

# **ADVENTIST REVIEW**

Weekly News and Inspiration for Seventh-day Adventists

April 24, 1986



## **Hal Lindsey's Shattered End-Time Predictions**

Page 10

## Amazed

I was amazed to see the advertisement for the contemporary singer Sandi Patti (Mar. 6). Please, can't we stay within our denomination? As a youth in the seventies I filled my head with rock music, and this contemporary Christian(?) music has the same beat!

I think you should reconsider your advertising policies.

JOANNE BROWN  
Columbus, North Carolina

Thank you for placing a Sandi Patti ad with her tour guide.

Three years ago I went to see her in concert. Good music does much more for me than most sermons. Sandi's exuberant personality and obvious love and close relationship with Jesus shone from her the whole evening.

KAREN BLUMENBERG  
Sharpsburg, Maryland

## Struck

As a new Adventist, I was particularly struck by the seeming inconsistency of the 1972 Annual Council statement on display and adornment (Mar. 20). By what logic did the council conclude that modest necklaces, earrings, bracelets, and rings should not be worn but that modest brooches may be worn, in harmony with Christian principles? How can a modest brooch be intrinsically different than a modest necklace?

OLGA JOHNSON  
Rockville, Maryland

## SDA Colleges

So far, "The State of SDA Colleges in North America" (Mar. 6) is the best—no exception—and most accurate of all the articles written about our institutions of higher learning.

IRA M. GISH  
Port Charlotte, Florida

My children and grandchildren have never spent a day in public school. But the fact is that, no matter how great the value, more than 50 percent of our families cannot begin

to educate their children and youth in our schools. No way do most of us have money for even one child—not to mention three or more.

I realize that a number will not sacrifice luxuries for Christian education.

E. W. BROOKS  
Hayfork, California

Myron Widmer's interview with Clifford Sorensen (March 6) is one more demonstration that the new REVIEW is dealing with issues crucial to readers in ever more helpful ways. At Atlantic Union College, in historic New England, we're endeavoring to do our part in making a quality Christian education in a unique environment both challenging and affordable for a growing student body. Our enrollment actually went up second semester—evidence that we're on the right track as far as our students are concerned.

LAWRENCE T. GERATY  
South Lancaster, Massachusetts

Something appeared to be lacking in this interview.

Foremost among the objectives set for our educational systems is the idea that *all* the young persons who finish our training programs should be well trained in the science of bringing people to the foot of the cross and leading them in making a decision for Christ. A second objective is that of training *all* our young persons in the use of a trade whereby they can work and provide for themselves and their families without having to work for a paycheck.

Perhaps the Spirit of God was trying to tell us that 100 graduates a year with the above qualifications are worth thousands who do not have such qualifications.

STANLEY MURPHY  
Pecos, Texas

Adventist higher education must be different from other colleges, different from other church colleges. It is our duty to teach our young people to know God, to

prepare for life on earth and a future in heaven, to distinguish truth from error, to develop body and intelligence, and to be ready to help themselves and others to know salvation and the gospel.

HENRY Y. CHANG  
Columbus, Ohio

We poor, ignorant, uneducated Christians in the early twentieth century established these schools and operated them in God's strength, furnishing education for our students at a price they could afford. Now look at the plight we are in after they've been operated by those with B.A., M.A., and Dr. with their names.

ALVA A. COLVIN  
Astoria, Oregon

## Genesis

I would like the author of "Tragedies in Space" (Mar. 6) to define "chaotic mess." The SDA Bible Commentary on Genesis 1 (vol. 1, p. 209) states that earth's "elements were all mingled together, completely unorganized and inanimate," but this totally disregards Genesis and the Spirit of Prophecy: "God was not indebted to preexisting matter [in the creation of this earth]. . . . All things, material or spiritual, stood up at . . . His voice" (Testimonies, vol. 8, p. 258).

If God had to create some elements and let them settle a few eons before they were in proper condition to mold into a planet, how is it that He could create anything already mature and producing?

J. FLOYD VOGT, JR.  
Heflin, Alabama

Letters should not exceed 250 words and should carry the writer's name, address, and telephone number. All will be edited to meet space and literary requirements, but the author's meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or of the denomination. Address letters for this column to Editor, ADVENTIST REVIEW, 6840 Eastern Ave., NW., Washington, D.C. 20012.

# ADVENTIST REVIEW

April 24, 1986

General paper of the  
Seventh-day Adventist Church

## Editor

William G. Johnsson

## Associate Editor

Myron K. Widmer

## Managing Editor

Jocelyn R. Fay

## News Editor

James Coffin

Carlos Medley

## Assistant Editors

Eugene F. Durand

Deborah Anfonson-Vance

## Administrative Secretary

Corinne Russ

## Editorial Secretaries

Lillian Elliott

Jackie Ordelheide

## Art Director

Byron Steele

## Designer

Dennis Ferree

## Marketing

Thomas Kapusta

## Ad Sales

Jeff Blumenberg

## Subscriber Services

Larry Burtnett

## Consulting Editors

Neal C. Wilson, Charles E. Bradford, Wallace

O. Coe, D. F. Gilbert, Robert J. Kloosterhuis,

Kenneth J. Mittleider, Enoch Oliveira, Calvin

B. Rock, G. Ralph Thompson

## Special Contributors

Kenneth H. Wood, Robert H. Pierson, George

W. Brown, Gerald J. Christo, Ottis C.

Edwards, Bekele Heye, Edwin Ludescher, J.

J. Nortey, Jan Paulsen, Walter R. L. Scragg,

Joao Wolff

## Africa-Indian Ocean Editions

Acting editor, Candace W. Jorgensen

## Inter-American Edition

Editor, Adalgiza Archbold

## South American Editions

Editor, R. S. Lessa, Portuguese; editor,

Rolando Ilin, Spanish

## How to Subscribe

Subscription prices:

US\$26.95 for 40 issues, US\$34.95 for 52

issues.

To place your order, send your name,

address, and payment to your local Adventist

Book Center or *Adventist Review* Subscription

Desk, Box 1119, Hagerstown, Maryland

21741. Single copy, 90 cents U.S. currency.

Prices subject to change without notice.

**To Writers** We welcome unsolicited manu-

scripts. Notification of acceptance or rejection

may be expected only if accompanied by a

stamped, self-addressed envelope. Address

all editorial correspondence to 6840 Eastern

Avenue NW, Washington, D.C. 20012.

The *Adventist Review* (ISSN 0161-1119) is

published 40 times a year, each Thursday

except the first Thursday of the month.

Copyright © 1986 Review and Herald Pub-

lishing Association, 55 West Oak Ridge Drive,

Hagerstown, Maryland 21740. Second-class

postage paid at Hagerstown, Maryland

21740. **Postmaster:** send address changes

to *Adventist Review*, 55 West Oak Ridge

Drive, Hagerstown, MD 21740.

Bible texts credited to N.E.B. are from *The*

*New English Bible*. © The Delegates of the

Oxford University Press and the Syndics of

the Cambridge University Press 1961, 1970.

Reprinted by permission. Texts credited to

N.I.V. are from *The Holy Bible: New Interna-*

*tional Version*. Copyright © 1978 by the

International Bible Society. Used by permis-

sion of Zondervan Bible Publishers. Texts

credited to R.S.V. are from the Revised

Standard Version of the Bible, copyrighted

1946, 1952 © 1971, 1973.

COVER: TIM MITOMA

Vol. 163, No. 17

APRIL 24, 1986



Kids and computers, p. 12



New president, p. 18

## EDITORIALS

### 4 Rightly Dividing

We Adventists need to take a hard look at our method of interpreting Bible prophecy—especially the Book of Revelation.

by William G. Johnsson

### 5 Protesting to Wash Feet

Religion is not to be judged by its enjoyment level. But couldn't we do something to brighten our worship services?

by Myron Widmer

## THEOLOGY

### 10 Was the Crystal Ball Cracked?

Hal Lindsey spun his prophetic yarn more than fifteen years ago. Now he's trying not to get tangled in it.

by Samuele Bacchiocchi

## LIFESTYLE

### 12 How to Choose Children's Software

Of some 8,000 educational computer programs for children, only 1.5 percent have been judged high quality. Here are things to consider when you go shopping.

by Ruth Atkinson Pope

## CHRISTIAN LIFE

### 16 Shall We Wear Ermine or Silk?

Often those who turn to the church for guidance receive directions leading back to the world.

by Ruth Jaeger Buntain

## NEWS

### 7 Newsbreak 18 Worldview

Pacific Union session report.

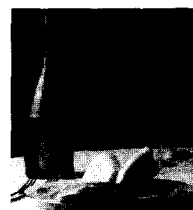
## DEPARTMENTS

### 2 Letters 15 Children's Corner 23 Reflections

## COMING NEXT WEEK:

■ "A Little Wine for Thy Heart's Sake?" Can moderate drinking hurt you? According to several recent studies, the answer is Yes.

■ "What to Do When You Love God (but maybe aren't so crazy about the church)." A Lifestyle feature by Greg Brothers.





## RIGHTLY DIVIDING

**W**ith Hal Lindsey's ideas sweeping the evangelical world, it isn't surprising that some Adventists have bought—perhaps unknowingly—into his scheme. Church members need to take a hard look at their method of interpreting prophecy to see what its roots are.

In this and the previous issue of the REVIEW, Samuele Bacchiocchi exposes the fallacies in Lindsey's approach. According to his earlier predictions, God's people should all have been snatched from the earth in 1981!

### Shortsighted

But Lindsey's method has at least three areas of weakness:

- It focuses on a short period of time just before the Second Coming. If Lindsey is right, nearly 2,000 years of Christian history don't count in Bible prophecy.
- It looks to the modern nation of Israel as the pivot in end-time events.
- It interprets the Scriptures from the newspaper. Political powers that happen to be prominent today "fulfill" the prophecies.

Seventh-day Adventists also search the prophetic writings. Daniel, Revelation, and Matthew 24 shape our identity and mission. But from our beginnings we have seen history—the whole of it—as the unfolding of Bible prophecy. We do not place special significance on the nation of Israel, because the New Testament teaches that the church has replaced literal Israel in God's plan. And we try to follow sound methods of interpretation, since

prophecy readily spawns sensational, subjective scenarios.

