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N.A.A.D. ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

OCTOBER 7, 1993

The Care and Keeping of **NEW MEMBERS**



Dinos and Other Saur

Dinomania has hit the *Adventist Review!* (cover story, Aug. 12). And why not, if you can deal with it in such a forthright and balanced manner? Congratulations!

For two years now I have made successful multimedia presentations on the dinosaurs as the first of a short series of evangelistic presentations on origins. Why not use evolution's most successful promotional tool—dinosaurs—to promote acceptance of the biblical worldview?

Perhaps it's time a Genesis seminar was developed with the aid of the Geoscience Institute. As the meaning of anything is tied up with its origin, a consideration of the origin of life, sin, and salvation from the book of Genesis could help many toward a meaningful experience with the Lord.

*Peter S. Marks, Pastor
New Zealand*

Beating Boredom

I appreciated the way Miriam Wood tried to protect the countless volunteers who keep the Sabbath schools for children running smoothly every week ("Bored by Sabbath School," Aug. 12). Volunteers really do a good job, and the church is thankful for them.

But let's face it: kids get bored. We all need to be concerned, and we all can help. Congregations can help by accepting the fact that kids today are different. We can rise to that challenge by appointing the best people possible to leadership in children's Sabbath schools, and by supporting them with an adequate budget.

Sabbath school leaders can check the boredom problem by updating their programs. Today's kids need active involvement, surprise, and freshness in their programs. One of the big myths about programming is that kids love repetition. They do—sometimes. Certain memorable things are worth doing again—next week. But kindergarten children have the best memories in the whole church, and once they know what's coming next in the pro-

gram, they want a change. Programming is the root of most problems in Sabbath school.

Parents can help with the boredom problem by seeing that children get a good sleep Friday night and by studying the lesson with kids a little every day. A child's mind is soil for the heavenly Sower. The seeds sown on Sabbath will take root best in soil that has been

"Don't Miss" Issues

Last-Day Events. 40 pages, undated, but corresponds to October 21. Ideal for use in witnessing. Order extra copies through your ABC.

Called—In Christ. 1993 Week of Prayer readings, by Robert S. Folkenberg. October 28. Also available in video.

Report From Bangalore. Highlights of the 1993 Annual Council, in Bangalore, India. November 4.

Adventist Almanac. Vital reference information for every Adventist. Undated, but corresponds to December 2.

softened all week. And when kids complain about boredom, mention the problem to the leader. Parents might even volunteer to assist leaders in some way.

Finally, we all can pray for our kids and their leaders. Boredom can be a problem; the good news is that it's beatable.

*Noelene Johnsson
Associate Director
NAD Church Ministries*

I had a little problem with the woman who complained about her child's boredom in Sabbath school. My complaint had nothing to do with Sabbath school or boredom, but with the fact that the child is not allowed to "play with the neighbor children, as they are not churchgoing Christians."

One of the best ways to reach our neighbors for the Lord is through our

children. How else will our children learn to witness? I have heard of Adventist parents who started a club for mothers and preschoolers. Parents who work at home can surely give up a couple hours per week to make friends for the Lord, for their child (kids really need that association), and for themselves (they'll get more than they expect out of it).

Neighborhood children can also join children for play in the home. Parents can be careful to know what is going on at all times without seeming to hover. It takes a lot of extra love sometimes to reach out to other kids, but it can be well worth it.

*Margaret Jordan
Silver Spring, Maryland*

I am tired of hearing that our small children need to be socializing with other children of their own ages. The mother's question about her 4-year-old being bored in Sabbath school has nothing to do with the fact that he is an only child at home all day. Why is that mother at home all day and doing her secretarial business at home? She is trying to be at home with her child, to raise him herself, not let a baby-sitter, day-care worker, or other child give his/her values to the child, but raise him with her own high Christian values. This is obvious in her question and concern about Sabbath school.

Television may be the culprit, it may not be. That is jumping to conclusions not evident in the question. Has that mother sat in on Sabbath school? Is she involved in helping to make it interesting for the children? Much research shows that the best thing for that child is *not* socialization, with all the negative peer pressure, but the nurturing care of the mother in the quiet atmosphere of the home.

*Terresa Castetter
English, Indiana*

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.

ADVENTIST REVIEW

OCTOBER 7, 1993

DEPARTMENTS

- 2 Letters
- 6 Newsbreak
- 15 From the Heart
- 19 Children's Corner
- 20 Spotlight on North America
- 27 Global Mission
- 28 Global Mission Update
- 30 World Report
- 30 Bulletin Board
- 31 Reflections

EDITORIALS

- 4 Turning the Page
- 5 Forgiven!

NEXT WEEK

"The Unfavorite Text"

Can we really be perfect as Jesus commands?

"An Alcoholic? Not My Husband!"

Alcoholism does not occur in longtime SDAs, right? Wrong.

ARTICLES

ANCHORPOINTS

8 The Remnant

The end-time remnant cling to Christ, who keeps them from falling, proving to the universe that the weakest can remain loyal to Christ and His Word.

by Norman R. Gulley

COVER STORY

12 New Members & the Disappearing Act

New members won't survive if they are left alone. One thing can help avert apostasy: caring love.

by Leo Schreven

LIFESTYLE

17 The Elihu Syndrome

The five major symptoms of the Elihu syndrome teach us that theology, no matter how right, good, or pure, is worthless without compassion.

by Eleanor Postlewait Green

SPOTLIGHT ON NORTH AMERICA

21 Boosting Global Mission Through Trust Services

Many Adventists are discovering that varied forms of giving can provide income both for themselves and for their church.

by Alan W. White



21 Givin' while he's living'



28 Sabbath services in spite of terrorists

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 Jackie Ordelheide Smith
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 Kloosterhuis, A. C. McClure, Kenneth J. Mittleider,
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Turning the Page

Fourteen years ago a poem that appeared in the *Review* moved me as few others have. Today its impact is even greater, and I'll tell you why in a moment. By Brad McIntyre and titled "Changes," it reads:

The maple tree is turning red,
A robin sings his farewell song,
Migrating geese fly overhead;
It won't be long, it won't be long.

A farmer plows his lifeless stalks,
His cattle wander toward the barn;
Their steaming nostrils seem to talk
Of winter settling on the farm.

In town, a boy with lunch in hand
Is off to school this autumn day,
While in the window Mother stands
Surprised at how time slips away.

All things have their time and place;
No haste with God, yet no delay.
The seasons move with ease and
grace,
Remain awhile, then pass away.

Like many chapters in a book,
Our lives unfold from stage to stage.
We must not be afraid to look,
Nor hesitate to turn the page.

Stages of Life

I've turned a few "pages" in my life: from student to husband, to pastor, to father, to missionary, to teacher, to jobless graduate student, to editor. Now I'm turning perhaps the last one: retirement. Sixty-five and "over." The last editorial. A new lifestyle.

One of Shakespeare's characters says, "Presume not that I am the thing I was." How true. None of us is what we used to be. Yet we resist change, being more comfortable with the familiar. Since, according to Heraclitus, "there is nothing permanent except change," we could be even more comfortable if we

learned to accept change.

The Bible abounds with characters who adapted to drastic changes in their lives. Think of Joseph going overnight from beloved son to Egyptian slave, to ruler of the land. Talk about trauma! Yet God saw him through it all as he determined to be faithful. Moses went from cherished son to pampered prince, to hunted fugitive, to shepherd, to mighty leader, with each step preparing him for the next.

"This too shall pass."

*"How chastening in the
hour of pride! How con-
soling in the depths of
affliction."*

Naomi's "pages" read "wife and mother," "exile," "widow," "childless," "grandmother," but the end was better than the beginning. Ruth passed through marriage, widowhood, pilgrimage, remarriage, and motherhood in order to become a progenitor of the Messiah.

Daniel's life stages included homeboy, captive, prophet, and vice president, enough to test anyone's character. Esther's leap from nobody to queen, then from doomed to delivered, proved that change is indeed traumatic. Paul's transformation from self-righteous Pharisee to persecuted evangelist was perhaps the most dramatic change of all.

Philip Henry observed, "Remember the wheel of Providence is always in motion; and the spoke that is uppermost will be under." In other words, if you're

on top, prepare to be on the bottom. Fortunately, the reverse is also true. It is interesting to note that all these Bible characters, after suffering some "down time," ended up on a high note. Is there a message here for us?

Some people think the truism "This too shall pass" appears in the Bible. It doesn't, but the idea certainly does. Abraham Lincoln credited its origin to the counselors of an Eastern monarch who asked them for a sentence that would be true and appropriate in all times and situations. Mused Lincoln of the motto, "How chastening in the hour of pride! How consoling in the depths of affliction."

Changes We Can Make

As the above Bible stories indicate, we have little or no control over many of the changes in our lives. Yet there are other needed changes that only we can make.

What a tremendous transformation is involved in becoming a Seventh-day Adventist! And we rightly expect people to make these changes. How curious, then, that so often after we become Adventists we resist further changes in our habits and lifestyle. If we expect others to change, shouldn't we be willing to do so also if holiness calls for it?

"No, dear brothers, I am still not all I should be but I am bringing all my energies to bear on this one thing: Forgetting the past and looking forward to what lies ahead, I strain to reach the end of the race and receive the prize" (Phil. 3:13, 14, TLB).

Henry F. Lyte prayed, "Change and decay in all around I see; O Thou, who changest not, abide with me!"

Whatever you do, don't be afraid to turn the page. That's my prayer for you.

EUGENE F. DURAND



Forgiven!

Throughout North America Adventists are turning to God in prayer. Many rise early to keep a 6:15 appointment with their Maker; others have set different times that match their circumstances better. Whatever the time or plan, prayer works, and I am glad for this renewed prayer emphasis.

In this message today I wish to draw attention to something that we should make an ongoing part of our prayers. This is basic and fundamental in both the Bible and Ellen White's writings, but I hear it very little in the prayers of God's people these days—forgiveness.

In the petition we call the Lord's Prayer but which is really the prayer Jesus taught His disciples to pray, we find these words: "Forgive us our debts, as we forgive our debtors" (Matt. 6:12). Since Jesus included forgiveness in His model for us, we should continually come back to it; we should include a plea for forgiveness in every prayer we utter.

God Delights to Forgive

We are a needy people. We have come short of God's ideal for us: we have done so much that we should not have and failed to do so much that we should have. Even our righteous acts are like filthy rags in the Lord's sight (Isa. 64:6). Worldliness, pride, envy, lukewarmness, and secret sins of the heart are open and laid bare before the searching eye of the Master. Even our good deeds often spring from mixed motives: when we look into our inmost being we have to confess with Paul, "I know that nothing good lives in me, that is, in my sinful nature" (Rom. 7:18, NIV).

But the good news of the Bible is that our God delights to forgive. When we come to Him confessing our failings in the name of Jesus He wipes the slate clean; He regards us as though we have

never fallen short, as though we were just like His own Son. He is "the Lord, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin" (Ex. 34:6, 7, NIV). He promises to remove our transgressions from us as far as the east is from the west (Ps. 103:12), to cast them into the depths of the sea (Micah 7:19).

Come to Jesus

Nothing is too big or too small for the Lord to forgive. Our transgressions can never exceed His mercy. Look at King David—an adulterer, liar, and murderer, but the Lord forgave him freely. Look at the woman caught in the act of adultery, whom the religious leaders wanted to stone, but Jesus refused to condemn her, raising her to new life (John 8:1-11). Look at Saul of Tarsus, who ravaged the early church, but whom God forgave and made a chosen vessel to carry out His mission.

So, dear friends, whoever you are, whatever you have done or failed to do, lay your life at the foot of the cross. Jesus died for you; He has carried all your sins to the tree; by His sufferings and death forgiveness is yours. Don't carry around your burden any longer—let it fall off into Jesus' arms.

And we who have been long in the church, perhaps serving as ministers or lay leaders, we also need to come back to the cross daily. We need to pray the prayer Jesus taught us, confessing our failures, our falling short, the perversity of our hearts.

Forgiveness liberates us. It sets us free from our load of guilt; it brings peace and joy. Forgiveness is the door to new, abundant life.

And forgiveness enables us to for-

give others. When we realize how good God has been to us—how much He has freely forgiven—we can brush off the petty slights and wrongs, real or imagined, that others have done to us. Forgiveness restores relationships all around—with God first, and then with our brothers and sisters. We cannot be right with God when we are at odds with our fellow humans.

Finally, forgiveness enables us to forgive ourselves. Some people feel so much remorse for a foolish act or their wasted years that they never get over them. But God says He has *buried* our sins, so let's believe His word and stop digging them up!

Just this week *Review* editor William Johnsson shared a poem that came to his office from Heather Reifsnnyder, of Arlington, Texas. Titled "Forgiveness," it reads as follows:

Forgiveness is like the sunshine;
It melts away the ice of sin.
Forgiveness is like the rain;
It washes away the dirt.
Forgiveness is like the rainbow;
It brings happiness after the storm.
Forgiveness is like the stars,
Bringing light to a dark night.
Forgiveness is like the wind;
It takes away the smell of sin.

Heather is only 14, but she has captured beautifully the power and the promise of forgiveness. My prayer is that every Adventist in the North American Division will also know the peace and joy of that experience, and that the petition for forgiveness will become part of our daily prayers.

ALFRED C. MCCLURE
President
North American Division

WORLD CHURCH

Nizhni Novgorod Series Ends With 1,200 Baptisms.

In Nizhni Novgorod, Russia (formerly Gorki), a city that until recently was closed to foreigners, an evangelistic series conducted by evangelist John Carter ended this summer with 1,200 baptisms.

The series followed last year's meetings, when 2,530 persons were baptized. In the nearby city of Dzerzhinsk, four church members conducted a weeklong experiment to see if a \$1,000 advertising budget would raise public interest for a Carter video evangelistic series.

On the first night the response was so large that the local army was ordered to help control the crowd. On the last night 1,250 persons accepted the call for baptism.

