

ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

JANUARY 21, 1993



And God Sent Us A
COMFORTER

Private Organizations

I'm writing to you because I don't know specifically whom to express my deep appreciation to for the insert in the November 5 issue on the SDA Church and certain independent ministries. That was very beautifully written. The authors certainly accomplished their goal of presenting the issues in a loving manner rather than in a critical, condemning manner.

I work for one of those "independent (supporting) ministries" and have sometimes felt as if my church lumped all "independent ministries" in the same boat. I have been very distressed at the increasing criticism of and pulling away from the organized work by some of these ministries. I believe with all my heart that God has raised this church up and given it a special mission in these last days. It is defective, it has its problems, but it is still God's church, and He will bring it through in splendor and glory.

As a result of these "critical" ministries, I have seen individuals as well as whole churches turn against the organized church that God ordained. I have often wondered how long my church would allow this undermining to continue; how it would respond when it had finally had enough. I'm proud of our leadership in how they have responded. They have been far more patient and have dealt with far more love than I would have.

Thank you for sharing this matter with us in the manner you did, and thank you for not getting exasperated with all independent ministries (because of the spirit of some) and classifying us all in the same light. Please pray for the independent (supporting) ministries that are working with the rest of the body that we will always resist the temptation to think we are "better" or "more righteous" than the rest of the body.

*David Bullock
Dean of Men
Weimar College*

Thank you for inserting in the *Review* the brochure on independent ministries.

It is an excellent summary, and we are ordering a number of them to distribute to our students and to others who may ask.

*Jack J. Blanco, Chair
Religion Department
Southern College
Collegedale, Tennessee*

"Issues"— Your Letters

We have received 60 to 70 letters so far in response to the insert "Issues" in the November 5 *Review* and the action of the North American Division year-end meeting with regard to certain private organizations. The mail divides about evenly between those supporting the action and those expressing concern.

Several correspondents wrote us but made it clear that they really wanted church leaders to hear them. We have sent these letters on to the NAD. Others wishing to express concern should write: North American Division, 12501 Old Columbia Pike, Silver Spring, Maryland 20904-6600.

We will print a further sampling of letters on this topic next week.

I have just read the insert in the November 5 *Review*, "Issues: The Seventh-day Adventist Church and Certain Private Organizations." My feeling is that such a statement by church officials is long overdue. The tone is firm but nonabrasive, and key issues are clearly dealt with in an objective manner.

A basic question that many members and ministers are asking is "Why are all these independent groups coming into existence, and why are they receiving so much support?" While there may be sound arguments that compel members not to become involved with certain "ministries," an underlying reason for the proliferation of such entities must

be a basic dissatisfaction with the church, its theology, its management, or perhaps its spiritual condition.

It seems to me that much more remains to be done within the mainstream church to (a) demonstrate a more caring and loving attitude; (b) genuinely involve more laypersons in the decision-making process (as opposed to rubber-stamping that which has been cut and dried by a small circle of church officials); (c) improve overall efficiency; (d) enhance communication with the outside world; and (e) effectively lead God's people into a final evangelistic thrust that will climax in the establishment of God's eternal kingdom.

A fresh infilling of the unifying power of the Holy Spirit would definitely assist in meeting these needs, and such a solution is surely preferable to fragmentation.

*W. J. Arthur
Executive Director
ADRA Trans-Europe
St. Albans, England*

I have been taking the *Review* for many years. I am 86 years old and have been an Adventist approximately 60 years. I generally read every article.

Several of your issues have had sections about the independent ministries.

I feel as Gamaliel did in Acts 5:38, 39. Refrain from these men, and let them alone, for if their work be of men, it will come to nought; but if it be of God, you cannot overthrow it.

Then in Mark 9:38-40, when His disciples saw another man casting out devils in Jesus' name, they forbade him because he followed them not. Jesus said, "Forbid him not. . . . For he that is not against us is on our part."

It keeps ill feelings stirred up all the time. God is well able to take care of His work.

*Althea Geisinger
Fletcher, North Carolina*

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 denomination.

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Cover photo by Sue Streeter

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In Charge of the Donkeys

If you have ever undertaken reading your Bible through, you've faced the temptation to leapfrog over the book of 1 Chronicles and head for greener pastures beyond. Last year when I came to the book for the umpteenth time, I spent a few moments (as if I needed to) trying to figure out why I always come down with this uncontrollable drowsiness whenever I try to wade through these dry and seemingly endless genealogies and listings of ancient civic officials. What possible spiritual lesson could there be in this for me?

But I kept plowing through the endless lists—making myself do it, to be frank. Every so often the account would turn to the defeat of Saul, the coronation of David, or the perils of transporting the ark. But all of a sudden the chronicler would plunge into yet another list, not wanting a single detail to fall by the wayside.

I Found Something

As I crawled sleepily through chapter 27, eagerly anticipating the end of the book, the word “donkeys” caught my attention. The text said that “Jehdeiah the Meronothite had charge of the donkeys” (1 Chron. 27:30).*

The item came toward the end of a long roster (beginning as far back as chapter 24) listing the religious and civic officials of David's kingdom and their various responsibilities. The duties of the Levites are mentioned (1 Chron. 24: 25). Then that of the musicians—288 of them. Theirs was “to sing in the house of the Lord, with cymbals, harps and lyres, for the service of the house of God” (1 Chron. 25:6). The gatekeepers come next (1 Chron. 26:1-19), followed by the treasurers (verses 20-32) and the commanders of the army—each with 24,000 men under him (1 Chron. 27:1-

15). Then come the chief officers of the various tribes (verses 16-22).

Finally, the roster of the various overseers having charge of the royal property: Azmaveth in “charge of the king's storehouses” (verse 25); Ezri in “charge of the agricultural workers” (verse 26); Shimei in “charge of the vineyards” (verse 27); Zabdi in “charge of . . . the wine cellars” (verse 27); Baal-hanan in “charge of the olive and sycamore trees” (verse 28); Joash in charge of the oil storages (verse 28); Shitrai and Shaphat in “charge of the cattle” (verse 29); and Obil in “charge of the camels” (verse 30).

Then, next to the last on the properties roster, the mention of Jehdeiah: “And Jehdeiah the Meronothite had charge of the donkeys” (verse 30).

There are probably few cultures on earth that hold the donkey in high regard. A beast of burden, it's valued primarily for its strength and its ability for hard work. Unlike the horse, it is seldom kept for any aesthetic elegance it might have. To be in charge of the donkeys, then, was probably not the kind of position that had folks lining up at 3:00 in the morning for interviews. But somebody had to do it. And Jehdeiah was the one.

Getting It Straight

I wonder what kind of person he was. Did he accept the position willingly or reluctantly? Did his family affirm him in his job, or did they keep hinting that he deserved better? And how about the donkeys? Were they well fed; were they given proper treatment? What would they have said to Jehdeiah if, like Balaam's ass, they had been given leave to speak?

How I wish the chronicler had given us more on this man Jehdeiah—this

man who, by the very mention of his calling, serves as a witness to the virtue of being faithful in little things, in the seemingly menial functions of life. The value system of society in general is almost completely upside down, and sometimes the people whose work is most vital for the health and welfare of the community receive the lowest recognition and compensation.

Garbage collectors, for example, and police officers, and nurses. Let these go on strike—especially together—and there'd be chaos in a hurry. Yet how low their compensation is in comparison with that of people in other callings whose work (or lack of it) would make little difference to most of us. In 1990 police detective Jacqueline Nwokeji, of Erie, Pennsylvania, earned \$29,000; Nurse Kelly Warner, of Lincoln, Nebraska, earned \$28,700. But that same year San Francisco 49ers quarterback Joe Montana earned \$4 million and pop singer Janet Jackson earned \$25 million.†

In a topsy-turvy world we need the ageless wisdom of Scripture—even in those parts that appear dry and boring—to keep our priorities straight, our vision clear. There is nothing demeaning about our station in life. It takes all kinds of people and all kinds of expertise to build a stable society. Let's each be faithful in the particular function to which we have been called—whether as leader or follower, boss or subordinate, whether our job be collecting the garbage or working as an attorney, a physician, a minister—or the person “in charge of the donkeys.”

*Bible texts in this article are from the New American Standard Bible.

† *Washington Post Parade*, June 23, 1991, pp. 1, 4, 5.



Does Love Discipline?

Several recent questions submitted to our two *Review* columnists have me concerned. One letter writer told of an Adventist man who left his wife and children and lived with another woman for two years. Though his church and pastor knew what he had done, he remained a member in good and regular standing. Another letter revealed that an SDA member worked on Sabbath (not in medical work) for years and still held a church office.

I would like to think that these are rare, isolated cases, but personal experience tells me there may be a pattern. I know of a member who worked regularly on Sabbath for about 15 years, during which time he never attended church, before he was finally disfellowshipped. Others I know have used tobacco and alcohol for many years without their church taking any action. Probably most church membership lists contain the names of many who for years have not had the slightest interest in being Adventists.

Always an Adventist

All of which leaves me wondering what a person has to do to receive church discipline. It would seem that all too often one can break any of the Ten Commandments or deny any of our 27 fundamental beliefs and yet continue to be a Seventh-day Adventist. Could it be that it is harder to get out of our church than to get into it? There is a saying abroad in the land, "Once a Catholic, always a Catholic." Whether one continues to profess that faith or not, it is said that the church still counts him or her among the faithful. Whether this is true, I cannot say, but it is looking more and more like we believe in "Once an Adventist, always an Adventist."

Why are we so reluctant to follow

what we have voted in General Conference sessions in regard to church discipline, which appears in our *Church Manual*? Jesus has told us that if a member sins, we should speak to him or her personally. If he or she refuses to listen to us or to others or to the whole church, that member must be separated from the fellowship, and heaven will ratify what is done (Matt. 18:15-20).

Here lies a large part of the problem, I believe: before a member can be disciplined, someone must talk to that person, and we are unwilling to talk to people about their sins. It makes us too uncomfortable; we start feeling judgmental; our own sins loom up before us; we fear hurting someone or losing the member's friendship or making the offender angry. And so we let the matter slide, month after month, year after year.

I remember the days when Ingathering goals were based on membership. In order not to have to raise the goal of too many inactive members, churches would keep their lists lean and up-to-date. Lacking that motivation these days, churches are willing to let membership lists grow far beyond reality, until usually no more than half the membership is active anymore. While that was an unworthy motive, it was better than none.