### Current Interest

The current interest in prophecy among Seventh-day Adventists pleases me. Revelation seminars attract thousands of the public to our church, as well as revive Bible study among our people. C. Mervyn Maxwell's *God Cares*, a two-volume set on Daniel and Revelation, provides our literature evangelists with new material.

But some interpretations that are circulating trouble me. Like Hal Lindsey's, they take prophetic time periods—the 1260 and 2300 days, the 42 months—and apply them literally to the end-time. They read Israel, the Arab world, and the Soviet Union into Revelation. In so doing they have left well-tried Adventist biblical interpretation and ventured into new waters where shoals abound.

Not that we should be content to rest on the past. While Uriah Smith's monumental *Thoughts on Daniel and the Revelation* established a basis for Adventist inter-

pretation, Ellen White encouraged us to search these Bible books for greater understanding.

And, in fact, the church is gaining fresh insights into these prophecies. The most recent meeting of the Daniel and Revelation Committee (DARCOM), held at Andrews University, convinced me of that.

At the historic Glacier View consultation (August, 1980), General Conference president Wilson promised that the church would set up a committee of scholars for ongoing study of the questions raised by Desmond Ford. The result: DARCOM.

The committee has 24 members, two of them from outside North America. It convened first May 18, 1981; the recent meeting was the seventh. Sessions have been long and intensive, marked by thorough study of prepared papers. So far, one volume on Daniel, *Selected Studies on Prophetic Interpretation*, has come out of the committee. Two more books on Daniel will be released shortly, while later publications will share papers from Hebrews and Revelation.

Under the open, congenial chairmanship of W. Richard Leshner, DARCOM quickly put aside the clouds of Glacier View. Members interact in a relaxed atmosphere of trust and fellowship. They weigh ideas rigorously, however.

At the most recent meeting we looked at several papers on Revelation. I came away with two clear impressions:

First, we need to sharpen our methods of interpretation. We must

**Adventists try to follow sound methods of interpretation, since prophecy readily spawns sensational, subjective scenarios.**

give our people help in their study so they don't fall into "newspaper exegesis" of Revelation.

Second, the church has made considerable progress already. The insights of Kenneth H. Strand and William H. Shea especially advance Adventist understanding. The ADVENTIST REVIEW printed Dr. Strand's outline of Revelation (April 3), and we will continue to

share material that will help members understand the book better.

Revelation, focal point of wild-eyed interpretations from the second century to our day, has a message for us from the Lord. But we'll find it only as we divide the book "rightly."

—WILLIAM G. JOHNSON



## PROTESTING TO WASH FEET

**M**ore than 200 Roman Catholic women organized a protest against their Roman Catholic Diocese in Pittsburgh, which planned to exclude them from the traditional "washing of the feet" service on Thursday before their Easter weekend.

"We don't want to fight," said one protester quoted in the Washington Post, March 22, 1986. "We just want to be heard."

Agreeing with the woman, the Association of Pittsburgh Priests argued that the foot-washing ceremony is symbolic of Jesus' humility and willingness to serve others rather than what their diocese's bishop was suggesting—a literal reenactment of the New Testament service, where Jesus washed the feet of men only.

The protest was aimed not so much at the Roman Catholic Church as it was at one area bishop who wrote a directive to his parish priests to exclude women from participation, a change from past

practices in that parish. The Post reported that other parishes openly welcome, and have for years, the participation of women in the foot-washing service held once a year.

The local bishop suggested that women use alternative gestures such as "prayers, processions, and hand-washing ceremonies," an objectionable suggestion to the women. They didn't want substitutes, they wanted to participate in the real thing, the real symbols of Christ's humility and willingness to serve others.

Although the primary issue here is one of women's rights and roles in

## Couldn't we brighten up our services?

the Christian church, an equally significant aspect of this protest is that Roman Catholic women want to participate in having the priest wash their feet in the ordinance of humility.

It's a far cry from some Adventist women and men who find the least excuse plausible for skipping Communion Sabbath.

### Not Above Temptation

Oh yes, I'm not above the temptation to skip sometimes too, not because of the lack of meaning in the service itself (I wouldn't trade that feeling of assurance of sins forgiven for anything else) but because the Communion service generally goes so much longer than the normal worship service. And because the Communion service is often so formal and rigid that organizationally we rule out any true fellowship or enjoyment, all in the name of reverence. We need to study the New Testament models of worship when the early believers got together.

Aren't we supposed to enjoy religion and worship? Shouldn't we wake up early on Sabbath mornings, excited about going to Sabbath school and church? And about participating in the Communion service?

If we don't, no matter what level of Christianity we have, some might find another Adventist church nearby to attend (if possible) or find it convenient to skip services once in a while and finally all the time. Some members have even found non-Adventist churches to fellowship with.

No, religion is not to be judged upon its enjoyment level. But couldn't we do something to brighten up some of our worship and Communion services so that at least boring, or lengthy, services won't be a plausible excuse for skipping? Maybe we'd all wake up Sabbath mornings eager to get a front-row seat.

—MYRON WIDMER



# ONE PERSON HEALING ANOTHER. THREE MILLION TIMES A YEAR.

Serving the Great Healer for 118 years. For information and employment opportunities, please call 1-800-247-5627



**Adventist**  
Health System

A Way of Caring.  
A Way of Life.

## WORLD CHURCH

**Governor Visits College in Brazil.** Roberto Magalhaes, governor of the state of Pernambuco in Brazil, on March 15 attended a thanksgiving service at Northeast Brazil College, accompanied by members of his family and government leaders.

At a visit to the college some two years ago, Magalhaes was so impressed by the choir's singing that he spontaneously offered to pave the highway leading to the college. "I will not return to this college," he said, "except on asphalt." True to his word, the governor saw to it that the road was paved, and he traveled over it on his recent visit.

**Free Signs Offer Opens Floodgates.** The Signs Publishing Company in Australia found itself facing a pleasant budgetary challenge when ads in *Reader's Digest* and a special issue of *Signs of the Times* offering free subscriptions to Signs drew more than five times as many responses as expected.

Having budgeted for only 1,000, the publishing house is scrambling to come up with the money. According to South Pacific Division communication director Raymond L. Coombe, Adventist businesspeople are providing several thousand dollars of the amount needed.

**Firsts at Far East Seminary.** The SDA Theological Seminary, Far East, in February celebrated its first Festival of Biblical Archaeology, with presentations by Siegfried H. Horn and members of the seminary faculty.

The first candidates for the Master of Pastoral Studies degree graduated in March. In April the first candidates for the Master of Theology degree began coursework. With its March-April summer session, Taiwan Adventist College became the first extension campus of the Seminary, Far East, at which the complete Master of Pastoral Studies degree could be obtained without resident study at the seminary.

Another first is the Master of Christian Leadership and Administration degree offered at Korean Sahmyook University, at Universitas Advent Indonesia, and at the seminary in the Philippines.

**Far East Putting Old Hymnals to Good Use.** English-speaking areas of the Far Eastern Division would be happy to receive any old hymnals that have been rendered obsolete by the advent of the new *Seventh-day Adventist Hymnal*, according to General Conference associate secretary D. A. Roth.

Roth says FED associate secretary Gordon Bullock has agreed to distribute any hymnals that might be sent, and Bullock guarantees that they will be put to good use.

Hymnals may be sent surface mail to Gordon Bullock, Far Eastern Division of SDA, 800 Thomson Road, Singapore 1129, Republic of Singapore.

**Retiree Helps Build New Church.** Eighty-four-

year-old Santiago Schmidt, a former missionary to South America and an enthusiast for spreading the gospel in that area, has been a catalyst in the construction of a church in the city of Hernandarias in Argentina.

According to Schmidt, at the end of 1985 Hernandarias had only eight Seventh-day Adventists and no church. However, the eight members, assisted by Schmidt, who was there on a visit, the conference, and Adventists from other areas were able to build a small church near the city park.

After a series of evangelistic meetings early this year, some 40 people were baptized.

**Burmese Sacrifice to Reach Unreached.** Because of their zeal to share the gospel with those who have not yet heard it, many Adventists in northern Burma are making major sacrifices daily.

After women have measured out the amount of rice needed for their families, they remove one handful to save and later sell, raising money to send lay preachers to previously unentered villages. This means that their families have slightly less rice to eat than they actually should have.

Children (photo) also are trying to shoulder their fair share of the financial load by gathering firewood, stacking it at the church, then selling it, according to Far Eastern Division Ministerial Association secretary J. H. Zachary.



**Swedish Health Center Completes 60 Years.** More than 100,000 patients have received Christian health care since Hultafors Health Center opened its doors 60 years ago.

Situated on a high plateau some 30 miles (50 kilometers) northeast of Goteborg, Hultafors is known for its "beautiful surroundings, excellent care, and friendly atmosphere," says center director Svein B. Johansen. Johansen reports that one satisfied guest recently wrote to a friend, "I did not know that paradise had outstations on earth. But Hultafors is just that."

According to Johansen, Hultafors is the largest private health center in Sweden, having a capacity for 165 guests. Of the work force of 125, some 70 percent are Seventh-day Adventists.

**Pastor Says Offering Helped Church Growth.** During the past ten years the number of churches and companies in the Eastern Zimbabwe Field grew from 65 to 111, according to Killian S. Mangwende, a local pastor.

Mangwende attributes this growth to cooperative efforts between pastors and laypeople in evangelizing and in making bricks to construct new church buildings. However, he says the growth could not have come about were it not for the generous Thirteenth Sabbath Special Projects Offering contributed by church members around the world during the fourth quarter of 1983.

That offering helped provide hardware, metal roofing, and window and door frames. This quarter's Thirteenth Sabbath Special Projects Offering will go to Solusi College (Zimbabwe) and to the Adventist University of Eastern Africa (Kenya) to help construct badly needed married student housing.

### **Woman Elected Publishing House Manager.**

Violeta Palma, former treasurer of the Philippine Publishing House, has been asked by the publishing house board to fill the vacancy created when manager Jeremias G. Gallego accepted a call to service in Africa.

According to General Conference associate secretary D. A. Roth, Palma is the first woman to be asked to head a major institution in the Philippines.

The Philippine Publishing House serves more than 2,000 literature evangelists in the nation's three union missions, which have a total of more than 350,000 Seventh-day Adventists.

