

ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

JULY 29, 1993

GUILTS

Are We
Sitting Ducks
for Cults?

SECRET OF SUCCESS, 8

LESSONS FROM ARTHUR, 10

Important! From Miriam Wood

Many readers of my column were so touched by the "desperate teacher" in the June 10 issue that they sent checks to help her. It was not her purpose, nor mine, to ask for money. And though we appreciate the caring Christians in our church, we will return the checks to the senders. I am delighted to tell you that the situation with her has been solved by the Lord. The eight children in the little school all moved away, and now the teacher has been asked to teach next year in a nearby school, at an excellent salary, with benefits.

Sexual Abuse and Denial

Thank you so much for addressing the sexual abuse issue in articles, editorials, and letters.

As a physician (pediatrician) who has performed forensic examinations on more than 500 children suspected of being sexually abused, and testified at numerous court hearings and/or trials, I concur that sexual abuse is far too prevalent, even within our own denomination. The same sort of denial that has been seen in some letters to the editor is unfortunately also found in members of courtroom juries, members of the press, and sometimes even in law enforcement officials who are supposed to be investigating a case.

Bringing the issue out in the open admittedly opens a "whole can of worms." While debate continues concerning victims as a whole, it appears that with proper and adequate support/therapy, it is beneficial for victims of sexual abuse to confront what has happened to them. Sometimes these disclosures make even us "hardened veterans" in the field uncomfortable, much less a lay public not dealing with this issue on a daily basis.

The rate of burnout for people working in the child protection/domestic violence field is high. It is immensely helpful to have a Christian perspective when working with these cases, and to be able to turn to the ultimate Support Person—God—when

times become frustrating and discouraging.

*Robert D. Sewell, M.D., F.A.A.P.
Pediatrics and Adolescent Medicine
President, Oregon Professional Society
on the Abuse of Children
Lincoln City, Oregon*

On the Road With the Editors

Look for these firsthand reports from the editors as they travel abroad during the next few months:

William Johnsson—visits Vietnam, Laos, Cambodia, and Burma

Roy Adams—visits Latin America

Myron Widmer—visits Australia and the islands of the South Pacific

Carlos Medley—reports on the 1993 Annual Council from Bangalore, India

Reflections on Waco

I was particularly impressed by Gary Patterson's insights in the special report on the Waco tragedy (June 3). It is easy to declare that we have no connection with such things. But I am concerned to have seen several of his 10 points, to varying degrees, in elements of the church—some decidedly "fringe," but some not so much so. *Jim LaLone*

Ooltewah, Tennessee

As a church we have in many cases fallen into the trap of absolutism, which leads those with less confidence in God and Jesus, not to mention the Holy Spirit, to the place where they put their faith in a local pastor, conference president, evangelist, or other dignitary who has a following and they end up with their faith somewhere besides where it should be. Faith of this type is easily

shaken, and the "shakees" end up an easy target for the disgruntled factions who sow dissent and become the most judgmental of members.

When we can get our members to place their faith in God and not in Brother or Sister So-and-so or even Elder So-and-so, we will develop a membership that cannot be moved by the cultists or Satan himself!

*Robert N. L. Forman
Monmouth, Illinois*

The best answer to the Waco tragedy was given by a Gentry, Arkansas, layman. When asked if it is true that those cult members from Waco came out of the Seventh-day Adventist Church, he responded, "Yes, and the devil came out of heaven." No more explanation was needed.

*Pete Tadej
Great Falls, Montana*

Knowledge of the Bible alone is not enough to prevent one from being deceived. One must be Christ-centered—in other words, have one's eyes on Christ—in order to be protected from deception. The primary deception was not on an esoteric point that only a few would understand, but very elementary—a false messiah, something every Seventh-day Adventist can spot in a minute.

Can it happen again? Yes. What we have witnessed is a deception of the time of the end. More will follow as Christ's coming gets closer.

God means Waco to be a lesson to us: Seventh-day Adventists can and will be deceived when they fail to keep their eyes on Christ. Let us study the Bible, keep our eyes on Christ, and pray for the soon coming of our Lord.

*Mark H. Thompson
Huntsville, Alabama*

Letters should not exceed 250 words and should carry the writer's name, address, and telephone number. All will be edited to meet space and literary requirements, but the author's meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or denomination.

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Cover photo by C. J. Pickerell/FPG

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The Mood Among Our People

As I head out for camp meeting and other speaking appointments each spring and summer, I try to keep my ears to the ground to catch the mood of our people. I usually make no notes while traveling, but once I'm back in the office, the total impact of what I find comes back to me, and some things rise to the surface. Let me share some of these with you.

Their Optimism

I found our people in an upbeat mood this spring—enthusiastic, hopeful, friendly. I was deeply moved by the outpouring of love and affection everywhere I went. Here at the office, every now and again I would receive strongly worded letters from some readers. But I'm always surprised that I never run into these people in my travels. In fact, looking for suggestions that might help us produce a better paper, I at times find myself having to nudge people to tell me how we might do better. It's as if our people, having come together for a blessing, do not see the negative unless prodded into a critical mode.

Two of my appointments this spring—in Oshawa (Ontario) and Wisconsin—were in connection with *Adventist Review* rallies.* As a regular part of these rallies, we open the floor on Sabbath afternoon to questions from our people—questions concerning the *Adventist Review* and the church in general. People wanted to know about the effect of the Waco tragedy on the church, the meaning of the 1888 controversy, and the impact of the resulting divisiveness on the church's mission. They asked questions about the circulation of the *Adventist Review*, about our coverage of sensitive social issues, and about contemporary trends and challenges facing the church. I found their

questions thoughtful, penetrating, pointed, responsible.

But the overriding impression that keeps coming back to me has to do with our young people—and with two things about them in particular: their music and their commitment.

Their Music

I heard them sing at the Westmount church in Montreal during that congregation's homecoming celebration. My mind keeps going back, among other things, to their junior choir, no member of which could have been more than 12—to how they raised the rafters with André Crouch's "Oh, It Is Jesus!"

And none of us who attended the rally at the College Park church in Oshawa will ever forget the Kingsway College choir's majestic rendition of Babbie Mason's "All Rise," an anthem whose lyrics carry us forward to the great coronation of Jesus Christ as King of kings and Lord of lords. That Oshawa rally, rich with all kinds of musical talent, ended with the youth choir of our Agincourt (Toronto) church singing the Brooklyn Tabernacle Singers' arrangement of "No One Like Jesus," capped by "The Battle Hymn of the Republic." I put it mildly when I say that I was deeply moved. I felt like shouting!

Their Commitment

In Wisconsin I saw a platformful of young people ready to hit the road this summer as student literature evangelists. Forty-five of them will spread out through the conference, earning scholarships while taking the gospel to thousands of homes through the printed page.

I remember other young people—at both the Arizona and Wisconsin camp meetings—telling about their experi-

ences with Maranatha Volunteers International and other outreach groups. I was struck by the "adulthood" of their reports. Less than 20 years old in every case, these kids spoke with enthusiasm and conviction, even challenging their elders to deeper commitment to the mission of the church.

I found myself sitting on the edge of my seat listening to them. I marveled at what one month of "mission" service had done for them. In the midst of their own friends in the United States, surrounded by the familiar and mesmerized by the allure and trappings of First World affluence, many of our young people fall into a spiral of boredom and disillusionment. But thrust into the furrow of human need, they undergo radical change in priority and perspective.

I believe that we will never "keep" our young people—or anybody else, for that matter—simply by providing them with a never-ending round of excitement, entertainment, and distraction. The keeping power is—and always has been—the gospel. And the most effective deterrent to spiritual lethargy and boredom is involvement in the living mission of the church.

Maybe I'm overly sanguine, but insofar as our youth and young adults are concerned, I have the impression, notwithstanding all the negative statistics circulating today about them, that God is ready to do a great work through them in our time—a work that will surprise and confound a whole generation of elderly doomsayers. I returned from these appointments with a feeling of deep confidence in the future of the church.

*These are revival events in which *Review* editors, typically, lead out in the local church or camp meeting programs for an entire Sabbath.

ROY ADAMS



The Land of No More

Recently I reread a text that is a continual source of reflection for me: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; *and there was no more sea.*"

There was no more sea. It is at this point my mind goes on vacation.

I think that if this chapter were put to music, this phrase would be the fermata before the chorus, the sustained hold at the end of the line, causing listeners to absorb its content reverently before a rapid change in melody or gradual change of tune.

On canvas, this phrase would be a cascading field of flowers—void of any obstruction—impelling viewers to go beyond the visible and experience the unseen, appreciate what isn't there. No scraggly grass or thorny bushes. No gravel or jagged rocks. Only soft hues of greens, yellows, pinks, blues, and lavenders would be used to fill out its landscape.

In prose, this phrase might better read "and they lived happily ever after," leaving the reader to wonder what the blissful "ever after" consisted of.

Then without explanation or warning, the next verse cuts off my imagination and describes for me in detail John's view of the Holy City, the New Jerusalem, "coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. 21:2). Comforting, yet robbing me of my personalized conception of the New Jerusalem. Somehow it's easier for me to imagine a place that is free from the evil I know of in this world than to appreciate the wonders of a place to which I've never been and that I can't comprehend until I get there.

Sea in prophetic language means "peoples, multitudes, nations, and lan-

guages" (see Rev. 17:15). But if we use that interpretation here, then it would mean no more people, multitudes, nations, or languages in the New Earth, which we know isn't so.

And to interpret this phrase literally, to say that there would be no more bodies of water, would also be a mistake, since the Bible talks about the river of life in the New Jerusalem (Rev. 22:1).