In 1 Corinthians 5 Paul writes to the church about a brother living in immorality. The members did nothing about it; in fact, they were proud of their broadmindedness. The apostle declared that they must disfellowship him "so that the sinful nature may be destroyed and his spirit saved" (verse 5, NIV). The purpose of church discipline is redemption.

When we fail to take action regarding members living in open sin, we may give them the false impression that if

the church doesn't mind what they are doing, God probably doesn't either. We thus lull them into a false sense of security that may cost them eternal life.

We seem to feel that it is better to love people than to censure them. But are these two choices mutually exclusive? James Dobson wrote a book about children titled *Dare to Discipline*. When we discipline children, does this mean we don't love them? Quite the contrary. It means we love them very much, too much to let them ruin their lives by going out of control. If we truly love our brothers and sisters in the faith, we will take enough interest in them to deal with sins that may cost them their salvation. Indifference is the opposite of love and the greatest cruelty.

Loving the Church

Our love must extend not only to individuals but to the church as a body. In Joshua 7 we read how the sin of Achan caused God's displeasure to fall upon the whole congregation of Israel, causing the death of about three dozen soldiers. When we neglect to confront flagrant sin in one person, we risk leading others to look lightly upon that sin and thereby lose their spiritual lives also.

Unpopular as it is to say so these days, the church has an obligation to preserve its purity. In recognizing this, we do not make an organization more important than individuals. The church *is* individuals—many of them. And the many should not suffer for the sins of a few. "One sinner may diffuse darkness that will exclude the light of God from the entire congregation" (*Testimonies*, vol. 3, p. 265). The church is responsible for the sins it tolerates in its midst.

True love dares to discipline.

EUGENE F. DURAND

Judge Dismisses FTC Case Against Adventist Hospital

A Federal Trade Commission judge has dismissed the FTC's complaint challenging Ukiah Adventist Hospital's 1988 purchase of Ukiah General Hospital's assets.

Chief judge Lewis F. Parker noted in his ruling that even if the acquisition of Ukiah General Hospital were illegal, the traditional remedy—divestiture—probably would “saddle the [northern California] Ukiah community with two inefficient hospitals . . . in place of one, which, despite the costs of acquisition, will provide better health care to Ukiah residents.”

Finding that the 1988 acquisition had no adverse competitive effects in the Ukiah community, Judge Parker dismissed the complaint. The ruling comes as a result of a 12-day trial in San Francisco this past July.

Often characterized as a David and Goliath scenario, the federal agency's challenge to the small, rural facility has bounced back and forth through various levels of the FTC

and the courts for more than four years. “To date, this long and costly process of responding to the FTC's challenge has cost the hospital \$2 million and required an enormous amount of time, effort, and other resources—resources that could have been directed more productively to meeting the needs of the community,” states Don Ammon, executive vice president of Adventist Health System/West.

Competition existed before the acquisition, said the judges' ruling, and “it appears to have increased the cost of hospital care in the Ukiah area through duplication of services. The savings realized by operating a single facility in Ukiah will outweigh significant acquisition and consolidation costs, and a larger and more efficient hospital will provide better medical care as well.”

AHS/West president Frank Dupper says, “We are hopeful that this decision closes this chapter and we can turn our attention to fulfilling our health-care mission.”

WORLD CHURCH

ADRA Trucks Attacked, Worker Injured. Two clearly marked Adventist Development and Relief Agency trucks were attacked by sniper and machine gun fire as the vehicles entered Sarajevo in Bosnia-Herzegovina on November 6.

Zeljko Manester, who drove one of the trucks, suffered bullet wounds. The other driver, Radomir Nikolic, an ADRA director based in Sarajevo, narrowly escaped injury. Manester and Nikolic had stopped to register the relief supplies when the vehicles were attacked, reports Robert S. Folkenberg, General Conference president.

New Studios for French Radio La Sentinelle. The Adventist Church in Rouen, France, dedicated a newly built building for the church's radio ministry on November 29. Named Radio

La Sentinelle, the local radio station has been broadcasting for 10 years, and eight baptisms have resulted.

“It's a miracle that a church of 80 members [can support a radio station and] has such a beautiful studio,” says John Graz, Euro-Africa Division communication director.

To New Positions. **George C. Johnson**, former president of the Southeast Asia Union Mission, is the new secretary of the Far Eastern Division Ministerial Association. Johnson replaces Violetto F. Bocala, who became executive secretary of the division.

Steven G. Rose, assistant treasurer in the Far Eastern Division, recently became associate division treasurer. Johnson replaces Delbert L. Johnson who is returning to the United States to become Mountain View Conference treasurer.

Swapon Halder, principal and business manager of the Kellogg-Mookerjee

Memorial Seminary in Bangladesh, is the new Bangladesh Union Mission secretary. Halder replaces Byron S. Bol.

Byron Scheuneman, director of Far Eastern Division Asset Management and Development Services, recently was appointed to the newly created position of assistant vice president for finance at Adventist Development and Relief Agency/International.

NORTH AMERICA

Lake Union Adopts Dominican Republic. Church leaders in the Lake Union Conference have voted to adopt the Dominican Republic as a special mission outreach.

Called Operation Amigo, the program calls for Adventist members to pray for the field, give financial support, and travel to the Dominican Republic to give hands-on help in building

schools, churches, and clinics. Michigan Conference Pathfinders spent their Christmas vacation assisting health-care professionals conduct medical, dental, and eye clinics.

“Each conference in the Lake Union has adopted a conference, mission, or college on which to place special emphasis,” says Richard Dower, union communication director. “Each Sabbath school in the union is being asked to provide Sabbath school felts for a sister Sabbath school in the Caribbean island nation.”

Christian Record Services Thousands. In 1992 Christian Record Services in Lincoln, Nebraska, served nearly 100,000 blind, deaf, and physically disabled people in 70 countries, says Valerie Stricker, CRS spokesperson.

Approximately 3,800 persons received the recorded Bible courses, and



300 enrolled in large print and braille Bible courses. Nearly 1,200 blind deaf campers attended National Camps for Blind Children (pictured above).

CRS also distributes 50,000 subscriptions of its magazines, and staff representatives annually visit nearly 40,000 blind and physically disabled people.

CRS is a nonprofit outreach organization of the Adventist Church that serves legally blind and deaf individuals free.

LLU Officials Break Ground for Wellness Center.

Officials at Loma Linda University in California held groundbreaking ceremonies for a new \$16.2 million wellness complex on December 8.

Named for its major donors, Ronald and Grace Drayson, the Drayson Center will contain a wide variety of recreational facilities, including a gymnasium, racquetball/handball courts, weight training areas, rock-climbing wall, and a student life center. The complex will also include four softball fields, water slide, jacuzzi, and jogging track.

It's expected that the complex will be completed in the fall of 1994, says Richard Weismeyer, LLU public relations director.

North American University and College Enrollment Rises

Full-time equivalent enrollment (FTE) at Adventist colleges and universities in North America has increased slightly for the fourth straight year, reaching the highest enrollment since 1982. The enrollment increased .8 percent, from 14,785 in 1991 to 14,897 in 1992.

The 1982 enrollment stood at 15,319. In 1979, FTEs reached their highest point ever at 16,561, reports Dallas Kindopp, director of statistical services for the North American Division. This school year is the first for the newly established Florida Hospital College.

	Fall FTE Enrollment		Percentage Gain/(Loss)
	1991	1992	
Andrews University	2,512	2,442	(2.8)
Atlantic Union College	749	697	(6.9)
Canadian Union College	277	296	6.9
Columbia Union College	738	751	1.8
Florida Hospital College		120	
Kettering College of Medical Arts	515	462	(10.3)
La Sierra University	1,214	1,232	1.5
Loma Linda University	2,261	2,291	1.3
Oakwood College	1,155	1,238	7.2
Pacific Union College	1,451	1,358	(6.4)
Southern College	1,297	1,257	(3.1)
Southwestern Adventist College	604	660	9.3
Union College	520	486	(6.5)
Walla Walla College	1,492	1,607	7.7
TOTALS	14,785	14,897	.8

FOR YOUR INTEREST

ESD Headquarters Relocated. Offices for the Euro-Asia Division are now located in Moscow at the following address: Isakovskiy Street, #4, Korpus 1, Strogino, 123592 Moscow, R.S.F.S.R. Telephone: 011-7-095-944-7463; fax 011-095-944-7464.

Adventist Rotarians to Meet in Australia. Adventists attending the Rotarian's international convention in Melbourne, Australia, in May are invited to a special Friday night fellowship, meals, and Sabbath services.

If interested, contact Llewellyn Jones, P.O. Box 135, The Basin, Victoria 3154; (613) 762-1891; Fax (613) 762-3278.

ALSO IN THE NEWS

Dutch McDonald's to Feature Meatless Meals.

The *Wall Street Journal* reports that the McDonald's Corporation in the Netherlands will soon fea-

ture a meatless burger on the menu.

The veggie patties, made from peas, potatoes, carrots, maize, onion, and spices, will be offered in all 84 McDonald's restaurants in the Netherlands during 1993. McDonald's says it has no plans to test the burger in the United States.

North Carolina Painter Completes Life Dream.

North Carolina painter Robert Doares has completed a lifelong ambition at age 81. In 51 pencil drawings the artist has captured the significant events in the life of Jesus.



Doares began the project in 1953, making numerous trips to Israel. He also subscribed to archaeological journals and searched the Bible for details, reports Religious News Service. The collection will be displayed at Wheaton College's Billy Graham Center Museum in Wheaton, Illinois, through February.

CHURCH CALENDAR

- Jan. 23** Health Ministries Day
- Feb. 1** Family Life and Black History Month begins
- Feb. 13** Adventist Television Ministries Offering
- Feb. 20** Christian Home and Marriage Week begins

The Holy Spirit

God's Power to Transform and Empower

BY ARNOLD V. WALLENKAMPF



When you think of the Holy Spirit, do your thoughts center primarily on His *power* or on His *guidance*?

There is no question about His power. Jesus said, "All power [authority] is given unto me in heaven and in earth" (Matt. 28:18, KJV).^{*} The promised power is twofold: first, power for personal moral growth toward transformation of character into Christ's likeness (see Rom. 12:2; 2 Cor. 3:18). Then power is assured God's workers to make them effective in

their service for Him.

Today the Holy Spirit, Christ's representative on earth, is holding this authority and power in hand. Not hoarding it, but holding it for you and me, eager to make it available to any member of God's family on earth who follows God's will and seeks to do God's work.

