



In Peru the Johnssons watched shepherds tending alpacas in the Altiplano and visited a school in Lake Titicaca.

The wind cuts like a whetted knife as we speed across the silent lake in the *Fernando Stahl*. It's early morning and the sky is dark, broken with gray clouds. The light gleams on the still waters; the surrounding mountains rise somber, mysterious. Far out on the lake the reeds thrust their way to the surface as the mission

launch weaves its way between them. A few drops of rain begin to fall. I shiver. It's difficult to realize that it's midsummer here, but then I remember the altitude—12,000 feet.

The reeds become thicker. We see

some low dwellings on the horizon, above the reeds. We have found the floating islands of Lake Titicaca!

The boat turns into a little settlement. We step out gingerly onto the surface of reeds.

Immediately in front of us we see a building and read the sign that announces a Seventh-day Adventist

— THIRD OF THREE PARTS —

BY WILLIAM G. JOHNSON

school! We see the potato patch beside it.

We talk with Brother Velasquez, principal of the little school. With another teacher he offers six grades of education; last year 53 students came to school. We go inside the classrooms. They are clean and neat. Brother Velasquez has prepared special chalkboard displays: the government is sending a party of its own teachers to observe his work among the people of the floating islands of Lake Titicaca.

"Tourists come from all around the world to see these islands," he says. "I want them to be a witness to the three angels' messages. Time is short."

He shows us his tiny cottage, unheated and sparse. We see rows of dried fish—with potatoes and a few eggs from birds that nest on the islands, the only fare for people who live here. For both teacher and people, life is hard on Lake Titicaca.

After 17 years in Peru, Dwight and Betty Taylor speak Spanish as fluently as English. Dwight directs ADRA for the Inca Union (Peru and Bolivia). His staff of 65 includes M.D.s, R.N.s, and agronomists.

We have stopped by a potato patch in the Altiplano—the high plateau of Peru. ADRA plowed this field and provided the seed potatoes. The plants are flourishing; blue and white flowers make a patchwork.

But many farmers face hard times. Lake Titicaca has risen to record levels, flooded fields, submerged homes. Thousands of people have had to flee to higher ground. ADRA has much to do!

"ADRA helps both the rural poor and those in the cities," Dwight says. "Here in the countryside we teach them how to grow vegetable gardens and how to improve the yield of their potato crops. In the cities we run programs to feed mothers and babies, conduct work projects such as building new roads, offer contraception help, and so on."

Here in the Inca Union ADRA (known as OFASA) feeds more than a half million people every day, seven days a week. Some programs provide

provisions directly to those in need, while others use food as an incentive for work projects.

Dwight's report makes me feel good about ADRA—and my church.

Noelene and I are sitting in the Las Rejas Norte church in Santiago, Chile. It's a simple, basic structure: no carpeting on the cement floor, no lining under the iron roof. They could do with more chairs.

The story of the church, which recently opened, begins four years earlier and three miles away. In 1982 the Alameda church board began to plan a "pioneer project"—to send out part of the congregation to start a new church. They targeted the Las Rejas area, then selected members of a Sabbath school class to be the pioneers.

March 27, 1982 the designated class met with the Alameda church for the last time. Following Sabbath school,



Dwight Taylor, Inca Union ADRA director, teaches farmers how to increase the yields from their potato crops.

class members and their families were publicly dedicated to the project and farewelled. They boarded a bus and traveled to a member's home in Las Rejas. Here they held their first church service.

The congregation grew. They moved to a larger home, then to a rented hall. The division, union conference, conference, and Alameda church helped financially, each giving \$1,000. The people of Las Rejas Norte bought land, and now they have their own church building.

Noelene and I look over the large tract of land with the church. "Why so much property?" we inquire.

"Ah, we haven't finished yet. Our next step will be to build a school."

We have reached the end of our trajectory through the South American Division. But the experiences of the past 25 days still crowd upon me.