Instead, I believe John was talking about the *sea of separation*.

John and the Sea

When John wrote the book of Revelation, he was "imprisoned" on the isle of Patmos, a penal colony used by the Romans. The island is approximately 10 miles long and 6 miles across, located in the Aegean Sea. He'd been banished to that island from Ephesus because he wouldn't worship the Roman emperor, Caesar Domitian. So in the book of Revelation, he was writing back to the Christians, warning them to stand up under persecution, and painting for them a picture of the final showdown between God and Satan, a "revelation" of Jesus Christ (Rev. 1:1).

As he writes in chapter 21, he sees a new heaven and a new earth, "for the first heaven and the first earth were passed away." Then he slips in a hint of what he abhors here on earth (the sea) and dreams about a land (the New Jerusalem) free from that encumbrance. For John the sea, at that time, was a barrier. Although it was the prison and prison guards that actually prevented him from being with fellow Christians, it was the sea that was symbolic of that separation. (Ironically, the very thing that provided his livelihood as a fisherman—the sea—was the very thing he despised as a prisoner. But the sea

hadn't changed; only his circumstances had.)

So for John the passing of the heavens and the earth would be complete only if there was no more sea—no more separation, no more obstacles, no more hard times, and no more of that one thing that symbolized the impediments of this earth.

The Sea and Its Meaning

What is the sea in your life right now? What is the one thing whose absence would constitute heaven for you?

For the editor, that verse might be phrased, ". . . and there were no more deadlines." For the physician, it might read, ". . . and there were no more deaths." For the farmer, "no more pests, droughts, or floods." No more income tax for the working class. No more broken marriages, birth defects, infant death syndrome. No more AIDS, cancer, famine, or heart disease. No more skinned knees, cruel jokes, or chicken pox. No more fleas, mosquito bites, or lost puppy dogs. No more painful memories. No more sorrowful goodbyes. No more, never again.

"They will neither harm nor destroy on all my holy mountain," says the Lord (Isa. 65:25, NIV). "Never again will there be in it an infant who lives but a few days, or an old man who does not live out his years. . . . No longer will they build houses and others live in them, or plant and others eat" (verses 20-22, NIV). "Behold, I will create new heavens and a new earth. The former things will not be remembered, nor will they come to mind" (verse 17, NIV). No more, never again.

JACKIE ORDELHEIDE SMITH

NORTH AMERICA

Adventists Raise Public Awareness in Denver. As next month's papal visit to Denver, Colorado, draws closer, Adventists are working to raise the public awareness of their church, says Owen A. Troy, North American Division communication director.

Denver television stations are broadcasting announcements, produced by the Adventist Media Center, that offer *Steps to Christ*. Within the first two days more than 60 people requested the book.

A team of communication specialists from Rocky Mountain Conference and Adventist-owned Porter Memorial Hospital are dialoguing with the local media to differentiate the church from independent groups that are spreading anti-Catholic literature in the city, says Troy.

AHS Hospital Aids Bosnia-Herzegovina War Victims. Smyrna Hospital, an Adventist Health System/Sunbelt institution, became the first hospital in Georgia to offer free medical treatment to injured victims of the war in Bosnia-Herzegovina.

Two injured men arrived in May and more are expected, says Merri Sheffield, hospital public relations director. The effort is part of a humanitarian drive that has been joined by other Atlanta hospitals. In May the United Nations ambassador from Croatia visited the hospital to convey his appreciation for the humanitarian help. The International

Adventist Volunteers Aid Flood Victims

Adventist Community Services (ACS) volunteers in three states have been helping victims of the flooding Mississippi River, says Monte Sahlin, North American Division disaster coordinator.

In Wisconsin, ACS director Diedre Johnson reports that 80 Adventist volunteers helped families in the Black River area. The volunteers helped clean out houses and distributed 200 comfort kits and 60 loaves of bread baked at the Wisconsin Conference campground. Volunteers also prepared food for distribution by the Salvation Army.

Iowa Conference ACS director Dale Morrison reports that 30 volunteers in Davenport began working with the Red Cross in a mass feeding and water distribution effort on July 4. Morrison also organized volunteers in the Iowa City-Cedar Rapids area to aid flood victims there.

Missouri ACS coordinator Steve Stacey says a team of 25 volunteers distributed bottled water to shelters and neighborhood distribution centers in the St. Louis area in cooperation with the American Red Cross. Collection sites were set up at the Mid-Rivers Adventist School in St. Peters and the Northside Adventist Church in St. Louis.

Organization of Migration made it possible for the victims to come to Georgia.

The hospital has also collected food, medical supplies, clothing, and monetary donations to aid people in the former Yugoslavia.

California Youth Honored for Helping Homeless. The youth organization of the Adventist church in Calimesa, California, placed first in the San Bernardino *Sun* newspaper's "Make a Difference Day Awards" program. The youth received an award for their ministry to the homeless. The group was also mentioned in *USA Today*.

Each month the Calimesa youth feed between 100 and 200 homeless persons in San Bernardino.

They also distribute clothing, books, and Bibles, says Edna Gallington, Southeastern California Conference communication director.

To New Position. Charles Sandefur, former Hawaii Conference president, has been elected Rocky Mountain Conference president. Sandefur replaces Gordon Retzer, who will become manager of Adventist World Radio-Asia on Guam as of August 1.

WORLD CHURCH

Monterrey Meetings Bring Baptisms. Nearly 40 congregations in Monterrey, Mexico, participated in a four-week evangelistic series conducted by Milton

Peverini, speaker of *La Voz de la Esperanza* (The Voice of Hope).

The meetings ended May 15 with 244 baptisms and 1,750 persons enrolled in Bible courses. Nearly 1,000 visitors attended the final service. The series also featured a variety of music and a nightly health emphasis, says Adalgiza Archbold, editor of the *Adventist Review*, Inter-American edition.

China Update. Shirley Burton, director of the General Conference Communication Department, reports that there have been 28,000 baptisms in China during the past two years. Since 1990 the annual distribution of Bibles and other religious books by Adventists has increased from 4,665 to 17,367.

Letters Flow Into Russia Media Center. The Adventist Media Center in Russia reports receiving thousands of letters asking for Bible studies and information about the Adventist Church, says Robert S. Folkenberg, General Conference president.

Along with the letters come donations of more than 200,000 rubles per month (a sizable amount for that economy). Six hundred of the 25,000 Bible students recently graduated from the Bible correspondence school.

Global Mission in Thailand Advances. In Thailand, one of the most populated Buddhist countries in the world, many Adventist con-

gregations have been organized in the past three years, says General Conference president Robert S. Folkenberg.

The first congregations in the E-Gaw and Lahu tribes were recently established and chapels have been completed. One person baptized was the Baptist church leader for the Lahu. The Thailand Mission has also received an invitation to conduct a Bible conference on last-day events for 20 Baptist pastors and many lay leaders in the Lahu area.

Mexican Government Gives SDAs Legal Recognition.

The Mexican government gave the Adventist Church the long-awaited official recognition on May 19. This comes in the wake of Mexico's recent constitutional change that allows recognition of Protestant churches.

Under the new status, the church can now officially own property and operate schools, says Bert Beach, director of the General Conference Public Affairs and Religious Liberty Department. The Adventist membership in Mexico is nearing 400,000.

Health Center Opens in Berlin.

The Adventist Health Center, a new clinic in Berlin, Germany, opened its doors on July 5. The clinic began operations with weight-reduction classes, says Holger Teubert, press director for the North German Union. Additional programs such as modern nutrition, stress



Sudan Church Holds First Youth Camp

With peace and stability coming in Sudan, the Adventist Church has been able to hold its first-ever youth camp in the region, says Sven Jensen, Middle East Union church ministries director.

Eighty young people from Khartoum, Shindi, and Juba attended the weeklong camp, which ended June 21. For some time Sudanese youth have been deprived of large-scale youth gatherings, Jensen says.

Civil war prevented a majority of young people from attending this camp and many were unable to attend the 1991 International Youth Congress in Cairo because of travel restrictions. The activities of the camp included worship services, music, first-aid classes, and games.

control, and smoking cessation will follow.

FOR YOUR INTEREST

Pathfinder Camporee Set for 1994.

The "Dare to Care" International Pathfinder Camporee will be held at Red Rocks Amphitheater in Morrison, Colorado, August 2-6, 1994.

Sponsored by the Rocky Mountain Conference, the camporee's aim is to provide Pathfinders with a safe high-adventure event, and to feature life-changing spiritual programming.

Registration forms are available at local conference youth offices, or by writing Dare to Care Camporee, 2520 S. Downing Street, Denver,

CO 80210; or calling (303) 733-3771. The registration fee is \$95 if received before April 15, \$115 after this date.

ALSO IN THE NEWS

Is King James' Reign About to End? Even though the King James Version is the predominant translation used by Bible readers in North America, researchers say the KJV's reign may be coming to an end.

CHURCH CALENDAR

- Aug. 1** Spiritual Gifts Month begins
- Aug. 7** Global Mission Evangelism emphasis
- Aug. 14** Oakwood College Offering
- Sept. 1** Family Life Month begins
- Sept. 4** Lay Evangelists Day
- Sept. 11** Missions Extension Offering

According to the Barna Research Group, Ltd. of Glendale, California, KJV is used by more Bible readers than all those who prefer other versions. However, the use of KJV peaks with adults more than 65 years old, 43 percent of whom read it more often than any other version.

KJV preference declines steadily in younger age groups, with 33 percent for baby boomers (aged 27-45), and only 18 percent for baby busters aged 18-27.