Before Jesus left His disciples He gave them this promise: "You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses" (Acts 1:8). But the promise of power to the disciples would be fulfilled only after they had been "baptized with the Holy Spirit" (verse 5).

The promised baptism of the Holy Spirit was not the disciples' first acquaintance with Him. They had already received "the Holy Spirit" (John 20:22), but not in fullness.

From Creation's morning it was God's plan that every intelligent, free-willed being should be indwelt by the Spirit. In sin-free Eden God placed the Spirit in Adam and Eve. "From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God."¹ The Holy Spirit

within Adam and Eve was a sign that they belonged to God and recognized God's lordship.

Early ranchers in the western part of the United States used to raise their cattle on open range. In this way cattle belonging to one herd mixed with those from other herds. For identification purposes, however, each rancher was required by law to put a brand on each animal.

The brand was an owner's special mark burned into the animal's forehead and side. Wherever the animal roamed, even among thousands of look-alikes, it could easily be identified with its owner.

God's Mark on Us

As ranchers brand their cattle, so God puts His spiritual brand on every sinner who turns to Him in repentance. God's sign of ownership is the gift of the Holy Spirit. This is in keeping with Peter's promise to the contrite crowd who cried to him on the day of Pentecost, "Brethren, what shall we do?" His reply was "Repent, and be baptized . . . ; and you shall receive the gift of the Holy Spirit" (Acts 2:37, 38).

The gift of the Spirit, given at conversion, is God's universal seal given to everyone who accepts His lordship. Through the new birth (see John 3:3-7) God purposes that mankind



shall again become indwelt by the Holy Spirit. Paul testified to that when he wrote to the Corinthian believers, "You are God's temple and . . . God's Spirit dwells in you" (1 Cor. 3:16; cf. 6:19). "Any one who does not have the Spirit of Christ does not belong to him" (Rom. 8:9).

The Holy Spirit is God's "seal of ownership on us" and "a deposit guaranteeing what is to come" (2 Cor. 1:22, NIV; cf. Eph. 1:13; 4:30). The Holy Spirit in the believer's heart is God's downpayment and assurance that every person who chooses to remain in God will be fitted for heavenly society.

The seal of the Holy Spirit is not to be confused with the universal grace of God that strives with every person, even before conversion.

In addition to God's universal agelong seal, God also has an eschatological seal, spoken of in Revelation 7 and comparable to that in Ezekiel 9. This seal guarantees protection amid impending destruction. This eschatological seal all God's faithful followers will receive in the very end-time before the falling of the plagues of Revelation 15 and 16. Both this end-time seal of God and its opposite, the mark of the beast, are still in the future.

The seal of God's Holy Spirit should, furthermore, be distinguished from the Spirit baptism Jesus promised His disciples (see Acts 1:5). When this promise was fulfilled on the day of Pentecost, Luke did not speak of it as a sealing, but as being "filled with the Holy Spirit" (Acts 2:4).

After this the believers in the apostolic church were repeatedly filled with the Spirit (see Acts 4:8, 31; 6:3, 5; 7:55; 9:17; 13:9, 52; 19:6; cf. 6:5; 11:24). Paul admonished the Ephesian believers who

had already been sealed with the Spirit (see Eph. 1:13; 4:30): "Do not get drunk with wine, for that is debauchery; but be filled with the Spirit" (Eph. 5:18).

The word "baptism" and its corresponding verb come from a word meaning immersion. The believers ideally were to be immersed in the Spirit, covered by the Spirit, surrounded by the Spirit, and filled with the Spirit—as the drunkard is filled with liquor. In other words, they were to be completely under the Spirit's control, as a drunkard is under the control of his inebriation. Being baptized with the Spirit and being filled with the Spirit seem to denote the same experience.

A Divine Person

Jesus' chief discourse on the coming of the Holy Spirit is found in John 14:16. By studying these chapters it becomes clear that the Holy Spirit is a person and part of Deity—together with God the Father and God the Son.²

During His time with the disciples Jesus had been their counselor. After His departure the Holy Spirit was to take His place as their counselor, teacher, and guide. The Spirit would remind them of Christ's teachings, guide them into all truth, and reveal to them what was yet to come. Included in this guidance was conviction of sin, of righteousness, and of judgment.

Jesus assured His disciples, distraught at His announcement that He was about to depart, that He would not leave them orphans. Rather, He would ask the Father to give them "another Counselor"—one like Himself—who would be with them forever. Jesus called this Representative the *Paraclete*.

There is no word in the English language fully ade-

quate to express the meaning of "Paraclete." The Holy Spirit is more than "Comforter," more than "Counselor" (as the word "paraclete" is translated in the King James and the Revised Standard versions, respectively). The Spirit is also our advocate and helper (as other Bible translations have it). The Holy Spirit is given to every child of God and is a helper adequate for any situation and need.

To me, the Paraclete is heaven's ambassador plenipotentiary, invested with all of heaven's authority, wisdom, wealth, and power; cradled in God's love and our Saviour's grace. In the promise of the Holy Spirit, Jesus gave His followers, as it were, a blank check signed in His blood—a blank check payable with all the resources of heaven!

To be sealed with the Spirit does not mean that the recipient is instantly changed. Rather, it means that the Spirit has moved into the life of the willing convert, there to begin the work of change from rebellion to glad-hearted obedience.

It is worth noting that Jesus, in His parable in Matthew 12:43-45, likened the soul temple to a house. The parable emphasizes that a person's soul temple must not, and cannot, remain vacant. Someone or something must needs occupy it. At conversion the Holy Spirit enters the sinner's heart, not as a houseguest, but

The Holy Spirit

"God the eternal Spirit was active with the Father and the Son in Creation, incarnation, and redemption. He inspired the writers of Scripture. He filled Christ's life with power. He draws and convicts human beings; and those who respond He renews and transforms into the image of God. Sent by the Father and the Son to be always with His children, He extends spiritual gifts to the church, empowers it to bear witness to Christ, and in harmony with the Scriptures leads it into all truth. (Gen. 1:1, 2; Luke 1:35; 4:18; Acts 10:38; 2 Peter 1:21; 2 Cor. 3:18; Eph. 4:11, 12; Acts 1:8; John 14:16-18, 26; 15:26, 27; 16:7-13.)"—Fundamental Beliefs, No. 5.



ideally to be the permanent tenant and a constant mentor.

From the foyer of the soul temple, so to speak, the Spirit moves into the living room, into the kitchen, the family room, the bedroom. The Spirit examines the picture on the wall, the food in the refrigerator, the programs we enjoy in the family room, our activities in the bedroom. And in every area of our lives He brings about change and transformation.

Under the guidance of the Spirit the new convert learns that the true Christian is a steward under God of both his body, time, and possessions. The Spirit is a guide for both his desires and plans. He is the regenerating agent who personalizes and makes individually effective for all the salvation wrought by the death of Christ on the cross.

We should remember, however, that not all Christians are at the same growth level. Therefore, not all followers of Christ are alike, although their commitment to Him may be equally wholehearted. The principle of growth, applicable to plants and enunciated by Jesus, applies also to Christians (see Mark 4:28).

Gradually experiencing change in both thinking and lifestyle, we will come to reflect God's will more and more fully. Ultimately, we

will be fully under the control of the Holy Spirit and "be filled with all the fulness of God" (Eph. 3:19). This was Paul's hope for every believer. Thus, we become a more effective witness.

Daniel and the three Hebrew youth serve as examples of people who were not only sealed with the Spirit but apparently also baptized and filled with the Spirit, trusting God fully. That's why they were ready to die rather than depart from God's known will for them (see Dan. 3 and 6).

No Guarantee

But as neither engagement nor the wedding ceremony can guarantee the durability of marriage, just so neither the seal of God nor the fullness of the Spirit can guarantee a person's eternal salvation. After pledging our allegiance to God, we still, as in a marriage, possess freedom of choice. We can still change our minds. Early in his life King Saul had the Spirit of God come mightily upon him (see 1 Sam. 10:10; 11:6). But after persistently going against the will of God, the Holy Spirit was ultimately withdrawn from him (see 1 Sam. 16:14). Thus Saul, who had once been mighty through the Spirit, "died for his unfaithfulness" (1 Chron. 10:13). We should therefore remember that the possession of the Holy Spirit does not free the recipient from either temptation or trial. Spirit-endued Saul was tempted, and he failed.

I can recall several occasions when I knew God's will but did not like it. But then I prayed, "God, I cannot change my attitude or heart, but You can do it. For You have said, 'A new heart I will give you, and a new spirit I will put within you; and I will take out of your flesh the heart of stone

and give you a heart of flesh. And I will put my spirit within you' [Eze. 36:26, 27]. Please, God, fulfill that promise to me so that I may want to follow Your will."

This promise God has fulfilled for me several times. And He will do it for all of us, provided we are willing. "You are not able, of yourself, to bring your purposes and desires and inclinations into submission to the will of God; but if you are 'willing to be made willing,' God will accomplish the work for you, even 'casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ' (2 Cor. 10:5)." ³

We can have the assurance that after a person accepts Jesus as his or her Saviour, God will never *initiate* a divorce. God vows that "him who comes to me I will not cast out" (John 6:37). And Jesus assures us: "My Father, who has given [you] to me, is greater than all, and no one is able to snatch [you] out of my Father's hand" (John 10:29).

Our eternal salvation rests neither on being sealed nor on being baptized and filled with the Spirit. Rather, it is anchored in our remaining in Christ. Jesus Himself says, "He who endures to the end will be saved" (Matt. 24:13).

After the Ascension the disciples and their fellow believers gathered in the upper room desiring to know and follow God's will and guidance. In this they "were all with one accord" (Acts 2:1, KJV). No longer were they interested in personal position and power, although that had been everyone's concern when they had met

Personality of the Holy Spirit

"We need to realize that the Holy Spirit, who is as much a person as God is a person, is walking through these grounds. . . . The Holy Spirit is a person, for He beareth witness with our spirits that we are the children of God. When this witness is borne, it carries with it its own evidence. At such times we believe and are sure that we are the children of God."—*Evangelism*, p. 616.

for the Last Supper. In the upper room they were all emptied of self.


As a result, they were baptized and filled with the Spirit, becoming Spirit-directed people. In their evangelizing ministry the apostolic believers were but executing God's revealed will. They gladly acted in conformity with the Spirit's biddings.

The apostolic believers lived at the beginning of the gospel era. Spirit-filled and Spirit-directed, their gospel proclamation was edged with the power of the Holy Spirit. As a result, they "turned the world upside down" (Acts 17:6), evangelizing the then-known world (see Col. 1:6, 23).