### **Southern Asia Studies Church Ministries.**

Southern Asia Division church ministries directors from the division office and all union and section offices throughout the division met recently with General Conference church ministries director D. W. Holbrook to organize the department and lay plans for church ministries activities.

Because many of the directors had only a vague understanding of the concept upon which the church ministries department is built, one of the first items of business was to list the directors' questions on a blackboard and have Holbrook answer them.

**Dorcas Societies on the Go in Tanzania.** Dorcas societies in Dar es Salaam, capital of Tanzania, have organized themselves into a network that provides such services as visiting the sick and discouraged, praying with people and giving Bible studies, and traveling to other areas to give instruction in how to improve Dorcas

activities, according to Eastern Africa Division church ministries director Solomon Wolde-Endreas.

While visiting in other districts, the women share spiritual messages by dramatizing biblical stories, such as the story of Esther and Xerxes, which is portrayed in the photo.

### **Danish SDA Stations Making Presence Felt.**

Odense Radio, a Seventh-day Adventist community radio station in Denmark, recently won first prize in a nationwide competition conducted by the Christian Listeners Association in Denmark. The prize was for a musical program that featured the well-known carol "Silent Night."

Radio Vejlebjerg, based on the campus of Denmark's Adventist junior college, each week prepares a one-hour cassette containing news from local newspapers as a service to the blind. According to school principal Walder Hartmann, the station also produces a weekly program of religious news that is offered to all Danish community stations.

In addition to its religious programs and Adventist church service broadcasts, Hartmann says that one of the most appreciated services of the station is the weekly broadcast of a Lutheran church service, done particularly for the benefit of shut-ins. He says the philosophy behind this venture is that once people get to know Adventists as their friends and neighbors, they will become willing to listen to Adventist beliefs as well.

## **NORTH AMERICA**

**SDAs Injured in Plane Crash in Mexico.** Five Seventh-day Adventists were injured when the small plane in which they were flying crashed on March 26 near Zacatecas, Mexico.

Injured were Michael McKenzie, associate pastor of Andrews University's Pioneer Memorial church (Berrien Springs, Michigan); Lynn Bryson, a student at the SDA Theological Seminary at Andrews; Vern Wheeler and Roberto Enriquez, of California; and Janet Long, of South Carolina. As of April 9, Bryson was still in the intensive care unit of a hospital in San Diego, California.

The group was en route to Colatlán, Mexico, to participate as volunteers in a church building program when the crash occurred.

**Listen Establishes Overseas Ties.** The National Ministry of Education of the Republic of Colombia recently established a permanent contact with *Listen* magazine in order to exchange information on drug-use prevention and education.

The ministry's national coordinator, Luis Angel Parra Garces, apparently wrote to *Listen* after having read a recent news release sent out by the magazine, according to editor Gary B. Swanson.

The Colombian Ministry of Education, with the





support of the United Nations and the Colombian Government, has begun developing a project on drug-use prevention. Swanson notes that such a project is hampered by the fact that large amounts of marijuana and cocaine are grown in Colombia.

**Filipinos Pray for Homeland.** The Filipino-American Seventh-day Adventist church in Orlando, Florida, recently invited Filipinos from throughout central Florida to join them in a festival of prayer to "petition our God in heaven for the peace, normalcy, and future prosperity of the Philippines."

"While Filipinos in other U.S. cities are coming together in rallies of demonstration," church pastor Ricardo Liwag told those gathered, "we have come together to pray."

**Review and Herald Has Best Year Ever.** Nineteen eighty-five was the Review and Herald Publishing Association's most successful year financially in the institution's 136-year history, Review president Harold F. Otis, Jr., told some 264 delegates attending the Review's quinquennial constituency meeting on April 6.

According to the reports given at the meeting, total sales for the quinquennium amounted to \$91,857,900.

**Native Americans to Meet in Oklahoma.** All Native American Seventh-day Adventists and their friends are invited to a "spiritual powwow" to be held at Wewoka Woods Center in Oklahoma, according to convention organizer Max Martinez.

Amos Russell, a Creek Indian and former pastor in the Assembly of God Church, will be the featured speaker.

For details contact Max Martinez, P.O. Box 4000, Burleson, Texas 76028; (817) 295-0476.

**To New Positions.** Robert L. Rawson, vice president of finance for the Southeastern California Conference, to be treasurer of the North Pacific Union.

**Died.** Norma Eldridge-Lewis, 50, director of nursing service at hospitals in Okinawa, Singapore, and Tokyo, and an assistant secretary of the General Conference Health Department from 1969 to 1971, April 2, Salisbury, Maryland.

## GENERAL CONFERENCE

**Liberty Expert Provides Court Update.** As an update to his article "Current Challenge to Religious Employment," which appeared in the ADVENTIST REVIEW of April 17, Mitchell A. Tyner, associate director of the General Conference Public Affairs and Religious Liberty Department, adds the following:

"The Washington State Human Rights Commission has reversed its previous stand and now says that Seattle

Pacific University has a right to give preference in hiring to evangelical Christians and that the Commission has no jurisdiction to investigate claims of religious discrimination against the school. SPU has responded by moving to withdraw its complaint against the Commission (*Seattle Pacific University v. Haas*), but it has also petitioned the court to award the school's legal fees and to declare it the prevailing party. This would have the effect of forcing the court to render a written opinion in the case, which would tend to clarify the issues presented.

"On March 27 the California Superior Court for Los Angeles county issued a tentative ruling for the defendants in *Bennett v. California Department of Fair Employment and Housing*, holding that the exemption from Title VII coverage for religious institutions is constitutionally permissible. The American Civil Liberties Union has indicated that this decision will be appealed when it becomes final.

"While both these developments are encouraging to advocates of religious freedom, they are not final determinations in either case."

## ALSO IN THE NEWS

**Billy Graham Reflects on His Life.** "If I had it to do over again," said world-famous evangelist Billy Graham in a recent interview with Darrell Turner of the Religious News Service, "I would speak less and study more."



Pictured is Graham at a rally at the University of South Carolina in 1950, and as he appears now at 67 years of age.

## CHURCH CALENDAR

- Apr. 26** Christian Education Day
- May 5** Southwestern Union Constituency Session
- May 10** Disaster and Famine Relief Offering
- May 17** Spirit of Prophecy Day
- May 25** Columbia Union Constituency Session
- Jun. 1** Atlantic Union Constituency Session
- Jun. 6** Canadian Union Constituency Session

(Second of Two Parts)

# WAS THE CRYSTAL BALL CRACKED?

## Time is shattering Hal Lindsey's predictions.

Hal Lindsey's 1980s countdown to Armageddon isn't being fulfilled by the rise of a Roman antichrist. We found this out last week in the first part. This week we'll find out if his ideas on rebuilding the Jerusalem Temple fared any better.

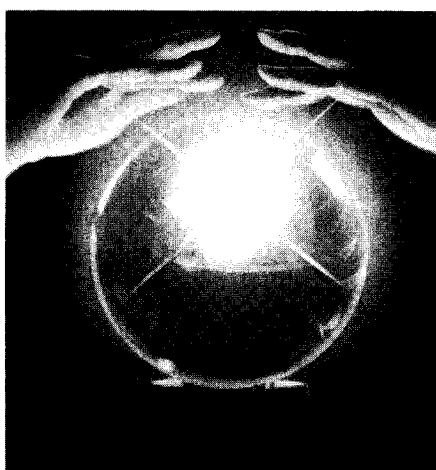
**A**long with a sudden rapture of Christians and the rise of a Roman antichrist, Lindsey predicted that the Roman antichrist will make the rebuilding of the Jerusalem Temple possible by making "a strong covenant" (Dan. 9:27, RSV)\* with the Israelis. Accordingly, the Temple should be rebuilt by the middle of the last prophetic week of Daniel 9:27.

In Lindsey's prophetic timetable, that means the new temple should be completed by the mid 1980s, at the midpoint of the seven-year period he said terminates in 1988.

In 1970 Lindsey wrote that with the "talk of rebuilding the great Temple, the most important prophetic sign of Jesus Christ's soon coming is before us."<sup>1</sup> Now we need to ask, During the past 15 years, what happened to this "most important prophetic sign"?

So far all we have are stories. *Christianity Today* wrote in 1967, "A few years ago reports were widely circulated that a prefabricated temple for Jerusalem was seen at a port somewhere in Florida."<sup>2</sup>

That same year a British magazine,



*The Christian and Christianity Today*, reported news "received from authoritative sources in Sellersburg, Indiana" that "500 railcar loads of stone from Bedford (Indiana), considered to be among the finest building stone in the world, are being freighted pre-cut to exact specifications, and one consignment has already been dispatched to Israel. Shipments are being handled by Pier 26 in New York."<sup>3</sup>

The entire story has been flatly denied both by the Israeli Government and by industry sources in Indiana. Such a fabrication reflects the interest of some dispensationalists to help God out in fulfilling what they believe to be a crucial end-time prophecy.

**Theological Objections.** The New Testament contradicts the idea of a literal rebuilding of the Jerusalem Temple in the end-time. It shows that

the sacrifice of Christ on the cross fulfilled and terminated the Temple services (Matt. 27:51; Heb. 9:11-14; 8:13; 10:9).

The only new temple of which the New Testament speaks is the one being built, not upon Mount Zion during a future seven-year tribulation, but in the present "upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure is joined together and grows into a holy temple in the Lord" (Eph. 2:20, 21).

**Practical Objections.** Rebuilding the Jerusalem Temple on its ancient site meets several obstacles. Most seriously, the Muslim Dome of the Rock and the nearby Aksa Mosque are located on the probable ancient Temple site. Judaism would permit only the ancient site for a new temple. So someone would have to remove the Dome of the Rock. Such an action would precipitate an Arab holy war against Israel, besides violating Israel's commitment to respect the sacred sites of all religions.

The prevailing belief among Orthodox Jews that only the Messiah can rebuild the temple constitutes another practical objection. Because they believe that the Messiah has not yet come, Jews do not feel at liberty to rebuild the temple.<sup>4</sup> Moreover, before they could consider rebuilding it, they would need to accept the notion of reviving animal sacrifices, which most Jews find repulsive.

\* Bible texts in this article are from the Revised Standard Version.