World Refugee Population Grew in 1992.

Despite massive repatriation of Afghans and Cambodians, the world refugee population continued to grow in 1992, according to Ecumenical Press Service, which quoted the 1993 *World Refugee Survey*, published by the United States Committee for Refugees.

Some 3 million new refugees, more than half of them from the former Yugoslavia, are among the 17.5 million refugees worldwide, the *Survey* says. The number of internally displaced persons—those who have fled their homes but not their countries—has grown to 25 million.

Other major outflows in 1992 were in the former Soviet republics, Mozambique, Burma, and Somalia.

No Thieves Allowed

Three businessmen find the secret of success.

BY BETTY KOSSICK

What do three businessmen in different lines of work, each hailing from a different part of the world, share in common as contributing to their success?

Cliff C. Jones's success story began on a spring day in 1949 when an insurance business colleague asked him two questions: "You're ambitious, aren't you? Do you want to succeed?"

When Jones answered affirmatively, the older, successful businessman shared with him the blessings of paying tithe. As the man related his personal experiences, using Bible texts, Jones felt an urgent conviction to pay tithe too. When he told his wife, Pat, she revealed that she had been thinking similar thoughts. So that spring day more than 40 years ago the young couple made an agreement with God to return 10 percent of their income as tithe to the Lord.

In due time, Jones emerged as one of Kansas City's most important corporate citizens. He rose to chairman of the board of Jones and Babson, Inc., a Kansas mutual fund management company, and president of the Market Area Development Corporation. He also authored the book *Winning Through*

Integrity. In an arena where the intimidation game is played for keeps, Jones proved that the ethical businessperson can reach the top of the ladder. He considers that tithing played an integral part in his success.

Jones deems tithing a serious undertaking. "Tithing should be done faithfully and carefully," he believes. "It takes financial discipline to tithe systematically, and this will spill over into other finances. Financial success is usually built upon a well-regulated life."

God Will Bless

Jones regards tithing as a law, though he realizes that natural laws such as the law of gravity often show quicker results. "Spiritual laws usually work over a period of time," he notes. "I'm convinced that God will bless all tithe-payers—one thing that might stop that blessing would be boasting about it, even as the law of electricity can be short-circuited."

Though the Psalms tell of the prosperity of the wicked, an argument often used by those who see no merit in tithing, Jones explains, "The quality of life in that prosperity makes a difference. Remember, too, the blessings that

follow aren't necessarily monetary."

The essential element in the tithing process, according to Jones, is trust. "I've heard people say, 'When I get out of my problems,' or 'I'm living on a fixed income.' There's no validity to either of those excuses. God is not limited by Social Security and a pension. Just trust; then go ahead and see what happens! Too often we have a limited concept of God. We must remember that God lived among us as a man—He knows!

"Rejection of liberal giving could be the principal reason we see so much worry over finances today," Jones adds. A 1984 *Reader's Digest* survey reported that 23 percent of those interviewed said they "always" or "nearly always" have difficulty meeting their monthly expenses. Another 27 percent said they "frequently" have such problems. So one half of the American population lives with money anxieties.

The newly coined word "Christianomics" indicates that more and more people are discovering, as did Jones, that they are stewards rather than owners of their goods. Even the *Wall Street Journal*, in an article by Matt Moffet (Dec. 4, 1985), reported that the Scriptures offer information on planning personal finances.

*"There are more
references to financial
planning in the Bible
than to any other
subject except love."*

The article included the story of a Denver, Colorado, couple who became credit card poor. With the advice of Christian financial planner Dick Brusso, who bases his counseling on 2,000 Bible verses he relates to personal finance, the couple learned to put God first by tithing.



Now they know financial soundness.

J. Andre Wiesbrod, a financial planner who publishes a Christian-oriented economic newsletter, says, "There are more references to financial planning in the Bible than to any other subject except love."

The demand for biblically based financial advice is pointed up by the success of such men as Larry Burkett, who conducts a daily radio program on more than 1,000 outlets worldwide. His book *Your Finances in Changing Times* has exceeded a million in sales. An emphasis on tithing and Christian stewardship provides the thrust of his five other best-sellers, as well.

"If It Weren't for Tithing . . ."

Another successful businessman says, "I wouldn't be where I am if it weren't for tithing." He learned about returning to God one tenth of his earnings through a search of the Scriptures. Alain de la Motte read Proverbs 3:9, 10: "Honor the Lord with your wealth, with the first-fruits of all your crops; then your barns will be filled to overflowing, and your vats will brim over with new wine" (NIV).

As a brand-new Christian living on the island of Mauritius in the Indian Ocean, De la Motte experienced a bitter-

sweet time as he rejoiced over his newfound faith but agonized over the terminal illness of his young wife. He had returned to his boyhood home from England so his wife could live out her final days in the tranquility of the white sand beaches and the near-paradise beauty of the flower-strewn island. He soon realized that Mauritius was not all a paradise, however, because of the extremely poor condition of the islanders, who lacked employment opportunities.

So at the same time De la Motte discovered tithing, he felt a burden to help the Mauritian people. He conceived the idea of a business utilizing a natural product of the island—its flowers. He developed the greeting cards *Flowers of the World, Ltd.* The business, which started with less than 20 employees, expanded into a workforce of 700 within four years, with distribution to nine countries. He saw the promise of Luke 6:38 come to pass: "Give, and it shall be given unto you."

De la Motte's business grew so large that another branch sprouted in the United States. "One man gives freely, yet gains even more; another withholds unduly, but comes to poverty" (Prov. 11:24, NIV).

"Tithing is a big responsibility," De

la Motte stresses. He feels that is especially so for the businessman or businesswoman, because of snares such as a lack of humility that come with reaching business heights. One may see oneself as one's own success instead of God's success, and may forget that all of it came from the Lord. "Tithing should be done for the glory of God. All He wants in return is thanksgiving!" De la Motte says.


A Watchmaker's Story

The third man we will note will remain nameless. He shared his story at a convocation in Indiana, a story that took place in Yugoslavia.

The man is a professional watchmaker. One night thieves broke into his shop and stole all the watches. The police were unable to locate the booty, which obligated him to pay all his customers for their stolen watches.

The watchmaker knew about tithing but didn't consider it important. After the theft he felt convicted of the necessity for tithing. So he applied for a bank loan to pay back all the tithe on his previous earnings. The day he paid the tardy tithe, the police informed him they had found the watches.

Each of these three men was nudged by the question "Will a man rob God? Yet you rob me. But you ask, 'How do we rob you?' In tithes and offerings" (Mal. 3:8, NIV). Each one saw himself as a potential thief when he looked in the mirror of Scripture.

Leviticus 27:30 tells us why tithing is important: "A tithe of everything from the land, whether grain from the soil or fruit from the trees, belongs to the Lord; it is holy to the Lord" (NIV). Tithe is a holy thing, so designated by God. Perhaps the elder who called for the deacons to collect the tithes and offerings said it best: "Stewardship is not optional; it is essential." 



Betty Kossick is a freelance journalist in Kettering, Ohio, and is active in her local Adventist church.

Lessons from Arthur



Arthritis strikes a young woman who determines it won't disable her spirit.

BY GINA LEE

Arthur has been living with me for 10 years now, not as a guest, but as an unwelcome relative. Many times I have tried to get rid of him, but in the back of my mind I know he has come to stay.

"Arthur" is the name of my disease—short for arthritis, a cute name for an ugly disease. After he had been with me a few years I decided to read all the pamphlets my doctor gave me and all the books about him in the local library.

One of the most common problems that arthritics have in dealing with the disease is they let the disease run, and sometimes even ruin, their lives. People can become so obsessed with constant pain that they identify with the disease and lose their own personalities.

I knew a woman like that. She didn't have a severe case of arthritis. She became so preoccupied with the disease, however, that it changed her whole life. She talked of nothing but her own pain. She started skipping work and eventually quit her job altogether. From being a happy wife and mother and a capable worker, she became an invalid who spent most of her time sitting in a chair, even though her doctor advised her to exercise.

By contrast, another woman I knew was severely crippled with arthritis but

led a happy, active life. She attended college and became a successful businesswoman. Her smile and active interest in others won her many friends. Seldom did I hear the word "arthritis" pass her lips.

It's My Choice

I decided that I didn't want to associate myself in my own mind, nor in other people's minds, with the disease. I named him Arthur and determined that though I might be stuck living with him, I wasn't going to let him take over my life. From talking with others who were handicapped, I learned that the best antidote for pain is a positive mental attitude and a busy life. Accordingly, I started thinking about other people instead of concentrating on my own pain.

At work I began listening more carefully to what people said about their lives and their feelings. As I did so I came to realize that nearly everybody has some personal hang-up that is preventing him or her from being perfectly happy.

One woman who wore a size 5 dress was constantly harping on the fact that she thought she was too fat—she really believed it. Another worker was jealous when she saw her husband talking to

and joking with other women. He was several years younger than she, and she feared losing him to someone younger and prettier. Another worker was upset because her 19-year-old son had quit college. The boy had never been in any trouble, but because he wanted to become a florist he had quit school and begun working in a flower shop.

All these problems that my fellow workers had were as real to them as my arthritis was to me. They were diseases that were negatively affecting their emotional well-being and sometimes their lifestyles.

Having Arthur around has changed my lifestyle somewhat. I went from being too thin to being too fat in a matter of months. The stiffness in my hands cost me a great many broken dishes until I wised up and started using paper plates. I have learned all kinds of tricks to cope with some of my difficulties. I now wear high-top sneakers to support my ankles and use fat pens that don't slip out of my fingers easily.