We the members of the remnant church are living at the very end of the gospel dispensation, standing on the very brink of eternity, when God—not we—"will finish the work, and cut it short in righteousness" (Rom. 9:28, KJV).

But God is yearning for us to join Him in finishing His work. We too may become effective instruments in His hand as we, like the apostolic believers, choose to be Spirit-filled and Spirit-directed. As God baptized and filled them with His Spirit, so He is eager to fill us also with His Spirit. He is even more anxious to do it than are parents to give good gifts to their children (see Luke 11:13). With this aware-

ness comes the lavish reminder that "if all were willing, all would be filled with the Spirit."⁴

Lord, make us willing! 

*Unless otherwise noted, Bible texts in this article are from the Revised Standard Version.

¹*The Desire of Ages*, p. 161.

² For scriptural support for the personhood and deity of the Holy Spirit, see the author's book *New by the Spirit* (Mountain View, Calif.: Pacific Press Pub. Assn., 1978), chapters 1, 2.

³ *Thoughts From the Mount of Blessing*, p. 142.

⁴ *The Acts of the Apostles*, p. 50.



Arnold V. Wallenkampf writes from Luray, Virginia.

VOICES OF ADVENTIST FAITH

With each AnchorPoint we will run a cross section of Adventist voices responding to the topic presented or one related to it.

What does the Holy Spirit mean to you?



Pat Cove, 51

Teacher
Ponoka, Alberta, Canada

The role of the Holy Spirit as both teacher and reminder of truth is a continuous source of assurance to me, no matter where I am and no matter what struggle or temptation lies ahead. I can depend on and trust the Holy Spirit's presence to lead me faithfully through the wasteland to an oasis of peacefulness.



Carolyn Lawson, 74

Retired Bible Instructor
Berrien Springs, Michigan

The fact that the Holy Spirit can reach across the miles to my three children, eight grandchildren, and in-laws is precious to me. He can touch their hearts in a way that I am unable to appeal to them, and with an understanding that I do not possess. This is of great comfort to me.



Ken Davis, 33

Technician
Denver, Colorado

The Holy Spirit brings me to Jesus so that by the time He comes at the Second Advent, I will know Him personally, not by physical features, but by the reflection of His benevolent and fair character. Through the events of life, the Holy Spirit comforts me with the confidence of a long-suffering Lord pleading for me.



Joseph Wamack, 36

Pastor
Roan Mountain, Tennessee

The Holy Spirit is heaven's representative on earth. He comes as a comforter and lets me know I am not alone—all heaven is on my side. He is a deposit, a seal of ownership, signifying I am not my own anymore. God inside of me, working in me, God changing me—what encouragement that is!



Kathy Bollinger, 40

Teacher
Lincoln, Nebraska

As a child growing up in a large family on a farm where relatives gathered in the summer, I enjoyed being surrounded by loved ones. Feelings of love and security permeated my very existence.

When I think of the Holy Spirit, the same feeling engulfs me.

Day of the Dragon

What church leaders are already saying

Rapidly changing world affairs have produced a sense of worldwide uncertainty. Will the fragmentation in our society lead to an authoritarian, one-world government? Clifford Goldstein's book, *Day of the Dragon*, presents sane, sensible, spiritual answers to the problems of our world today. I recommend it for all those looking for meaning in our times. —**MARK A. FINLEY**, speaker/director, "It Is Written" telecast

Thank you for sending *Day of the Dragon*. I have found this account fascinating and very stimulating. It is obvious that we are moving more quickly to the end of this earth's history than many people realize. . . . A very valuable addition to the litera-

ture regarding the events that are about to take place. —**PAUL A. GORDON**, secretary, E. G. White Estate, Inc.

Day of the Dragon is the perfect response to those Adventists who claim that *The Great Controversy* describes America as it was a hundred years ago, not America as it is today. Goldstein boldly confirms our faith in the prophetic gift God has given this church. —**MARVIN MOORE**, author of *The Crisis of the End Time*

Clifford Goldstein's latest book is an exciting, up-to-date analysis of current events in light of the three angels' messages. Goldstein shows how with each passing year, *The*

Great Controversy—far from being outdated—gets more relevant to our mission and message. *Day of the Dragon* is a powerful vindication, not only of the Spirit of Prophecy in general, but *The Great Controversy* in particular. I would urge all Adventists to read *Day of the Dragon* and then reread *The Great Controversy*. —**ROBERT S. FOLKENBERG**, president, General Conference

Clifford Goldstein is associate editor for Liberty magazine and the author of many popular books including: 1844 Made Simple, False Balances, and this year's Book for Sharing, A Pause for Peace. He lives in Columbia, Maryland, with his wife Kim and two children.

A sneak preview of the book you must read this year!

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ONE:

The Coming *Great Controversy* Embarrassment

Translated into dozens of languages, printed by the millions, and read everywhere from plush penthouses in Manhattan to thatch huts in Africa, Ellen White's *The Great Controversy* has epitomized the Adventist mission, message, and purpose unlike any work outside of Scripture itself.

Yet today the book's an embarrassment. Look at these references:

God's word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures in the secret recesses of which her former persecutions will be repeated.¹

The Roman church is far-reaching in her plans and modes of operation. She is employing every device to extend her influence and increase her power in preparation for a fierce and determined conflict to regain control of the world, to re-establish persecution, and to undo all that Protestantism has done.²

Who believes like this anymore? Her words sound like right-

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wing nineteenth-century fundamentalism. With few exceptions, the only ones who hold these views are the ultra-right Protestant fringe, kooks who believe that blacks have the mark of Cain and Jews are children of the devil. Rampant anti-Catholicism hasn't been part of Protestantism for decades. Words like *Romanists*, *papists*, and *popery* went out with the Edsel. Today, even the Ku Klux Klan, founded partially on anti-Catholicism, accepts Catholics as members, which means that Adventists print a book that sounds more bigoted than David Duke in his glory days as a Grand Dragon.

When Roman Catholics make up the largest percentage of senators and congressmen in Washington, D.C.³; when Catholics are accepted in every aspect of American society, and when the pope is an honored guest at the White House—is this the time for Adventists to distribute a book saying that “every principle of the papacy that existed in past ages exists today. The doctrines devised in the darkest ages are still held. . . . Her spirit is no less cruel and despotic now than when she crushed out human liberty and slew the saints of the Most High”⁴?

When the president of the United States refers to John Paul II as the “holy father,” we push a book naming him as the biblical man of sin.⁵ When Catholics have been leaders in the anti-abortion movement, when Catholic hospitals refuse to perform abortions, how can Adventists (whose record in that area has been spotty) warn in *The Great Controversy* that Rome’s “claim to the right to pardon leads the Romanist[s] to feel *at liberty to sin*; and the ordinance of confession, without which her pardon is not granted, tends also to *give license to evil*”⁶?

Imagine “60 Minutes” doing a segment called “What Seventh-day Adventists Believe.” Mike Wallace begins by reading such choice quotes from *The Great Controversy* as, “If we desire to understand the determined cruelty of Satan, manifested for hundreds of years, not among those who never heard of God, but in the very heart of Christendom, we have only to look at the history of Romanism”⁷—and then the camera dissolves into a shot of Mother Teresa opening an AIDS hospice in New York?

At a time when John Paul II, one of the world’s most re-

spected men, has stated that “no human authority has the right to interfere with a person’s conscience” and that “a serious threat is posed by intolerance, which manifests itself in the denial of freedom of conscience to others,”⁸ Adventists sell, by the millions, a book warning that the Roman Church is a “most dangerous foe to civil and religious liberty”⁹?

When *The Great Controversy* is displayed before the world, especially when choice quotes are taken out of context, Adventists will look like bigots and buffoons. We’ve always warned about the shaking, and most think it will be over theology or persecution, but many Adventists will be embarrassed out of the message instead.

What’s the point? Why do these statements in *The Great Controversy* seem so outdated, so out of touch with reality, and so far removed from modern thought?

Because they have all come true!

If the majority of Protestants still looked at the Catholic Church as they did when Ellen White wrote *The Great Controversy*, the book would be wrong, its predictions false. But because almost nobody holds such views anymore, the book is proven right. The “embarrassment,” “bigotry,” and “obsolescence” of Ellen White’s words, far from discrediting them, validate them instead. The trends that make the book seem so outlandish actually confirm every page!

Indeed, *The Great Controversy* is more pertinent, relevant, and crucial now than when scribbled out by the wrinkled right hand of Sister White more than a century ago. Despite attempts by some to dismiss *The Great Controversy* as nothing but Ellen White’s “eschatological perspective for her time,”¹⁰ the political and religious trends of the past few years have reignited fire into its pages until they burn brighter now than at any time since A. T. Jones battled Sunday-law legislation in Congress.

If you have been reading, studying, seeking to understand the signs of the times, you should see how *The Great Controversy* has assumed unbelievable relevance. The collapse of Communism, the rise of the papacy, the New Right of the 1990s, the conservative thrust of the Supreme Court, the guises of modern spiritualism, the political merging of Catholics and Protestants—

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these are all pieces of a puzzle reproducing the prophetic picture warned about in *The Great Controversy*.

How do these trends reflect *The Great Controversy*? What do they mean? How do they fit our prophetic scenario? How do we safely interpret current events without making the mistakes that have embarrassed Adventists in the past? And what do these events tell us about the timing of the second coming of Christ?

Despite ample opportunity to prepare for the final crisis, many Adventists will be driven away by the coming *Great Controversy* embarrassment. For others, those with a "love of the truth" (2 Thessalonians 2:10), that which pushes out the unfaithful will draw the faithful closer to the One whose Spirit inspired *The Great Controversy* and whose blood has sealed its every page.

The Great Controversy will, no doubt, unleash a storm of persecution against us. Why? Because the dragon makes war against those who, among other things, have the "testimony of Jesus" (Revelation 12:17). And, as worldwide trends confirm more and more every day, that "testimony" is, indeed, "the Spirit of prophecy" (Revelation 19:10).

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1. Ellen G. White, *The Great Controversy* (Mountain View, Calif.: Pacific Press, 1950), 581.
 2. Ibid., 565, 566.
 3. "Roman Catholics Lead Affiliation Count in 102nd Congress," *Church and State*, January 1991, 14.
 4. *The Great Controversy*, 571.
 5. See *ibid.*
 6. Ibid., 567, emphasis supplied.
 7. Ibid., 570.
 8. *Message of His Holiness Pope John Paul II for the Celebration of the World Day of Peace*, 1 January 1991.
 9. *The Great Controversy*, 566.
 10. Jonathan Butler, "The World of E. G. White and the End of the World," *Spectrum*, August 1979, 12.