La Paz in Bolivia, where the airport has an elevation of 13,200 feet. Lima, a city of some 7 million people where it never rains. Bolivia, where the official exchange rate was 1.8 million pesos for one American dollar, where last year the inflation rate was 17,000 percent! Cuzco, ancient capital of the Incas, city of golden cathedrals and heartbreaking poverty. Verdant Santiago. Machupicchu, mute testimony to a noble civilization. Inca Union University, so designated by act of the Peruvian Congress. The Museum of the Inquisition in Lima, built on the site where people were tortured for keeping the "law of Moses" or for "Judaizing."

And especially—the church. Let me try to summarize my impressions of South American Adventism:

1. Social conditions differ greatly from those in North America. Before Adventists in North America or in Europe feel a twinge of guilt at the low rate of church growth, they should remember:

- Society here is young. People have large families; life expectancy is lower than in North America and Europe. The net result is a society where young people predominate. I was told that in Peru, for instance, 45 percent of the population is younger than 20.

Adventism here also is young. In some areas 70 percent of membership is under 30. This has enormous implications for vigor, enthusiasm, and willingness to try new ideas.

- People in South America at present are more receptive to the gospel. Not only the Adventist Church is growing—Pentecostals, Mormons, and Jehovah's Witnesses show sharp increases. On the other hand, the

Roman Catholic Church, the nominal faith of the masses, seems to play a diminishing role in everyday life.

2. While Adventism in the South American Division is exciting and vigorous, I have detected some weaknesses:

- The financial strength of the church lags behind the numerical increase. Most converts to Adventism come from the poorer class of people; however, after they become Adventists they begin to live like middle-class people.

The SAD, trying hard to develop all phases of the work, owns and operates an impressive system of hospitals and clinics, as well as hundreds of primary schools and secondary schools, plus five senior colleges. Many of these institutions have received help from extra-Adventist sources such as EZE of West Germany for development of their programs. Inevitably, the church's institutions strain the financial resources of the division.

The most striking evidence of the financial imbalance of the division is the burden placed on pastoral workers. Division secretary Mario Veloso noted that the situation is not of the division's choosing—financial necessity has forced it upon the church. And while the church needs more pastors, many theology graduates are unable to find a place in the work.

- I heard of one pastor who is assigned to shepherd no fewer than 16 congregations and companies! Many pastors care for six or more churches. The upshot: many of our people surely want for adequate pastoral help. What of their nurture? What of instruction of new believers?

- The SAD could improve its recordkeeping. As I quizzed people throughout the division about the perceived weaknesses of the church, I received the same reply—the church is more interested in statistics of accessions than of apostasies. (We should remember that other divisions suffer the same weakness!)

- I would like to see the division make stronger efforts to introduce women into positions of leadership. Perhaps it was coincidence, but



Dina Salas, Peruvian pastor and evangelist, has been serving as dean of women, Inca Union University, Lima.

among the dozens of outstanding stories that we found here, very few involved women in leadership. The role of women in the church is affected greatly by culture; however, by the action of the General Conference session in New Orleans last June Adventism has pledged to open the church to leadership by women.

3. The church in South America has much to tell the church in North America and elsewhere. Despite the differences in society and the weaknesses I have just outlined, many things are happening and being done here that should be an inspiration and a model for Adventism worldwide:

- The church utilizes its young people. It puts young people into leadership roles: they teach Sabbath school classes, lead out in Sabbath school, serve as church elders. Last Sabbath in Peru we met a dynamic church ministries director—28 years old. His conference president is also 28!

- Adventism in South America has broken down the barrier between clergy and laity. It has taken the Protestant teaching of the priesthood of all believers to its logical development. Ministers do not function as priests; they are coworkers with the laity.

- The church is able to unite behind a program. It hasn't become fragmented into unions and conferences that want to "do their own thing." No doubt the level of cooperation varies from place to place, but on balance it is much higher than anything I have seen in the United States.

- The church shows that old-time approaches to evangelism still work.