Positive Changes

Many of the changes that Arthur has made in my life are positive ones. I have become more aware of the objects around me. I am a more careful person,

whether I am cooking or simply carrying a bag of groceries. I know if I don't pay attention, I am likely to drop something. At my doctor's suggestion, I began taking exercise classes. While there are some exercises that I have trouble with, I can do most of them.

The most important lesson I've learned from Arthur is patience. All my life I was in a hurry. Suddenly I was forced to take my time performing tasks that I once rushed through.

For example, people are amazed when they visit my home and see all the metal shelves I have put up. They would have been even more amazed if they knew how long it took me to get those shelves up. Sometimes I would drop a screw 10 or more times before I managed to get it in the proper hole. The screwdriver itself kept slipping out of my hands. But I persevered

and eventually finished the project.

I have learned to be inventive and flexible in dealing with problems, and in doing so I have become confident that I can overcome most of the obstacles that Arthur places in my path.

The first time I held a baby after I got arthritis, I felt very nervous about dropping him. What if I suddenly lost my grip? I immediately tried to hand him back to his mother, but she said I wouldn't drop him because my instinct would take over.

A few minutes later I found out she was right. The boy kicked suddenly and flung his arm out, and I lost my grip. Without thinking, I wrapped my forearms around him and hugged him to my chest. He was safe. I discovered that I could compensate by doing things a little differently.

I am not noble enough to say I'm glad

Arthur is here just because he has taught me valuable lessons. I still long to show him the door. And though the doctors say there is always the chance of a remission, there is no cure for arthritis. On the positive side, though, I am one of the lucky ones who will never be severely crippled as long as I keep exercising regularly.

I no longer feel like a disease but like a human being. Arthur is staying. But since I have put him in his proper place he doesn't get in my way as often as he used to.



*Gina Lee writes from
Burbank, California.*



Protected by Angels

BY ALICE HILL

Jimmy lived in a little house on a cliff above the shores of beautiful Harrington Sound, on the island of Bermuda. The back of the house was built on top of sharp rocks that rose just a few feet from the water's edge. The windows on this side were as high above the water as those on the third floor of a tall city building.

One summer afternoon Jimmy took his nap in a back room, on a small bed near one of those windows. Jimmy's father stayed with him for a while, and because the room was so hot and stuffy, he opened the window. But he forgot to close it when he went out.

About two hours later Jimmy woke up. But he was still a bit drowsy, so instead of getting off the bed onto the

floor, he went through the window! Poor Jimmy! He plunged down, down, down, till he landed in a rocky trench just inches from the water.

Seconds later Jimmy's father went back into the room where Jimmy had been sleeping. When he didn't see Jimmy on the bed, he looked in fear toward the window. Instantly he realized what had happened and rushed out in panic, heading for the steep footpath that ran along the side of the house and led down to the water. Half running, half slipping and sliding, he reached the spot where Jimmy had fallen. His tiny form lay nestled in that stony cradle that seemed almost as if it had been specially prepared for his protection. His father picked him up. There was a small cut on

his head, but otherwise he seemed all right. But just to be sure, he rushed Jimmy to the hospital.

Apart from that little cut, the doctors found nothing wrong. The doctors and nurses all thought Jimmy was a very lucky little boy not to have been injured in such a fall. Jimmy, however, had a far better explanation for his protection from harm. This is what he later told the nurses: "The angels caught me, and rested me down; that's why I didn't get hurt."

We cannot afford to be careless, but Jesus does send angels to watch over us. In the Bible we have this promise: "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."

The Best Kind of Time

When Is That for You?

BY FRITZ GUY

What kind of time do you like best? Some people like party time.

Personally, I prefer small parties, with just a few friends. What I like most about party time is the opportunity for good, unhurried conversation.

Some people like Christmastime. There is Christmas music, and Christmas decorations, and Christmas food. But the most important thing about Christmastime is—again—the people who are important to us, and the relationships that are reaffirmed and renewed.

Some people like springtime. There is the fragrance of orange blossoms in the evening air, and roses coming into bloom after being cut back in the winter. Springtime is a time of anticipation and hope.

Some people like bedtime. There is a great blessing in going to sleep after a day of hard work, especially if you think your work has been productive. Sleep is a welcome gift for your mind and spirit even more than for your body.

There is significant human good in all



these kinds of time—partytime, Christmastime, springtime, bedtime. But the best kind of time is Sabbath time.

Sabbath time is not, however, the best kind of time for everybody. Jesus had to deal with many people for whom Sabbath time was not a good time at all. They had turned it into a burden instead of a blessing. One of these encounters is described in the Gospel of Mark:

“One sabbath [Jesus] was going

through the grainfields; and as they made their way his disciples began to pluck heads of grain. The Pharisees said to him, ‘Look, why are they doing what is not lawful on the sabbath?’

“And he said to them, ‘Have you never read what David did when he and his companions were hungry and in need of food? He entered the house of God, when Abiathar was high priest, and ate the bread of the Presence, which is not lawful for any but the priests to eat, and he gave some to his companions.’

“Then he said to them, ‘The sabbath was made for humankind, and not humankind for the sabbath; so the Son of Man is lord even of the sabbath.’”¹

Jesus says that Sabbath time was made for the benefit of humanity. First and foremost, it is intended to be a blessing, a gift of grace. It is important that we remember that for Jesus, like Moses and David and Isaiah and Daniel before Him, Sabbath time was the seventh day. And it is just as important to remember that seventh-day Sabbath time is designed for the benefit of God’s human family.

God wants us to have Sabbath time because it is good for us. It is intended to make human life better—richer, more satisfying—than it would otherwise be. Several times Jesus deliberately called attention to the practical value of Sabbath time. He wanted it to become again what it was intended to be—a time for healing, for renewal, for fulfillment.

Time to Remember

Sabbath time is time to remember God’s creative activity, and to recognize who we are.

We read in the fourth commandment that Sabbath time is connected to God’s own rest when the activity of Creation was completed: “For in six days the Lord made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the Lord blessed the sabbath day and consecrated it.”²

And we read in the story of Creation that on the day when humanity was cre-



ated in God's own image, "God saw everything that he had made, and indeed, it was very good."³

Just to *be* in God's universe is good, because God's love is the ultimate source of everything that is. The existence of anything is a gift of grace: nothing produces itself. And as we listen to the story of Creation in the first chapter of Genesis, we hear the same refrain on five different days: "God saw that it was good."⁴

If to be anything at all is good, to be human is very good. Of all the kinds of reality in the world, the highest kind is human beings, who are created in the image of God, and who can relate to God and to each other in intelligence and in love. When the creative activity of God on Planet Earth resulted in human reality, it had reached its goal. God could stop and enjoy a personal relationship with *this* kind of reality, a reality that can think and love and write poetry and sing—and in all of this be the means of making God's presence visible in the world.

To be is good, to be human is *very* good. And to everyone born in the image of God, God says, "Look, *you* are very good." Each of us is unique. So each of us has unique possibilities of being the image of God, of living God's love in the world. And these possibilities do not go away. Sabbath time is time to remember—and to enjoy—the goodness of being, the goodness of

being human, and the goodness of being the unique persons we are.

To be human is also to be related to a reality that is infinitely greater—more and better—than ourselves.

We have great difficulty keeping things in perspective: we tend to think either too little of ourselves or too much of ourselves. If we do not have problems with low self-esteem, we have problems with arrogance. You remember that in the story of the beginning of human sin, the

serpent's winning argument was "You will be like God."⁵ Sabbath time is time for perspective—for recognizing our value as unique human beings, and for recognizing that we are not the center of the universe.

The fourth commandment begins: "Remember the sabbath day, and keep it holy. Six days you shall labor and do all your work. But the seventh day is a sabbath to the Lord your God."⁶ Jesus says that Sabbath time is "for humankind," but the commandment says that Sabbath time is "to the Lord." How do we put these together? Sabbath time is for our good precisely because it is time to get our minds off ourselves—our projects and our problems.

This liberation from concern about ourselves makes Sabbath time a special blessing and a special enjoyment. The prophet Isaiah certainly knew this. He described Sabbath time as a "delight" because it is time for not "going your own ways," not "serving your own interests," not "pursuing your own affairs."⁷ It is interesting to watch university students who have grown up without Sabbath time in their lives discover the liberation that Sabbath

time brings. "Wow!" they say. "A whole day when you can quit studying and not feel guilty about it!"

Liberated Time

Sabbath time is time to experience personal fulfillment as a gift of grace. The meaning of our lives does not come from being good enough or doing well enough. The meaning of our lives comes from knowing we are loved. Being truly loved is always a gift, not a payment. It is something that happens to us, not something we produce or man-

The Sabbath is good

news in a world that

makes us feel guilty

because we don't

do more.

age or accomplish. The Christian gospel is the good news that we are truly and profoundly loved by God.

God loves us in spite of our mistakes, our wrong choices, our selfishness. Sometimes we pretend that we do everything right, but in our hearts we



know better. We know the truth about ourselves. We know that we do not do as well as we could do—and should do. This can be discouraging.

Sabbath time is time to know that we are loved in spite of ourselves, in spite of the fact that we do not do as well as we could do and should do. This is why sabbath time is time for rest. Jesus said, "Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest."⁸

Sabbath time is not time for more work and more achievement—not even *holy* work and achievement. "Six days you shall labor and do all your work. But the seventh day is a sabbath to the Lord your God." This is good news in a life filled with responsibilities and requirements and demands. It is good news in a world that makes us feel guilty because we do not do more and do better.