TWO:

New World Order

After an incredible born-again experience,¹ I joined the Adventist Church in the spring of 1980. Having accepted everything—state of the dead, divinity of Christ, second coming, Sabbath, investigative judgment—I was, from day one, hard-core SDA.

What particularly excited me was prophecy, and it was immediately clear how the Adventist prophetic scenario could unfold. First introduced to Revelation 13 and 14 in 1979 during newly installed Pope John Paul II's historic tour of the United States,² I saw from the start how trends were moving toward the fulfillment of the third angel's message.

I can remember, however, when still a new believer, I felt overwhelmed with doubt about certain aspects of our prophetic message.

What about the Soviet Union?

How could our prophetic message ever happen as long as the world faced the guns, tanks, barbed wire, and walls of militant, atheistic Soviet Communism? How could the United States, much less the Roman Catholic Church, ever wield the kind of international power depicted in Revelation and interpreted in *The Great Controversy* as long as the Soviet Union—a highly aggressive superpower implacably hostile to the United States and the Vatican—remained aggressive? A vast, imperialistic empire of 290 million people armed with enough strategic and tactical nuclear weapons to incinerate our ashes a hundred times and then roll over them with miles of tanks and armored

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vehicles wasn't going to just disappear overnight. If anything, Communism seemed as firmly entrenched as ever.

About the time of the pope's visit, Soviet troops rolled into neighboring Afghanistan in tanks to prop up a puppet regime. All President Jimmy Carter did in response was to withhold pole vaulters and other athletes from the Moscow Olympics.

A little later, when a Polish electrician named Lech Walesa led a strike in a shipyard at Gdansk, the new Polish leader, Gen. Wojciech Jaruzelski, hurried off to the Kremlin, where his Soviet taskmasters warned that if he didn't crush *Solidarity* with his men, they would with theirs. No doubt the Hungarian (1956) and the Czechoslovakian (1968) revolts helped remind the Polish general that his Soviet comrades had a history of invading their noncooperative European allies. Jaruzelski returned home, Walesa was arrested, *Solidarity* was crushed, and the general's mentors in Moscow were appeased.

Meanwhile, Saigon had become Ho Chi Minh City, and the Khmer Rouge took over Cambodia. Hailie Selassie's government in Ethiopia was replaced by Marxists, and the socialist Sandinistas gained power in Nicaragua. South Yemen had a Marxist government, and Fidel Castro—thumbing his nose at the *yanquis* in the north—sent Cuban troops to prop up a Marxist government in Angola.

In short, for most of the eighties, the Adventist scenario of the United States enforcing the mark of the beast on the world seemed at best far off, at worst far out.

But then history detoured. Whether it was, as Mr. Fukuyama expressed it, "the end of history," could be debated, but that it was the end of history as everyone expected history to turn out was beyond debate. Conventional wisdom had it that the East and the West would eventually become embroiled in a conflict that would unleash nuclear weapons, and we'd annihilate each other. Not an unlikely scenario, all things considered. Yet one thing wasn't considered: that according to Scripture, an East-West nuclear holocaust was not how it was all going to end. Something, sooner or later, had to change—and, sooner or later, it did.

It began with a death. Leonid Brezhnev—the general secre-

tary of the Communist Party of the Soviet Union, the man credited with taking the Soviet Union from a position of military inferiority to military parity (maybe even superiority) with the United States—died. He was replaced by Yuri Andropov, who, despite rumors that he was a closet liberal, was a dark, hidden figure. Most people in the West didn't even know he was married until they saw photos of his wife crying over his tomb. He was replaced by Konstantin Chernenko, a semi-catatonic octogenarian who looked embalmed when he took the job (and a few months later he was).

Then a new face appeared, an obscure (to the West) minister of agriculture young enough not to need a cue card to say anything more complicated than "hello" and "goodbye." The face, birthmark included, belonged to Mikhail Gorbachev, and just as the Lord used Cyrus, "one of the truly enlightened rulers of ancient times,"³ to fulfill His prophetic plans in that era, so He used Gorbachev to fulfill His plans in ours.

Of course, Gorby was no James Madison or Thomas Jefferson. He was a pragmatist who inherited an economic system that was fast turning the Soviet Union into the world's biggest banana republic—except they barely had bananas!

In 1976, traveling across the Soviet Union to Japan, I spent one evening in Chabarosk, population about 500,000, just below eastern Siberia. Early in the afternoon, I wandered through the streets looking for food. There were no restaurants, grocery stores, Pizza Huts, or Western (or even Eastern) Sizzlers. Not even a Hojos. In any American town of 50,000, much less 500,000, my problem would have been *choosing* a restaurant, not *finding* one. Eventually I wandered into a bakery and grabbed a stale heel off a splintery wooden shelf. The woman at the register used an abacus (an abacus!) to count change, and she didn't even have a bag to put the bread in. I pulled crumbs out of my pocket all the way to Yokohama.

Gorbachev, obviously, needed to make big changes. He did, and soon new words like *perestroika* and *glasnost* entered our vernacular (already they seem so outdated, which shows how fast things have changed). The old world order was unraveling faster than anyone, even Gorbachev, expected.

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One incident a few years ago started to put things together for me. Though events as profound and far-reaching as what we saw in the Soviet Union and Eastern Europe had to have prophetic significance, I didn't know what that significance might be. But on the morning of December 2, 1989, I picked up the *Washington Post* and saw the front-page headline: "Gorbachev, Pope Meet, Agree on Diplomatic Relations."⁴

Here was the president of the Soviet Union, now in the Vatican, meeting with the head of the Roman Catholic Church, whom he called "the moral leader of the world"? And here was the pope calling the meeting "a sign of the times that have slowly matured, a sign rich in promise"? It was a sign of the times all right. . . .

In the Jesuit weekly, *America*, Francis X. Murphy wrote: "Should Pope Pius XII and Soviet dictator Joseph Stalin be looking down on current world affairs from a vantage point beyond the stars [notice he has Pius XII and Stalin in the same place!] they would be more than amazed to witness the current Soviet President greet the Roman Pontiff as 'Your Holiness,' and assert that the Pope was the most important religious leader in the world. . . . Their handshake in the papal library in the Vatican on Friday, December 1, 1989, orchestrated on television cameras for immediate global diffusion, will certainly go down in history as an instant that marked a decisive turnabout in human affairs."⁵

And though the furious pace of events has rendered the fruits of even that extraordinary encounter null and void, the meeting, up to that time, symbolized the prophetic trends. I immediately wrote in the *Adventist Review* that "if the current trends continue, especially at the present pace, we will witness a radical restructuring of the world order in a direction that seems to be setting the stage for final events in Bible prophecy."⁶

As it was, the trends *did* continue, but not at "the present rate." They moved faster and faster until this vast, imperialistic empire of 290 million people and tanks and vehicles *did* disappear, and almost overnight.

Once the empire collapsed, the relationship between America and the former Soviet Union changed, the relationship between

Europe and the former Soviet Union also changed, and the relationship between America and Europe changed. Everything, militarily, politically, diplomatically, changed—and we entered into that gray, nebulous zone called “the new world order.”

The phrase was popularized by President George Bush after Saddam Hussein turned Kuwait into Iraq's nineteenth province. On October 30, 1990, the president declared that the U.N. can “help bring about a new day . . . a new world order.” In Prague that November, he said that the Gulf crisis offered a historic opportunity to forge “for all nations a new world order.” In his State of the Union address, he mentioned the “long-held promise of a new world order.” And speaking in Georgia to families of troops in the Gulf, the president asserted that “there is no place for lawless aggression in the Persian Gulf and in this new world order that we seek to create.”

The expression itself had been around long before the president turned it into the verbal logo of the nineties (I wrote about “a radical restructuring of the world order” [i.e., a new world order] in that *Review* article months before the president made the phrase famous). Everyone from David Rockefeller to Adolf Hitler has used the phrase or a reasonable facsimile thereof. On the back side of every dollar bill, below the Masonic symbols of the pyramid and the all-seeing eye, is the latin *Novus Ordo Seclorum*, which can be translated, “new world order.”

Actually, new world orders are not new. They have been cropping up all the time. The rise and fall of each major world empire, from the Persian Empire to the British and each one in between, ushered in a new world order, so why not the collapse of the Soviet as well? The world has not been static or stable since Ibbsi-Sin's city of Ur was ravaged by the Elamites 500 years before Moses led the children of Israel out of Egypt. The political structure of the world has never been constant. Even today, half the countries of the world are less than forty years old.

“To peruse a nineteenth map of Europe,” said an article in the *Atlantic*, “is to recognize the reckless impermanence of history, with its squandered Prussias, Bohemias, and city-statelets, its departed Hapsburg, czarist, and Ottoman realms. It would be

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unreasonable to think that a map drawn in the twenty-first century won't hold larger surprises."⁷

Though it has such a firm, authoritative sound, *the new world order* is about as objective as a Rorschach test. "Whatever cropped up post-cold war," wrote Fred Barnes in *The New Republic*, "that was the new world order."⁸ For George Bush, the new world order entailed some fuzzy notion of collective security under the umbrella of the United Nations. Before he *glasnosted* himself out of a job, Mikhail Gorbachev envisioned the new world order as a place where a Soviet union, renewed by democracy and *perestroika*, would play a positive and prosperous role within the brotherhood of nations. Even Pope John Paul II has his own notions of the new world order (see chapter 4).

When Bush first used the term, he probably thought of it as just a cute little expression like "points of light" or "read my lips." Though his administration stopped using it in 1991, the phrase has taken on a life of its own, especially among the left- and right-wing fringe groups who have done more speculating about these four syllables than they have over Henry Kissinger (the beast?) or Gorbachev's head blotch (the mark of the beast?).

Eustace Mullins, a far-right conspiracy theorist, warns that Bush's new world order idea is part of a scheme concocted by the one-worldism "Black Nobility," which consists of the British royal family, the Rothschilds, and the Rockefellers. (I didn't know any of them were black!)

The Marxist *Revolutionary Worker* sees that phrase as the ominous code word for the capitalistic, running-dog, bourgeois Western imperialism that will take advantage of the post-Soviet world and exploit proletarians everywhere. One headline read: "The New World Order and the Pan Am 103 Scam," in which the paper warned that the United States framed Libya in the bombing as a pretext to bomb them.