Brazilian Lawmakers Attend Stop-Smoking Clinic.

Several Brazilian senators and congresspersons attended the five-day smoking-cessation program conducted at Brazil's National Congress building by retired Adventist pastor Walter Streithorst.

More than 40 participants in the clinic ceased smoking, says Assad Bechara, South American Division communication director. The program also included a group of singers from the church.

IAD Baptisms Increase. In the first six months of 1993, baptisms for the Inter-American Division totaled 75,055, a 2 percent increase over the same period in 1992.

AR Assistant Editor Eugene Durand Retires

A significant era for the *Adventist Review* ended when assistant editor Eugene F. Durand retired on October 1. With more than 18 years on the staff, Dr. Durand had the longest tenure of all the current *Review* editors.

Durand worked for the Adventist Church more than 42 years. He served as a pastor, a missionary in Inter-America, and a college instructor before joining the *Review* staff. Perhaps Durand is best known for his homespun humor and matter-of-fact commentary that livens the *Review's* pages.



"Eugene has given yeoman service to the *Adventist Review*," says William G. Johnsson, editor. "He has been a behind-the-scenes editor, working quietly and effectively to ensure accuracy and solid and thoughtful content."

"In particular, his doctorate in American church history provided us with a valuable resource for our Adventist heritage, and his overseas experience and knowledge of Spanish brought a wider dimension to the staff," Johnsson says. "I shall miss him greatly as a colleague and dear friend."

In retirement Eugene Durand and his wife, Evie, will continue to live on their three-acre "farm" near Frederick, Maryland. He intends to read, write, and help tend their hundreds of flowers and plants.

The increase arises from the special evangelistic thrusts in many unions, says Adalgiza Archbold, editor of the *Adventist Review's* Inter-American edition. The largest increases are coming in the French Antilles-Guiana and South Mexican unions.

Total membership in the division now numbers 1,443,476, and is the church's largest division.

Catherine Webber Dies in Jamaica at 108. Catherine Webber, 108, a member of Zion Hill Adventist Temple, died on July 29, 1993, in the

town of Sherwood Forest in Jamaica.

Born in 1884, Webber became an Adventist in 1908. Webber was a delegate to the General Conference session in 1928, and she developed the Community Services ministry at the Zion Hill church.



Webber shared the love of Jesus Christ with all she came in contact with.

Outliving all the people she met when joining the Adventist Church, she's considered to be a pioneer in her own time, says Paula Webber, Catherine's granddaughter and a media producer for the General Conference Media Services.

AWR Honors Chan Shun Foundation.

Adventist World Radio recently honored the Chan Shun Foundation for its contribution to the ongoing operation of AWR-Asia in Guam. One of many major donors, the foundation has contributed \$1.2 million to the AWR Endowment Fund.

Allen Steele, AWR-Asia's first station manager, presented Chan and Tom Shun, officers of the foundation, with a framed picture of the station and a plaque at the foundation office in Canada.

"This commitment is a clear signal to the church that lay members see great value in radio for finishing the work," said Walter R. L. Scragg, AWR president.

In other AWR news, the Adventist Church in Ghana has been granted an FM radio license, reports AWR-Africa manager Daniel Grisier. The station probably will be operated in conjunction with the current radio studio there.

NORTH AMERICA**Windstorm Damages Christian Record Services.**

A windstorm with gusts up to 71 miles per hour pulled a large portion of roofing from

the Christian Record Services headquarters in Lincoln, Nebraska, causing an estimated \$20,000 worth of damage. Insurance will cover the loss.

AU Offers New Degree in Golf Course Management. The Andrews University Agriculture Department has started a two-year Associate of Technology in Horticulture degree, with an emphasis in golf course management.

Agriculture Department chair Thomas Chittick says the curriculum offers education and practical work experience needed for students to become golf course superintendents.

WWC Awarded \$500,000. The M. J. Murdock Charitable Trust recently awarded a \$500,000 grant to Walla Walla College in College Place, Washington, to help expand the Edward F. Cross School of Engineering. The school's \$3 million new three-story wing addition is scheduled for completion by the 1995-1996 school year.

This is the denomination's only school offering a Bachelor of Science in Engineering degree.

FOR YOUR INTEREST

Disciple '93 Convenes in December at LLU. If you're interested in mission service but don't know where to turn for information, the Disciple '93 conference is for you.

Sponsored by Loma Linda University and General Conference agencies, Disciple '93 will con-

vene at the LLU campus in Loma Linda, California, December 28-31.

Representatives from other organizations, such as the Adventist Development and Relief Agency, World Vision, and Adventist Frontier Missions, will be on hand to answer questions and present service opportunities.

For registration information write: Gordon Buhler, School of Public Health, Loma Linda University, Loma Linda, CA 92350; or call (909) 478-8542.

ALSO IN THE NEWS

Albania's Religious Leaders Meet Jimmy Carter. During his recent trip to Albania former United States president Jimmy Carter met with 20 religious leaders, including an Adventist official, to discuss the group's concerns about religious freedom in the country.

While the Albanian government endorses religious freedom, there are concerns that local agencies restrict access to the media by churches and hamper the registration of churches, says Ray Dabrowski, Trans-European Division communication director.

Carter responded to the group's concerns by saying that if government puts restrictions on religion, it takes the chance of bringing condemnations from other national communities.

Gallup Poll Shows Changing Religious Trends. A recent Gallup poll, released in connec-

Homecoming for All

Pauline Richardson, an Adventist in Grand Prairie, Texas, described her experience as a "missing member" this way.

"We just started to drift. It's easy to lose sight of God. The more you do it, the easier it gets. But I always had a firm belief in God—I read and prayed. I was inactive too long and just felt a conviction that it was time to return."

Project Reclaim is for Pauline and others who share her experience. It is also for us. We can "drift" too, even while sitting in the pews. We can also return to a consistent prayer life and daily Bible study.

North American Division president Alfred C. McClure sends a special invitation: "Homecomings are for everyone. Some of the family may be far away—some nearby. But it is a time for all to come home and share the joy of family love. I want to join your church family in a loving invitation to you to be part of the 'Rejoice With Me' Sabbath."

On November 20 the members of North America are inviting former and inactive members to "come home." Won't you join Elder McClure in inviting someone?

Rejoice With Me!

tion with the Parliament of the World's Religions, held August 28 to September 5, shows shifts in North America's religious landscape.

When the first parliament met in 1893, Protestants were the predominant religious group in the United States. Today Protestants are still dominant, but they represent a minority of the overall population, says

Religious News Service.

Protestants make up 44 percent, Roman Catholics 26 percent, Orthodox Christians 1 percent, Jewish groups 2 to 3 percent, and Mormons 3 percent, while 9 percent call themselves simply Christian or belong to sects or nondenominational churches, and 2 percent belong to religions outside the Judeo-Christian traditions.

CHURCH CALENDAR

- Oct. 5** Annual Council begins in Bangalore, India
- Oct. 9** Health and Temperance Offering
- Oct. 9** Sabbath School Community Guest Day
- Oct. 9** Community Relations Day
- Oct. 16** Spirit of Prophecy Day
- Oct. 30** Pathfinder Day

The Remnant

An End-time People

BY NORMAN R. GULLEY



On April 19, 1993, flames swept through the Branch Davidian compound near Waco, Texas, taking David Koresh and his followers to a blazing end. How unlike the fate of three of God's people who long ago faced a fiery death!

Daniel 3 tells the story of Shadrach, Meshach, and Abednego. They stood alone on Dura's plain; they alone refused to bow to the great golden image. They had no cult leader, not even the prophet Daniel. They looked to God alone; they believed in a

"thus saith the Lord" (see Ex. 20:3). When troops came to arrest them, they did not resist. They had no arms for protection, only the arm of the Lord. Thrown into the inferno, they stood just as tall within as they had stood without, for with them stood the God of the uni-



verse. They rested in Him alone and came out of the flames alive.

Those three on Dura's plain are a type of God's end-time remnant. Only three against the combined might of Babylon. "Bow or burn!" They would not yield. Thrown into the furnace, the three became aware of a fourth in their midst (see Dan. 3:25). No human could survive that blazing furnace. But the true God could, and He was able to keep others alive too. Thus, by that act God showed who is the real God in contrast to the counterfeit.

God has always had His faithful ones, the remnant. Sacred history records those who kept loyal to God in every age despite the circumstances. Usually they were a minority; sometimes they were few in number.

At the Flood only eight humans survived; they were the remnant (Gen. 8:18; 10:1).

Abraham left home, responding to God's call to become His chosen instrument (Gen. 12:1). From Abraham came the nation of Israel, whom God set aside to be His remnant in a world of rebellion—though often they fell into rebellion themselves.

After Israel was taken captive, the prophets Ezra and Nehemiah called a remnant out of Babylon. Their mission was clear: restore the earthly sanctuary and prepare the world for Christ's first coming.

Israel failed, but the remnant continues. Through the apostolic church, the Reformers, and (we believe) Seventh-day Adventists, God has had, and has, His loyal followers. And to them He gives a special task.

The Jews who were called out of Babylon are a type of the end-time remnant called out of spiritual Babylon, in

response to the three angels' messages (Rev. 14:6-13). They are called out to restore the heavenly sanctuary to its proper place and prepare the world for Christ's second advent. Seventh-day Adventists have a special mission—they aren't just another church.

But if God has no favorites, why, then, does He choose some? The reason is entirely altruistic. He works through a remnant (Abraham, the virgin Mary, and others) as a channel to bring blessing to the world (Gen. 12:3; John 3:16). Like Abraham and Mary, Seventh-day Adventists are to be a channel for Christ. To proclaim the centrality of Christ in present truth and life—that's the mission of the end-time remnant.

Surrender, Obedience, Loyalty

The book of Revelation speaks about the end-time remnant within the context of the great controversy. Revelation 12 presents four great battles: in heaven (verses 7-10), at the time of Christ (verses 4, 5), during the 1,260 years in the wilderness (verses 6, 14-16), and in the end-time (verse 17). The devil fights against Christ and His remnant, who keep God's commandments and have the testimony of Jesus (verse 17), which is the prophetic gift (Rev. 19:10). Throughout the great controversy on earth, the remnant have kept God's commandments and given heed to His prophetic messages.

In other words, the distinguishing characteristic of God's remnant is their willingness to follow what God says in commandments and prophetic messages. They are a people who believe and follow God's Word, no matter what the opposition.

But there is more. That Word, in Scripture, uplifts the Living Word, Jesus Christ. The testimony of Jesus (Rev. 19:10) also refers to a Christ-centered focus in belief and behavior.

From 1844 to 1888 the end-time remnant focused on the law part of Revelation 12:17.

They also emphasized unique doctrines, such as the Sabbath, Second Advent, state of the dead, sanctuary, and Spirit of prophecy. Often evangelists gave the Biblical evidence for these doctrines and called for a decision based upon that evidence without first presenting or calling for a commitment to Christ. Many of those coming into the church had a head knowledge of truths, but no heart experience with the One who is the truth.

But apart from Christ, even present truth is strangely empty, although correct. Focus on the law apart from Christ caused Ellen White to say the church was as dry as the Gilboan hills.¹

In 1888 a new emphasis entered the end-time remnant. Messengers uplifted Christ in our unique doctrines, so that people were drawn to a Person rather than only to a practice. "The truth as it is in Jesus" (Eph. 4:21, REB) replaced an emphasis solely on doctrines by themselves. The mark of God's end-time remnant is understanding present truth in relation to Christ "the truth" (John 14:6).

The Remnant and Its Mission

The universal church is composed of all who truly believe in Christ, but in the last days, a time of widespread apostasy, a remnant has been called out to keep the commandments of God and the faith of Jesus. This remnant announces the arrival of the judgment hour, proclaims salvation through Christ, and heralds the approach of His second advent. This proclamation is symbolized by the three angels of Revelation 14; it coincides with the work of judgment in heaven and results in a work of repentance and reform on earth. Every believer is called to have a personal part in this worldwide witness. (Rev. 12:17; 14:6-12; 18:1-4; 2 Cor. 5:10; Jude 3, 14; 1 Peter 1:16-19; 2 Peter 3:10-14; Rev. 21:1-14.)—Fundamental Belief No. 12.



Revelation 12:17 tells us that Satan is angry against the end-time remnant who uphold the living and written words of God. He works to replace Christ and His Word with counterfeits, just as he inspired the building of the counterfeit god of gold on Dura's plain. He is the master of counterfeits, but the remnant see through his scheme, as did the three Hebrew worthies.

What specific counterfeits are in the remnant today, working like a Trojan horse to destroy it from within?

In the past, Ellen G. White warned against erroneous claims of new light and of false reports.² Every kind of erroneous theory will be advanced, she said,³ and some would hurl criticism, like "thunderbolts" at the church.⁴ All these are agents through which Satan seeks to divide the remnant.⁵ A great tragedy in the church today is the spirit of attack against leadership and message. Multiplied tapes—

video and audio, as well as papers and pamphlets, are bombarding the remnant from every side.

By contrast, Scripture is clear that the mission of the remnant is to uplift Christ and His Word.

God holds back winds of strife so that the end-time remnant can be sealed (Rev. 7:1-4). The sealing is "a settling into the truth, both intellectually and spiritually, so they cannot be moved."⁶ The remnant will be rooted in the Written Word and dependent upon the Living Word. Nothing can separate them from the love of God, which is in Christ Jesus (Rom. 8:38, 39). Only then will the remnant be ready for their final mission.

In 1990 Kenneth Boa republished his book *Cults, World Religions, and the Occult*.⁷ In it he claims that "Seventh-day Adventists have arrived at these doctrines because of the system of Ellen G. White, not because of an inductive study of the Bible."

We reject that conclusion. But could it be that we give this impression to those looking at us from outside? Are we no longer people of the Book? Have we become a people of pamphlets and tapes?