Sabbath time is "liberated time." It is time that is not enslaved to earning money to pay off our debts. It is not enslaved to getting ahead in our professional careers.

When I was a graduate student I decided that I would not go to theological lectures or conferences during Sabbath time, even though the topics were certainly appropriate for Sabbath time (theology, after all, is nothing else than thinking about God). I wanted to affirm the fact that the meaning and value of my life did not depend on my theological scholarship. Theology is important to me, but it is not *supremely* important.

Sabbath is time when men are liberated from their painfully familiar need to be in control (or at least appear to be in control). In American culture boys and men are taught to be in control, to win, and to look good. That's why "big boys don't cry." And if for some reason we can't be in control and win, we are taught to pretend, to fake it, so we'll look good anyway. Sabbath time is liberated time—time when we don't have to be in control and win and look good, so it is time when we don't have to pretend. We can be honest about ourselves—with ourselves and with God and with other people.

Sabbath time is time when women are liberated from their just-as-familiar need to please all the various people in their lives, especially the *male* people—fathers and brothers and husbands, of course, and even sons. Girls are taught to make everybody happy, and to take responsibility for other people's feelings. If someone isn't happy, if someone isn't pleased with them, there is something wrong with the girls. But Sabbath time is time when women don't have to please everybody. They can be themselves—



before God and with other people.

Unhurried Time

And Sabbath time is "slow time." It is time that is unhurried and nonanxious. It is time when we don't have to worry about getting many things done. "The seventh day is a sabbath to the Lord your God; you shall not do any work." Sometimes we miss the blessing of Sabbath time by filling it too full and trying to do too much. Then we worry about not getting everything done. So we hurry; we push ourselves. And while we are trying so hard to get everything done, we lose the blessing that Sabbath time is intended to give us—because we don't have time to remember how much we are loved.

Sabbath time is liberated time and slow time. It is time to experience the good news that we don't have to do everything perfectly, we don't have to make everybody happy, and we don't have to get everything done. And

Sabbath time brings us still more good news. It brings us the possibility of becoming better than we are.

Sabbath time is time for remembering who we really are—part of God's good creation, made in God's image, unique members of God's family. And remembering who we really are enables and encourages us to live accordingly—to *become* who we are. Knowing how much we are loved in spite of ourselves enables and encourages us to be more loving persons ourselves.

This possibility of becoming better persons comes to us not as a demand but as a gift and an invitation. It is a gift of love, and an invitation to love. And this is exactly what Sabbath time is for us—a gift and an invitation.

One of the most beautiful ideas in any language is expressed in the two-word Hebrew greeting and blessing *Shabbat shalom*—"Sabbath peace."

For the word *shalom* means more than an absence of hostility around us and within us. It means the complete fulfillment of human existence. It means the realization of belonging to God and to one another. It is an anticipation of our ultimate future in the life to come.

Sabbath time is *shalom*. It is a gift of love and an invitation to love and a preview of our ultimate future with God and with one another.

Sabbath time is the best time there is.

¹ Mark 2:23-28. All Scripture references in this article are from the New Revised Standard Version.

² Ex. 20:11.

³ Gen. 1:31.

⁴ See verses 4, 12, 18, 21, 25.

⁵ Gen. 3:5.

⁶ Ex. 20:8-10.

⁷ Isa. 58:13.

⁸ Matt. 11:28.



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ARE WE SITTING DUCKS FOR CULTS?

When someone in your neighborhood—especially someone you know—commits suicide, your first reaction is “Why didn’t I see it coming? Why did I fail to read the signs? What might I have done to prevent it?”

Similar thoughts have hounded an entire society in the wake of the terrible tragedy in Waco, Texas, earlier this year, involving self-styled messiah David Koresh and his band of followers. Those terrifying flames, burned into the consciousness of the whole world via television, have left troubling questions in the minds of millions.

What spirit drove these people? What led sensible men and women to throw in their lot with such a deluded fanatic? What kind of people fell for Koresh’s lines? Would I be vulnerable to similar appeals by future charismatic manipulators? Are my loved ones vulnerable? Would I be alert to the signs of potential danger?

In this week’s *Adventist Review* Seminar, Caleb Rosado, Ph.D., presents an in-depth study of the phenomenon of cults, and shows that neither our academic achievement nor our social or economic standing alone will guarantee protection from our being swept away by the beguiling appeal of the cultic charisma.

Some reading this piece are too young to remember the Jim Jones catastrophe in 1978, in which Jones and some 900 of his followers committed mass suicide in Guyana. In the minds of others, the specter of that dark incident may have faded. But the flames of Waco have once again brought to our consciousness, in all its horrible vividness, the precariousness of human emotion and sentiment, and the peril of following blindly every self-appointed messiah and would-be reformer.

Dr. Rosado’s message is of the utmost urgency. As a people we cannot afford to become a spawning ground for irrational adventurism or sitting ducks for cults.



The Appeal of Cults

*Why are some Adventists vulnerable to fatal fanaticism?
How can we prevent it?*

BY CALEB ROSADO

The mission
of the group
was not to
save the
world but to
reform the
Adventist
Church.

As law enforcement investigators sifted through the rubble of David Koresh's charred kingdom, Christians—Seventh-day Adventists in particular—began their own autopsy of the tragedy. Although the Adventist Church had no connection with the fanatical Branch Davidian cult, the inescapable reality is that most members of the group, including Koresh himself, came from an Adventist background.

What made these Adventists vulnerable to the fatal fire of fanaticism? Are there lessons some of our people need to learn to be protected from future deceptions? Let us seek some answers.

Who Joins Cults?

The Branch Davidians were unique among cultists in that they emerged from a sect that had previously emerged from another sect. Some aspects of the group were *sectlike*: strong Bible teaching, a sense that they alone had the "truth," and the belief that only they were God's true followers. Other aspects were *cultlike*: Koresh believing himself to be Jesus, having multiple wives, and having an obsession with sex and weapons.

Because sects and cults differ in how they respond to the secularization process, they do not attract the same kinds of members. *Sects* tend to attract members disproportionately from among the lower socioeconomic classes, and from the powerless, the socially and spiritually deprived, and new converts. Successful *cults*, however, tend to draw their members from the more privileged members of society—from the educated, the unchurched, and those uninterested in organized religion.

Because of its combined sect-cult status, the Branch Davidians drew from both groups. Evidence from former members and cult research provide an interesting picture of those who joined the Branch Davidians.

1. Previous connections to Adventism. The Branch Davidians were an offshoot of the original

Davidians, who left the Seventh-day Adventist Church in 1930. This historical connection is important because the mission of the group was not to save the world but to reform the Adventist Church. They perceived the church to be Babylon, and they targeted most of their prophecies against it, including the slaughter in Ezekiel 9.

2. A strong focus on apocalyptic prophecies.

From their beginning Seventh-day Adventists have put a strong emphasis on the prophetic message. This emphasis is found not only in the person of a prophet, Ellen G. White, but in the Adventist self-concept of being commissioned by God to proclaim the end-time prophecies of Daniel and Revelation.

When a church gets too involved in organizational or mundane matters to the neglect of its message, reformers will arise seeking to get it back on track. An increasing number of independent ministries are currently challenging the church. Many of these are beneficial, but some are deviant in their attempts to reform the church.¹ A few offshoot groups focus on what they perceive to be the correct interpretation of the prophecies.

Because the Adventist Church emphasizes prophecy, particularly the prophecies of Daniel and Revelation, it should not surprise us that most converts to the Branch Davidians and other Adventist fringe groups are persons with Adventist backgrounds.

3. Persons marginal to the church and to society. Many who are drawn to new sects and cults are disgruntled ultraconservatives. They may have a gripe with the system, and view church leadership negatively and even with hostility. Some of them experience a sense of social and spiritual powerlessness. The ones with the least invested in the organization can be critical of it; they have the least to lose by leaving it, since the system has invested so little in them. This is why females, youth, persons of color, and recent converts become attracted

to new sects and cults. They feel that the old organization does not meet their needs. Most sect and cult converts are also reacting against complacency, worldliness, and liberal views and lifestyles they see in the church. They believe that church standards have been lowered and want the secularization process to be reversed.

Christians should be concerned that the gospel's demands not be lowered. What differentiates sect and cult members from healthy believers is a recalcitrant, inflexible belief, on the part of the cultists, in their own rightness and that all who do not agree with them are wrong. Thus they focus on sin and its exposure rather than love. The spiritual and social marginal status of these people in the church often results in a negative aura that engulfs them because they focus on perfectionism. When a new sect forms, perfectionism leads to additional schisms, since perfect people cannot tolerate people they perceive as imperfect (not like them). They remind one of new converts, childlike in their spiritual and moral growth. They become stuck in an arrested stage of spiritual development, immature, and susceptible to every wind of doctrine (see Eph. 4:14).

4. Persons who lack strong personal attachments. Sociological research on cults concludes that "the crucial factor leading to membership in a novel religion is the development of social bonds with persons who already are members" of the novel religion.² People often think that doctrine is the primary attraction to these converts, but research shows that more often than not social attachments are the primary basis of conversion.³ "Rather than being drawn to the group mainly because of the appeal of its doctrines, people [are] drawn to the doctrines because of their ties to the group."⁴

Persons who lack strong friendships and bonds of interpersonal affection with members of a religious organization are vulnerable to recruitment by a deviant group. This does not mean these people are abnormal. The brainwashing theory behind cult recruitment does not hold up under objective research.⁵ People who join cults as well as sects do so primarily because they feel their spiritual needs are not being met by existing organizations. They find the warmth and friendship of sect and cult members attractive to their social and spiritual needs.⁶ According to Stark and Bainbridge, brainwashing stories are popular in the media because they excuse people from having to admit they

made bad judgments in joining a deviant group.⁷ People who don't receive support for their ideas, and who especially lack strong interpersonal bonds, can be drawn away by deviant attachments.