The editor of the *Southern National Newsletter*, a Tennessee publication advocating a restoration of the confederacy, warns that the new world order is nothing but another "Yankee land grab."

Even preacher and Christian businessman Pat Robertson

published a 268-page tome called, appropriately enough, *The New World Order*. "I am equally convinced," he wrote, "that for the past two hundred years the term *new world order* has been the code phrase of those who desired to destroy the Christian faith and what Pope Pius XI termed 'the Christian social order.' They wish to replace it with an occult-inspired world socialist dictatorship."⁹

Whatever the new world was supposed to be, the phrase did strike a chord among Adventists. It should, because ultimately, for prophecy to be fulfilled the way we have predicted, some type of new world order will have to be established.

As the Sabbath has become the special point of controversy throughout Christendom, and religious and secular authorities have combined to enforce the observance of the Sunday, the persistent refusal of a small minority to yield to the popular demand will make them objects of universal execration. It will be urged that the few who stand in opposition to an institution of the church and a law of the state ought not to be tolerated; that it is better for them to suffer than for whole nations to be thrown into confusion and lawlessness. . . .

This argument will appear conclusive; and a decree will finally be issued against those who hallow the Sabbath of the fourth commandment, denouncing them as deserving of the severest punishment and giving the people liberty, after a certain time, to put them to death.¹⁰

As America, the land of religious liberty, shall unite with the papacy in forcing the conscience and compelling men to honor the false sabbath, the people of every country on the globe will be led to follow her example.¹¹

Obviously, things will have to be different for these predictions to be fulfilled. The biblical warning that "he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads" (Revelation 13:16) could not have happened, according to our understand-

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ing, just a few years ago. Ellen White's warning, however, that "the final events will be rapid ones,"¹² should take on a whole new meaning, because recent events have proven that radical changes can happen faster than any of us imagined. It's no coincidence, either, that the collapse of the Soviet Empire fits squarely into our prophetic scenario. We should have known it was coming.

"If last year," I wrote in that *Review* article, "someone would have told me that within a year there would be a Solidarity government in Poland, that the Berlin Wall would be null and void, that the Communists would be losing power in Czechoslovakia, Hungary, East Germany, and Bulgaria, and that the Soviets would be encouraging these reforms—I would have thought I had backslidden, left the church, and was smoking pot!"¹³

If they had further told me that Communism would, two years later, be finished, not only in Eastern Europe but in the Kremlin itself; that the Soviet Union would no longer be soviet, must less a union; that all the republics would break away into independent nations; and that the Soviet Communist central government would disappear—I would have been sure I had backslidden, left the church, and was on LSD, not pot!

In 1980, during the old world order, I faced moments of raw doubt about the prophetic message. The Soviet Union was like a big brown bear crawling across the pages of Revelation and devouring our interpretation of chapters 13 and 14. During those moments, however, the Lord pointed me to the book of Daniel, chapters 2 and 7 in particular. Instantly, images of iron and clay toes, winged leopards, and talking horns spread out across my mind like a home video. The message was clear: the Lord *did indeed* rule over nations. If God was in such control that He could predict the rise and fall of the pagan Roman Empire centuries before the events, He could deal with the Soviet one as well.

So, reaching out in faith, grasping "the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1), I uttered a prayer and pressed ahead, having unanswered questions but also a firm trust in God. Ten years later, as unexpected

earth-shaking events unfolded before my eyes, most of those questions were answered, and that trust richly rewarded.

-
1. See Clifford Goldstein, *Bestseller* (Boise, Idaho: Pacific Press, 1990).
 2. Clifford Goldstein, *The Saving of America* (Boise, Idaho: Pacific Press, 1988), 7, 8.
 3. John Bright, *A History of Israel* (Philadelphia: Westminster, 1981), 362.
 4. *The Washington Post*, 2 Dec. 1989, 1A.
 5. Francis X. Murphy, C.S.S.R., "Aggiornamento to Perestroika: Vatican Ostpolitik," *America*, 19 May 1990, 494.
 6. Clifford Goldstein, "Catholics, Communists, and Adventists," *Adventist Review*, 18 January 1990, 5.
 7. David Lawday, "My Country: Right . . . or What?" *Atlantic Monthly*, July 1991, 22.
 8. Fred Barnes, "Brave New Gimmick," *The New Republic*, 25 Feb. 1991, 15.
 9. Pat Robertson, *The New World Order* (Dallas: Word, 1991).
 10. *The Great Controversy*, 615, 616.
 11. Ellen G. White, *Testimonies to the Church* (Mountain View, Calif.: Pacific Press, 1948), 6:18.
 12. *Ibid.*, 9:11.
 13. Goldstein, "Catholics, Communists, and Adventists," 5.

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Day OF THE DRAGON

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and he had two horns like a lamb,
and he spake as a dragon”
(Revelation 13:11).**

Do the collapse of Communism, the rise of the papacy, the New Right of the 1990s, the conservative Supreme Court, modern spiritualism, and the political merging of Catholics and Protestants bear any resemblance to the prophetic scenarios depicted in the book of Revelation and *The Great Controversy*?

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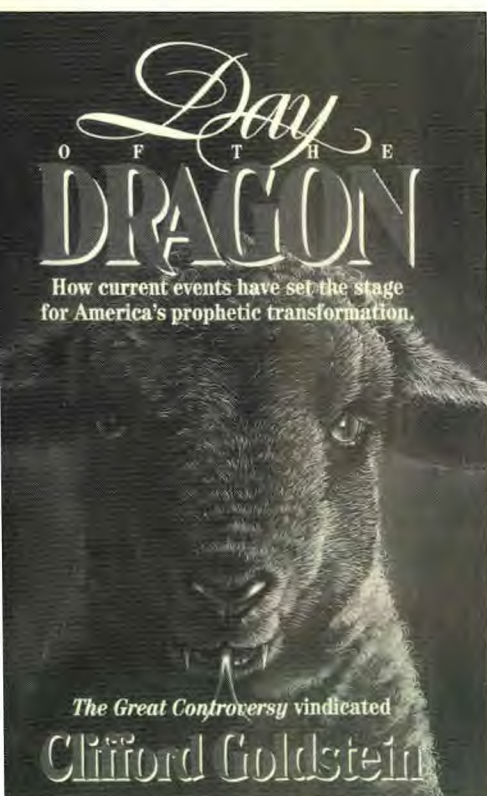


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Seeing the President

BY LAURIE DENSKI-SNYMAN

Even though it was early, there were thousands of people lining the streets of the parade route. Kristen could hardly see the parade because of all the people around her. She had traveled a long distance to get a peek at George Bush, president of the United States.

After what seemed like a long time, someone yelled, "There he is! He's in the back seat of that limousine down there!" After straining to see the president, with the throng pushing about her, Kristen caught a glimpse of President

Bush and his wife. Protected behind a bulletproof smoke-colored window, the president waved to the crowd. The event Kristen had waited for all summer and several hours that afternoon was already over.

Zacchaeus could understand how it was for a short person to see the guest of a parade. When he couldn't see around the multitude, he was able to climb a tree. When Jesus saw Zacchaeus, He asked if He could come for dinner. What a thrill to be noticed and picked out of the crowd by such an

important Person.

The president of the United States is an important man in this country. But Jesus is the king of the universe. When Jesus comes again, people will not have to travel to a certain spot, or climb a tree, or press through a crowd to see Him. He has promised that *every* eye will see Him—even those who are blind. Those who are dead will wake up in time to see Him. And we will not catch a glimpse for only a few seconds. He will come to this earth to take us to His palaces in the sky.

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by Tamara Russell

CHILD ABUSE

in Adventist Homes:

Why Does It Happen?

I was 12 when my Pathfinder counselor discovered my stepdad had been physically abusing me," remembers Patricia, now a senior at an Adventist college. "My stepdad, an Adventist dentist and an elder in our church, would whip me until the backs of my legs were covered with welts and bruises. That was for doing such wicked things as giggling in church or forgetting my memory verse.

"And when I was good? Well, as a reward for being the prettiest angel in our primary class Christmas pageant, he raped me. I was 9 the first time he did it.

"Though she refuses to talk about it, I'm sure my mom had some idea of what was happening. But our life had been really hard before she remarried,

percent of women and 16 percent of men have been sexually abused as children. In addition, between 4,000 and 5,000 children die in this country each year because of physical abuse or neglect.¹

These figures represent only those



cases in which the incident was reported or the victim was willing to mention it in a survey. Many are reluctant to admit they have been abused. Others, because the pain was so extreme, have repressed the

Conference (SECC), in cooperation with Loma Linda University. According to Audray Johnson, director of SECC family ministries and one of the driving forces in organizing the study, results are expected by mid-1993. She says that anecdotal evidence among counselors and mental health professionals indicates that Adventist families are not immune to abuse and incest.

Johnson recalls, for example, that at a recent professional meeting she attended, "several mental health counselors from Utah shared statistics they kept. These showed Mormon families had the highest rate of child abuse. Adventists were second."

It is quite possible that abuse is actually more prevalent among Seventh-day

Abuse begets abuse, but other factors may also trigger violence in a family.

and I think she just couldn't face giving up our financial security."

Unfortunately, Patricia's story is not unique. An alarming number of children in the United States are known to have been physically and sexually abused. Studies show that close to 30

memories and simply cannot recall the abuse.

Does It Really Happen?

The first systematic study of Adventist families is now being conducted by the Southeastern California

Adventists than in society at large. Research indicates that rates of abuse are higher in small religious denominations that emphasize a distinctive identity than in the mainstream religious groups.²

Counselors at Adventist academies

and colleges across North America confirm Johnson's concerns. "National statistics show that one in three girls and one in nine boys has been sexually abused," says Dolores Londis, M.Ed., director of counseling at Atlantic Union College. "In my experience, those numbers are reflected or exceeded here."

Wilma Hepker, M.S.W., Ph.D., chairperson of the Sociology and Social Work Department at Walla Walla College, concurs. "At first," she says, "we see a lot of denial among our students. They don't want to admit that their parents, close family members, or people important to them in the church ever physically, emotionally, or sexually abused them. Yet there are some classes I never teach without hearing stories of childhood abuse." In one recent class Hepker said 16 of the 35 students eventually shared stories of being physically or sexually abused.

Often abuse doesn't come to light until the child leaves home. Many people don't begin to work through the

Research finds more abuse

in small denominations

that emphasize a distinctive

identity than in mainstream

religions.

accumulated psychological problems until they reach their 30s.

Who Are the Abusers?