For instance, the church uses literature—it produces tracts and Bible lessons by the millions, and laypeople spread them everywhere.

Last Sabbath in Lima, Peru, we met with a group of people—again, all of them young—in a Bible study group. They were meeting in a tent, which in a year or two no doubt will give way to a church building. I went around the circle, asking each student how he came to be involved with Adventism. The answers were almost identical—a friend had invited him to a meeting, a relative had invited her. Nothing spectacular or flashy about the approach to soul winning—just the good old-fashioned way of inviting a friend, relative, or neighbor to an Adventist meeting.

- Adventists everywhere need the enthusiasm of the church in South America. People here love their church; it's the center of their lives.

- The church here has a strong sense of identity. It's a confident church: it knows who it is, where it is going, what it has to tell society. It's a church of a simple faith: it still believes in miracles, prays for them, expects them, and sees them happen.

Our time in South America is almost over. Noelene and I say to Seventh-day Adventists here: *muchas gracias!*

And in your great success, remember where the secret lies. Remember that these days of opportunity may not last, so make the most of them. And remember, that while you as a church have much to tell the world field, you are part of something larger—the world family, the universal body of Christ.

We leave this vast and beautiful continent, this land of huge rivers, jungle frontier, magnificent mountains, and, above all, wonderful people. We return to Washington, D.C., after 25 days of strenuous travel by plane, train, boat, car, jeep, and foot. After 19 different beds we're ready to stay put for a while!

But though weary, we return renewed in spirit, and, I hope, better people. God bless the church in South America! □

Concluded

Looking Back and Looking Ahead

It Is Written celebrates its thirtieth anniversary

Pastor Vandeman, what are your feelings as you celebrate *It Is Written's* thirtieth anniversary?

I am grateful to God for the privilege of working for Him in this special way; at the same time, I long to be in the kingdom.

I suppose many things about *It Is Written* have changed in these 30 years.

Yes. Now we enjoy many blessings of the 1980s technology—satellite transmission, cable service, superstations, uplink capacity, teleseminar opportunities—we're truly in a new era of evangelism. On the other hand, after 30 years, we are still a full-message telecast. We have never wavered from our commitment to proclaim the gospel of Jesus Christ. And even though we may use film footage from all around the world in our semidocumentary tele-

In the following article David B. Smith and Steven Mosley, of the It Is Written public relations office, speak with It Is Written founder/speaker/director George E. Vandeman.

casts, I still try to talk to those two or three people who are watching alone in their living room.

What has been the biggest thrill of your ministry?

Seeing lives transformed is the greatest thrill any pastor or evangelist can have. But perhaps one of the most exciting times was Teleseminar '81—studying the Bible live via satellite with 7,000 people in 22 cities across the United States and Canada. I long for the day when we can have a teleseminar that will cover the whole world.

How did you get started in television?

In the early 1950s I held a series of evangelistic meetings in London, England, speaking in the Coliseum Theatre in the heart of Trafalgar Square. On the first day 10,000 people showed up, but still I was frustrated. London is a metropolis that covers 600 square miles [1,554 square kilometers]. The majority of the population is spread out two or three hours away from the center of the city. So even though our theater was packed as many as three times a

day, most Londoners weren't even aware of our presence.

I began to realize that speaking in theaters or churches or auditoriums simply wasn't enough. When I returned from London, church leaders, believing the time to be ripe, asked me to begin a pilot TV program. This led to the present *It Is Written* telecast.

***It Is Written* programs are prepared with evangelism in mind. Do many Seventh-day Adventists tune in also?**

Yes. From the beginning many church friends have been faithful viewers and supporters. I've appreciated their letters of encouragement and sacrificial gifts. That's our lifeline.

Many of our programs help our own people because they reinforce beliefs we hold dear. The fascinating and informative illustrations we share from all around the world—film footage from science, nature, history, geography, current world affairs—make our message come alive with new clarity and meaning for people of all ages and walks of life right in our church family.