5. Level of education. Most persons who join new sects tend to have a low level of education, come from a lower socioeconomic status, and have a working-class background. These persons believe one does not need much education, especially from worldly schools, to understand the Lord's message. They suppose the less one is influenced by worldly philosophies and humanistic views, the more ready one is for true education by the Holy Spirit.

Those who join cults, however, have different characteristics. Since cults espouse a new religious view, they often attract people from the margins of organized religions who have given up on the church. Many of these are educated, come from professional backgrounds, and are even financially well-off. Some cult converts turn to religion after science failed to answer their basic questions about life, the most fundamental being about immortality and eternity. As Rodney Stark observed: "In the face of some of life's greatest questions, all human beings are deprived."⁸ Both rich and poor need religion to find a meaningful existence.

When people give up on the church, religious innovation through cult formation steps on the stage of opportunity to meet their needs. Thus, the socially comfortable who want more in life than material abundance turn to cults for innovative ideas to explain the mysteries of life. They often exchange profit for prophecies and prophets. To find someone who can specifically give a time and date for the end of the world when most of us don't even know what tomorrow will bring is important to some people. We should not be surprised, then, to have found a Harvard law school graduate, a lawyer, a computer programmer, and medical personnel among Koresh's followers.⁹ All this lines up with the types of persons attracted to cults.

6. An appeal to authority other than Scripture. Persons concerned with reforming the church and straightening out the lives of others want a clear "Thus says the Lord" voice of authority in their lives. However, they do not find the straight testimony of the word of God in the Bible sufficient. To them the Bible is not specific enough



David Koresh

**Sect and cult
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How can we dissuade persons from blindly following spiritual pied pipers?

and too open to interpretation. Thus such people want something more detailed, clearly spelled out, and less confusing. The Jews of Jesus' day had the Mishnah, the Mormons have the *Book of Mormon*, and Seventh-day Adventists have the writings of Ellen G. White.

Adventists attracted by the teachings of sects and independent ministries find more comfort in the writings of Ellen G. White than the Bible. They regard her writings as less open to misinterpretation and easier to understand. But that is because they pursue a selective reading of her writings—those that go along with their chosen interpretations. When a sect evolves into a cult, as it did with the Branch Davidians, even those writings become open to misunderstanding. The cultists now feel they need the *live* word of a true prophet—a cult leader—whose words and teachings they can hold to be of equal, if not greater, value than those of the Bible. The cult leader's interpretation of the Bible now becomes the new standard of behavior and doctrine. The leaders then discourage all others from investigating the Scriptures on their own.¹⁰

7. A desire for power. Persons who lack social and moral power in a respectable organization often see in a sect or cult an opportunity to exploit the spiritual naïveté and hunger of others for personal material and social gain. Such potential leaders can unite themselves with a cult and may manage to shift the leadership of the group over to themselves. They are the spiritual hustlers and con artists. Jim Jones, the Roden family, and David Koresh lacked recognition and respectability in the organizations from which they came, so they turned to cults for their few minutes of earthly glory.

8. Small groups with no official leadership. One place where subversive doctrines and teachings find a receptive audience is in a small church that has no official spiritual leader; or if a leader exists, the members have little confidence in him. Long ago Solomon declared that "where there is no vision, the people perish" (Prov. 29:18). The phenomenon of no official leader opens the way for spiritual opportunists and religious con artists to step into the gap and fill the void. The apostle Paul speaks of a crop of spiritual "infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming" (Eph. 4:14, NIV).

In view of these dynamics in people's lives that make them susceptible to cults, what can churches do to dissuade persons from blindly following spiritual pied pipers?

Preventing Chaos

From the statement of the problem, we can uncover steps of action that any church might take to prevent spiritual chaos. Unfortunately, it is easier to talk about these steps than to take them. The steps are simple, but opposition can make them difficult:

1. Turn up the heat in the local congregation. Coldness characterizes too many local churches. H.M.S. Richards, the late founder of the *Voice of Prophecy*, suggested years ago that many churches are so cold that one could skate down the center aisle. I don't think many of our churches are warmer today. Human hearts need the warm love of Christ; so from the moment members or seekers drive into the parking lot, they need to feel welcome. They can be welcomed by a parking lot attendant, a door greeter, a bulletin/register person, a pastor, and loving church members—all reminiscent of the father in the Luke 15 parable of the prodigal son.

Walter Douglas, a former first elder and now a pastor at All Nations SDA Church, Berrien Springs, Michigan, calls that "riotous loving!" Cult members term it "love bombing." And I find nothing wrong with that, so long as it is sincere and from the heart. Has your church ever thrown a party for returned prodigals? Could that be why so few return?

In this year of reclaiming former members, why not make it a party year? Our God loves to throw parties, and the biggest one is yet to come. He has already sent out the invitations. See His notice in Revelation 22:17.

2. Teach members how to form strong social attachments. If developing social bonds is a crucial factor in the conversion process, why should cults become more adroit at this than churches? Friendship was Christ's method, and the only one that will succeed. "Christ's method *alone* will give true success in reaching the people. The Saviour mingled with [people] as one who desired their good. He showed His *sympathy* for them, *ministered* to their needs, and won their *confidence*. Then He bade them, 'Follow me.'"¹¹ Christ's formula for success was a simple four-step one:

- a. Socialize—"The Saviour mingled with [people]."
- b. Sympathize—"He showed His sympathy for them."
- c. Serve—He "ministered to their needs."
- d. Save—"Then He bade them, 'Follow me.'"

The combination of the first three steps results in confidence. Once a person's confidence is gained, then salvation can be extended. Unfortunately, we usually begin with step four without building friendships and bonds of attachment. Then we wonder why people don't respond. The truth is that they are moved more by our method than our message. Once the method has arrested their attention with friendship, they will listen to what we have to say. Isn't this what Ellen White meant by being tenderhearted, courteous, and kind?¹²

Many sit in our churches lonely, marginal, hungry for affection and personal attention. In an age of high tech, people need high touch! Who said AT&T should control the market on "reaching out and touching someone"? Christians need to make the world a warmer place.

3. Preach a strong, spiritually balanced message. Preach the gospel along with strong Christ-centered prophetic preaching. This requires that we remember that the book of Revelation is the revelation of *Jesus Christ*. People must walk away from our prophetic preaching with an understanding of Christ as the center of the message, and not some negative, depressing imagery that leaves them hopeless and discouraged.

4. Preach the Bible. The church has only one authority—the Bible. The writings of Ellen G. White exist to guide us to the Bible, not to take its place. In too many Adventist pulpits and Sabbath school classes, visitors may hear the name of Ellen G. White more often than the name of Jesus Christ. Her writings are often cited more than the Bible. We are to be preachers of Christ foremost.

Adventist youth don't know the Bible, and few even bring it to church. Why should they? God's Word is seldom used in many churches, nor its study encouraged. We need solid, relevant, timely, expository preaching that teaches people the beauty of the gospel. The centrality of the Scriptures must be seen in our pulpits. If not, numerous David Koreshes are waiting in the wings of our church

foyers, preparing to entice a generation of young people with their "new" understandings of the Bible.

5. Develop a strong mission statement. Every church must develop a strong mission statement arising out of the needs of the community the church serves (both in and out of the church). The statement needs to be the work of the entire congregation and not just the pastor or church board. People will take ownership only of that to which they have given input. This statement must become a working document, not a museum piece for display. All aspects of the church program must reflect the working out of the mission statement.

The importance of developing a mission statement lies in the reality that some churches have become incubators for the disgruntled, some of whom are potential cult members. These congregations do not have a mission, or genuine purpose for existence. They have no strong program of witness, evangelism, and ministry in their community. Since they lack a sense of direction in using the spiritual energy of the membership, that energy will spend itself in other directions: dissipate into the spiritual blahs of inactivity and noncommitment; turn inward in criticism, division, and factions; or worse, leave members open to the influences of persuasive outside agitators with their own agenda of "new light." The best way to avoid these derailing influences is to engage the church in a wholistic ministry that emerges from a grasp of its mission.

6. Create a worship style that arises out of the needs of the church. Most Adventist worship styles, whether traditional or celebration, merely borrow from other churches or denominations. This eclectic approach does not address the needs of all members. The worship style for each local congregation must be unique to that congregation and its mission rather than borrowed because somebody saw it in another church and liked it. We need to become thinkers and doers rather than copiers.

7. Develop an inclusive model of ministry. For too long the church has been operating with exclusive models of ministry. Exclusive models divide, separate, and move people away from the Center, which is Christ. When we focus more on exclusion than inclusion, we drive people toward the open



Jim Jones

AP WIDE WORLD PHOTOS



**Christians
must move
from spiritual
infancy to
spiritual
maturity.**

arms of spiritual deviants more interested in separating than uniting. An inclusive model unites, builds on diversity, moves people toward the Center, Jesus Christ. Our goal is not uniformity, since not even God aspires to that. We want unity in diversity in Christ. Collectively learning from what each can contribute, we grow in understanding of the richness of God's character. Our goal is to reflect that richness.