The end-time remnant is likened to a church that keeps Christ, the Living Word, outside knocking at the door (Rev. 3:20). Christ stands outside while members inside think they are rich and blessed and have need of nothing, including Him. Christ says they are blind, naked, and in desperate need (verses 17, 18). For if Christ is kept outside now, where will He be in the coming fiery furnace?

The remnant invite Christ within and take time to be with Him as they study His

Word. They prepare for their end-time mission. They bow before the only God. He keeps them from falling for any counterfeit messenger and message. They know that soon "one interest will prevail, one subject will swallow up every other—Christ our righteousness."⁸

The remnant know that "of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world."⁹ Their beliefs and behavior focus on this mission. They know that it is not by might nor by power but by God's Spirit alone that this can be accomplished (Zech. 4:6). Without Christ they can do nothing (John 15:5).

The Coming Test

Today the test to the remnant comes from within the church. Tomorrow it will come from the world. To stand tall on the coming modern plain of Dura necessitates first standing tall in the church. Today the human-made image of gold stands in the church in the form of some messenger who calls for members to bow down to his or her message. Anything that causes one to attack the church and its message accomplishes Satan's mission of vitriol against the end-time remnant.

Which side are you on? You can know. If you gobble up every paper, tape, and video circulating through the church, you are building upon sand, not upon the rock (see Matt. 7:24-27). When the storm breaks soon upon the church, your foundation will be crucial for survival.

The Sunday idol, on the modern plain of Dura, will cause the world to bow (Rev. 13:3). All will worship the counterfeit except the remnant.

Only by Grace

God has His children in all churches; but through the remnant church He proclaims a message that is to restore His true worship by calling His people out of the apostasy and preparing them for Christ's return. Recognizing that many of God's people have yet to join them, the remnant sense their inadequacies and weaknesses when they try to fulfill this solemn mission. They realize that it is only through God's grace that they can accomplish their momentous task.

In the light of the soon coming of Christ and the need to prepare to meet Him, God's urgent, compassionate call comes home to each of us. "Come out of her, my people, lest you share in her sins, and lest you receive of her plagues. For her sins have reached to heaven, and God has remembered her iniquities" (Rev. 18:4, 5).—*Seventh-day Adventists Believe . . .*, p. 168.

Created to worship, humankind worships either God or counterfeits. The end-time remnant consists of Seventh-day Adventists and those who join them from other churches when Christ-centered truth is proclaimed during the loud cry to leave Babylon, to abandon error (Rev. 18:1-4). This remnant both know truth, and the One who is the Truth. They refuse to bow to a counterfeit messenger or to counterfeit messages. The truth has made them free (John 8:32).

The end-time remnant cling to Christ, who keeps them from falling (Jude 24), proving to the universe that the

weakest of the race—the remnant of the remnant, under the worst time of trouble (Dan. 12:1)—can remain loyal to Christ and His Word. The onlooking universe sees the ultimate maturation of both sides of the controversy, those who have become immovable in truth and those who have become immovable in untruth; those who reflect Christ fully and those who reflect Satan fully.

Are you a part of the remnant? If you have the same attitude and mission, then you are.

¹ Ellen G. White 1888 Materials, vol. 2, p. 560.

² Ellen G. White, *Testimonies*, vol. 5, p. 295.
³ ——— *Selected Messages*, book 2, p. 14.
⁴ *Ibid.*, book 3, p. 19.
⁵ ——— *Testimonies*, vol. 1, p. 210.
⁶ *The SDA Bible Commentary*, Ellen G. White Comments, vol. 4, p. 1161.
⁷ Kenneth Boa, *Cults, World Religions, and the Occult* (U.S.A.: Victor Books, 1990).
⁸ Ellen G. White, *Sons and Daughters of God*, p. 259.
⁹ ——— *Gospel Workers*, p. 156.



Norman Gullett is professor of systematic theology, Southern College of Seventh-day Adventists, Collegedale, Tennessee.

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.

Question: What does it mean to be “the remnant”?



Richard Lane, 63
Retired Hospital Administrator
Livonia, Michigan



Kendall M. Abbott, 74
Retired Sign Painter
Luther, Oklahoma



Lou L. Eagler, 59
Insurance Agent
Lake Mathews, California



Tom Glenn, 68
Literature Evangelist
Lynwood, California



Anita Strawn de Ojeda, 27
Teacher
El Centro, California

A remnant is part of or identical to the original. The only true church is held captive until the plan and time for salvation. Repeatedly the Bible teaches that only a remnant will endure. My heart thrills that I am part of the remnant church. By faith I wait and expect!

The last body of believers on earth just before Jesus comes who reflect the image of Jesus. They are the elect of God, the chosen people, numbered and sealed, the 144,000 passing through Jacob's trouble. They have the Father's name written in their foreheads.

Being part of the “remnant” in these last days is a great honor. But more important, it carries with it a great and exciting duty and obligation. They are to be a people of destiny and Bible prophecy, who have been called out to share God's final warning message to a world in darkness.

To be the remnant means someone is part of the original. I believe I have been “grafted in” by God into His original priesthood and body of people. Those original commandment-keeping people willingly sanctified themselves under Moses and promised to do all that the Lord commanded. So be it for us, for me.

If you have a covenant relationship with God, you are part of “the remnant.” It is wrong to claim that only a certain church is the remnant. Churches will not go to heaven, people will. If you have a covenant relationship with God, no matter what church you are a member of, you are part of the remnant.

New Members & the Disappearing Act

How we can help them grow in Christ

BY LEO SCHREVEN

Let's say your church holds an evangelistic series and 30 persons are baptized. A year later you look around and you can find only 10 new converts attending. What happened?

Such a scenario isn't an isolated case, and it forces us to realize that baptism is not the panacea to solve all spiritual problems.

New believers often face incredible challenges: relating to non-Adventist relatives; new friendships; and harmonizing their lives with the high standards of the Bible.

Within weeks many will become discouraged. If (or when) "older" members show little tolerance for new believers' mistakes or no sympathetic understanding of the trials, and if the sharp stab of criticism destroys the blessing of their new faith, the dropout rate will be high. Without doubt we all have horror stories to tell about this.

New members just won't survive if they are left alone. They are spiritual babes, and any baby that doesn't receive adequate attention will die. We must remember that baptism symbolizes the new spiritual birth, *not* the maturity of a new convert.

New members thus need lots of care and attention. Babes in the faith are

*Baptism is not the
panacea to solve all
spiritual problems.*

expected to need that. At times they will stumble and fall. Lifestyle transitions are difficult. Many of their friends and relatives may have withdrawn from them. They desperately need the warm

hand of friendship. Only kindness, care, and concern by church members will provide the environment to help them keep growing in Christ.

Listen to Ellen White's sensitivity for new members: "Those who have newly come to the faith should be patiently and tenderly dealt with, and it is the duty of the older members of the church to devise ways and means to provide help and sympathy and instruction for those who have conscientiously withdrawn from other churches for the truth's sake, and thus cut themselves off from the pastoral labor to which they have been accustomed. . . .

"These newly converted ones need nursing—watchful attention, help, and encouragement. These should not be left alone, a prey to Satan's most powerful temptations; they need to be educated in regard to their duties, to be kindly dealt with, to be led along, and to be visited and prayed with. These souls need the meat apportioned to every man in due season" (*Evangelism*, p. 351).

After evaluating new converts to the Seventh-day Adventist Church, I have found that four major crises occur in the lives of many new believers—and generally within the first two years of baptism. Just as the early stages of a baby's life are critical, so are the first two years of a convert's life. These years set a pattern of spiritual growth and development for the rest of the believer's life.

1 THE CRISIS OF DISCOURAGEMENT

When individuals fail to live up to the high standards that they have espoused immediately previous to baptism, discouragement sets in. Often they discover tendencies from their old lives still present. They may lose their tempers. They may disrespect the Sabbath, or even "slip" and curse.

When these old habit patterns, whatever they are, grip them again, a feeling of defeatism engulfs them. Discouraged, with low self-esteem, they may feel they're hypocrites. The natural reaction is to flee from contact with the church before which they made all these com-



mitments in baptism. Guilt led Adam and Eve to flee God's presence. It's doing the same to people today.

Symptoms. The crisis of discouragement often shows up in absenteeism at church, social events, or prayer meetings; a recognizable loss of cheerfulness in the Christian life; an obvious lack of desire to linger at church; and often hurried handshakes, a discouraged countenance, or a sober disposition.

Solutions. The individual going through the crisis of discouragement can often be helped if the crisis is detected quickly. A phone call, a reassuring word, a prayer, a brief note, a pastoral visit—all can be like rays of hope in the darkness. The new believers certainly do not need condemnation. To sense their discouragement, to listen to their problems and offer genuine, sincere encouragement and friendship, is often what they need most.

2 THE CRISIS OF INTEGRATION

Since human beings are social as well as physical, mental, and spiritual creatures, the crisis of integration begins when new believers fail to replace their "old" friends with new ones and thus do not become a part of the social network of the church. They feel alone and isolated, even from their own families, because of their new commitment.

Symptoms. These new members begin arriving late at church, or leaving immediately after the closing hymn. They may sit by themselves and rarely attend the church's social functions.

For them, religion is simply attending Sabbath morning worship because they believe the doctrines. These new members associate very little with church members and have no close friends in the church. They may go on like this for weeks and months, but sooner or later,

unless they develop a network of friends within the church, they will leave.

Solutions. These persons need immediate personal attention. Make active attempts to help them develop new friendships among members. Special efforts must be made to invite them to church social functions. Phone calls for social events will be more effective than a letter or public announcement.

During the first six months, more individuals leave the church because of the crisis of discouragement or the crisis of integration than for any other single reason. Warm, loving fellowship and deep personal relationships are significant factors in preventing apostasy.

3 THE CRISIS OF LIFESTYLE

This crisis generally takes place from a year to a year and a half after baptism.

It occurs when new members fail to integrate the value system of Scripture and the Seventh-day Adventist Church into their lifestyles.

Typically, they have not incorporated family worships into their schedule. Prayer at meals is spasmodic. The Sabbath is kept carelessly. They continue to attend former places of amusement. Although they attend Sabbath morning worship, the pull of the old life is extremely strong. The seeds of the gospel have taken root, but there is little personal depth. They spend little time in prayer and Bible study. In brief, they have not really gotten to know Jesus.

Symptoms. These new members often will not attend Sabbath school; they almost certainly will miss prayer meeting. They display a general superficiality about their Christian experience. Any outreach ministry is absent in their lives. And they show little involvement in the church or apparent spiritual growth.

Solutions. The great need for those experiencing this crisis is meaningful devotional time. Be sure they have Adventist literature at home suited to their needs and interest. An outstanding stimulus to foster spiritual growth for these new believers is to involve them in a small group Bible study with meaningful prayer bands, study, and witness.

In a small Bible study group of six to eight individuals, spiritual growth will more likely occur.

4 THE CRISIS OF LEADERSHIP

After individuals have demonstrated faithfulness to Christ and His church, the crisis of leadership often appears. Let's assume the church is relatively

*One major ingredient
can help keep members:
caring love.*

small. The new believers begin to be integrated into the leadership structure, perhaps being placed on the nominating committee. They begin to see the inner workings of the church, and its "halo of holiness" becomes tarnished. They recognize that all the church members are not "saints." During the nominating committee meetings a frank evaluation of church members takes place. The imperfect decisions and functions of

committees and boards perplex them, and the shock of belonging to a church composed of real, erring humans discourages them.

Symptoms. Criticism, gossip, or breaking of confidences after a committee meeting may occur, or a general feeling of discouragement may develop. At times a person going through the crisis of leadership may, after sitting on the nominating committee, refuse to take a church office. He or she may display criticism on one hand and feelings of deep anxiety on the other.

Solutions. One or two counseling sessions focusing on the divine origin of the church and the weakness and inadequacy of human leadership are usually enough to help this person. This crisis of leadership generally occurs because an individual has not developed the spiritual maturity to recognize the "humanity" of all church members. Pastors can be helpful if they explain to new Adventists elected to a leadership position the frailty of all human beings and the necessity of cooperating together. In areas in which truth is not at stake, church committees must remember for the sake of new members (if for no other reason) that unity is more important than individual opinions.

In each of the crises, one major ingredient can help avert apostasy: *caring love*. A love that continually says, "I am interested in you, I am concerned, I care." Love manifested in a phone call, a brief note, a smile, a warm handshake, an invitation to dinner, may be more effective than a sermon. I like the words of a little boy from Harlem, New York, who, when he passed by a street preacher proclaiming God's love, stopped, planted his feet firmly, and shouted, "Mister, I want to see love with skin on it!" I agree!



Leo Schreven is an evangelist with the Adventist Evangelistic Association at the Adventist Media Center, Newbury Park, California.

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Let's Look at Our Mission and Values



Robert S. Folkenberg

Isn't life busy? It seems as if everything around us clamors for our time and energies—from our families, to work, and the church. And for many, mere survival often has become the driving force behind their actions and decisions.

In the midst of such commotion it is God's "still small voice" that unfailingly speaks and gently reminds us that life is more than just surviving, more than just making a living. This is the time to prepare for eternity with God.

Whenever life gets especially hectic, I force myself to take a short break and ask two questions: "*What really is important in my life?*" and "*Is what I am doing fulfilling those values I deem important?*"

This is not when I decide *what* values should be guiding my life and work; it is when I pause to *reaffirm* them and make sure life doesn't derail me from following my values and mission.

In the hopes that my thoughts might be of help to someone else, I'd like to share five values that shape my life and work.

1. A personal relationship with God. Without this, nothing else really matters! I remind myself that Jesus left all the glory of heaven to be born into the human family and die on the cross so that, by faith, I may enjoy now the assurance of eternal life—*right now!*

Christianity to me is not rules or creeds, but a personal response to the incredible love of God through Jesus Christ. It is His love that draws me; His love that I wish to share so that others might accept Jesus as their personal Saviour. This is the core mission of my life.