BY SAMUELE BACCHIOCCHI

**Egypt: King of the South.** Another key piece of Lindsey's prophetic jigsaw puzzle looks for invasion of Israel by an Arab-African confederacy headed by Egypt, the prophetic king of the south (Dan. 11:40). According to Lindsey's calculations, this invasion will occur during the latter half of the seven-year countdown, immediately after the inauguration of the temple and its profanation by the Roman Antichrist. But it will prove a fatal mistake because the Russians, the king of the north (verse 40), "will double-cross the Arabs, Egyptians, and Africans, and for a short while conquer the Middle East."<sup>5</sup>

**Basis of Lindsey's Prediction.** The leadership role that Egypt enjoyed under Nasser, in whom Lindsey saw the king of the south, inspired this prediction. By interpreting the Libyans ("Phut") and Ethiopians ("Cush") in Daniel 11:43 to be "the black Africans and African Arabs, respectively," he predicted that "black African and Arab-African countries will be involved with Egypt," first in invading Israel and later in suffering defeat at the hands of the Russians.<sup>6</sup>

The fact that Nasser already suffered poor health in 1970 did not deter Lindsey from predicting that Egypt would become the leader of a "Third World force."<sup>7</sup>

Since more than 15 years have passed since Lindsey made this prediction, we may ask, Has Egypt become leader of a "Third World force" of Arab and African nations? Has Egypt attempted to organize a Pan-Arab African army to invade Israel? The answer is evident.

Lindsey made the error of reading back into biblical prophecies the political situation in 1970. This arbitrary method of interpreting prophecy leads to disappointment, besides undermining confidence in the prophetic messages.

Another key element in Hal Lindsey's prophetic timetable has failed.

**Other Pieces of the Puzzle.** I won't attempt within the limited scope of this article to examine the remaining key pieces of Lindsey's prophetic jigsaw puzzle. He predicts a Russian invasion of Israel, the destruction of

the Russian Army by the forces of the Roman antichrist, and the battle of Armageddon between the two remaining world powers. We see no indication of these events taking shape now or of their likely occurrence during the eighties.

**Russia in Prophecy.** Lindsey fits Russia into his prophetic puzzle by interpreting Ezekiel's references to Gog, Magog, Meshech ("Moscow"), and Tubal as predictions about modern Russia and its invasion of Israel. He identifies geographical locations in Ezekiel by looking at a contemporary map instead of looking at a map of the ancient Near East.

But the New Testament applies Gog and Magog, not to modern Russia, but to the hordes of the wicked at the close of the millennium (Rev. 20:7, 8). Thus Ezekiel's battle of Gog and Magog against God's people (Ezekiel 38; 39) takes place, not before Christ's return, but at the close of the millennium.

**Recalculating the Second Advent.** In 1979 Lindsey explained that the budding of the fig tree (Matt. 24:32) includes the repossession of Old Jerusalem in 1967 as well as establishment of the State of Israel in 1948. This new interpretation enables Lindsey to gain another 19 years, and represents a clear shift away from his fixed point of 1948.

In 1970 Lindsey wrote in *The Late Great Planet Earth*, "A generation in the Bible is something like 40 years."<sup>8</sup> But in 1977 he said, "I don't know how long a biblical generation is. Perhaps somewhere between 60 and 80 years."<sup>9</sup>

Lindsey endeavors to buy extra time also by shifting the emphasis from 1948 to floating events occurring in our time. In his latest book, *The Rapture: Truth or Consequences* (1983), he makes no mention of the rebirth of Israel in 1948—an event that in his previous books he called "the center of the entire prophetic forecast."<sup>10</sup> Instead, he now uses indefinite time references such as "We are on the verge of this period [tribulation], which will last seven years," or "In all probability, most of the people reading this book will live to experience the answer" to whether the

rapture will occur before, during, or after the tribulation.<sup>11</sup> Unfortunately many uncritical believers accept the revised predictions, even when previous ones have proved false.

**Impersonal Events Versus Personal Saviour.** If we were to follow Lindsey's excessive preoccupation with constructing a prophetic jigsaw puzzle of last-day events, it could have an adverse effect on our Christian faith. It would lead us to look for impersonal events rather than for a personal Saviour. Basing the imminent return of Christ on datable world events leaves us waiting for the establishment of the State of Israel, the repossession of Jerusalem, the rise of a Roman antichrist, the rebuilding of the Jerusalem Temple, an Arab-African invasion of Israel, and the destruction of the Russian Army by a Roman dictator.

Waiting for such events causes feverish excitement and sore disappointments, both of which undermine the reality and value of the Advent hope. Instead we should follow 1 Peter 4:7: "The end of all things is at hand; therefore keep sane and sober for your prayers."

I urge Lindsey's admirers to remember the test of a true prophet: "When a prophet speaks in the name of the Lord, if the word does not come to pass or come true, that is a word which the Lord has not spoken; the prophet has spoken it presumptuously, you need not be afraid of him" (Deut. 18:22). □

## REFERENCES

<sup>1</sup> Hal Lindsey with C. C. Carlson, *The Late Great Planet Earth* (Grand Rapids, 1970), p. 57. (Italics supplied.)

<sup>2</sup> Editorial, "Israel: Things to Come," *Christianity Today*, Dec. 22, 1967, p. 35.

<sup>3</sup> *The Christian and Christianity Today*, Aug. 4, 1967, pp. 7, 8.

<sup>4</sup> A. Cohen, *Everyman's Talmud* (New York, 1949), pp. 354, 355; Moses Bottenwieser, "Messiah," *The Jewish Encyclopedia* (New York, 1904), Vol. VIII, p. 511.

<sup>5</sup> Lindsey, p. 158.

<sup>6</sup> *Ibid.*, p. 10.

<sup>7</sup> *Ibid.*, pp. 76, 77.

<sup>8</sup> *Ibid.*, p. 54.

<sup>9</sup> Quoted in W. Ward Gasque, "Future Fact? Future Fiction?" *Christianity Today*, Apr. 15, 1977, p. 40.

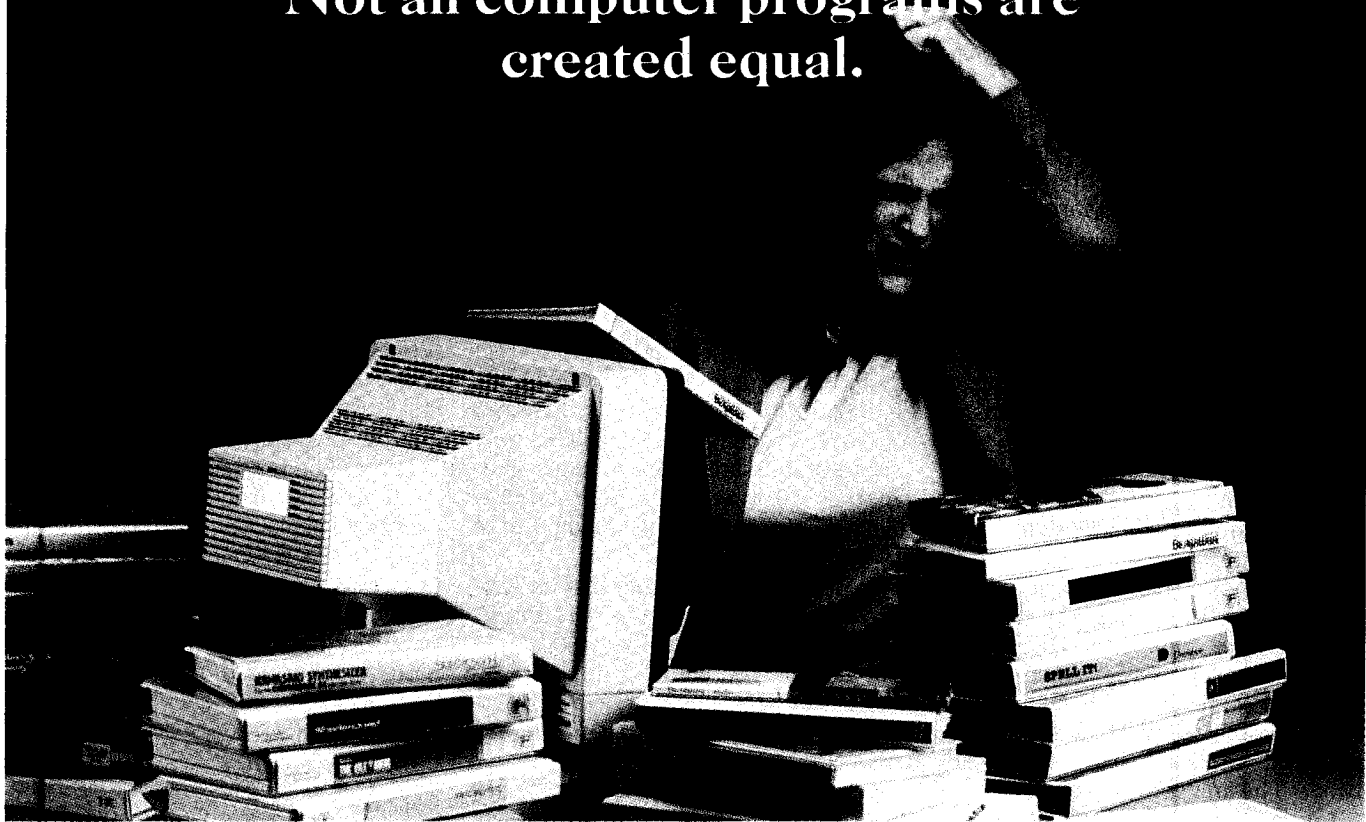
<sup>10</sup> Hal Lindsey, *The 1980s: Countdown to Armageddon* (Toronto, New York, 1981), p. 11.

<sup>11</sup> ———, *The Rapture: Truth or Consequences* (Toronto, New York, 1983), pp. 1, 23.

Samuele Bacchiocchi is professor of theology and church history at Andrews University.

# HOW TO CHOOSE CHILDREN'S SOFTWARE

Not all computer programs are created equal.



What do you do with your home computers?" I asked a roomful of second and third graders.

"Play games!" they chorused.

"What kind of games?" I asked.

"Add, like in Mrs. Buckley's room."

"Spell. You know, where you have to put in the right letters to spell a word."

"Write stories. I like to make up all kinds—scary stories and funny ones."

"Koala Painter. It's fun to draw with."

"Numbers, where you take away. That kind of stuff."