Around the turn of the century, a period also marked by dynamic change, the great Spanish-American philosopher George Santayana wrote about how people should respond to change. "Progress," wrote Santayana, "far from consisting in change, depends on retentiveness. . . . And when experience is not retained . . . infancy is perpetual."¹³ Infants and children have no memory of the past because they have no past to remember. This is why they make so many mistakes, because they cannot call on memory, on "retentiveness," to avoid making the blunders. Only mature adults can pull from the past that which allows them to avoid the same errors in the future. Santayana then went on to declare perhaps his most famous line, the dictum "Those who cannot remember the past are condemned to repeat it." The same is true not only of individuals but also of institutions. Why should the same mistakes be continually made, over and over again? Can we not learn from the past, so as to have an unfogged future? Ellen G. White said we can, using words similar to Santayana's: "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."¹⁴

The church as an institution, as well as Christians individually, must move away from that stage of perpetual spiritual infancy (because "experience is not retained") to one of spiritual maturity, where we are no longer children, tossed about by every ill wind of spiritual deceitfulness, but are adults in Christ (see Eph. 4:13, 14). The closer we get to the year 2000, the more apocalyptic cults we will see emerge in society, claiming to be spiritual anchors in the midst of social storms. David Koresh was simply the 1993 model. What will the 1994 model look like? Will it too have Adventist connections? If it does, it might serve the church better in its mission to take the proactive posture of serving as intermediary and assist in the negotiations, not merely creating distance between itself and the group. Our future as a church can be very clear if we do not forget the lessons from Waco and how to prevent chaos.

The church lives and functions in rapidly changing and treacherous times. We must be like the ancient sons of Issachar, "who understood the times and knew what Israel should do" (1 Chron. 12:32, NIV). Jesus predicted that false prophets would come upon us with overpowering deceptions. Let us be on guard against them by having a clearer vision of the church and its mission in this crisis hour of earth's history.

A similar article appears in the August *Ministry* magazine.

¹ See *Issues: The Seventh-day Adventist Church and Certain Private Ministries* (Silver Spring, Md.: North American Division of Seventh-day Adventists, 1992).

² Rodney Stark and William Sims Bainbridge, *The Future of Religion: Secularization, Revival, and Cult Formation* (Berkeley, Calif.: University of California Press, 1985), p. 424.

³ John Lofland and Rodney Stark, "Becoming a World-Saver: A Theory of Conversion to a Deviant Perspective," *American Sociology Review* 30 (1965): 862-875.

⁴ Rodney Stark, *Sociology*, 4th ed. (Belmont, Calif.: Wadsworth Pub. Co., 1992), p. 86.

⁵ Eileen Barker, *New Religious Movements: A Practical Introduction* (London: Her Majesty's Stationary Office, 1989); Stark and Bainbridge.

⁶ See the experience of Jeannie Mills, a former Seventh-day Adventist, who was led to join the People's Temple, in Jeannie Mills, *Six Years With God: Life Inside Reverend Jim Jones's People's Temple* (New York: A&W Pub., Inc., 1979). Her story is retold in a book by Caleb Rosado, *Broken Walls* (Boise, Idaho: Pacific Press Pub. Assn., 1990).

⁷ Stark and Bainbridge, pp. 417-423.

⁸ Stark, p. 430.

⁹ Marc Breault, "Some Background on the Branch Davidian Seventh-day Adventist Movement From 1955 to the Early Part of 1991" (unpublished manuscript, Apr. 17, 1991, rev. May 27, 1991), pp. 14, 22.

¹⁰ See Marc Breault for a discussion of this profession among the Branch Davidians.

¹¹ Ellen G. White, *The Ministry of Healing* (Mountain View, Calif.: Pacific Press Pub. Assn., 1942), p. 143. (Italics supplied.)

¹² See Ellen G. White, *Testimonies* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 9, p. 189.

¹³ George Santayana, *The Life of Reason* (New York: Dover Publications, Inc., 1980 [first pub. in 1905]), vol. 1, p. 284.

¹⁴ *Life Sketches of Ellen G. White* (Mountain View, Calif.: Pacific Press Pub. Assn., 1943), p. 196.



Caleb Rosado, Ph.D., is professor of sociology at Humboldt State University in Arcata, California, where he specializes in the sociology of religion.

■ RWANDA

Churches, College Outgrow Facilities

Large percentage of population is Adventist.

In 1921 Henri Monnier from Switzerland and D. E. Delhove from Belgium established a mission in Gitwe, Rwanda, the first Adventist station in central Africa, which served Rwanda, Burundi, and Zaire. In 1931 a secondary school began with pupils from these three countries. Since that time the school has trained workers who are active in many African countries and elsewhere in the world.

Presently, College Adventiste de Gitwe is a secondary school offering six years of training and granting a diploma giving entrance to the university. The school has two majors: mathematics and primary school teachers' training. There are 650 pupils, of whom 430 are boarders. Two thirds of these pupils are Seventh-day Adventists, and every year baptisms follow each of the two Weeks of Prayer.

In Rwanda we have about 300,000 Adventists out of a population of 7.5 million. At the Gitwe college and in the surrounding area lives a large concentration of Adventists, including many retired pastors. Four times a year these villagers organize baptisms, so the numerous churches in the area are full to capacity each Sabbath, presenting an urgent need for more church buildings.

The same is true for the college, which since its founding has never had its own church building. Church meets in a classroom building of which the inner walls were removed, causing the loss of two urgently needed classrooms. With the large number of students, personnel, families, and visitors, this building is already too small. A meeting hall

seating about 1,000 is planned, which will cost \$66,000.

Maintenance Person Needed

The faculty is composed almost entirely of Rwandan teachers, with nine from neighboring Zaire and one from Burundi. My wife and I are the only missionaries left. The permanent return last year of the other missionary family, the director of maintenance, and the loss of his budget are causing problems because the college needs constant maintenance and renovation and the building projects require the presence of a well-qualified person.

Our only hope is that someone in a retired family will be willing to spend some time here doing maintenance and supervision as a volunteer. Since last year we have public electricity day and night. The climate has been described as "eternal spring." Other Adventist insti-

tutions in Rwanda and elsewhere have volunteer retired workers on their staffs.

The College Adventiste de Gitwe continues to train young people to serve their country, their neighbors, and their Saviour.

Prayer Requests

Every Tuesday at 8:00 a.m. the *Adventist Review* staff meets together to pray for the corporate and personal needs and concerns in the church. If you have a personal request you wish us to pray for, please send it to Prayer Requests, *Adventist Review*, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600, U.S.A.

"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (James 5:16).

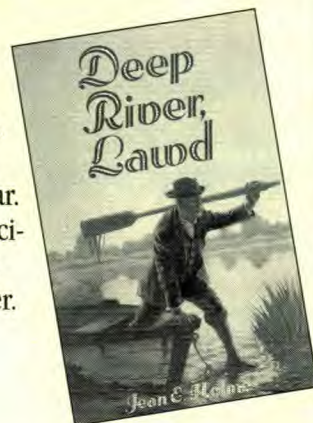
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By Maurice Pollin, director, College Adventiste de Gitwe, Rwanda.

Deaths

ANDERSON, Rachel—b. Jan. 14, 1902, Merino, Colo.; d. Mar. 13, 1993, Nice, Calif. She served in the Nebraska Conference; Shanghai, China; and the Philippines. Survivors include seven grandchildren, 13 great-grandchildren; and four great-grandchildren.

ATHERLY, Willard Henry—b. June 17, 1899, Gridley, Kans.; d. Nov. 10, 1992, Murphy, N.C. He served as a colporteur in Texas, superintendent of the French West Indian Mission, and publishing director of the Carolina and Potomac conferences, and wrote *God's Guidance in My Life*, published in 1990. Survivors include his wife, Katherine; one son, Elvan; one daughter, Lee; seven grandchildren; and nine great-grandchildren.

BAGGA, James M.—b. Mar. 4, 1942, Bolina Doaba, India; d. Jan. 23, 1992, Suva, Fiji. He served in the North India Section and South Pacific Division as pastor and evangelist. Survivors include his wife; one son, Anukul; and one daughter, Armela.

BAKER, Charlene Alberta—b. July 18, 1917, Mount Vernon, Ohio; d. Feb. 13, 1993, Corona, Calif. She was a teacher at Loma Linda University for 44 years. Survivors include a sister, Irva B. Fowler.

BANKS, Edward C.—b. Nov. 24, 1907, Savannah, Ga.; d. Mar. 24, 1993, Apopka, Fla. He pastored churches in Tennessee, Kentucky, Florida, and Illinois. He taught at Southern Missionary College for 12 years, and served as professor of evangelism at Andrews University for 28 years. Also, he and his wife founded the Adventist Marriage Enrichment retreat program. Survivors include his wife, Letah; two daughters, Joyce Vogel and Carol Jean Tompkins; one son, Jerry; one sister, Delila Lynd; seven grandchildren; and four great-grandchildren.

BANKS, Tunis E.—b. Oct. 9, 1894, Pottsville, Pa.; d. Oct. 29, 1992, Walnutport, Pa. He taught school for 31 years in the Potomac and Pennsylvania conferences, retiring at age 80. His influence was noted in the book *Paint the World With Love*, by Jeannette Johnson. Survivors include his wife, Blanche; two sons, John

James and Harry L.; one daughter, Patricia Botelho; eight grandchildren; and 11 great-grandchildren.

BEEK, Kenneth Clare—b. Nov. 25, 1912, Kensett, Ark.; d. Oct. 1, 1992, Keene, Tex. He was auditor of the Atlantic Union Conference, secretary-treasurer of the Georgia-Cumberland Conference, auditor and treasurer of the Southern Union Conference, and treasurer of the Southwestern Union Conference. Survivors include his wife, Florence May; one daughter, Beverly; three stepdaughters, Carolyn Lacy, Claire Reid, and Louise Coy; one brother, Arthur; one sister, Nell Gordon; and three grandchildren.