2. All that I am and have is God's. In the middle of our rampantly self-centered society, I pray that my words and actions will stand as a counter to such

secular and myopic thinking. Certainly God wants us to be successful. But success to Him is not how much wealth one accumulates and spends on personal comfort, but how much one gives away to help others.

My "giving away" includes giving back to God. My tithe is returned to God as a sign that *all I have* is really His; that I am a manager of *His* resources. Tithing is a test of obedience, not a measure of my love. It is my offerings that are given out of gratitude for His abundant gifts to me.

Beyond these, belonging to Christ compels me to act responsibly in how I spend what's left. For when persons—even out of my immediate sight—are dying from the lack of physical food or spiritual food (the gospel), how can I spend my money lavishly or for foolish things?

To hoard His gifts is outright sin—as the story of the man who built bigger barns to store his greed tells us (Luke 12:16-34).

3. Relationships matter more than structures. Don't get me wrong—structures and policies are vital to any organization. But in my life I try to live by the philosophy that building relationships with people is what matters most.

What does this mean? It means that too often we spend so much time taking care of the structures—the "lights and heating" of the church—that we often forget that structure is *simply* the *form* for nurturing relationships with one another and with God. Anything in the name of Christianity that destroys relationships, with God or humans, should be scrutinized to make sure the price paid is not eternity.

4. Private interpretations aren't helpful. I have found through the years that there is great wisdom in the counsel of many fellow Adventist Christians.

That is the ultimate meaning of accountability to a constituency. So often I hear words (or conduct) such as these: "I disagree with that position, so I'm going to ignore it." Or "I think it's wrong, so I'm going to teach or preach what I please." During the past decade this has become common in many areas, including biblical interpretation.

What is certain is that individualism is prevalent—especially in the more economically developed countries. Such reasoning dominates the thinking of many Adventists and has convinced them that they are free to set aside the Adventist beliefs and push their own brand of beliefs. I have never urged total conformity. But I hold in high value the counsel of many.

5. There is strength in families. I believe that many societal troubles can be traced to disintegrating families and homes. Seventh-day Adventists have not been immune to such a disturbing trend. Divorce or separation, and economic prosperity (or mere survival), have created turmoil.

I wish that we could become immune to secular values that urge us to spend our money on things that have no lasting value. And to once again hold high the ideals of marriage and foster Christian homes that will consistently produce children who love the Lord and are willing to live their lives in accordance with His calling.

These are my core values. What about you? Why not ask yourself: "*What really is important in my life?*" and "*Is what I am doing fulfilling those values I deem important?*"





Robert S. Folkenberg is president of the General Conference of Seventh-day Adventists.



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The Elihu Syndrome

How can you go wrong about being right?

BY ELEANOR POSTLEWAIT GREEN

Job was in serious trouble. He had lost everything, including his 10 children, and was covered from head to toe with boils.

Through all this, Job retained his faith, using those famous, often quoted words "the Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21).

While Job was sitting on a pile of ashes scraping his boils, four local theologians came visiting from Uz. They were convinced that his theology was warped. They had heard that Job refused to confess his sins, and they felt it was their *duty* to admonish him.

Of the four, Elihu strikes me as the worst. He was young, arrogant, educated, intelligent, eloquent, but *totally lacking* in compassion for Job's misery. Because Elihu is such a classic example of the syndrome, I've named it after him.

The Elihu syndrome has five major symptoms:

1. The inability to keep quiet when we *know* we're right.

Elihu insisted that he correct Job. His attack was brutal and unloving.

2. Assuming the right to judge someone else's theology.

Elihu was smart and knew so much theology he felt no need to consult God before pronouncing judgment.

3. Confusing truth with our own personal opinion.

Elihu envisioned himself as a smaller version of God. He felt confident that he spoke on God's behalf.

4. Dispensing harsh words to those who disagree with us.

Read Job 34:35-37 for some of the harshest words ever said to a saint.

5. A determination to keep our theology pure.

Elihu was willing to fight the entire

land of Uz for his theological beliefs.

Right at Any Cost?

Do we have trouble keeping quiet when we *know* we're right? One cold, northern winter a 16-year-old was waiting for his buddy to arrive at church. When he saw him across the snow-covered parking lot, he opened the door, waved, and held the door open with his foot.

A deacon growled, "Shut the door; you're letting cold air in." The young man said, "Soon as my buddy gets here I will."

"Either get in or get out," the deacon snarled.

With a set chin and fire in his eyes, the young man replied, "OK. I'll get out." To this day he has never returned.

Or think of a Sabbath morning in the days of miniskirts, a style deplored by matrons as one worn only by a

"hussy." I had settled my two small children in the sanctuary and dashed to the women's room. Here I found a newly baptized woman hanging over the sink, sobbing. I thought someone had died. As I put my arm around her she cried, "I only have slacks to wear to church."

Puzzled, I said, "Well, so what?"

Shoulders shaking, she wept, "Mrs. — just said I'm not allowed to attend this church in slacks. Since I have only miniskirts, I thought slacks would be more appropriate until I could afford to buy clothes like the rest of you wear." To my knowledge, she has never attended a Seventh-day Adventist church again.

Here are some questions we should ask ourselves when we are *dying* to speak. If our answer is yes to even one, *let's keep our mouths shut*. (I'll try if you will.)

1. Will speaking up hurt someone's feelings? 2. Will it damage someone's reputation? 3. Will I make myself look good and someone else look bad? 4. Will I create a permanent enemy? 5. Would Jesus avoid hurting this person?

High and Lifted Up

Wielding authority in unthinking judgments is the second symptom of the Elihu syndrome. One day my daughter was sitting by the flagpole at her academy talking earnestly with a young man. Along came the assistant dean of men. Making an instant judgment, he ordered them to their dorms. They were terribly upset. What he didn't bother to ask was what they were talking about. The boy was adopted, bitter, and making lifestyle choices that could ruin his life. Unfortunately, the dean mistook them to be in a romantic encounter.

Misjudging our young people is probably one of our most cruel practices. According to one study, only 29 percent of our teenagers *strongly* agree that we church members express love.*

Whenever we must make judgments about another person's Christianity—when we evaluate a minister, schoolteacher, or marriage or business partner, or when we consider dismissing a student from school—let's go to our knees and plead earnestly for guidance

that lifts us far above our own opinions.

The Whole Truth

A third symptom of the Elihu syndrome is giving personal theological opinions preference over careful, balanced study of God's Word. Any of us can "wrest" the Scripture. This is what happened to David Koresh, the former Branch Davidian leader.

With unusual interpretations of obscure Bible texts he claimed he was the modern David, even Jesus Christ,

Then there's the battle

against blue jeans.

Somehow we know

polyester is more

sanctified than denim!

and that he had a biblical mandate to cleanse the world violently.

A recent Sabbath school lesson gave good guidelines on how to react to people who insist they have new light. How do they handle "truth"? Remember, 1. Truth treats others with respect. 2. Truth is not dogmatic. 3. Truth does not make people arrogant. 4. Truth is never the personal property of one person. 5. Truth never ignores or downplays previous revelation. 6. Truth is always centered in Christ.

Abrasive Authority

One Sabbath morning when he was 16, my son became a victim of good intentions delivered in a critical, harsh way, the fourth symptom of the Elihu syndrome. His grandmother, who walks with difficulty, wished to go to the women's room before church. Scott offered to take her.

While leaning against the wall waiting for her, he was approached by a deacon who thought he was loitering. "Get in the sanctuary where you belong," he barked. "No," Scott replied. (I'll admit

that he could have offered an explanation, but he didn't.)

The deacon barked again: "Get in there *now*, or I'll get your father!" Needless to say, Scott was furious. On the way home he vowed, "I'm never going back to this church again." (Angry myself, I added a few remarks too.)

My husband quietly replied, "Is this all the devil has to do to get you to leave the church? We came to worship God." Gradually we calmed down.

Deacons often have a tough job, but they—and any of us with authority in the church, our schools, or other institutions—wield a power over others that we may not fully understand until eternity.

Pure and Sure

Tunnel vision about theological purity is the fifth symptom of the Elihu syndrome. Oh, the battles we have fought to keep our theology pure, as we understand it. There have been fights over steeples on our churches and crosses on our pulpits, about organs, baptistries, music, and the color of carpets. Can you believe that the God of the universe really cares about these things? Wouldn't God rather that we love each other and get along?

We've fought over whether men should wear beards or long hair. And there's the battle against blue jeans. (We all *know* that polyester is more sanctified than denim!)

We have theology battles in our homes, too. I was the perpetrator of one such battle.

My husband and I had been invited to a party. On our way we went to pick up our daughter at the airport. When Sheri entered the terminal I ran forward, threw my arms around her, and kissed her on the cheek—and my eyeball came within inches of a pierced ear and a small, dainty pearl earring.

I'm ashamed to tell you that I began screaming "No! No!" and crying hysterically. My husband made frantic motions for me to be quiet, but I could not control myself in the face of such a tragedy: a breach of my nonnegotiable theology!

Meanwhile, Sheri hugged me tightly, patted me on the back, and said, "You'll get over it, Mom; you'll get over it."

She did not reprove or condemn my actions. But I was much too upset to go to the party. Much later, and much wiser, I realized that nothing about my behavior at the airport reflected Christ to my daughter. In fact, I was awed by the fact that my daughter's reaction demonstrated Christ's love to me.

I could have said, "Oh, I see you've pierced your ears. The pearls are beautiful—one of God's natural wonders. You know I disagree with pierced ears, but I respect your right to choose, and of course I love you no matter what choices you make!" I think that's more like what Jesus would have said.

Was Christ Soft on Sin?

Alfred C. McClure, president of the North American Division, wrote wise things in his editorial for the March 5, 1992, *Adventist Review*. I have saved it because I like it so much.

He says that Adventists tend to "use two primary models in giving the gospel." The first is Christ's model, out-

lined in Isaiah 61:1, 2. It's a message of hope, invitation, and God's love.

But some of us feel Christ's method was "too soft, or too loving, or too permissive." We are inclined to adopt a negative, stern model. We quote Ezekiel 33:8, where the prophet says we must dissuade the wicked or "you will surely die."

McClure agrees that such a message is sometimes needed. But he also says that "negative motivation is of limited value and application for the purpose of movement toward positive goals." In other words, "contentious methods produce contentious people."

Would we rather be right than helpful? If so, he cautions, "we have forsaken our mission and are working counter to it."

Compassion: Don't Leave Home Without It

The Elihu syndrome teaches us that theology, no matter how right, good, or pure, is *worthless* without compassion. Without compassion we will never lead a soul to Christ! In fact, theology without

compassion will drive our young people away—and a lot of other people, too.

The Elihu syndrome can strike any of us. But by the grace of God, we can overcome it. We can live so close to the Lord and find such joy and love for others that the world will beg us to tell them the secret of our happiness. *Then* we can share Christ; and *then* we can share our theology.

*Roger L. Dudley and Janet Leigh Kangas, *The World of the Adventist Teenager* (Hagerstown, Md.: Review and Herald, 1990, p. 45.)



Eleanor Postlewait Green is a speaker and writer living in Frederick, Maryland. This article is a condensation of a presentation she made at the 1993 Chesapeake camp meeting, where, by request, she led the Sabbath morning lesson study for the second year in a row.



No Salt!

BY BRIAN JONES

Imagine that you've been invited to a big party in honor of your birthday. On the table are all your favorite foods, fixed just the way you like them. And at this feast are all your friends who could be rounded up. Everybody is happy and hungry. Someone prays, and you all start eating.

You chew your first bite and discover that something is wrong, seriously wrong. No, the food isn't fake or spoiled. All the ingredients are fresh, real, and of the best quality. But nothing has salt in it, not even a speck! What's more, there's no salt on the table and none in the house. Imagine fluffy mashed potatoes or your favorite casserole without salt!

Well, such a strange party isn't likely to ever happen.

However, Jesus said that many people suffer from a lack of "salt"—not the kind that goes in food, but the kind that flavors character and the way we live. This "salt" can't be seen, but its presence can be detected. So also can its absence.

Jesus spoke of people who are Christians in name, who look good, and go to church, but are spiritually as tasteless as unsalted food. Nothing in their words or behavior makes it possible to tell that they are Christians. Jesus called His followers "salt to the world."* But then He said, "If salt loses its saltiness, how can it be made salty again? It is no longer good for anything."†

Table salt is made of sodium and chlorine, two elements chemically combined. But what is spiritual "salt" made

of? Below are some of the ingredients. On the blank lines add your own ideas of what ingredients are found in spiritual salt. Hint: Think of how Jesus is as a person, and find different words to describe what He is like.

Love	Patience
Kindness	_____
Courtesy	_____

Wouldn't you like to have a spiritually flavorful (well-salted) life? By prayerfully reading the Bible and, with the help of Jesus, doing what it says to do, your speech and behavior will be wise and well seasoned with salt. Read about it in Colossians 4:5, 6. Then you'll really be, as Jesus said, "salt to the world."

* Matthew 5:13, NEB.

† Verse 13, NIV.



Will You Come Home?

Consider attending "Homecoming Sabbath" in November



BY MONTE SAHLIN

You just want to get people back because you want their money."

He was only half kidding. He was a school buddy that I hadn't talked to in years. He had seen my name somewhere as coordinator of the Reclaiming Project and called to tell me what he thought of the whole thing.

Maybe *you* agree with him. Maybe you have not been in church for a long time but still get the monthly issues of the *Adventist Review* and "watch bemusedly from the sidelines." Maybe you just happened to open this page and wondered what it was all about, including the Homecoming Sabbath on November 20.

May I take a few minutes to tell you from my heart what the Reclaiming Project is all about for me?

I'm a fourth-generation Adventist. There are many people near and dear to me who grew up, as I did, in Adventist homes and who are no longer active church participants.

Some of them have leveled with me about the pain they feel about the church. Cruel words by uncaring people often played a role. Unfortunately, I am sure that many of these people never even knew the pain caused by a passing remark.