"Typing. I type in programs from the manual to learn new things."

The message is clear. For these

children, learning from the computer is fun. And their attitudes are typical of those expressed by other primary-age students whose classrooms I have visited. Only when they reach middle and upper grades do students begin to distinguish between instructional software and game programs.<sup>1</sup>

But if the proliferation of home

---

BY RUTH ATKINSON POPE

---

computers has brought entertainment and enrichment to education, it has also created a dilemma for the parent-consumers of children's software. Not all software programs are created equal. Of some 8,000 educational programs marketed for children, only 1.5 percent have been judged to be of the highest quality.<sup>2</sup> So how do you go about choosing the best software for your children? Consider the following criteria:

### **Suitability**

When you're shopping for children's software, you need to ask two questions regarding its suitability.

**1. How well does the software suit the child who will be using it?** Programs must be appropriate for the age, academic level, and maturity of the child using them. Well-designed software describes the specific objective(s) of each program, identifying any prerequisite skills necessary to operate the program.

Software instructions should be geared to the reading and comprehension level of the child who will be using them.

Some educational software packages are designed with varying levels of difficulty. This kind of flexible program can be helpful both when the child needs additional instruction and practice and when he or she is ready for material that is more challenging.

It's important to note how a software package deals with answers. In multiple-choice exercises a random selection of alternatives is preferable to a fixed order because it prevents a child from memorizing answers by their sequence.

High-quality software will program the computer to accept all plausible answers to a question. For example, in response to the Bible question Where were the waters divided for the children of Israel to cross? the computer should accept both Jordan River and Red Sea—not one or the other. And, of course, good software gets its facts straight—including spelling, grammar, and punctuation.

**2. How easy to use is the software?** Unless the software is specifically

designed for group or partner use, children should be able to work with it independently without too much difficulty. With some software, being able to adjust the sound volume may be helpful. And the user should be able to move to different parts of the computer program or leave the pro-

gram without having to go through the entire sequence of activities.

There are several different categories of educational software, each with different instructional techniques or functions. *Drill and practice* helps students master material through repetition. *Demonstrations*



## **Does your preschooler need a computer?**

The answer is No, according to an article by Joanne Oppenheim in the October 1985 issue of *Parents* magazine. "If you have no other reason for buying a computer, you don't need to rush out and buy one for your 4-year-old," she writes. "Few early childhood experts consider the computer a high-priority learning tool for young children."

"In fact, many developmentalists feel that electronic lessons are a poor and inadequate substitute for more open-ended learning materials, such as blocks, clay, paint, trikes, dolls, sand, and water. . . . A computer cannot and should not replace more active kinds of play."

However, Oppenheim points out that, used with moderation, a home computer can enrich preschoolers' experience and enjoyment. "Like the TV, phonograph, or typewriter, a computer invites small hands to playful explorations with lively payoffs they can see and hear. But graphics, sound effects, and push buttons are just part of the attraction. Getting hands-on experience with a real tool they see parents use for work has a special role-playing appeal of its own."

But for preschool children, the best part of computer play may not be the computer itself. "Since few parents would (or should) allow open access to a costly piece of hardware," writes Oppenheim, "time at the computer is usually also time together—a definite plus. In fact, the best thing about the computer may be that it gives you and the kids time to play together."



show children experiments that are too dangerous, expensive, and/or time-consuming for them to perform.

Simulations allow them to see what happens when conditions are changed. Tool uses of the computer include *word processing, spread sheets, and information storage and retrieval.*

### Reinforcement

It is important to consider the kind of *reinforcement* a program uses. Although research continues in this area, it appears that, for most children, moving to the next item is the best reinforcement for a correct reply. Following an incorrect answer, software should give a child additional opportunities to respond correctly,

with computer "help" available on request.

Feedback—what the computer "says" to the user—should respect the child. A few software packages carry responses such as "You should know that answer, stupid!" and "Dummy, can't you remember!" Some programs reward correct answers with a musical tune, while a wrong answer gets a foghorn blast. Such audible computer response may embarrass children who would rather not have others hear how they are doing.

Software should not reward incorrect answers. At least one program on the market emphasizes errors by displaying extensive graphic and/or musical responses. Youngsters often answer incorrectly just so they can see

the display. Only by deliberately making errors while previewing software can parents learn how a particular program reacts to various user responses.

### Personal Values

Christian parents will want software programs that uphold their family's values and standards. Some programs feature shooting, fighting, and militaristic pursuits. Others integrate monsters and fairies into their instructional processes. Many adventure games consume large amounts of time. Even Bible programs remain suspect, some proffering scriptural interpretations contrary to Seventh-day Adventist beliefs.

And there are other problems. Case

## When you go shopping

With thousands of children's program packages on the market, parents may feel lost when it's time to make a software choice. To help, we asked Ed Tillotson, media center director at Portland Adventist Elementary School in Gresham, Oregon, to suggest a few software titles that merit investigation.

- **Microtype: The Wonderful World of PAWS.** Southwestern Publishing's new program helps children master the computer keyboard.
- **Rocky's Boots,** by The Learning Company. An interesting, well-designed computer game that teaches children logic.
- **Logo Package** (MIT version) offers instruction in computer programming. Helps develop problem-solving skills as children explore a creative-learning environment.
- **Print Shop,** by Broderbund Software. A program for designing and printing out posters and cards.
- **Kidwriter,** by Spinaker. Allows children to create word and picture stories while introducing them to the fundamental ideas of word processing.
- **Operation Frog,** by Scholastic, Inc. This graphic program actually gives children on-screen opportunity to dissect a frog. (Frogs everywhere are leaping for joy over this software breakthrough.)
- **Skytravel,** published by Commodore for Commodore computers. This program can map the configura-

tion of the stars for any night 10,000 years in the past to 10,000 years in the future. A similar program, **TellStar,** is available from Scharf Software Systems for Apple and IBM computers.

- **Crossword Magic,** by Mindscape, Inc. Design your own crossword puzzles and print them out.
- **Space Shuttle,** by Activision. This multileveled simulation game creates a space-shuttle rendezvous with a satellite.
- **Agent U.S.A.,** by Scholastic, Inc. Through train "travel" and intrigue, children learn the geography of the United States mainland.
- If you want to increase the capability of your home computer and give your children some creative fun, you might consider adding a **Koala Pad.** Sold in versions compatible with most home computers, Koala Pad is a touch-sensitive flat surface that functions as an input device and may replace the keyboard when used with appropriate software. Children use their fingers to draw on the Koala Pad, sort of like finger painting sans paint (and mess). Software, such as **Koala Grams** (a spelling program), is available for use in conjunction with Koala Pad.
- **Homeword,** by Sierra On-Line. An easy-to-learn word processor. Uses graphic icons for function selection.
- **Secret Filer,** by Scholastic, Inc. A data-base program for young people. Protects private files by use of secret passwords.

in point: One spring evening my husband and I sat in the auditorium of an elite private school. We had come to hear teachers from the school and from a nearby public college discuss the use of computers in the classroom. As we waited for the program to begin we overheard three teachers discussing computer materials their school district had recently acquired.

"I'm just furious!" exclaimed one teacher. "I can't use any of the new programs the principal got."

"They are awful," the second agreed. "Have you tried any of them?" she asked the third.

"No, what's wrong with them?"

"The vocabulary—they're full of obscenities!" responded teacher number one.

Don't let this sour you on computer software. There is good-quality, Christian-compatible material on the market. But discriminating parents will have to spend time previewing programs in order to find it.<sup>3</sup>

The increasing abundance of home and school computers is providing children of the eighties an additional means to discover the world in which they live. While a computer will never replace bike riding, birthday parties, children's literature, or any of the other rites of growing up, it can enrich a child's educational opportunities. But the hardware is only as good as the software you put in it. □

#### REFERENCES

<sup>1</sup> Programs are the step-by-step instructions that tell a computer what to do. Programs also are called software

as contrasted with the computer, keyboard, and monitor, which are called hardware. Most home computers use programs recorded on floppy diskettes or magnetic tapes.

<sup>2</sup> "Study Pinpoints Best Software," *Electronic Education*, May/June 1985, p. 31.

<sup>3</sup> Sources of software for preview include (a) other computer users (in some areas of the country users groups are organized and meet on a regular basis); (b) computer stores, especially those catering to teachers; (c) school computer centers (check with your local school superintendent); (d) mail-order companies that have a return policy for those programs not meeting the buyers' needs (for example, Hammett Co., Box 545, Braintree, Massachusetts 02184); and college education departments.

Ruth Atkinson Pope is an adjunct faculty member of the Education, Mathematics, and Basic Skills departments of Atlantic Union College in South Lancaster, Massachusetts. She recently conducted several series of computer workshops for schoolteachers.

## CHILDREN'S CORNER

# JUST BECAUSE

I have a secret for you, Daddy," said 4-year-old Christy.

"What is it?" Daddy asked, leaning over from his big chair to put his ear close to Christy.

"I love you," she whispered, reaching up to hug Daddy around his neck. Daddy put down the magazine he was reading long enough to lift Christy to a cozy place on his lap, and then he went on reading. He had been working hard all day, and now he was having some rest time before supper.

"Daddy, would you help me play with my new paper dolls?"

"OK," Daddy said. "Go get them and bring them here."

Christy scooted down from Daddy's lap and got the box that held her paper dolls. Inside were

three little boy dolls and three little girl dolls. Just that day Mommy had helped Christy punch out the dolls and their clothes from the book they came in. Now Christy stood beside Daddy's big chair, holding the box.

Daddy looked up from his magazine. "You find the doll you want me to play with," he said, "and I'll hold it on my lap and rock it."

"No," said Christy, "I want you to come down on the floor with me to play."

Daddy really wanted to stay in his chair and read his magazine. So he said, "You sit down and get them all ready, and then we'll play."

Christy sat on the floor, opened the box, and began taking out the paper dolls. This was no fun. She had played with them by herself for a long time earlier in the day. Now she wanted Daddy to help.

"Daddy, can you come down now?"

"Pretty soon, Christy." But Daddy didn't move. He sat in his big chair and kept on reading his magazine.

Christy got up and stood beside Daddy.

"Daddy?" she said.

"What?" Daddy said without looking up.

"Can you come down on the floor and help me play with the paper dolls just because you love me?"