In an age when our TV guides are filled with programs by TV preachers, what is distinctive about the ministry of *It Is Written*?

There are certain important aspects of ministry that we share with other religious programs: preaching Jesus Christ, teaching the Word of God, presenting personal convictions. But we are also unique.



"I long to turn the eyes of men and women and children to Christ," says George Vandeman of his *It Is Written* program.

**WE CHANGED
THEIR LIVES.
LET US CHANGE
YOURS.**



When Lois Hicks pulled back the drapery and peeked through her window that October day, she was getting her first glimpse of the man she'd be spending her life with. She and Jerry Austin had been writing to each other since July, when Adventist Contact had matched them, and now they were about to meet.

During the next few months, they went to church together, attended pot luck dinners and band concerts and took long walks on the beach. The following spring, as they sat on a grassy park lawn beneath towering pines, Jerry proposed. In August they married and today are the parents of three sons ages 6, 2, and 1.

"I could have looked until I was 90 but I wouldn't have found someone who's as well suited to me," says Lois.

Your Lois or Jerry may already be in our computer. If you're 18 or older, single, fluent in English, live in the United States or Canada, and want to meet compatible SDAs, write today for your free enrollment kit. (Ask about our special "Buddy Plan Discount.")



Adventist Contact
Box 5419, Takoma Park
Maryland 20912-0419

First is the way the message is delivered. Our experience has shown that the quiet, thoughtful sharing of Bible truth from heart to heart and mind to mind has been a strength to many who might not respond to a minister speaking from a pulpit to a large crowd.

Second, I believe the message itself is unique. I present what I believe to be God's last-day message to prepare people to meet the Lord. Many things that I share are not popular, but I know the Spirit of God impresses sincere men and women to examine these truths carefully.

In the past few years we've seen a great increase in political activism by many of your peers in this field. You have avoided mixing religion and politics. Why?

It can be tempting, when speaking to a potential audience of millions, to promote a favorite agenda. TV evangelists have often invited me to join their causes, such as their marches on Washington. Yet, in my view, *It Is Written* is God's ministry, His tool to spread the gospel of Jesus Christ. And to add my own elements, political or otherwise, is to weaken that ministry.

As Seventh-day Adventist Christians, we believe that the mixing of religion and politics so common today is in fact a sign of Christ's soon coming. When Christian groups, directed by their powerful leaders, seek to legislate their views, that is a warning sign to each of us. The religious tyranny of earth's final moments is just around the corner.

I appreciate this question because I truly believe it's one of the key issues facing Christians today. Our recent Revelation series in January and February, "The Rise and Fall of Antichrist," explored this topic in detail.

Some people criticize the "electronic church" for taking the place of involvement with a local congregation.

You always have to be careful of that. No one is saved by remote control. However, a recent study conducted by the University of

Pennsylvania and the Gallup poll found that television ministries don't siphon money or members away from local churches. According to the study, these ministries tend to complement church-attendance patterns.

A religious program performs an invaluable service for invalids and shut-ins, of course. But even the average family can use the electronic church as a supplementary shot in the arm, a guide back to the Word of God that will lead them into active involvement in a local congregation. We don't compete with the local pastor—we complement him.

What do you think is the single most important issue facing the ministry of *It Is Written* and the church in general?

I can answer that unhesitatingly. We are facing the crisis of the ages—the second coming of Jesus Christ. That's the bottom line. We need to be alert and understand the fulfilling of prophecy. The greatest issue every person faces is simply this: "What will I do with Jesus?" That is the desired confrontation we hope to create with every telecast *It Is Written* presents. I long to turn the eyes of men and women and children to Christ. He alone is the ultimate solution to our problems.

Pastor Vandeman, what is the secret behind the success of *It Is Written*, and what has kept you going these 30 years?

Receiving help from our Lord through personal devotions—quality time alone with God, reading His Word, and talking together with Him.