Life events usually intervened. Something difficult happened—divorce, unemployment, kids in trouble—and the church wasn't there for them when they needed it.

A picture of Adventism drawn by people who see inflexibility as a virtue and anything old-fashioned as automatically holy has been fixed in the minds of

many. They may have seen an Adventist Church more concerned with protecting its institutions than caring unselfishly for people.

Somehow the spirit of Christ was not present. The loving Jesus, the Son of God, who died that others might have life, did not shine forth. The Messiah, who identifies Himself so eloquently with the poor, the hurting, the marginalized, and the oppressed in Matthew 25 and Luke 4, was somehow not revealed to them by the church at a key moment when they really needed that witness.

I am willing to take some of the responsibility for what happened. How about you?

I find that as I move along in life, the church is constantly more important to me; increasingly more dear. Even though I as a baby boomer find many sources of frustration, the church still looms with greater value and possibility than ever before.

As my daughters become teenagers, I find myself thinking more and more about what kind of values and structures I want to pass on to them. There is a role in this that only the church can play.

As my wife takes on more and more responsibility in her career, I find myself tested on the kind of relationship we want to have. There is a supportive fellowship that can be found only in church.

As I read and think and dialogue with the wide range of people I meet, there is a growing list of "those questions." Only the rich heritage of a community of faith reveals to me others

who have wrestled with the same kind of questions.

The Reclaiming Project is about church renewal. It is an open door because we need you back. It is an open window because we need a deeper experience with Jesus Christ. Our fellowship will be richer because of the gifts that God has placed in you and because of what we learn as Christ brings us together again in His will.

The Reclaiming Project is about renewing old friendships. Nonattending members are not some faceless crowd. They are people like you and me, people who once sat next to me in academy Bible class.

I will confess: you are right. We need you. The church has a million things to do. Babies to feed in Africa. Young people to inspire in Los Angeles. Hurting families to heal in Boston. The good news of a truly blessed hope to share in a world that is drained and exhausted.

What do you have to lose? Why not give us one more look on a Sabbath in November?

We certainly haven't unlearned all our bad habits. You will meet some people who have learned nothing new in all the time you've been away. But there are some of us who are really trying, although we aren't perfect either!

There are some congregations that have come a distance in the journey of faith and found new life together. My prayer is that you will just test one of those.

Monte Sahlin is the North American Division coordinator for the Reclaiming Project.



Boosting Global Mission Through Trust Services

Varied forms of giving provide personal and church income.



BY ALAN W. WHITE

The deferred gifts to the church of many dedicated men and women who now rest from their labors still bear fruit in persons saved through Global Mission outreaches. Others have arranged their affairs so that they see the results of their gifts during their lifetime.

Trust Services personnel in every local conference and union are happy to explain the options that suit personal estate needs and minimize income taxes. Some wish their gifts to benefit a special project; many others give unrestricted gifts to be used for the greatest need of the conference, union, or institution.

Gifts through wills. Funds may be left to the Lord's work through one's will. "In disposing of your property by will to your relatives, be sure that you do not forget God's cause" (*Counsels on Stewardship*, p. 328).

Revocable trusts allow the grantor to withdraw any or all assets as well as to have full enjoyment of the property during his or her lifetime. At death, the assets flow efficiently to the beneficiaries, saving probate and administrative costs.

Local conference trust services directors furnish guidelines as to when the conference association may act as trustee for a revocable trust or executor of a will.

Irrevocable trusts are charitable remainder unitrusts and charitable remainder annuity trusts. Although the principal cannot be withdrawn, additional benefits accrue through immediate income tax deduction for the gift that ultimately passes to the church.

Charitable gift annuities involve a transfer of cash or other property to the

conference association. In return, the donor receives back a payment, determined by donor's age during his/her lifetime, of a specified amount by check mailed to the donor generally each quarter. The rate paid is the most recent percentage adopted by the Committee on Gift Annuities, as agreed to by most major charities. The donor may tax-deduct the present value of the amount that will ultimately pass to the church. Part of the income for the annuitant's life expectancy may be excluded from the tax benefit.

Gifts of homes or farms and retaining a life estate allow donors to retain use of the property during their lifetime. Immediately they will receive a federal income tax deduction, based on a percentage of the present value of the property. This percentage takes into account the fact that the donors will live on their property for the rest of their lifetime.

Totten trusts or accounts pod (accounts payable on death) allow the conference association to be named beneficiary of a bank account, bond, life insurance policy, CD, or other security, according to state law.

Donors should consult their own professional adviser as to how federal

and state tax law will affect their gift.

Information on how to make gifts to the Lord's cause through one of the above plans is available through local conference trust services directors.

The *General Conference Working Policy* describes the work of trust services directors.

The *General Conference Working Policy* describes the work of trust services: "The Seventh-day Adventist Church in its trust services, offered through the conference legal associations and denominational institutions, . . . provides the means whereby individuals and families may, through the avenues of special gifts, trusts, annuities, and bequests, give their continuing wholehearted support to God's work."

God's people have a firm vision of Global Mission. They are "putting their money where their heart is" in relation to finishing God's work in the earth. In 1992, \$56 million in funds were bequeathed to the Lord's work.

Though large gifts have been a great blessing, small gifts are just as important. Most gifts through trust services are relatively modest in size. As with the widow's mite, true value is determined not by size but by the motive behind the gift.

Gift Funds Missionaries

Clarence Swallen was impressed by his Adventist brother's service as a





nurse for 50 years in the Appalachian region. Not an Adventist himself, Swallen checked out his brother's reports about the Adventist Church's Andrews University. In 1964 Andrews president Richard Hammill took Swallen and his wife, Genevieve, on a driving tour of the campus in his leaky Rambler. The Swallens were not offended by the wet seats. Rather, they were impressed by the evidence of frugality and sacrifice and the dedicated faculty who worked for what he considered meager salaries. Swallen was especially interested in the emphasis on worldwide missions.

He and his wife began to provide numerous scholarships for student mis-

Trustor's Gift Triggers Workers' Loan Fund

In December 1989, 82-year-old Lea Dolores Beranda, formerly of Cuba, left Brooklyn, New York, where she had worked for 35 years, and retired close to her nephew in Florida. Six years previously she had opened a small revocable trust with the Trust Services Department of the Greater New York Conference. This trust finally benefited two relatives and her beloved church.

As she was leaving for Florida, she directed trust officer Phillip Sica to give \$4,000 from her trust account to start a fund to provide occasional loans to needy pastors and other conference workers.

try. Others borrowed money to pay for unexpected auto repairs or taxes. In a little more than two years the fund has grown to \$31,000, and loans have been advanced to 40 pastors, teachers, secretaries, and staff.



Lea Dolores Beranda started a fund to provide loans to needy conference workers.

Donation Rearranged Heavy Tax Due and Provided Monthly Income

Donald and Elsie Peterson are longtime friends of the Voice of Prophecy radio ministry. They love to support the global outreach of the gospel. Donald Peterson is a Loma Linda University graduate and professor of neurology at LLU Medical Center and School of Medicine.

In addition to giving contributions for the Voice of Prophecy, the Petersons set up a revocable trust agreement. They found this plan attractive because when their oldest son and his wife were killed in an airplane crash they had a trust agreement with a conference in which everything was spelled out clearly.

Later the Petersons needed to make a decision regarding a piece of property that had escalated in value. To sell it would attract a heavy tax. The Petersons decided to set up a unitrust with the VOP. A large charitable deduction was allowed, and a guaranteed rate of income provided the Petersons during their lifetime.

"We recommend the revocable trust and unitrust forms of giving," says Peterson. "These provide income while we are alive, remember family members after death, and guarantee that funds will go to help the Lord's work."

Most Comprehensive Estate Plan

Andrew Fisher, of Spokane, Washington, has put together the most comprehensive individual estate plan in the history of Walla Walla College.



Clarence Swallen with three of the many student missionaries and international students he helped. Left to right: Mark Sugi, "Sheny" Lopez, Gus Ortiz.

sionaries. But their greatest joy was in providing scholarships for international students who planned to return to their home countries to serve the church, or for American students planning to work in foreign countries as missionaries.

Their last gift to Andrews University was a bequest of \$750,000. When Clarence Swallen died in February 1990, the Clarence J. and Genevieve Swallen Missionary Endowed Scholarship Fund was created. Swallen wanted the bulk of his bequest to continue the missionary work of a religious school he believed is dedicated to Christian education.

Beranda was determined to see her money working immediately to help in a practical way her brothers and sisters who faced unforeseen emergencies. When the conference treasurer heard of the gift, he was so impressed that he pledged \$6,000 of conference interest income to help fund this workers' loan program. A few months later a medical doctor from Loma Linda, California, gave \$12,000 to the loan fund.

Some of the requests to draw on this fund included a worker needing money to pay for his wife's surgery. Another needed emergency funds to help his daughter get out of a Communist coun-



Amazingly, Fisher is not an alumnus.

Andrew and Evelyn Fisher became acquainted with Walla Walla College many years ago through relatives who lived in the area and attended the college. While visiting the campus several years ago, they were impressed by the students' dedication to service. They decided they wanted to help in some way. Mr. Fisher's desire to help also stemmed from his own experience. Owing to family circumstances in early life, he had limited opportunity for formal education. But through hard work and wise decisions, he and his wife (now deceased) built several successful businesses.

"I want students to have the opportu-



Andrew Fisher, though not an alumnus, has contributed liberally, including a \$100,000 challenge grant to Walla Walla College.

nities I didn't; who knows what might have been if I had obtained a college education," he says.

Since their first visit to Walla Walla College, they have given funds for a computer lab and other facilities. He set up a \$100,000 challenge grant, where the college raised funds to match his gift. He has made a will, a revocable trust, a charitable gift annuity, and a charitable remainder unitrust, all to benefit the college. God has blessed this man, and Andrew Fisher has responded by giving his all to God.

Generous Contributions for Now and Later

Dr. Robert G. Wirth has contributed



Dr. Robert G. Wirth says, "I'm givin' while I'm livin', so I'm knowin' where it's goin'."

very generously of his means for multiple church projects during his life. He is gratified to see the blessings his gifts bring to God's work.

After his death, through a trust, the remainder will go to the church. He finds real satisfaction in knowing that his estate will benefit the church both while he is alive and later.

His favorite saying is "I'm givin' while I'm livin', so I'm knowin' where it's goin'!"

Lasting Impression Made by Moscow's Devoted Worshipers

Dr. Jean Slate, of Asheville, North Carolina, was a 1951 Loma Linda



Dr. Jean Slate sold a condominium and sent the proceeds to Romania and Ukraine for Global Mission.

University medical graduate. She practiced for many years in the United States, but had a deep interest in helping God's work in other countries.

Since retirement she has done SOS work in Mexico, Singapore, Guam, and at the President Lyndon B. Johnson Hospital in American Samoa. But her visit to Romania, the Ukraine, and Russia made a lasting impression on her heart. "I went to church in Moscow. They were just packed in. They were so devoted," she said.

Therefore, besides her estate plan with the church, she sold a condominium and has sent the \$30,000 proceeds to Romania and the Ukraine as a boost to Global Mission.

Enjoys Giving to God and Community

Austin and Ione Morgan wanted to express their gratitude for the many blessings God had given them and to hasten the Lord's coming. So they donated a number of properties worth approximately \$200,000 to benefit church work at large in the Upper Columbia Conference.

Austin served his community well in College Place, Washington. He served as secretary-treasurer of the local fire department. For 15 years he worked as Sewer and Parks superintendent. And for a number of years he was project superintendent for several community road projects. With the help of the Kiwanis Club, he developed Kiwanis Park in College Place, Washington.

An early hobby developed into a business. His iris test gardens have developed more than 4,000 varieties of iris, which have been shipped throughout the United States, Germany, and Japan. The largest shipment was 108,000 plants.

Austin Morgan gives to God and community. "Obviously I have enjoyed what I have been doing," he says.

By Alan W. White, associate trust services director, General Conference.

Did you know SOMEONE IN YOUR FAMILY SPEAKS RUSSIAN?



Met your Adventist church family in Russia! Some kept their faith through years of persecution. Now you can hear—from their own lips—how the Lord brought them through! And since the fall of Communism, thousands more have embraced the gospel. Discover what this revolution of faith means to them!

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THE LOMA LINDA REPORT



The world's first and so far only hospital-based Proton Treatment Center opened in October, 1990, at Loma Linda University Medical Center. The center is now treating 35 to 45 patients a day, five days a week.

With love, from Paris...especially from a little girl

PARIS, France—She is a cheerful seven-year-old girl. Nothing distinguishes her from her Parisian playmates. They all play and laugh and go to school together. Yet, this young girl underwent an extraordinary ordeal only months ago.

During her annual routine eye examination it was discovered that she had lost 90 percent of the vision in her right eye. The diagnosis came as a total surprise and shock to her parents, who had noticed no difference at all in their little girl's behavior.

Further medical tests were immediately undertaken to determine the rea-

son for the dramatic loss of vision. It was revealed that Olga (not her real name: her parents request anonymity) suffers from von Recklinghausen's disease, named after the German physician who first discovered the illness. "Olga has a tumor," her parents were matter-of-factly informed.

Von Recklinghausen's disease, or neurofibromatosis, is a hereditary disease that develops as a result of a genetic mutation. Almost two million people are known to be affected, and each year 400,000 babies are born with it worldwide. Half of them will require surgery. A fourth will suffer serious and progressive complications such as the rapid growth of benign tumors, usually in the arms or legs, but also in the spine or

brain. When the tumor develops on nerves it will affect vision or hearing.

Olga's benign tumor developed on her optic nerve, causing the rapid and dramatic loss of vision.

Her father, who came to France from the former Soviet Union in 1970 and has a French-born wife, felt as though a death sentence had been pronounced on their little daughter. But father and mother were determined to fight back.