Daddy put down his magazine, gave Christy a hug, and got down on the floor to play with her. They dressed the dolls in lots of different clothes and had them go visiting each other. Christy was having a good time. After a while Mommy announced that supper was ready.

"Put the dolls away, and then we'll eat," Daddy said as he stood up.

"But I want to play some more," said Christy.

"Not now," said Daddy. "You can play some more after supper if you want to."

Christy wasn't ready to stop, so she just sat looking at her dolls. Daddy got down on his knees beside her and said, "Christy, will you put the dolls away just because you love me?" She smiled, gave Daddy a hug, and began putting the dolls back in the box.

—STEVE DICKERSON—

# SHALL WE WEAR ERMINES OR SILK?

## What it means to ask the right questions.

**I**n 1917 a group of Russian Orthodox bishops in Petrograd faced a grave problem. So serious was it—or so it seemed—that they met in secret to resolve it. Not wishing to be disturbed, they bolted and locked the doors. For days they held heated disputes over the momentous issues dividing them. Would they wear silk or ermine robes to the Easter festival the following year? And how wide should the brims of their hats be?

When they emerged from their retreat—the disputes unresolved—they found that great changes had taken place. The country was in the

midst of revolution. Within weeks the bishops had been blindfolded and executed.

Although this story is an extreme example of confused values, it is a grim reminder that even religious people can get their priorities mixed.

The society we live in today is one in which the price labels have all been shifted around. The cheap things have been marked up, and the precious things have been marked down. This has happened so subtly.

The predominant confusers of our values are the mass media communicators. They have molded our values,

attitudes, and lifestyles and trivialized our culture.

Out of this has emerged “mass man.” He is, as José Ortega y Gasset writes in his book *The Revolt of the Masses*, “just like everybody.” The predominant values, attitudes, and lifestyles of the majority are those of “mass man.”

Mass man draws his values from the world of the senses. Because he has been conditioned by advertisers who spend more than \$2 billion annually to “transform” him, he is intensely preoccupied with consumption and infatuated with the minutiae of life. Shall we wear ermine or silk? How wide should the brims of our hats be?

An example of the transforming power of technology is the success of the media in conditioning the masses through music.

Music enters the body on a subverbal level and powerfully influences the emotions. It is, as Dr. Max Schoen observed, “the most powerful stimulus known among the perceptive processes.”

Because nearly all parts of the earth are now linked by an electronic network, music exerts an influence never before equaled. Technology has made of the world a hamlet. The stereos and the disc jockeys of New York and Havana play the same recordings as those in Tokyo and London. This has made it possible for music to become a cultural catalyst.

### Disillusionment

One great tragedy of Christianity today is that large numbers of professed Christians have merged into the mass. They have become José Ortega y Gasset’s “mass man”—“just like everybody.”

Consequently, when people, aware of an inner vacuum and yearning for something better, turn to the church for direction, they too often are given directions leading right back to the world. And their disillusionment is profound.

---

BY RUTH JAEGER BUNTAIN



Ermine or silk? Which shall it be? And how wide shall the brims of our hats be? And while many of us are sinking ever deeper into the quicksand of confused values something terrible is happening in the world about us.

Members of the apostolic church were aware that to follow "the way" meant a lifestyle far different from that of the world. They were aware that conversion results in a changed life and a changed relationship to society. "If any man be in Christ, he is a new creature" (2 Cor. 5:17).

Ellen White spoke of the "new

began to restore all that he had acquired dishonestly.

"Look, Lord! Here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount" (Luke 19:8, NIV).

The publisher of a pornographic magazine, declaring that he had accepted Christ, obviously misunderstood the meaning of being a Christian. After his professed conversion, he stated that from then on his magazine would feature not only sex but Jesus. He seemed unaware that there can be no genuine faith without

"I have become a Christian," he told my husband. "I'm sorry for what I did, and I want to make it right."

Ted's priorities were now in order. His values were no longer confused. He had been touched by Jesus. He knew and accepted the moral consequences of his conversion. He would have agreed with Martin Luther, who declared, "Consequence demands that a Christian should have the Holy Spirit and lead a new life or know that he has not received Christ at all."

The members of the Starlight Park Free Methodist Church in Phoenix, Arizona, also knew that true Christianity reaches the level of behavior and changes the Christian's relationship to society. Although a church of modest assets, it said "No, thank you!" to the offer of a large sum of money.

The church board voted to decline an offer of \$50,000 from Fry's Food Store—located near the sanctuary. Arizona law prohibits stores from selling alcoholic beverages if they are close to a church. However, churches may waive this ordinance if they wish. The store owners thought that a donation of \$50,000 might encourage the church to permit liquor sales.

"Our board of trustees wouldn't think of doing that," said Pastor Christopher Parker. "Many churches in this state waive the ordinance, but we felt we had to take a stand."

Parker acknowledged that the church could use the money, but he explained, "Our commitment to our church's stand against alcohol is stronger than our need for money."

When other people looked at these church members, they did not see a reflection of their own image. Nor did they hear an echo of their own words.

"We felt we had to take a stand." "Our commitment . . . is stronger than our need for money." These words were prompted by genuine faith. These members had their priorities in order. They had something valuable to offer the world. □

*Ruth Jaeger Buntain lives in St. Helena, California. This article is adapted from her book *Empties Drifting By*.*

## Often those who turn to the church for guidance receive directions leading back to the world.

creature" in this way: "Those who become new creatures in Christ Jesus will bring forth the fruits of the Spirit. . . . They will no longer fashion themselves according to the former lusts, but by the faith of the Son of God they will follow in His steps, reflect His character, and purify themselves even as He is pure. The things they once hated they now love, and the things they once loved they hate. The proud and self-assertive become meek and lowly in heart. The vain and supercilious become serious and unobtrusive. The drunken become sober, and the profligate pure. The vain customs and fashions of the world are laid aside. Christians will seek not the 'outward adorning,' but 'the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit' " (*Steps to Christ*, pp. 58, 59).

Zacchaeus, the wealthy tax collector, understood what it meant to be "a new creature." He had become wealthy by collecting more than the law required and keeping the difference. When Jesus touched his life, he

distinct moral consequences. To place Christ in the context of unholy sex is not unlike pressing the crown of thorns more firmly into His brow or pounding the nails deeper into His flesh.

### Moral Consequences

Ted was aware that a Christian can't be "just like everybody." He knew that there were moral consequences to accepting the Christian faith.

One morning Ted rang our doorbell, and I answered. A serious young man of about 17 whom I did not know was standing there.

"May I speak to Mr. Buntain?" he asked. I invited him into the living room, where my husband was. Sensing that he wanted to speak to my husband alone, I withdrew to another part of the house. Later my husband told me why Ted had come. He had something to make right.

One night several months earlier, Ted and a friend had stolen gasoline from various cars parked on our street. Our car, he confessed, had been one of them.

# Pacific Union Actions to Shape the Future

*Actions promise significant changes*

**O**f the many actions taken by delegates to the Pacific Union Conference's constituency session, three promise to be significant in shaping the future of the Adventist Church in the Pacific Union.

Delegates attending the March 9-11 session in Sacramento, California, elected a new president, dedicated themselves to aggressive evangelism plans for Harvest 90, and approved a proposal that calls for major organizational changes in the local churches, local conferences, and union.

Elected president is Thomas J. Mostert, Jr., 45, president for the past seven years of the Southeastern California Conference—the largest conference in the North American Division, with 43,923 members.

Mostert succeeds Walter D. Blehm, who served as president of the Pacific Union for seven years, the fourth longest tenure of the union's 19 presidents. Blehm announced well before the session he would not seek reelection, but would take an early retirement at 62, after 40 years of denominational service.

In his opening address, aided by an audiovisual presentation, Blehm reviewed the tremendous growth and progress of the church in the Pacific Union since the last union constituency session in 1981. (See the accompanying news notes.)

With deep emotion, he observed: "The past few years have not been easy years. The church as a whole has undergone a number of traumatic and difficult situations. The Pacific Union Conference espe-



**Thomas J. Mostert, Jr.**

cially has been in the thick of most of these problems. We have questioned our theology, challenged our belief in the gift of prophecy, examined and accused the handling of finances, and finally, in this union we have spent thousands of dollars and many, many months looking at church organization.

"I am personally convinced," Blehm continued, "that all these things have caused us to detour and have diverted us from the real mission of this church." Likening these events to "polishing the hubcaps on our cars to make them run better," he said, "What we need is a new motor."

Blehm then spoke about the commitment of the Pacific Union leaders and local conference presidents to challenge their members to "refocus their interests, talents, and resources to 'Reaching the Unreached' [the theme of the church's worldwide evangelistic thrust, Harvest 90] with the message of Christ." He appealed to the delegates to "rivet their attention" dur-

ing the session on what was most important—"a new commitment to this truth and to a completed harvest."

Mostert made a similar appeal during an impromptu acceptance speech following his election as president.

As I interviewed him later, Mostert reiterated his firm desire to see the Pacific Union focus its creative energies on evangelism during the next five years. He felt that organizational/structural changes had taken a "high profile" in recent years, but that now, with the mechanism coming into place for change, "reaching the unreached must take center stage."

## **Delegates' Dedication**

In another notable action, the more than 500 delegates dedicated themselves to reach out to the estimated 36 million people within the borders of the Pacific Union who do not know Christ as a personal Saviour. Leaders of the seven conferences and the union's minorities presented aggressive and innovative plans for evangelism.

## **Organizational Changes**

In a third action that promises to shape the future of the church in the Pacific Union, the session approved an 18-page proposal that outlines both roles and functions and a new organizational structure for the union, its conferences, and churches.

According to Earl A. Canson, director of the union's regional department and secretary of the Pacific Union's Church Structure Committee, Phase II, the document "A Proposal for a New Church Structure" culminated five years of research and study by several blue-ribbon committees commissioned to make a professional study of the church's organization and develop more effective administrative models.

After the initial committee presented its report to the union executive committee on June 1, 1983, that body created a Phase II committee to

*By Myron Widmer, associate editor of the ADVENTIST REVIEW.*

refine the proposed recommendations, evaluate the feasibility of proposed models, conduct opinion surveys, and hold hearings throughout the union. During the ensuing 26 hearings, the proposals for change were "tested against the thinking of the people," wrote Canson in the proposal's preface.