Jesus Himself often slipped away—and sometimes spent entire nights in prayer. If Jesus, as the Son of God, needed to seek the Father's strength, then I most certainly do.

What lies in the future for *It Is Written*?

I hope it's a short future. But until our Lord comes, we will continue to minister. My commitment is to share Him more effectively, more powerfully, more humbly, as long as He gives me the strength to do so.

Newbold Hosts Creationists

Newbold College in England recently hosted what is believed to be the largest conference of creationists ever held in the United Kingdom. More than 100 European delegates, about 30 of whom were non-Adventists, discussed the scientific integrity of creationism and the longstanding debate between creationists and evolutionists.

The speakers included A. E. Wilder-Smith, a British scientist and champion of the creationist cause, who gave two talks on the biochemical basis of life. In one he discussed the improbability of life arising by itself, and in the other he said that the language of the genetic code was a strong argument for

Creation. The evolutionists' account of the origin of the code, he said, was like saying that the news stories in a newspaper were written by the paper itself.

Evidence of Flood

Ariel Roth, director of the Geoscience Research Institute at Loma Linda University, presented the scientific evidence of a worldwide flood, which he said was an essential pillar of the creationists' case. Roth admitted that scientific evidence for such a flood is limited, but he found it encouraging that geologists are becoming more open to the view that there might have been a sudden catastrophic event (or events) in the past. He offered several possible models to explain the geological column in terms of a worldwide catastrophe.

Most of the scientists at the conference recognized the problem of

opposite interpretations given to the same phenomena. Dr. Leonard Brand, chairman of the Biology Department at Loma Linda University, addressed this problem during a talk on scientific method and Creation. He outlined procedures in which science and the Bible could work together, with the Bible helping scientists in their research.

In the final presentation, Colin Mitchell, lecturer of physical geography at Reading University, summarized the strengths and weaknesses of the Creation and evolution positions.

He said that although there are many points in favor of Creation, creationists need to be aware that there is a strong case in favor of evolution. He sent the delegates home with the thought that there is still a need for creationists to build detailed case studies as Darwin did to support the theory of evolution.

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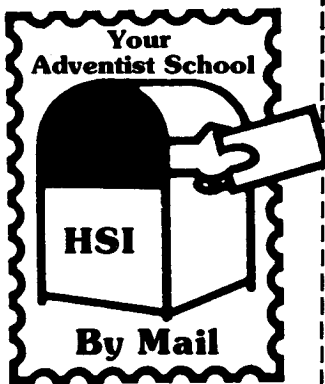
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To New Posts

Inter-American Division

Edgar Escobar, president, Colombia-Venezuela Institute, Medellín, Colombia, from the college's theology department.

Eustacio Penniecook, president, Adventist Center for Higher Education, Alajuela, Costa Rica, from a degree program at Loma Linda University.

Israel Recio, education director, Antillian Union Conference, from Montemorelos University in Mexico.

North American Division

William F. Easterbrook, Far Eastern Division, to be director, Department of Education, Ontario Conference.

Marvin Greelman, Pennsylvania Conference, to be associate publishing director, Illinois Conference.

Robert Johnson, Potomac Conference, to be Sabbath school-personal ministries and ASI director, Kentucky-Tennessee Conference.

Regular Missionary Service

Kenneth Lee Lawson, to serve as surgeon, Malamulo Hospital and Leprosarium, Makwasa, Malawi, **Lucinda Elizabeth (Crawford) Lawson**, and one child, of Boulder, Colorado, left January 27.

Ronald Arthur Lindsey, to serve as treasurer, Eastern Africa Division, Harare, Zimbabwe, **Marilyn Elaine (Nelson) Lindsey**, and two children, of South Lancaster, Massachusetts, left January 22.

Jason McCracken, returning to serve as Pathfinder director, South Brazil Union, Paraná Conference, Curitiba, Paraná, Brazil, left December 31, 1985. **Carolyn Henrietta (Fitzgerald) McCracken** and one son left January 12.