BELCHER, Arthur Leeland—b. Nov. 25, 1919, Robinette, W.Va.; d. Jan. 23, 1993, Olney, Md. He worked at Columbia Union College for 33 years, approximately 20 of them at the college mill, and the remaining years in custodial. Survivors include his wife, Anna; one daughter, Marthanne Glenn; one son, Arthur Leeland, Jr.; and one brother, Tommy.

BRICKMAN, Theresa R.—b. Aug. 10, 1900, Okeene, Okla.; d. Feb. 11, 1993, Collegedale, Tenn. She was treasurer at Oshawa Missionary College, and taught secretarial science at Canadian Union College, Union College, Southwestern Adventist College, and Southern College. Survivors include a sister, Olivia Dean.

BROCKETT, Miller—b. Dec. 12, 1911, Endfield, Ill.; d. Feb. 12, 1993, Loma Linda, Calif. He pastored in the Southern California Conference, and served in the Lake Union and Pacific Union conferences. Survivors include his wife, Lauretta; one daughter, Kathy Starrett; one sister, Virginia Kisler; and two granddaughters.

BULL, Stanley—Jan. 11, 1904, Watford, Hertfordshire, England; d. May 31, 1993, Loma Linda, Calif. He served in many capacities in Beirut, Lebanon; Cairo, Egypt; Watford and London, England; and Jamaica. He also taught at Walla Walla College and La Sierra College. Survivors include his wife, Nancy; two daughters, Berryl Longway and Nancie Parmenter; one son, Brian; one brother, Hector; one sister, Florence Mingay; six grandchildren; and two great-grandchildren.

COLBURN, Harold Duane—b. Oct. 15, 1906, Paw

Paw, Mich.; d. July 23, 1992, Spartanburg, S.C. He served in the Texico and Kentucky-Tennessee conferences before going to the Inter-American Division. He worked 16 years in the British West Indies Union, 10 years as president of the Bahamas Mission, and six years in Jamaica. He also pastored the Spartanburg, South Carolina, church. Survivors include his wife, Violet; one son, H. J. Colburn; and two grandsons.

COMSTOCK, Tracy R.—b. Nov. 22, 1903, Nauvoo, Pa.; d. Sept. 24, 1992, Loma Linda, Calif. He graduated from Loma Linda University Medical School in 1930 and served as a physician and surgeon for more than 60 years. In 1980 he was presented with the keys to the city of Lake Elsinore for his faithful service to the community. Survivors include his wife, Pearl; one son, Tracy Galen; two daughters, Ellen Mary Janetzko and Beverly Kramer; four grandchildren; and four great-grandchildren.

COSENDAL, Aimé—d. July 15, 1992, Lausanne, Switzerland. He was president of the Equatorial African Union Mission for 18 years, and director of the radio-broadcast *Il Est Écrit (It Is Written)*. Survivors include his wife; and one son, Jean-Paul.

DAVIDSON, Dorothy Mae Foote—b. Dec. 30, 1907; d. Sept. 23, 1992. She served with her husband, Ralph M. Davidson, who was president at Madison College and a teacher at Walla Walla College and Southern College. He was also treasurer of the Southern Publishing Association and auditor for the General Conference. Survivors include her husband, Ralph; four daughters, Virginia, Anne, June, and Joan; one sister, Ellen Pitts; 13 grandchildren; and three great-grandchildren.

DOERING, Clara Mae—b. Sept. 30, 1917, Green Knoll, Colo.; d. Mar. 16, 1993, Camp Verde, Ariz. She served as an office secretary at the Review and Herald Publishing Association, the General Conference, and the publishing departments of the Potomac and Colorado conferences, and as office assistant at Mile High Academy (Colo.). Survivors include her husband, Willis; one son, Roger; and one brother, Bill Hardin.

DORSEY, Thomas A.—b. 1900, Atlanta, Ga.; d. 1993. He was known as "the father of gospel music." He wrote more than 1,000 songs, including "Take My Hand, Precious Lord." Survivors include his wife, Kathryn; one daughter, Doris; one son, Mickey; and four grandchildren.

FELDBAUER, Helen Louise—b. Sept. 25, 1892, Wheaton, Minn.; d. Feb. 25, 1993, Richland Center, Wisc. She worked at the Wisconsin Conference and taught at the local church school. Survivors include one son, Fred; two daughters, Alyce Judson and Lois Mohr; six grandchildren; 10 great-grandchildren; and three great-great-grandchildren.

GOFFAR, Wilford L.—b. Jan. 27, 1915, Vancouver, Wash.; d. June 19, 1992, Loma Linda, Calif. After graduating from Walla Walla College in 1945, he served as conference evangelist and then as church pastor in both the Upper Columbia and Southern California conferences. He retired in 1978 after 33 years of service. Following retirement, he served as a volunteer hospital chaplain until his death. Survivors include his wife, Emma; two daughters, Colleen and Janine; and a grandson.

HALL, Leighton T.—b. June 17, 1901, Fla.; d. Mar. 8, 1993, Orlando, Fla. He served five years in the Florida Conference and 32 years at Florida Hospital. Survivors include his wife, Pearl; two daughters, Helen Jeanne Lippert and Rozann Reilly; two sisters, Lucille Jones and Josie Ilene Hall; six grandchildren; and six great-grandchildren.

HANSEN, Nis—B. Oct. 9, 1906, Armona, Calif.; d. Aug. 2, 1992, Loma Linda, Calif. He taught physics and mathematics at La Sierra College, Madison College, and Columbia Union College. Survivors include his wife, Pearl; one sister, Katherine Magan; one brother, Louie; two grandchildren; and three great-grandchildren.

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Nothing but the Truth?

To tell the truth, I never really enjoyed the atmosphere of our camp meeting in Florida. Why? After all, chilly mornings never intruded. True. Too true.

Quite the opposite. No matter how early I woke, the sun was pressing its heavy heat down on the tent my family had rented from the conference. That heat was oppressive, and the humidity was even worse. Lying with my ear on my air-dampened camp bed pillow, I could not help noticing that the morning already had all the charms of sticky sweat about it.

The best way to overcome this problem with the weather was to get even wetter. Usually this was done by going for a swim in the root-beer-colored water at Mirror Lake. The water was only slightly cooler than the air, but that was enough. Unfortunately, because this lake was in subtropical America, the water was full of life—too full of life. At the end of these swimming sessions we boys had to get a squirt of rubbing alcohol in each ear to kill any of the tiny troublemakers that might have given us one disease or another. This alcohol gave our ears a warm, almost painful sensation that was strangely comfortable.

We were sometimes taken from camp meeting to Rock Springs, where we were allowed to plunge and cavort in the gushing, crystalline waters of that stream. Although the adults probably shared the responsibility for watching over us on such outings, for some reason I particularly remember my Aunt Lorena's presence on these occasions.

Aunt Lorena: Full of Grace

No one around me lied to me when I was a child. Still, when I think of truthfulness, I think of Aunt Lorena. She always spoke her mind and her heart, straight out. She was a pretty woman; still, if anyone who had known her was asked to sum her up, the person would automatically say, "Her warmth, her love, and her frankness. There was something clear and fresh about her."



The pain she had

caused had

comfort in it.


During the camp meeting week each year, I was allowed to eat my breakfast with her and my cousins. My Ruskets, milk, and banana were wonderfully delicious, perhaps only because they were eaten in the presence of my sunny aunt. Breakfast at Tiffany's would be nothing compared with breakfast at that table set outside her tent.

But one morning came real pain. I was chattering away and remarked that so-and-so's baby had been born "immature"—when I meant "premature." Naturally this tickled my Aunt Lorena's funny bone. She laughed her clean laugh, and while laughing corrected my mistake.

She didn't mean to hurt me. Nothing could have been more foreign to her. But, oh, the hurt surged. I could feel the heat in my ears as the embarrassed blood coursed through them.

Was she wrong to point out my mistake? No. She was only trying to protect me, affectionately, from making the mistake on some more embarrassing occasion. Was her laughter wrong? No. It had nothing in it of the rejection in Sarah's negative laughter thousands of years before when the Lord told Abraham the truth about their future heir.

The laughter was meant to ease the pain while she was inoculating me. The pain she caused had a comfort in it. I forgave her right away, if forgiveness is an appropriate word to use in relation to a woman who always made me feel cozy, even when she was criticizing.

This simple childish example proves to me the great spiritual fact that "the truth" is not enough, especially if we know it is going to cause ears to burn. Whenever we speak the truth, we should always speak it "in love" (Eph. 4:15). So help us God. 



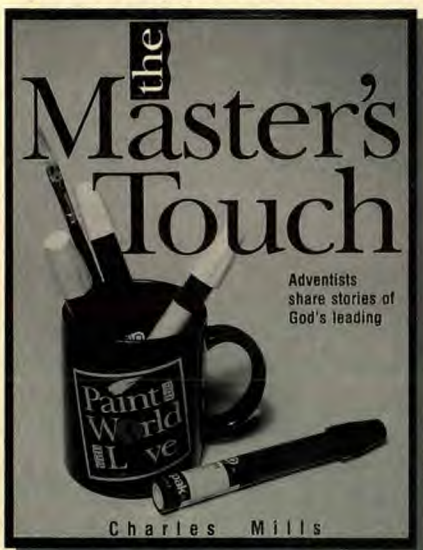
Phillip Whidden is a teacher and freelance writer living in Edinburgh, Scotland.

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