Neither her father, a movie producer and businessman, nor her mother, have ever had any medical training. Yet, their determined efforts to seek help for Olga soon led them to tireless research and study. The medical library of Paris provided much-needed background infor-

Please turn to next page

Information for this section supplied by the Loma Linda University Medical Center office of public affairs.

"FULFILLING THE VISION"

"FULFILLING THE VISION"

mation, and soon the parents were well-enough informed to ask relevant questions concerning the risks involved in various forms of treatment. They understood their physicians' prognosis, but above all, they were confident that they could make educated decisions, with their doctor's help, about what could and should be undertaken next.

As von Recklinghausen's disease is a fast-growing tumor, immediate medical action was required. Both options urgently presented to Olga's parents were *a priori* frightening: surgical intervention or traditional radiation. An operation would absolutely cause total blindness of the right eye; radiation, with its many side-effects, could, in this case, severely retard the young girl's natural growth.

Unwilling to accept the certainty of total loss of vision in Olga's one eye and the probability the disease would strike again, the father pressed the examining physicians for answers. What would the doctor do, he pleaded, if your own daughter were similarly affected?

The parents were advised to turn to the United States, and then to Loma Linda University Medical Center. Located 60 miles east of Los Angeles, Loma Linda University Medical Center is the site of the world's only hospital-based proton treatment center for cancer and other diseases. Loma Linda University Medical Center's proton facility has been open to the public for nearly three years and has treated over 500 patients.

The parents were requested to send Olga's medical records to Loma Linda so that the California medical team could reach a decision. The answer came within 48 hours. Yes, Olga could be treated at Loma Linda. She would be the world's first young patient with von Recklinghausen's disease to receive proton therapy.

Olga's father immediately set off for California. Within a day or two he managed to rent a car, a house, and furniture. When Olga and her mother arrived in their new temporary home, all had been prepared to give little Olga the feeling that an exciting adventure was underfoot—an adventure which did not



The Proton Treatment Center is housed in Loma Linda University Medical Center. In the past two-and-one-half years, the proton accelerator has been "down" for routine maintenance less than four days.

include words like pain, illness, operation, or tumor.

The house the family rented was situated close to Loma Linda University Medical Center. Other families had rented similar housing. Other children were being treated for various illnesses. Some were waiting for donor organs for heart or kidney transplants. Olga played with the other children; carefree they swam in the swimming pool.

For the next seven weeks Olga was to receive proton-beam therapy every day. A special mask was prepared to hold her young face in place while the powerful beam was adjusted. Nurses and physicians, some French-speaking, joked with her, putting her at ease.

"The Lord has given us great advantages in bringing into our possession such institutions as Loma Linda. Let us cooperate with Him in making these places a blessing to humanity."

— Ellen G. White

The family managed to maintain a casual atmosphere throughout their three months in the Loma Linda area. They visited Disneyland, of course, and Las Vegas. Nothing shook them up—not the authentically California earthquake they experienced, and not even the infamous Los Angeles riots they witnessed.

Determined, courageous, and committed to seek help for their little daughter, their anxious vigil looked like a carefree holiday adventure.

Today, a year after the first "Beam of Hope" touched and destroyed the debilitating tumor in her head, Olga's vision, while not improved, has not deteriorated. Proton therapy cannot reverse the damage done. But it destroyed the tumor without causing further damage as surgery would surely have done. And most importantly, it caused no harmful side effects.

"There is help and hope," a much-relieved father says, "but you may have to look hard to find it. Don't ever be satisfied with one medical opinion," he adds, "and keep the faith."

Note: The above article was written by Eleanor Michael, a free-lance writer living in Paris, France.

Global Mission PROJECTS

Karelia/Denmark



Karelia is a previous autonomous region of the former Soviet Union and is located adjacent to Finland. Karelia and

Denmark become a

Global Mission focus of the Trans-European Division as they plan to evangelize unentered cities. Denmark plans to develop materials for Bible correspondence schools as they seek souls in unentered areas. Your support will help make this \$45,000 project a reality.

Project #313



	Received as of September 7					Goal	Still needed
	% 0	20	40	60	80	100	
VIETNAM #704: Establish five English language schools						\$25,000	\$23,495
ISTANBUL #612: Establish an English language school						\$100,000	\$81,788
KARELIA (Finland) AND DENMARK #313: Evangelize unentered areas						\$45,000	\$45,000
CHINA #206: Lay preachers training program						\$50,000	\$24,103
EURO-ASIA DIVISION (former USSR) #108: Establish 20 new congregations in 16 unentered areas						\$180,000	\$28,058

Enclosed is my gift of

\$ _____

for project # _____

Signature _____

All funds given for a specific project will be used entirely for that purpose until the goal is reached. At that time, monies exceeding the goal will automatically be assigned to another similar project. All monies are tax-deductible, and should be non-tithe monies.

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1-800-648-5824;
... or through your local church.

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Beachhead established by pioneering workers.

BY CHARLES R. TAYLOR

I am Joseph Masih, and my wife is my partner. We work in Udhampur, Jammu. There is a terrorist problem in this area, but I am not afraid to witness to people. J. M. Bagga, the regional director, helped me by introducing me to a lot of Christian families. Life in this place is very difficult; police are almost everywhere.

"In spite of these problems, we both go out and tell the people about the love of Jesus. We are studying the Bible with 20 families. Fifteen souls have been baptized. We have regular Sabbath school and divine service. Those who come have not started giving tithe, but will as soon as a place of worship is provided for them. Their earnest request is for a church in Udhampur. Please pray for the work and for those who are interested."

Only one of the 14 districts in Jammu and Kashmir, the northernmost state of India, has an Adventist church. One outpost at Udhampur has been entered by this husband-and-wife team under the auspices of Global Mission, with the funding provided by donors in the United States.

There are five major areas in the "10-40 rectangle," that is, between 10 degrees and 40 degrees north latitude in the Eastern Hemisphere, that constitute a challenge for Christian missions. These are Muslim North Africa, the

Middle East, "Soviet" Central Asia, the Hindu-Muslim belt of Southern Asia stretching from Pakistan through Bangladesh, and the Buddhist world of Southeast Asia.

Kashmir, in the fourth of these areas, is a paradise of mountain valleys with a mild climate and beautiful lakes, a coveted resort area to which people flee when hot weather strikes the plains of the Ganges and the Indus rivers. Traveling north from Jammu, they emerge from Jawacker Tunnel into the "Vale of Kashmir." Srinagar, the capi-



Joseph Masih and his wife lead out in Sabbath school and church services in Udhampur, despite terrorist activity in the area.

tal, is famous for houseboats on the Dal Lake. During the Roy period Kashmir's ruler would not allow the British to own land there, so they created a little bit of England floating in the lake. Around the world, "cashmere" wool, in English, and "casimir" fabric, in Spanish, are a witness to the quality of some of its products.

India has 25 states and seven union territories. Jammu and Kashmir is the only state not included in the 1991 census, because of the "disturbed conditions prevailing." India considers unlawful the occupation of parts of Kashmir by Pakistan and China. The population of this state is more than 7 million.

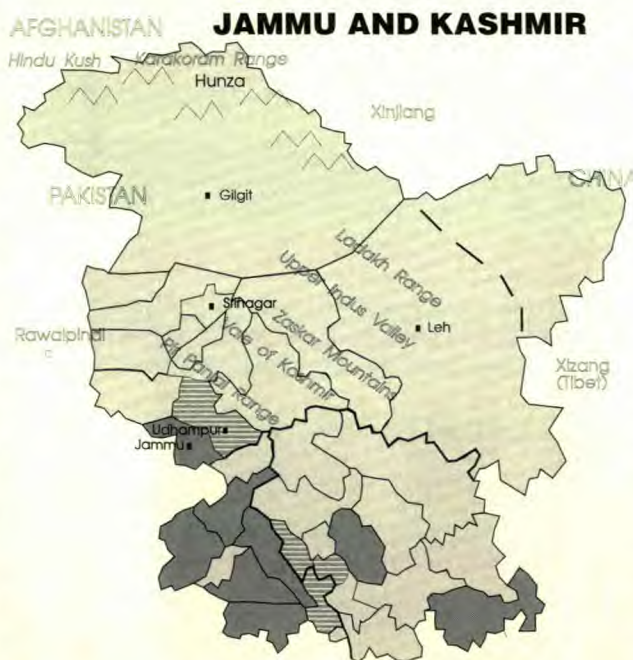
The portion occupied by Pakistan includes Hunza, also known as Baltit, where Adventist missionaries have established friendly relations with the traditional rulers, who are greatly impressed by the health principles taught by our church.

Snowcapped Mountains

The *Encyclopedia Britannica* says: "The town, situated on the west bank of the Hunza River, was a stopping place for travelers descending from the Hindu Kush mountains into the Vale of Kashmir. Surrounded by snowcapped mountain peaks such as the Rakaposhi, vast glaciers such as the Ulter, and deep gorges, Hunza is accessible by mountain road from Gilgit. Roses, pansies, lilies, zinnias, and cosmos grow wild in the area, as do willow, fir, and poplar trees. Snow leopard, markhor (a goat), ibex, yak, red-striped fox, ducks, and Marco Polo sheep are found. The local inhabitants use irrigation to grow crops of rice, corn (maize), fruits, and vegetables."

The portion occupied by China since 1962 is much smaller. It was taken to provide a road between China's wild west, Xinjiang province, and Xizang province, historically known as Tibet. This portion is part of the former Ladakh kingdom. The Ladakh people

straddle the borders of the three countries, India, Pakistan, and China, just as the Kurds relate to Iraq, Iran, and Turkey. Ladakh district in India's Jammu and Kashmir, described as "the last Shangri-la" in a March 1978 article in *National Geographic*, is said to be the district with the largest territory and the smallest population in all of India. Its capital is Leh, in the upper Indus River valley. From Leh rises the highest motor road in the world, crossing Khardung La at 18,380 feet (5,602 meters) above sea level. The queen of the Ladakhs campaigned in the new democratic structure of independent India, and was elected to represent the district in the national government at New Delhi.



The dark areas already have SDA churches. The striped areas are objects of Global Mission activity. The light areas are as yet unentered by Adventists.

Adventists Are Few

Kashmir is part of the Northern India Union, which is a "direct action area" of the General Conference in the sense that it holds priority, along with China, the Middle East, and the former Soviet Union because it represents a challenge of global proportions. Here we have one union with 484 million population and only 21,060 members. There were 436 population segments of 1 million that had no SDA presence at all in this one union of the Southern Asia Division at the beginning of the 1990-2000 decade.

One state alone, Uttar Pradesh, has a population of 139 million, which together with the national capital of Delhi is assigned to the Upper Ganges Section. The East India Section has two states and a population of 162 million. The Madhya Bharat Section also has two states and 115 million.

Jammu and Kashmir is one of four states assigned to the North India Section, with "only" 52 million population. So Northern India is unique for its

picturesque appeal, its emptiness in terms of the gospel, and its position as the largest union in our church organization in terms of population.

Resources for Outreach

Nearby Seventh-day Adventist institutions can provide resources for reaching Kashmir. A Voice of Prophecy correspondence school in the Urdu language operates in Jammu. It is hoped that the Kashmiri and Dogrib languages of the area can soon be included. The sanitarium and hospital at Carton House in Simla, in the state of Himachal Pradesh, is the closest medical institution, with 77 patient beds.

For many years Vincent Hill School at Mussoorie, in the northern tip of Uttar Pradesh, served missionaries' children. As the national church developed and political circumstances combined to limit the presence of foreign missionaries, the school was sold and the children of remaining missionaries went to Far Eastern Academy in Singapore. Today

the campus is run by Sikhs, but at least one Adventist teacher remained on the faculty. Not far away are Dehra Dun and Haridwar, the latter very famous because Hindus come to bathe in the Ganges where it emerges from the Himalayas in all its pristine beauty.

On the Pakistani side stand the union office and publishing facilities at Adventpura, just south of Lahore, and Pakistan Adventist Seminary at Shekhupura, west of Lahore. There have been large ADRA (Adventist Development and Relief Agency) operations for Afghan refugees in Peshawar and other locations close to Islamabad, the capital of Pakistan.

Because troubled times make people less complacent and satisfied with the status quo, receptivity to the gospel in this area may be greater than we realize, just as our work in Colombia, South America, grew tremendously in times of unrest and persecution. Kashmir shares with Belfast, Beirut, and Bosnia-Herzegovina this environment that in many hearts breeds animosity but in others leads to a search for help outside their own exhausted resources. Someone has said that a stiff neck makes it necessary for a person to be knocked over to enable him or her to look up.

Let us pray that people in the troubled area of Kashmir, occupied by three countries, may be led toward the Saviour and the hope of His soon coming.

Charles R. Taylor is in charge of research and statistics at the General Conference Global Mission Office. For specific Global Mission information, contact Global Mission, 12501 Old Columbia Pike, Silver Spring, MD 20904.

■ RUSSIA

Videos Aid Plan for 10 New Churches

Two dreams support evangelistic dream for Vladivostok.

Evangelist Kenneth Cox had a burden for Vladivostok, a port city on the east coast of Russia. But communication with Vladivostok itself proved difficult.

With a video of a former Cox series "voiced over" into the Russian language, plus a video projector and a VCR, he and I journeyed to Vladivostok.

On arrival, we hired a translator, who hired a driver, who found the local church. But the members seemed dubious about the two strangers from America. They told us the pastor was out of town for a month. Friday evening we attended the local services with a hired non-SDA translator, and felt discouraged. The members could not help us; no one spoke English. The evangelistic effort seemed about to end.

As he and I prayed that night, we told the Lord that He would have to open the door. We couldn't.

Young Man With Black Hair

During the night Cox dreamed that he was in the Vladivostok church when a young man with black hair came in. In his dream the young man spoke English and agreed to be our translator. Sabbath morning we scanned the congregation, but found no black-haired young man. The congregation was mostly elderly, with about 125 women and eight men.