Statistics show that a child abuser can be anyone who has access to the child and time alone with him or her—mothers, fathers, brothers, sisters, foster siblings, uncles, aunts, grandparents, pastors, Pathfinder or Sabbath school leaders, teachers, neighbors,

physicians, etc. Abusers can be rich or poor, highly educated or illiterate, extremely devout or nonreligious. The one similarity among most abusers, however, is that they too were abused as children.

What happens? Adventist counselors cite such stories as these:

❑ He was a pillar of his church until his 15-year-old granddaughter gathered enough courage to tell someone outside the family about his repeated sexual abuse. Investigation revealed that he had abused at least two generations of female relatives, as well as other young people in the church.

❑ A medical student and his wife were determined to feed their 1-year-old healthful food whether he liked it or not. Each time he would spit his food up, they would spank him and force the vomited food back down his throat.

❑ A single mother shut her 2-year-old daughter in a closet for nine hours a day because she could not afford a baby-sitter and didn't want the child harmed while she was at work.

❑ An Adventist educator bragged

What Abused Children Wish for Their Parents—1

BY RON FLOWERS

Know that you are a valuable person. God cares very deeply for you. Had you been the only person in the world, God would have sent Jesus to die for you. Say yes to this love. Let your heart bask in the warmth of knowing the vast worth God bestows on you. This will bring you great peace and enable you to treat others kindly.

Recognize that your children are not your own. Parents share with God in the wondrous creation of new life, but children are not personal possessions to handle as we please. "Children are the heritage of the Lord, and we are answerable to Him for our management of His property" (*The Adventist Home*, p. 159). Ask God for eyes to see your children as He sees them and to enable you to treat them lovingly, with dignity and respect.

Look beyond behavior to see the inner needs of your child. Effective parenting is the hardest job in the world, but it can go more smoothly if you study your child. Is the child misbehaving because he or she needs food, sleep, exercise, or to be comforted, caressed, and held? In most cases discipline will not be necessary if a child's needs are cared for. When your child does need correction, do so with much love. Care for your own anger before you discipline.

Keep your marriage bond strong. The best thing you can do for your children is to love and be good friends with your marriage partner. Talk over your feelings with your spouse. Learn to celebrate your differences, affirming each other's good points. Don't be afraid to seek help from professional counselors to resolve conflicts. Take time often to rejuvenate your relationship. If you are a single parent, seek out friends with whom you can talk and share your feelings.

Ron Flowers is codirector of family ministries, Department of Church Ministries, General Conference of Seventh-day Adventists.

about the progress his son was making in home school. He never mentioned that home school was the only way to keep the severe bruising on the child's arms and legs and the handprints on his face from being noticed.

Why Does Abuse Occur?

Not all adults who were abused as children grow up to become abusers. But those who were abused often find their *ability to love* as adults is based on how they were loved as children, according to Halcyon Wilson, associate pastor for family life and counseling at the La Sierra University church. "There is a strong tendency for patterns to repeat, for the next generation to also develop hurtful, dysfunctional relationships," she said.

What besides an inheritance of abuse may trigger abusive behavior in Adventist families?

❑ *Tendency toward perfectionism*

"Perfectionistic attitudes of many Seventh-day Adventists can lead to high levels of stress and frustration. This, in turn, increases a tendency to violence," suggests Bruce Campbell Moyer, S.T.D., associate professor of religion at Columbia Union College and a former pastor.

Moyer believes abusive parents often see their children as reflections of themselves. Because they want to be perfect, they need perfect children. When children misbehave, these parents feel personally humiliated; they lay down heavy rules and deliver brutal punishment when the children err.

Audray Johnson notes that "many Seventh-day Adventists have no theology that allows for failure of any kind. While we talk about grace, we talk more about perfection. It appears that child abusers often are driven by a deep sense of guilt and anger over their own imperfections."

❑ *Rigid viewpoint on life*

Among Adventists such issues as diet, dress, appropriate leisure activities, hairstyles, etc., can assume major prominence with a potentially abusive

How to Get Help

For abusive parents:
Call 1-800-421-0353. This number will help you locate a chapter of Parents Anonymous.

To report abuse:
Call your county child protective services organization. Check your local telephone directory.
Call the Child Abuse National Hotline: 1-800-422-4453.

To locate a support group:
Call the health education or social work department of your local hospital.
Call your county's department of social services.

person. Rules about these issues may be seen by the parent as evidence of control over his or her children. A child's deviation may cause the parent to snap and react abusively.

"Child abusers are

often driven by a deep

sense of guilt and anger

over their own

imperfections."

worry about discovery," says Audray Johnson. "While some protection from negative influences in the world is valid, the fact remains that if children don't play with others in their neighborhood, when you keep yourself totally separate, you develop an atmosphere where unhealthy family secrets can develop."

❑ *Theology of family life*

A number of physically and emotionally abusive parents believe they are following biblical guidelines found in such texts as "He that spareth his rod hateth his son" (Prov. 13:24) or "Children, obey your parents in all things" (Col. 3:20). These parents are less likely to focus on a text like "Suffer little children to come unto me, . . . for of such is the kingdom of God" (Luke 18:16).

Next week: This two-part series will conclude with the article "Abuse in Adventist Homes: How Can We Help?"

❑ *Isolation*

Because of theological and lifestyle differences from the world around us, some Adventist families become extremely isolated, a condition that permits abuse. When families prefer or require distance from "the world," fewer neighbors, friends, or family members are likely to drop by unexpectedly; this leaves some natural checks and balances missing.

"The chance for violence or abuse is greater in a closed environment where the parent doesn't need to

Tamara Russell, a graduate student at La Sierra University, is studying educational psychology.

¹ Montgomery Journal, Feb. 1, 1989, p. 2.

² Murray Straus, Richard Gelles, and Suzanne Steinmetz, *Behind Closed Doors: Violence in the American Family* (New York: Doubleday, 1980).

Where Jesus Walked—Part 2



BY WILLIAM G. JOHNSON

We are walking through the narrow streets of Kanna in Galilee, the biblical Cana, on a Sunday morning. A little girl, perhaps 10, sees a marble lying in the street. She runs, picks it up, polishes it, and hands it over.

No hands out; no expectation of return.

Then she comes up with another gift—a small yellow flower, a dandelion.

The mound marking the ancient city of Megiddo rises steeply from the plain. Here successive generations lived and built over thousands of years. Today the tel stands hundreds of feet above its surroundings. Here kings kept garrisons to control the ancient highway running from Egypt to Mesopotamia; here Solomon built fortifications to safeguard his kingdom.

We climb to the top of the tel and catch a breathtaking panorama. This huge valley was once swampy, with the Kishon River flowing through it. The river still flows and it is still called the Kishon, but the valley has been drained and turned into a garden.

Across the valley Mount Tabor rises high and round. Tradition identifies it as the Mount of Transfiguration. From its heights, 1,200 years before Jesus,

Deborah swept down with the forces of Barak on the armies of the invading Sisera. Sisera's chariots bogged down in the swamp, and the Israelites devastated their enemies.

To the south we see the mountains of Gilboa. Here King Saul and his three sons, including Jonathan, beloved of David, fell before the Philistines.

To the north, across the valley, Nazareth stands out against the sky. Our guide points out the precipice over which Jesus' townspeople tried to throw Him one Sabbath after He had preached a sermon they didn't appreciate.

And this place, Megiddo, gives its name to the last great battle predicted in Scripture: "Then they gathered the kings together to the place that in Hebrew is called Armageddon" (Rev. 16:16, NIV).

From our group, Mark, a fundamentalist who believes in "the rapture" and seven years' rule by the Antichrist before Jesus comes again, is beside himself with excitement. "Just think of it!" he tells everyone. "This is where Armageddon is going to happen! This is where Jesus will come back!"

In Jericho we face east and glimpse the waters of the Dead Sea in the distance. Then we swing around to the

west and see the harsh, arid mountains of the Judean desert.

Our guide, Amir, points to buildings cut from the face of the distant rock. "That is where Jesus was tempted after His baptism," he tells us.

We enter the nearby eating house and sit down to a spread of pita bread, tabouli salad, falafel, hummous, tahini, and other Middle Eastern foods. Toward the end of our meal the owner of the restaurant comes over to our table and speaks with Edna Rosenblum, our hostess from Israel's Ministry of Tourism and a strikingly attractive person.

After a brief conversation, she turns back to us with a smile. "Well," she says, "that's my first marriage proposal for the week! He offered me six camels, a banana tree, and an orange tree if I would marry him! He says he's allowed to have four wives, and I would fit in well!"

A few minutes later the suitor returns. He shows her a booklet of photographs—of his bride and wedding three months ago!

The napkin tells us the name of the eating house: the Temptation Restaurant.

At the south end of the Lake of Galilee, where the Jordan River

flows out on its course toward the Dead Sea, we come upon a group of people in white robes. They sing songs about Jesus, lift their hands in prayer, and then file down to the river.

As the minister invokes the Lord's blessing, one by one they are baptized by immersion. Their method of baptism is new to me: they squat down until the water covers them rather than having the minister lean them backward.

"Where are you from?" we ask.

"Cincinnati."

We notice a man with a beard wearing a yarmulke among the baptismal candidates. He looks Jewish, but Edna Rosenblum is sure he isn't.

"And where are you from?"

"Colorado."

"And are you Jewish?"

"No."

"Why are you wearing the yarmulke?"

"Because I want to be a full Christian. I believe the Old Testament and now I have been baptized."

Masada looms large, impregnable from the valley of the Dead Sea. Leaving the winding track to the top—the Snake Path—to a few brave souls toiling in the 92° F heat, we take the cable car.

Herod the Great built this fortress. Ever fearful of assassination conspiracies, he established two palaces safe from his foes, with ample food and water supplies.

In A.D. 66 the Jews revolted against their Roman warlords. After a fierce and terrible struggle, Jerusalem fell; the Temple was burned and has never been rebuilt.

But a little group of Jewish resistance fighters held out against the Romans. Atop Masada, the group of Zealots, not quite 1,000 strong, withstood all attempts by the enemy.

Rome brooked no challenge to her power: Masada would be taken at any

cost. The Romans threw 15,000 troops into the fray. They built an outer wall so that no Zealot could escape, and slowly they began to construct a siege ramp. At last, in A.D. 73, they could roll up their battering rams and smash through the gates of the fortress.

But the Romans' hour of triumph turned hollow. When they breached Masada's defenses they found only corpses. The night before, the Zealots' leader had gathered the doomed band,

see the Children's Memorial."