The Pacific Union sent the final draft to the General Conference for review before the 1984 Annual Council and the 1985 General Conference session, when reorganization of the church's structure on all levels was to be discussed.

In bringing the church structure proposal before the delegates, Blehm commented, "To get everyone to agree is not reasonable, nor even human." Yet when delegates voted several hours later, the document passed by a margin of 348 to 109.

The document suggests concrete structural changes, although many of the recommendations are only in concept form, leaving flexibility over the next five years to the union's executive committee to make the "adjustments and refinements necessary" before final incorporation into the constitution and bylaws, possibly at the next session, in 1991.

"We recognize that many questions remain," said Major C. White, secretary of the Pacific Union. "But we hope that as we work and study, the change will prove to be more effective. We are entering into this structural concept with the anticipation that it will increase our effectiveness in moving the Caring Church into action."

## Church Ministries

The proposal and a limited number of constitutional changes voted will apply immediately for the union, but the recommendations for the local conferences and churches must be discussed and voted upon at their constituency meetings in the next few years.

The concepts and changes proposed resemble in many respects the document on church roles,

functions, and structure voted, after several days of debate, by the 1985 General Conference session in New Orleans, Louisiana. (See Role and Function of Denominational Organizations Commission report, ADVENTIST REVIEW, July 5, 1985.) Yet, in a few respects they are noticeably different:

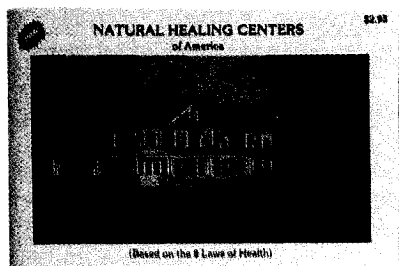
1. A church ministries department on the union level, under the direction of a vice president for ministries, that is much broader, encompassing not only personal ministries, Sabbath school, stewardship, and youth but also inner city, Community Services, and prison ministries. (The document recommends that at the conference level, church ministries include both nurture and outreach ministries.) In addition, the union vice president will oversee "special ministries" that include communication, health and temperance, ministerial, and public affairs and religious liberty.

According to Manuel Vasquez, the elected vice president for ministries, the present arrangement may take, after further study and fine tuning, a little different form. He said that during the transition period from individual departments to a combined ministries' department with two subdivisions, adequate time will be taken to ensure the overall good of the church and its focus upon mission.

The effect of this new structure upon departmental personnel is that they are no longer directors of individual departments, but possibly associates of the broadened department (as is the case with the General Conference and North American Division), though Vasquez said terminology has not been worked out yet.

Lynn Martell, North American Division church ministries' director, said in an interview that his concern with the formation of the new department is that an "inte-

# MMI PRESS PRESENTS



## Natural Healing Centers of America

For the first time, an up-to-date directory of SDA, low-cost alternative and preventive health care centers. Includes photographs and information on services, special programs, cost, directions, and more.

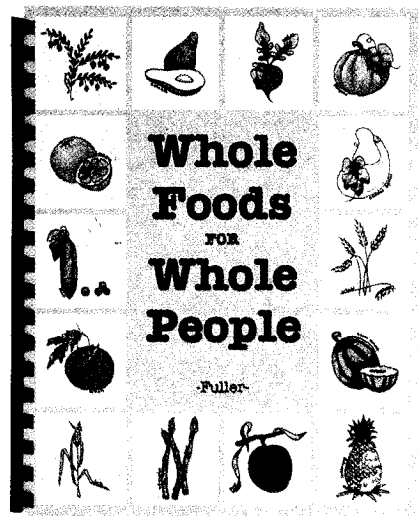
Paperback, 48 pages, 5½ by 8½. **\$2.95**

## Whole Foods for Whole People

by Lucy Fuller

Not just a cookbook, but a lifestyle manual to teach how to live longer by using the natural resources which surround us. What we eat affects our thoughts, disposition, our very lives and the lives of our families. This book guides you into an exciting new lifestyle that will give you a new outlook on life.

Comb-bound, 92 pages, 8½ x 11 **\$9.95**



Available at your local  
**ABC Store**

Mt. Missionary Institute Press  
Harrisville NH 03450  
**800-367-1888**

grated approach to church ministries be developed and not just the coordination of five former departments." He expressed confidence that Mostert was willing to see how the new structure could be meshed together with the division's church ministries' structure.

2. Delegates to the union's sessions now will elect only the four principal officers (president, secretary, treasurer, and vice president for ministries) and coordinators of

the three minority ministries (Asian/South Pacific, Black, and Spanish). The executive committee will appoint all other personnel previously elected.

The preface to the proposal states that centralizing the election of functional personnel with the executive committee will "increase organizational flexibility."

Those who disagreed in speeches from the floor felt that the changes take away input and authority from

the grass roots in regard to the selection of personnel. It would centralize authority in fewer hands, something Ellen White urged against.

Other delegates expressed their appreciation for the new plan because they often were asked by the nominating committee to vote for candidates that they didn't even know. Under the new plan they felt the executive committee could better assess the specific needs of the union and evaluate prospective candidates.

3. Departmental leaders will no longer be members of the executive committee. Union officers, coordinators of minority ministries, and the Education Department director will be the only members of the union staff to be members of the executive committee. Other members include the usual representatives from union institutions and conferences, pastors, and laypersons.

### Additional Lay Members

The new plan allots positions previously held by departmental personnel to additional laypeople, increasing their number from 10 to 18, out of a total committee of 49 members.

Leaving the departmental personnel off the executive committee prompted considerable discussion from the floor from those who argued it gives little input into the union's affairs from those departmental directors who deal directly with the mission of the church. Neal C. Wilson had commented in his initial remarks during the meeting that only in "rare instances" around the world are departmental leaders not on the executive committees.

In 1981 the Columbia Union Conference's constitution-and-bylaws committee voted during the union constituency session to leave the departmental directors off the executive committee. But before the decision reached the session floor, the committee was reconvened and reversed its position when it was told the motion would cause "low

## Highlights of the Pacific Union

### Excerpts from session's reports

**T**hese highlights come from the Pacific Union session held March 9-11 at Sacramento, California. They cover the five-year period between constituency meetings.

■ Through baptism and profession of faith, 37,966 persons joined the churches of the Pacific Union. A total of 15,596 were dropped for apostasy or "missing." A net growth of 19,370 brought the total membership to 160,030 at the end of September 1985. This represents nearly one fourth of all Adventists in North America.

■ Nearly \$1 million has been contributed toward a goal of \$10 million for an education endowment fund, which would assist academy and college students in meeting tuition costs.

■ Tithes amounted to \$363,031,549 for an annual average of \$72,606,309—roughly averaging 17 percent of the total tithe per year for the world field.

■ There are 23,000 Hispanic members (up 42.6 percent from 1981), 17,500 Black members, and 13,500 Asian/South Pacific members comprising 33.74 percent of the total membership. This is an increase of 5.83 percent.

■ Of the 37,966 baptisms, 12,047 came through the Hispanic churches, and 6,901 came through

the Black and Asian/South Pacific churches. Combined, these equal 49.9 percent of the union's new members, though these groups represent only 33.74 percent of the total membership.

■ Students in kindergarten through twelfth grade in our church schools number 18,301, but a survey showed nearly an equal number attending public or other private schools.

■ Adventist-Laymen's Services and Industries' Mission Church Builders' group has helped congregations save nearly \$5 million in labor costs.

■ Staff at the union office has been reduced since 1981 from 87 to 77.

■ Twelve churches are sponsoring refugees who come to the United States from overseas. Giao Cong Le, a Vietnamese pastor, has helped more than 1,000 refugees settle in our country.

■ More than 200 young people in 43 groups traveled to Mexico and Honduras to aid in distributing food, clearing out disaster areas, rebuilding schools, and building new churches.

■ Laypeople conducted nearly 1,700 evangelistic efforts and gave 289,208 Bible studies. They were thus responsible for bringing 15,724 new members into the church.

morale" among the departmental personnel.

Several Pacific Union leaders indicated this could be an area of difficulty and that, as Elder Wilson had said earlier, "considerable refinement is needed yet" so that there will be "no weakening of those with experience in the areas known as departmental activities. They need to feel that they're part of the team."

From my observation, delegates were not overjoyed with fewer union personnel on the committee, but they were pleased with greater lay representation on the decision-making body.

### Looking Ahead

4. Where feasible, nominating committees are to convene in advance of constituency meetings so their work can be done more thoroughly without the pressure of immediate deadlines.

In looking at these four variations from the world model, the chairman urged the delegates to remember that these must be seen as part of a whole, integrated approach to the needs of the Pacific Union and how structure should be formed to best accomplish the mission of the church on all levels.

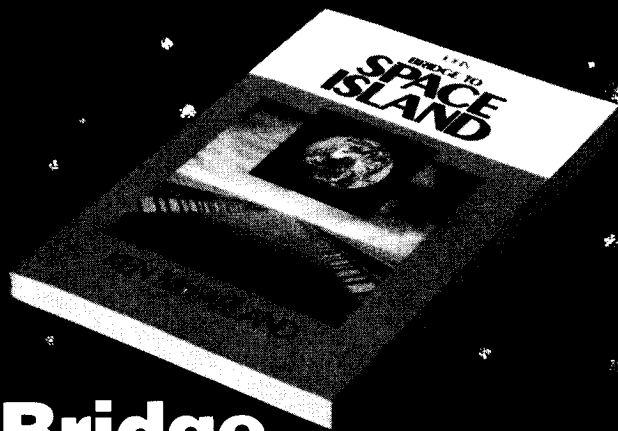
And it must be remembered, said Major C. White, that the motion voted was to accept the concepts of the proposal, leaving flexibility to the union executive committee over the next five years to make the refinements and changes needed to make it an effective, manageable structural model.

The proposal contains numerous recommendations for the local church and local conference. (A complete copy of the document is available from the Pacific Union Conference office.)

Discussion on this proposal and the parallel constitution and bylaws changes was lively, yet the Pacific Union constituency session reminded me of a great camp meeting with all the good speakers, music, reports, calls to service, and groups of visiting friends.

### Planet Earth—

a lonely rebel island adrift in the sea of space, cut off from the continent of heaven. It's called Space Island, and the only way to reach it is over a Bridge spanning the chasm between heaven and earth. This Bridge of love from God to us is named Jesus.