Brook Lamar Powers, to serve as assistant engineer, Adventist World Radio/Asia, Agana, Guam, of Oxford, Michigan, left September 5, 1985.

Nationals Returning

Joshua Meng-Ngee Goh, to serve as controller, Youngberg Adventist Hospital, Singapore, **Cecilia Ai-Hua (Lim) Goh**, and one child left January 24.

Volunteer Service

Celia Deneen Brown (Special Service), to serve as assistant, Laymen's Bible Seminars, East African Union Mission, Nairobi, Kenya, of Pasadena, California, left December 31, 1985.

Glenn A. Coon (Special Service), to serve in conducting a prayer crusade, Victorian camp meeting, Victorian Conference, Hawthorn, Victoria, Australia, of Escondido, California, left January 14.

Robert Etchell (Special Service), to serve as construction supervisor, Adventist World Radio/Asia, Guam Seventh-day Adventist Mission, Agana, Guam, of Healdsburg, California, left May 25, 1985.

Rolland Harold Howlett (SOS), to serve as English teacher, and **Soletha Miriam (Smith) Howlett**, to serve as dean of girls, Maxwell Adventist Academy, Nairobi, Kenya, of Angwin, California, left January 8.

Jill Kristiane Hughes (Medical Elective Service), to serve as medical assistant, Penang Adventist Hospital, Penang, Malaysia, of Loma Linda, California, left December 1, 1985.

Herbert Davis Ingersoll (Special Service), to serve as pastor, Saipan Seventh-day Adventist church, Saipan, Mariana Islands, and **Dorothy Viola (Ritter) Ingersoll**, and one son, of Beckley, West Virginia, left December 2, 1985.

Mable Elizabeth Johnson (Special Service), to serve as English teacher, Montemorelos University, Montemorelos, Nuevo León, Mexico, of Miami, left January 1.

Daniel Eugene Iwasa (Special Service), to serve as teacher, Japan English Language Schools, Osaka, Japan, of Payette, Idaho, left January 26.

Orville Lee Poore (Special Service), to serve as maintenance worker, Palau Mission Academy, Koror, Palau, and **Maybelle M. (Kaitfors) Poore**, of Scottsdale, Arizona, left December 8, 1985.

Melvin E. Rees (Special Service), to conduct stewardship seminars, Greater Sydney Conference, South Pacific Division, Strathfield, New South Wales, of Woodland, Washington, left January 29.

Patricia Annette Small (Special Service), to serve as assistant, Laymen's Bible Seminars, East African Union Mission, Nairobi, Kenya, of Colton, California, left December 31, 1985.

Beverly Jane Smith (Special Service), to serve as physician/pediatrician, Guam Seventh-day Adventist Clinic, Tamuning, Guam, of Colton, California, left March 17, 1985.

Harold Glenn Stevens (Special Service), to serve as physician, Bangkok Adventist Hospital, Bangkok, Thailand, and **Jocelyn Echo (Cossentine) Stevens**,

of Pollock Pines, California, left January 13.

Douglas Frank Tetz (Senior Dental Clerkship), to serve as dentist, Saipan Dental Clinic, Saipan, Mariana Islands, **Deborah Corrine (Lang) Tetz**, and two children, of Loma Linda, California, left July 10, 1985.

Literature Requests

Kenya

David Kinuthia Waithaka, Nyahururu SDA Church, P.O. Box 283, Nyahururu, Kenya, East Africa: general missionary supplies.

Philippines

Benjamin V. Mendez, Gingoog Community Hospital of SDA, Cabuyuan Subdivision, Gingoog City 8425, Philippines: magazines to distribute to hospital patients.

Pastor Alfonso S. Villarta, SDA Church, Notre Dame Avenue, Cotabato City, Philippines: Bibles, children's books, filmstrips, Picture Rolls, Chapel Records, health magazines.