I wander through the spacious museum, looking at photographs, tracing the events that led up to the Nazis' plan for the "final solution" to the Jewish problem, through the perfecting of the extermination process, to the Allied liberation at last. I see the galleries of official and underground art from the death camps, choke at the pictures of piles of shoes, and spectacles, and bodies.

Then I wander over the grounds until I see the white pillars of the Children's Memorial. I go inside and see a small room with photographs of children, giving their name, age, and place.

Then, following the signs, I take hold of a handrail and walk into darkness. Soon I am in total darkness—but then I see a light. More lights. Lights above, below, to the left, to the right. Thousands of points of light.

Now I see these

lights more clearly—they are candles.

I hear a voice. It simply gives a child's name, age, and place. On and on it goes, listing the names of children.

The path through the darkness winds on and on. Darkness everywhere. Candles everywhere. And names of children.

Six million Jews died in the Holocaust. One and a half million of them were children.

I walk outside into the light, utterly drained. I have kept the group waiting; Edna, our hostess, is looking for me.

"I go with tour groups to every place except this one," she tells me. "Here I go alone."

Edna lost both sets of grandparents and all her uncles and aunts on both sides in the Holocaust.

I find no words to express my emo-



and together they came to a ghastly decision: they would die free. Parents would kill children, and husbands would kill wives. Defying Jewish law that forbids suicide, they would thwart the Romans in a final act of defiance.

Israeli archaeologist Yigael Yadin excavated Masada in 1963-1965. As the ancient story, first recounted by Flavius Josephus in the first century, came to light, Masada became a symbol of the new state of Israel and its struggles to survive, of its determination to remain free.

Masada—"Never again!"

On our last morning in Israel our hosts take us to Yad Vashem, the memorial to the Holocaust. Amir, the guide, gives us a brief orientation and then turns us loose with a final word: "Make sure you allow yourself time to

tions. I can only utter a feeble "I am so sorry."

The Dead Sea surprises me. I expect it to be hot and unpleasant, where you have to protect yourself from severe sunburn. But the extra layer of air, 1,200 feet thick, filters out the ultraviolet rays, and you tan but do not burn.

People come here from many countries for healing. They can spend long hours in the sun for treatment of skin diseases. The Dead Sea is fast becoming a popular resort area.

We swim in the Dead Sea, and it's fun! I think the water will be slimy and horrid, but it isn't—it feels slippery between the fingers, but otherwise you don't notice it. However, when you try to lie on your back your feet shoot up and you feel as if you will flip over!

I wonder: *Jesus stayed for a time in this area and was baptized in the Jordan a little to the north. Did He ever swim in the Dead Sea?*

Nazareth nestles in the hills of Lower Galilee, overlooking the lush valley of Jezreel. Today about 40,000 people inhabit the town—about half of them Christians and the rest Muslims.

The town sprawls over several hills, and tourists and pilgrims crowd the streets. Traffic jams are the order at any time of day.

Dominating the town is the Church of the Annunciation, supposedly built on the site where the angel Gabriel appeared to Mary to announce that she would be the mother of the Messiah. Helena, mother of the emperor Constantine, who converted to Christianity, built the first church here in 326. Later the Crusaders constructed a

church. The present church, completed in 1966, is a huge, imposing structure in two stories.

Nazareth has many other churches: St. Gabriel's, where the Greek Orthodox claim that Gabriel spoke with Mary by the spring; St. Joseph's, built above the traditional site of Joseph's carpentry shop; the Synagogue Church, supposedly the place where Jesus preached to His townfolk on the Sabbath; and many others, plus convents and schools.

We are walking along the crowded main street, up toward the Church of the Annunciation, when our hostess sees it. "Look, Bill!" she cries out.

"Across the street—Seventh-day Adventists!"

There it is, fronting the street, a plain white building with a sign that proclaims the Seventh-day Adventist Center.

Next Week: Part 3—Adventists in Israel



William G. Johnsson is editor of the Adventist Review.



■ SOUTH AFRICA

Retiree Becomes Chaplain

Finds old and new Adventists behind prison walls.

Five years ago I received a request from the Voice of Prophecy to visit a prisoner who was a Bible correspondence school student. I presented the request to the prison authorities, who graciously gave permission. Because the student had a deep desire to delve into the Bible, I visited him regularly. During these visits I became better acquainted with the prison authorities, who were happy to accept some of our literature.

About six months after my initial visit, the student-prisoner asked to be baptized and join the Seventh-day Adventist Church. The authorities would not give their consent for me to baptize the young man in our local church, but agreed to provide facilities so the baptism could take place in the prison. One Sabbath afternoon the warders and other prisoners gathered to witness one of the most moving baptisms I have ever conducted.

Shortly after this, our brother was released from jail, even though he still had a considerable time to serve. When I asked why, I was told that his life had changed so drastically and that he was such a witness to his Saviour and his religion that he could no longer be thought of as a prisoner, nor treated as such.

I remained in contact with the prison authorities, and the first question they would ask me was "How are things with —?" I was happy to answer that he had been reunited with his family and was now a leader in one of our large congregations.

The head of the prison invited me to become a full-time religious worker in this prison. Since I was soon to retire, I

saw it as an opportunity to fulfill Matthew 25:36: "I was in prison, and ye came unto me."

I decided to use the Voice of Prophecy lessons in my prison work, since they had already proved successful. It was made clear to me by the state that I was to visit only Seventh-day Adventists. *Surely we have no members in this prison*, I thought. But during my first visit I found 10 Seventh-day Adventists!

My heart went out to each of them, and I welcomed them as fellow believers, my brethren in the faith. What message could I give to them? I spoke about the love of God for the prodigal son, the lost sheep, for David in spite of his adultery and murder, and for the woman caught in adultery. My little congregation felt relieved and uplifted. Some of them had experienced rejection by their families. We decided to make 2 Corinthians 5:17 our motto: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Fifty Bible Students

These Adventists witnessed to the other prisoners, telling them what God had done for them and what Jesus meant to them. Every time I visited the prison, the group became larger. There were more and more requests for Voice of Prophecy lessons. I marked their answers to the quiz sheets myself in order to become better acquainted with them and to minister to each one in a personal way. When someone completed one of the courses and received a certificate, everyone in the group rejoiced.

At present there are about 50 students. Some have been released, while others have been transferred to other prisons. I try to maintain contact with them. A good number have indicated

their desire for baptism and membership in the remnant church.

The prison authorities have expressed their appreciation for the work being done among the prisoners. Some of the warders have also enrolled as Bible students.

■ INDIA

Lay Camp Attracts Bible Students

The South Tamil Section of India held a four-day lay camp this past August at Thamukkam Maidanam, Madurai, South India, attended by more than 2,500 Adventists. Campers divided into five groups of 500 each. Five pastors—Marshall, Paulraj, Shadrach Samuel, G. W. Kore, and S. Muthiah—taught each group classes on Daniel and Revelation, spiritualism, eschatology, and healthful living. The five sessions ran from 9:00 a.m. to 5:00 p.m. daily.

All four evenings John Willmott, president of the South India Union, preached on spiritual revival to more than 3,000 people. Hindus and other Christians joined Adventists for these meetings. At the close of each meeting prayers were offered for the sick.

On Sabbath, L. C. Cooper, Southern Asia Division secretary, led in a commitment service for the baptismal candidates. His sermon was about the prodigal son. The afternoon baptismal service, conducted at the Adventist school in Madurai North, saw 300 people baptized by various pastors of the South Tamil Section.

Sheela Chandran, Voice of Prophecy school principal, and her team members enrolled the participants in Bible correspondence and health courses.

By A. J. Tito, editor, South India Observer.

By a retired minister who wishes to remain anonymous. Translated from Afrikaans by Heather Tredoux, Bible correspondence school director, Cape Town, South Africa.

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Catch Me if You Can

I've never had a pet or a child who understood the meaning of the command "heel."

When I was young, I remember being awed at families whose canine members trotted happily behind them as they walked in the neighborhood. Our four-footed friends—a wirehaired terrier named Chip and later a miniature poodle named Saucette—lived for the moment when they could escape our confines.

It's not that they didn't love us. They did. But for some reason the appeal of being wild and free was just too great. And so we lived our lives opening the door only a crack when the bell rang, sneaking out and in, and inevitably, chasing mangy mutts through the woods.

As an adult I decided never to ask a dog to share my home. But I was not to avoid the "catch-me-if-you-can" challenge so easily. The first time I took my son to the beach he took one look at me and began running for the far pier.

I wisened up by the time I had my second child. Pushing his stroller confidently into the mall, I had his older brother attached to my wrist by means of a telephone cord velcroed to his wrist—hailed on the package as the answer to all of a mother's problems. By the end of the excursion I had been roped around two poles, a family of five, and a very irate police officer.

Which leads me to the conclusion that there are some beings on this earth who are willing to follow docilely behind, and others who cannot resist the urge to forge ahead.

Wait on the Lord?

As much as the temptation to run ahead can be dangerous for wirehaired terriers and wired-up sons, it is equally as hazardous for us as Christians. Used to "taking the initiative" and "jumping right in," some of us have a hard time relating to such admonitions as "Wait on the Lord," "Follow me," and "Whoever wants to be first must be your slave."



*Sometimes we are
like our four-
footed friends—
eager to escape
all confines.*

We are so eager to do it on our own, test our own plans and ideas, run wild and free, that sometimes we end up on the wrong end of the rope. And when we are finally ready to get things in perspective, we find we have an awful lot of baggage in tow that we never knew we had collected.

It is not that there is never a time for Christians to run. Isaiah tells us we will not only run (and not get tired!) but also fly, as eagles. But all of that comes after *waiting* on the Lord.

Waiting can be so hard. We strain to see what is ahead, inching closer and closer to that door which opens out into wild, uncharted territory. We become restless when the door is not swung wide. We begin to question our purpose, life's plan . . .

The prayers that are not answered according to our own specifications . . .

The jobs that are not offered us . . .

The challenges we may never undertake . . .

And we neglect to see that perhaps the Lord is telling us we have a work here—now—on this side of the door.

The telephone call came when I was in college. Picking up the receiver in Preston Hall's lobby, I was surprised to hear Dad's voice in the middle of the week. Saucette had gotten out of the house one last time, he said. They were not able to catch her. She had run, wild and free, until at last her heart was not able to take the strain.

They buried her beneath the shade of a large oak.



Sandra Doran is a free-lance writer living in Lincoln, Rhode Island.

BY SANDRA DORAN



friday

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