## Bridge to Space Island

by Ken McFarland—  
a powerful commentary  
on the third quarter  
*Adult Sabbath School*  
*Lessons on the Gospel*  
of John.

**Bridge to Space Island** is available now in English or Spanish for only U.S. \$5.95/Cdn. \$8.35 at your Adventist Book Center, or from Pacific Press Publishing Association, Box 7000, Boise, ID 83707. VISA and MasterCard holders may order toll free by calling 1-800-253-3000 in the continental U.S.

## **To New Posts**

### **Regular Missionary Service**

**John Edgar Haines**, to serve as laboratory technologist, Andrews Memorial Hospital, Kingston, Jamaica, **Viva Jane (Short) Haines**, to serve as dean of girls, Normal School, West Indies College, Mandeville, Jamaica, West Indies, and one child, of Loma Linda, California, left February 23.

**Keith Rolland Heinrich**, to serve as assistant treasurer, Africa-Indian Ocean Division, Ivory Coast, **Yvonne Annette (Ellstrom) Heinrich**, and four children, of Bowmanville, Ontario, left February 23.

### **Volunteer Service**

**Gretchen Marcia (Pressley) Brown** (Special Service), to serve as teacher, Seventh-day Adventist English Language Institutes, Seoul, Korea, of Huntsville, Alabama, left February 10.

**Derwood Dwight Palmer** (Special Service), to serve as supervisor of construction, Jerusalem Center, Jerusalem, Israel, and **Vera Sylvia (Owen) Palmer**, of Cleburne, Texas, left February 9.

**Juliette Monique Van Putten** (Special Service), to serve as assistant, Laymen's Bible Seminars, East African Union Mission, Nairobi, Kenya, of Houston, Texas, left January 5.

## **Literature Requests**

### **Burma**

Langh Sawm Mang, Seventh-day Adventist Mission, Brightlands, Cherry Road, Maymyo, Burma: Bibles, Ellen White books, *Adventist Review* and other periodicals, denominational books, Sabbath School Picture Rolls, hymnals, songbooks.

### **Ghana**

Asamoah-Mensah Joseph, Seventh-day Adventist Church, P.O. Box 22, Kintampo, Ghana, West Africa: Bibles, Spirit of Prophecy books, visual aids.

Pastor D. K. Marri, Seventh-day Adventist Church, P.O. Box 22, Kintampo, Ghana, West Africa: Bibles, Signs, Spirit of Prophecy books, evangelistic materials, visual aids, Picture Rolls, magazines.

M. O. Donkor, Seventh-day Adventist Church, P.O. Box 31, Jamasi-Ashanti, Ghana, West Africa: Bibles, Spirit of Prophecy books, magazines, evangelistic materials, visual aids, child evangelism materials, Picture Rolls.

Pastor J. K. Donkor, c/o Seventh-day Adventist Church, P.O. Box 25, Ayerede-Nkoranza, B/A, Ghana, West Africa: Bibles, Signs, Picture Rolls, sermon outlines, recorded sermons.

S. K. Antwi, SDA Educational Unit, P.O. Box 480, Kumasi-Ashanti, Ghana, West Africa: *Adventist Review*, Signs, Spirit of Prophecy books.

Emmanuel Appiah Kubi, Ash Town Seventh-day Adventist Church, P.O. Box 2771, Kumasi, Ghana, West Africa: Bibles, magazines, and tracts.

J. W. Y. Asare, Seventh-day Adventist Church, P.O. Box 133, Madina, Accra, Ghana, West Africa: literature and evangelistic materials.

Pastor S. K. Twumasi, Seventh-day Adventist Church, Box 3736, Kumasi, Ghana, West Africa: Bibles, Picture Rolls, used greeting cards, books, evangelistic materials.

Eric Addo, A.Y.S. Leader, Kwadaso Seventh-day Adventist Church, P.O. Box 480, Kumasi, Ghana, West Africa: Bibles, Picture Rolls, Signs, *Our Little Friend*, Spirit of Prophecy books, evangelistic materials.

Yaw Oppong Donkor, Seventh-day Adventist Church, P.O. Box 22, Kintampo, Ghana, West Africa: Bibles, Spirit of Prophecy books, visual aids, Picture Rolls, *Adventist Review*.

### **Kenya**

Mrs. Grace K. A., c/o Hezron Ouditi Sanaya, Seventh-day Adventist Church, P.O. Box Nyamache, Kisii, Kenya, East Africa: books, Picture Rolls, Signs, used greeting cards, songbooks.

David Kinuthia Waithaka, Seventh-day Adventist Church, P.O. Box 283 Nyahuru, Kenya, East Africa: Bible study helps, visual aids, prophetic charts.

### **Philippines**

Miss Mariam Ballarta, Ante Compound, Sinsuat Avenue, Cotabato City, Philippines: Bibles, songbooks, Picture Rolls, children's books, health magazines.

Flora Saldajeno, Seventh-day Adventist Church, Notre Dame Avenue, Cotabato City, Philippines: Bibles, children's songbooks, Picture Rolls, health magazines.

Mirafior Duron, Ante Compound,

Sinsuat Avenue, Cotabato City, Philippines: Bibles, songbooks, health magazines, Picture Rolls.

Manasseh B. Sarsoza, District Pastor, P.O. Box 241, Iloilo City 5901, Philippines: Bibles, Spirit of Prophecy books, *Adventist Review*, Signs, children's magazines, child evangelism materials, used greeting cards, Picture Rolls.

Pastor Albert G. Tagnawa, P.O. Box 241, Iloilo City 5901, Philippines: Bibles, Spirit of Prophecy books, *Adventist Review*, Signs, children's magazines, child evangelism materials, used greeting cards, Picture Rolls.

William D. Porras, Laac Seventh-day Adventist Elementary School, San Vicente, Davao del Norte, Philippines: Spirit of Prophecy books, songbooks, magazines, color pictures, children's books.

### **Sudan**

Joseph Aligo Kanyi, Seventh-day Adventist Church of the Sudan, P.O. Box 247, Juba, Sudan: Bibles; hymnals; Spirit of Prophecy, Morning Watch, doctrinal, and devotional books; *Adventist Review*, Signs, Ministry, *Vibrant Life*, *Liberty*, *Insight*, *Guide*, *Primary Treasure*, *Our Little Friend*, *Message*; Picture Rolls; cassette tapes.

## **Deaths**

**HERSHBERGER, Florence M.**—b. Nov. 17, 1894, Burlington, Vt.; d. Dec. 19, 1985, Daytona Beach, Fla. She worked as an elementary school teacher, and with her husband, the late O. S. Hershberger, helped pioneer the Pathfinder work in the church. Survivors include two daughters, Mary Dickey Essman and Alyce Clutter; one sister, Carrie Redfield; three brothers, George, Elmer, and Raymond French; four grandchildren; six great-grandchildren; and one great-great-grandchild.

**KINNEY, C. Ray**—b. Feb. 28, 1895, Fostoria, Mich.; d. Dec. 4, 1985, Newbury Park, Calif. After colporteur in the Southern New England and Tennessee conferences, he became publishing secretary for the Louisiana-Mississippi and Chicago conferences. For 29 years he served as pastor-evangelist in various conferences. Survivors include his wife, Esther; two daughters, Merle Johnson and Lorraine Hudgins; one son, Reed; one sister, Lucy Clark; one brother, Terry B.; 10 grandchildren; and 13 great-grandchildren.

# CHASING THE WIND

**S**mall twisters or dust devils are a common sight in the West, particularly on newly tilled fields.

As a youth growing up on a South Dakota ranch, I spent quite a few hours in the saddle. Occasionally I would spur my horse to chase one of these elusive swirling spirals. Generally ten to twelve feet in diameter, they zigzagged across the fields, stirring up dust and tumbleweeds. I gained nothing by chasing them, for they soon vanished as suddenly as they had appeared.

I thought of these as I read Solomon's commentary on some of his activities, which he characterized as "chasing after the wind" (Eccl. 1:14; 2:11, NIV). Though the King James Version refers to "vanity and vexation of spirit," some new translations speak of "chasing the wind."

Many people today figuratively chase the wind. Modern society has made the acquisition of wealth one of its goals. This aim resembles pursuing a shift y zephyr, for ultimately such dreams vanish like the twisters I used to chase. Recent news photos have shown deep sinkholes in Florida where subterranean cave-ins swallowed up homes and surrounding land. A tornado, earthquake, or fire can have the same effect on our accumulated possessions.

Gold has become a precious commodity with a value of more than \$300 an ounce. With what I have accumulated in my teeth, I must be worth

nearly \$600. How nice it would be to possess even a pound of the precious metal. But what is that compared to the gold that will be ours in the new earth. Normally we use inexpensive materials for paving. If such is the case in the New Jerusalem, imagine the abundance of gold this indicates!

Another kind of wind-chasing hits closer to home. Some individuals devote their lives to the promotion of a

them Jesus' coming is much nearer than they expect, then disappears.

It makes a good story to spice up a Sabbath school class or a Sabbath dinner conversation. But I fear it amounts to just another example of chasing the wind. While the message is true, the medium is false. I would rather gain my knowledge of Jesus' soon coming from the Scriptures than from a fanciful tale.

## **I**n our search for signs of Jesus' coming, we may fall prey to folklore.

single facet of Adventist belief to the exclusion of the rest of present truth. Their windblown vagary stirs up dust but accomplishes little else. Jesus, in giving the gospel commission, told us to teach *all* things that He had commanded. To put all of one's emphasis on one doctrine, however important it may be, to the neglect of salvation through Jesus Christ is to chase vainly after the wind.

In our search for signs of Jesus' coming, we may fall prey to folklore. Every now and then a story crops up in which a traveling family picks up a well-dressed hitchhiker. During their conversation the family mentions that they are Adventists. The rider tells

The modern wind chaser may be a good Christian, but he greatly diminishes his effectiveness. While he may not lose his salvation, he could cause others to lose theirs by putting emphasis on things of lesser importance. □



Morten Juberg is communication director of the North Pacific Union.

By **MORTEN JUBERG**



# Introduce Someone to Jesus



Send them



## The eloquent witness.

*Signs* special campaign price is only US \$6.99 for a full year. To order *Signs* for yourself or for someone you know, see your personal ministries secretary or order from your ABC today.