Thirty minutes into Sabbath school a black-headed young man entered the sanctuary and sat down. One of the women pointed him to us. He came over, sat between us, and greeted us in English. We eagerly slipped outside and learned that he had been a navigator on a Russian ship until he accepted the Sabbath and was terminated from his job. He accepted

the Sabbath and Jesus Christ while the ship was docked in Seattle.

In nearby Bellingham, Washington, Pastor Ken Parker and his members had befriended Sergei Simonov, making him a part of the Adventist family. Sergei met Washington Conference president Lenard Jaecks, who told him about Cox's proposed meeting in Vladivostok. On the back of his business card, Jaecks wrote the name "Kenneth Cox." Sergei pulled the card out of his Bible case and excitedly asked, "Do you know Kenneth Cox?" We did.

Sergei explained to the members who we were, and doors began opening. We were taken about 50 kilometers into the countryside where a church of mostly young people was meeting in an outdoor service, and we talked to them.

Overwhelmed by a Gift

Sabbath afternoon the members hung curtains to darken an area of the church, and we showed Cox's "Russian" videos to them. They seemed happy to receive a gift of videos in their language to use in seed sowing, plus a video projector and videocassette recorder.

Members contacted the pastor, who flew home to meet us. He was a smiling, happy man in his mid-30s who spoke little English. Sergei had written a note for us to give the pastor, telling him to come to the hotel at 5:30 p.m. Monday, when Sergei could get off work and be present to translate. (He now works as a carpenter.)

At 5:30 we met in our hotel room. With tears in his eyes the pastor told us he had had a dream several days earlier in which he was told to meet an American evangelist in a hotel room at 5:30. We now felt that the Lord was intervening. We then laid plans for future evangelistic series and for more "Russian" videos to be sent. Members

will show the tapes in different areas of the city and begin work to establish 10 new churches.

BULLETIN BOARD

Literature Requests

Each name below is in need of the following: **Bibles**, **Spirit of Prophecy** books, **devotional books**, **periodicals** (*Adventist Review*, *Guide*, *Insight*, *Liberty*, *Message*, *Ministry*, *Our Little Friend*, *Primary Treasure*, *Signs*, *Vibrant Life*), **hymnals**, **songbooks**, **sermon ideas and illustrations**, **audiovisual aids**, **cassette tapes**, **Picture Rolls**. Specific requests (in addition to items listed above) follow the address, unless otherwise specified.

Philippines

Elsie Acabal, SDA Bakeshop, Poblacion, Sominot, Zamboanga del Sur 7022, Philippines.

ADMAECOS, c/o Church Ministries Department, Central Luzon Conference, P.O. Box 2494, Manila, Philippines: **Church magazines**.

Cheery Bandada, Poblacion, Sominot, Zamboanga del Sur 7022, Philippines.

John Bandada, Sominot SDA Church, Sominot, Zamboanga del Sur 7022, Philippines.

Alexander Chavez, Don Mariano SDA Church, Sominot, Zamboanga del Sur 7022, Philippines: **Revelation Seminar Bible**.

Jenelyn Chavez, Prk. Dona Aurora, Sominot, Zamboanga del Sur 7022, Philippines.

Mary Ann Chavez, Sominot Public Market, Sominot, Zamboanga del Sur 7022, Philippines.

Miguel Chavez, Poblacion, Sominot, Zamboanga del Sur 7022, Philippines.

Paquito R. Cometa, Seventh-day Adventist Church, 65 Ballester Street, Zone 3, Signal Village, Taguig, MM, Philippines: **Church magazines**.

Rebecca Dumape, SDA Church, Malingao Tubod, Lanao del Norte 9209, Philippines.

Ester M. Lagabon, Church Ministries Department, Central Luzon Conference, P.O. Box 2494, Manila, Philippines: **Church magazines**.

Marilyn Lumayag, Malingao, Tubod, Lanao del Norte 9209, Philippines.

Don Mariano, Marcos SDA Church, c/o Mardy Masabot, Sominot, Zamboanga del Sur 7022, Philippines. **Used typewriter, cassette recorder**.

Ronald B. Masabot, Poblacion East, Sominot, Zamboanga del Sur 7022, Philippines: **The Living Bible**.

Robinson Masabot, SDA Church, Sominot, Zamboanga del Sur 7022, Philippines: **The Living Bible**.

Dinalyn Ordineza, Pasingoalan, Ramon Magsaysay, Zamboanga del Sur 7024, Philippines.

Mrs. Mila H. Sales, Philippine Union College, Box 1834, Manila, Philippines: **Pathfinder materials**.

Josephine de los Santos, SDA Church, Sominot, Zamboanga del Sur 7022, Philippines.

Victoriano Torabos, SDA Church, Bldg. X1-A, Maximum Security Compound, NBP, Muntirlupa, Metro Manila, Philippines 1703: **Music books for voice and/or instrument, old/used musical instruments**.

By Steve Gifford, president, Dimensions of Prophecy.

Land of No Goodbyes

In the November 15, 1991, *American Way* magazine, Rebecca Brian tells of a filming expedition to an African village in the Turkana area of Kenya. Her assignment was to help prepare a documentary on the Turkana nomads.

While there the filming crew developed friendly relationships with the nationals. On the morning of the crew's departure, Rebecca looked for a girl with whom she had developed a special relationship and to whom she wanted to say goodbye. Rebecca tried to get her attention. She called her name. But the girl would not respond. Disappointed, Rebecca decided to say goodbye to her anyway. Turning to her interpreter, she asked how to say goodbye in Turkana.

Can you imagine her consternation when the interpreter informed her that there was no way to say goodbye in Turkana? The closest the language came to "goodbye" was "I am going; you stay."

In essence, isn't this what Jesus said to the disciples in John 13:33: "Whither I go, ye cannot come"? Jesus was telling the disciples that He was going but that they had to stay. While He had completed His work, they had a mission yet to fulfill.

What Lies Beyond Separation?

Unlike the Turkana people, who parted from others with no hope of their return or of ever seeing them again, Christians have a hope. Jesus said, "Where I am going, you cannot follow now, but you will follow later."¹

And Jesus also declared, "Do not let your hearts be troubled. Trust in God; trust also in me. In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am."²

Statements like these inspire hope—an essential ingredient of life and living. While others around us feel hopeless, careless, indifferent, suicidal, etc., Christians can hope in God. For the One who said, "I am going; you stay," shall come again.

Turkana has become known as the land of no



In Turkana

you may leave,

but you can't

say goodbye.

goodbyes. But as it becomes Westernized, it will indeed find a way to say "goodbye." But there is another land, a better country, which indeed *is* a land of no goodbyes. There we will meet never to part again. Isaac Watts wrote:

There is a land of pure delight
Where bliss eternal reigns,
Infinite day excludes the night
And pleasures banish pain.
We're traveling to Immanuel's land,
We soon shall hear the trumpet sound,
And soon we shall with Jesus reign,
And never, never part again.
What! Never part again? No, never part again,
What! Never part again? No, never part again,
And soon we shall with Jesus reign,
And, never, never part again.

Now, while the people of Turkana are told, "I go; you stay," we can say of our future homeland, "I am going; will you come?" God wants us to be together. Whoever will accept this free offer of grace is invited to come. Friend, I am going. Will you come?

Rebecca Brian says in her article that communication is a universal problem and that when one tries to bridge the gap of culture even the simplest words or emotions are lost.

Fortunately, in the world to come, another picture emerges. That land transcends cultures. Language will not be a barrier to communication. The sadness of parting will be no more. That is a wonderful land. I want to be there, and I hope that you will accept Jesus' invitation to be there also.

¹ John 13:36, NIV.

² John 14:1-3, NIV.



**BY BERTRAM L.
MELBOURNE**

Bertram L. Melbourne is chair of the Department of Religion, Columbia Union College, Takoma Park, Maryland.

Especially for Women



The Best You Can Be

A guide to personal growth

Drawing from the lives of successful women and her own Christian experience, Dorothy Eaton Watts gives you advice on reaching goals, enriching your spiritual life, controlling negative emotions, communicating love and acceptance, inspiring a desire for change in others, organizing your home and time, and much more. Paper, 124 pages. US\$7.95, Cdn\$10.75.

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How to make them happen

Here's everything you need to develop a ministry for women and present programs that meet their needs. Includes setting up a women's ministries committee, planning programs, site selection, food service coordination, child-care/music coordination, finances, public relations, and more. By Madlyn Hamblin and Cari Haus. Paper, 128 pages. US\$9.95, Cdn\$13.45.

A Warm and Welcome Place

Heart to heart with June Strong

Filled with countless treasures, this new book by June Strong bids you escape your hectic schedule to enjoy the company of God and the simple pleasures He offers. Whether you join her for quiet reflection in her prayer garden or step inside the old farmhouse bustling with family and friends, the warm and welcome place she takes you is always near the heart of God. Paper, 159 pages. US\$9.95, Cdn\$13.45.

The Listening Heart

1994 women's devotional book and journal

If God's voice sometimes seems silent, hushed by the busyness of your life, take a few moments each day to contemplate His love as demonstrated in the lives of other women like you. Day by day their experiences will bring you an ever-deepening sense of God's presence. Rose Otis, editor. Hardcover with dust jacket, 427 pages. Regularly US\$14.95, Cdn\$20.20. Introductory offer, US\$12.95, Cdn\$17.50. Record your own spiritual journey in a beautiful matching journal. US\$5.95, Cdn\$8.05.

My Prayer Notebook

Improve your prayer life

Developed by Nancy Van Pelt, this creative approach to personal prayer provides a way to record your prayer requests and answers. Your prayer time will be more effective as you focus on specific types of requests each day of the week. Includes lightly lined record sheets and dividers. Refill sheets available. Loose-leaf notebook, US\$17.95, Cdn\$24.25.



To order, call your local Adventist Book Center toll-free at **1-800-765-6955**. Note: Canadian prices do not include GST and may vary according to currency fluctuation.

Russian seminar brings resolution for religious freedom.
Page 8

Political activism and the Seventh-day Adventist.
Page 10

Why fight Sunday laws?
Page 14

The Pope's Division

by Clifford Goldstein

"It takes less faith today," said Martin Weber, an associate editor at *Ministry*, "to believe in the Adventist prophetic scenario than it did even five years ago."

Weber's right. With the collapse of the Soviet Union, one of the greatest barriers to our prophetic schema, as outlined in *The Great Controversy*, has vanished, and the Adventist understanding of last-day events seems more plausible now than ever.

Nevertheless, skepticism about *The Great Controversy* remains among some Adventists. Their biggest beef deals with the Catholic Church. Despite the great political strides that Rome has made in the past century, they can't believe that the Vatican would ever have the military clout needed to impose the mark of the beast upon the world.

They have a point. The pope doesn't have any more divisions now than he did when Joseph Stalin snubbed off the Vatican's political might with his famous question "How many divisions does the pope have?"

On the other hand, they have missed the point entirely. According to Revelation 13, the pope doesn't need any divisions. Only the United States does.

In Revelation 13:1-10, a beast rises out of the sea. Advent-
continued on page 2

According to Revelation, the United States, not Rome, is the power that wields the big muscle in the last days.



Clifford Goldstein

ists, comparing characteristics of this beast with the vision in Daniel 7, have identified the beast in Revelation as papal Rome. Next, in verse 11, another beast, the one with two horns like a lamb but that speaks as a dragon, appears. This power, of course, has been identified as the United States.

The rest of Revelation 13 makes it clear that it is the second beast, the United States, that forces the world to "worship the first beast, whose deadly wound was healed" (verse 12). It is the United States, not Rome, that says to the world it should "make an image to the beast" (verse 14). It is the United States that has "power to give life unto the image of the beast" (verse 15). It is the United States that causes "as many as would not worship the image of the beast [to be] killed" (verse 15). It is the United States that makes "all, both small and great, rich and poor, free and bond, to receive a mark in their right hand" (verse 16). And it is the United States that makes it so "no man can buy or sell, save he that had the mark. . . of the beast" (verse 17).

Thus, according to Revelation, the United States, not Rome, is the power that wields the big muscle in the last days. The Vatican doesn't need the expansive political—or even military—might that will enforce the mark of the beast. Though Rome will no doubt have a role in the last days, the main thing that it needs to do it has already done, which was "change" the Sabbath to Sunday. America, now the "world's only superpower," will do the rest.

"The enforcement of Sundaykeeping on the part of Protestant churches," wrote Ellen White in *The Great Controversy*, "is an enforcement of the worship of the papacy—of the beast. Those who, understanding the claims of the fourth commandment, choose to observe the false instead of the true Sabbath are thereby paying homage to that power by which alone it is commanded" (pp. 448, 449).

Of course, Rome could, and more than likely will, attain more political clout. It just doesn't have to.

Those, then, who express skepticism about *The Great Controversy* because of Rome's relatively weak political position are misreading Scripture.

They need to talk with Weber.

The Long, Long, Long Road to Rome

A dissident group put out a pamphlet warning that the SDA Church is "drifting into Romanism." The pamphlet, concerned about certain actions of denominational leaders, said that "it looks very much as though the SDAs were leading in this movement of Protestant churches to unite with Romanism." The pamphlet quotes Ellen White about the dangers of Rome and then attacks the church for, among other things, having hired a Roman Catholic lawyer. It then says that "every loyal SDA who still believes the teaching of the pioneers should enter a vigorous protest against the leaders for their catering to the Roman Catholic Church." The big breach of trust, proof of the church's slide toward Rome, was the inviting of some Roman Catholics to speak at the dedication of an Adventist library. The library, by the way, was the Weis Memorial Library at Columbia Union College. And the year of the dedication—and the pamphlet? 1943!