Regemelic H. Simyunn, c/o Mrs. Eva O. Simyunn, Cotabato City State Polytechnic College, Sinsuat Avenue, Cotabato City, Philippines: Bibles, songbooks, children's books, Chapel Records, Signs, health magazines.

Notice

Pacific Press Constituency

Notice is hereby given that the next regular meeting of the members (constituency) of the Pacific Press Publishing Association, a corporation organized and existing under and by virtue of the laws of the state of Idaho, will be called to convene in the Owyhee Room of the Pacific Press Publishing Association at 1350 North Kings Road, in the city of Nampa, county of Canyon, state of Idaho, on Thursday, May 15, 1986, at 1:30 p.m., for the transaction of any business that may come before the association.

By order of the board of trustees.

L. L. BOCK, *Chairman of the Board*
E. M. STILES, *President*
F. M. YTREBERG, *Secretary*

TURNING TO THE SUN



In the matchless gift of His Son, God has encircled the whole world with an atmosphere of grace as real as the air which circulates around the globe. All who choose to breathe this life-giving atmosphere will live and grow up to the stature of men and women in Christ Jesus.

As the flower turns to the sun, that the bright beams may aid in perfecting its beauty and symmetry, so should we turn to the Sun of Righteousness, that heaven's light may shine upon us, that our character may be developed into the likeness of Christ.

Jesus teaches the same thing when He says, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. . . . Without me ye can do nothing" (John 15:4, 5). You are just as dependent upon Christ, in order to live a holy life, as is the branch upon the parent stock for growth and fruitfulness. Apart from Him you have no life. You have no power to resist temptation or to grow in grace and holiness. Abiding in Him, you may flourish. Drawing your life from Him, you will not wither nor be fruitless. You will be like a tree planted by the rivers of water.

Working Alone Will Fail

Many have an idea that they must do some part of the work alone. They have trusted in Christ for the forgiveness of sin, but now they seek by their own efforts to live aright. But every such

effort must fail. Jesus says, "Without me ye can do nothing." Our growth in grace, our joy, our usefulness—all depend upon our union with Christ. It is by communion with Him, daily, hourly—by abiding in Him—that we are to grow in grace. He is not only the Author, but the Finisher of our faith. It is Christ first and last and always. He is to be with us, not only at the beginning and the end of our course, but at every step of the way. David says, "I have set the Lord always before me: because he is at my right hand, I shall not be moved" (Psalm 16:8).

How to Abide in Christ

Do you ask, "How am I to abide in Christ?" In the same way as you received Him at first. "As ye have therefore received Christ Jesus the Lord, so walk ye in him" (Col. 2:6). "The just shall live by faith" (Heb. 10:38).

You gave yourself to God, to be His wholly, to serve and obey Him, and you took Christ as your Saviour. You could not yourself atone for your sins or change your heart; but having given yourself to God, you believe that He for Christ's sake did all this for you.

By faith you became Christ's, and by faith you are to grow up in Him—by giving and taking. You are to give all—your heart, your will, your service—give yourself to Him to obey all His requirements; and you must take all—Christ, the fullness of all blessing, to abide in your heart, to be your

strength, your righteousness, your everlasting helper—to give you power to obey.

Consecrate yourself to God in the morning; make this your very first work. Let your prayer be, "Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me today in Thy service. Abide with me, and let all my work be wrought in Thee." This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ.

A life in Christ is a life of restfulness. There may be no ecstasy of feeling, but there should be an abiding, peaceful trust. Your hope is not in yourself; it is in Christ. Your weakness is united to His strength, your ignorance to His wisdom, your frailty to His enduring might. So you are not to look to yourself, not to let the mind dwell upon self, but look to Christ.

Let the mind dwell upon His love, upon the beauty, the perfection, of His character. Christ in His self-denial, Christ in His humiliation, Christ in His purity and holiness, Christ in His matchless love—this is the subject for the soul's contemplation. It is by loving Him, copying Him, depending wholly upon Him, that you are to be transformed into His likeness (*Steps to Christ*, pp. 68-71). □

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