Saving America's Immortal Soul

A Catholic organization called Christi Fideles sent out a flyer inviting the faithful to the "Catholic Event of the Year," a political conference with archconservative Pat Buchanan as the main speaker. The pamphlet said: "How can Catholics reclaim America? Pope Leo XII compared the proper relation between church and state to 'the union of the soul and the body in man.' Imagine a nation without a soul! As recent events have confirmed with frightening clarity, America today is such a nation." It then said that "America was discovered by a Catholic, who claimed her for Christ the King. If America is to be rediscovered and reclaimed for her King—if she is to find her missing soul—it is Catholics who must act, and act now." The flyer said that the speakers will "give you a battle plan for the recapture of America—by Catholics as Catholics. Each speaker will focus on a different aspect of the only possible solution to the crisis now confronting our nation: Catholic action—social, political, and moral."

Personality Change

An editorial in the Sacramento *Daily Recorder* talked about the trend in America toward a “sterner law and order view of the world.” It warned that in some cases, the nation’s judicial system reflects “an environment in which unthinking, dogmatic obedience is placed above freedom.” What was most interesting, however, was the phrase that, because of these trends, America “might be heading for a personality change.” How about—from a lamb to a dragon?

Voodoo Christianity

During his visit to Africa in February, Pope John Paul II gave an interesting example of how his church got started. Speaking with voodoo practitioners in the west coast country of Benin, John Paul said that they would not betray their traditional faith by converting to Christianity. One would think that voodoo practitioners would, indeed, betray their faith if they accepted Christ. Unless, of course, instead of discarding voodoo, they simply mixed it with their new religion. Using this logic about 15 centuries ago, the early church melded with the pagan Roman religious cult, which included the elevation of people into intercessory roles (saints), idolatry (statues of the saints), nonbiblical holy days (Sunday), and the worship of feminine gods (Mary adoration). It worked in Rome, so why not in Benin?

Let's Be Glad Jesus Didn't Have That Attitude

In light of the Adventist understanding of last-day events, in which persecution will emanate from Christianity itself, this statement by New Right leader Paul Weyrich is insightful. Responding to a question about the New Christian Right's role in the public arena, Weyrich said: “As long as cultural deterioration continues to manifest itself in horrible ways, evangelicals will feel compelled to get active, even *in ways that appall them*. They'll feel absolutely obliged to do so.” Though he didn't specify what those appalling ways were, we can wager a good guess. It's all in Revelation 14.

What Religious Liberty Means to Me

We teach religious liberty not just because it's a good idea. It is a divine principle that, if it not cherished, taught, and protected, will be lost.

I was listening to a radio documentary. The host was interviewing a professor at the University of British Columbia, an authority on Islam. I received a much-needed education on the origin and nature of the Islamic religion.

The professor explained that Muhammad, the founder of Islam, was illiterate, but had an intense desire for religious understanding. About the year A.D. 600, Muhammad received a vision that led him to develop his teaching on the practical virtues of life. At about the same time, the Christian religion became absorbed in theoretical ideas influenced largely by Greek metaphysics. The Christian faith spoke more to intellectualism, while Islam spoke more to practical issues. Thus we have the history of how the citizens of the Middle East embraced Islam: it showed people how to live well in the real world. Christianity was too ethereal to attract the citizens of the era.

Originally, Islamic doctrine included a strong focus on tolerance. From the viewpoint of Muhammad, Jews and Christians were not seen as enemies, but rather only as believers different from Islamic believers. His followers could coexist peacefully with Jews and Christians.

The rise of fundamentalism within Islam changed it to the apparent intolerant state religion known today. Fundamentalist extremism corrupted the practical, tolerant faith of Muhammad.

The lesson? Those who forget the principle of religious freedom will soon persecute others who do not see things the way they do. Most religious faiths develop contingents of radical fundamentalists who, in their intemperate zeal, abuse those who do not agree with them.

A primary antidote to corruption and "inhumanity of man toward man"—even within the Christian faith—is a firm and enduring commitment to religious liberty.

*by D. Douglas Devnich,
President, Canadian
Union Conference*



D. Douglas Devnich

Jefferson's Theology of Religious Liberty

The struggle for religious freedom in Virginia, wrote historian Thomas Buckley, "provided the rationale and the preliminary draft for the First Amendment and its later interpretation." Center to that fight in Virginia was Thomas Jefferson, whose Virginia Statute for Religious Liberty (1786) helped establish the principles that would years later be found in the First Amendment.

"God had created the mind free, and manifested His supreme will that free it shall remain."

—Thomas Jefferson

In 1776, after Virginia had adopted a new constitution, some legislators, such as Madison and Jefferson, wanted total separation of church and state; others favored supplanting the single established Anglican Church by an establishment of all "respectable" religions. In 1779, Henry James introduced a bill that would levy taxes for the support of all established religions in Vir-

ginia. In response, Jefferson wrote his bill for religious freedom, called by the late Senator Sam Ervin "one of the great documents that preceded the writing of the Constitution."

What's fascinating is the rationale behind the bill. Jefferson was, in many ways, unorthodox in his Christianity. He hated the writings of Paul, thought many of the miracles in the Gospels never happened, and at one point believed that all America would become Unitarian. Nevertheless, the rationale he used for his religious freedom bill was biblical.

"God had created the mind free," he wrote, "and manifested His supreme will that free it shall remain." In other words, he started out with a deductive assertion regarding the way in which God created humans, and the assertion was that not only did God create human beings (a biblical doctrine),

but that He created them with free minds and wanted to keep their minds that way (another biblical doctrine).

He then wrote that all attempts to influence our free will by civil punishments were “a departure from the plan of the holy author of our religion, who being Lord both of body and mind, yet chose not to propagate it by coercions on either, as was in His almighty power to do.” Again, Jefferson is appealing to biblical theology. He pointed out that God was the author of our religion, and that God was sovereign and transcendent (a biblical position), and that despite His transcendence and His might, He chose not to force faith or religion upon us, either mentally or physically, a concept rooted in New Testament theology. Indeed, Christ died on the cross rather than force His creatures to obey Him. That’s how sacred religious freedom is to God (see *Liberty Alert*, January/February 1993).

Obviously, whatever Jefferson’s religious unorthodoxy, he had it right about religious freedom, which is why he pushed for separation of church and state, because he knew that the only way to ensure this freedom was to keep church and state as far apart as possible.

Thus, Jefferson didn’t promote the keeping of church and state apart out of hostility to Christianity; on the contrary, it was his understanding of Christianity that formulated his concept of their separation.



Thomas Jefferson

Russian Seminar Produces Unified Resolution

*by Donna Webb,
Associate Director for
Public Relations, Faith
for Today Television*

While worried Western church leaders awaited the outcome of the current religious liberty crisis in Russia, Roland Hegstad and Michael Kulakov presented a seminar on church-state relations in the conservative heart of that country. The three-day event, which began on Monday, August 16, was part of Faith for Today's multifaceted outreach in the city of Ryazan.

The seminar attracted about 40 participants, including representatives of the city government, attorneys, journalists, local religious leaders, and private citizens. The group included both believers and nonbelievers. At the end of the closing session many of those present signed a formal state-

To the City Council and Citizens of Ryazan

We of Ryazan, and national and international representatives who have met with us, make the following statement:

We, believers and nonbelievers alike, have met together for three days, August 16-18, 1993, to study the basis of religious freedom. Though representing different cultures and viewpoints on religion, we have spoken freely, without hostility, exchanging ideas on matters vital to freedom of conscience and thus to development of a democratic state.

We have met at a critical time for our nation: when controversy has arisen over amendments made to the Law of Religious Freedom. The resulting document will determine the future of our nation, and thus affect the dreams and aspirations of every Russian citizen.

We have agreed that continued dialogue in our city and throughout Russia can be helpful in uniting our people:

first, because our discussions have tended to unite rather than to divide;

second, because the information we have shared has given us a better understanding of issues, and thus a better basis on which to shape our viewpoints intelligently and charitably;

third, because the spirit of openness to new ideas is itself necessary if our nation is not only to continue but to build on its long history of greatness.

We appeal therefore to the officials of our city, and to our nation's leaders as well, to respond favorably to the concern of many of our fellow citizens, and of others in the world community, about the amendments proposed to the Law of Religious Freedom.

We do so out of consideration for minority rights voiced by representatives of our religious community and by civil rights advocates as well.

We do so remembering the repression of believers that haunts our memory and blackens our past.

ment recommending continued dialogue on religious liberty issues, urging respect for minority rights, and supporting Boris Yeltsin's call for reconsideration of the proposed amendments to Russia's Law on Freedom. See below.

Kulakov's standing as one of Russia's leading proponents of religious freedom made him an ideal choice for seminar director. Hegstad, a widely acknowledged international authority on church-state issues, was able to present the principles of religious liberty using illustrations from American history and current events around the world.

The seminar was the result of a March meeting between Jim Wood, Faith for Today's director of field services, and Dr. Sergei Voblenko, chairman of Ryazan's Council of People's Deputies. In that meeting, Voblenko expressed his concern about the city government's relations with religious organizations.

Local authorities in Ryazan are accustomed to dealing primarily with the Russian Orthodox Church, which has dominated the local religious scene in the past. Now, with a rapidly growing Seventh-day Adventist Church, plus Baptist, Church of Christ, and Pentecostal congregations, the picture has become more complicated. This seminar was initially planned to help the city address this new situation.

According to Wood, recent developments in Russia greatly increased the significance of the religious liberty seminar. That country's Parliament, under pressure from Russian Orthodox leaders, passed new legislation aimed at severely restricting the activities of foreign missionaries and religions. While language specifically implementing the legislation has not yet been written, it seems clear that if this law goes into effect, it will mark a giant backward step for human rights and religious freedom in Russia.

We do so with regard also for majority rights, which are integral to the democratic state; but with special compassion for the religious communities that in times past were denied not only a hearing, but even their freedom and their lives.

We make our appeal not because we are unified in opposition to all amendments to the Law of Religious Freedom, but because we are unified in believing that the president's call for reconsideration is wise:

first, because it will give time for all citizens to explore the matter of religious freedom more fully;

second, because it will give them opportunity to express their opinions—a vital step forward for those who had no voice on such issues under our previous government; and

finally, it will help our sorely divided nation to achieve consensus.

The Gospel and Political Activism

by Richard J. Barnett

Strong religious belief is admirable in the pews of a church, synagogue, temple, or mosque, but as a primary goal or method of civic politics, it is a distortion of what Jesus intended in empowering the church to do His work.

Some Christians believe that gaining control of government is the best way to advance the cause of Christ. The main group promoting this method of proselytizing, the Christian Right, has openly expressed disdain for the principle of church-state separation, and tends to be intolerant of those with a different viewpoint. These Christian leaders seem to have confused the gospel commission with political activism, allowing the latter to become a substitute for living the Christian life and walking with Jesus Christ.

The moment Christians get immersed in political activism and party politics as a fundamental method of doing the work of God, we run the risk of tainting the gospel. Strong religious belief is admirable in the pews of a church, synagogue, temple, or mosque, but as a primary goal or method of civic politics, it is a distortion of what Jesus intended in empowering the church to do His work. As He said to the early believers: "You shall receive power *after the Holy Spirit is come upon you*" (see Acts 1:8).

Notice that Jesus did not say "Tarry in the legislatures till you receive power from the state." Rather it was "Tarry in Jerusalem till you receive power from on high" (see Luke 24:49). In another reference to earthly government, He specifically said, "My kingdom is not of this world" (John 18:36). Nowhere did the Lord ever tell His followers to infiltrate government or take political control away from the "secular humanists" as a method of advancing His cause. If He were on earth today, perhaps He would tell them, "Not by might, nor by political activism, *but by My power, sayeth the Lord*" (see Zechariah 4:6).

When Christian leaders get too involved in party politics (such as the Christian Coalition has), aligning themselves to a particular political party, unwittingly they denigrate the gospel commission. They give society the impression that God sides with this or that party platform. Worse, it is a mute confession on their part that God, by and through the Holy Spirit, is

perhaps not powerful enough to energize and complete His work on earth.

Those in Latin America and Europe have seen the results when the church seeks to empower the church through government. Hoping to be king-makers, the church in the past lost its credibility with the masses and was sapped of spiritual power. Those countries today with state churches (England, Scandinavia, etc.) are those with dying congregations that have lost vital spiritual power to grow and flourish under the mighty hand of God, rather than of Caesar. We should not forget the lessons of history.

Sabbath Struggles: Win Some, Lose Some

I am on the twentieth floor of the nicest office building in the state's capital city with my client, a Seventh-day Adventist who lost his job because he wouldn't work during the Sabbath. We're in the plush office of a high-powered law firm hired to represent the employer, a large international corporation. We are here to take the depositions of the store manager who fired my client and of the company's regional personnel director. The other side can bring to bear all the resources of a 100-lawyer firm. Our staff is five lawyers, and only one other has experience in this area of the law. The "clout discrepancy" provokes thoughts of such cases as *David v. Goliath* and *Daniel v. Lions*.

In those last two cases the good guys won. Lately they haven't been. Jesse was fired from an auto plant over the Sabbath struggle. A federal judge ruled against his challenge to that firing because the company would have accepted a shift swap if Jesse could have found another employee willing to switch with him.

James was fired by a large telecommunication corporation. We argued that he could have been allowed to transfer to another plant where Saturday work was not mandatory—one of seven means of accommodation suggested to the com-



Richard J. Barnett, Vice President, Church State Council

by Mitchell A. Tyner



Mitchell A. Tyner, Esq.

pany. A judge ruled that because company policy does not allow transfers within two years of hiring, the company didn't even have to explore that option.

Merle presented evidence that he could have been transferred to work details with a Monday through Friday schedule. The court ruled against him, refusing to interfere in any way with a prison's scheduling of its guards.

Yes, there have also been some successes this year. Tim was fired by a large carpet manufacturer. A pretrial settlement gave him all lost wages and benefits, and he now has a better-paying job. Harry, former food service director at a private academy, received a similar settlement. Mary, a city bus driver fired five years ago for refusing a Saturday run, went to her state's human rights agency. She was ordered to be reinstated with full back pay and benefits and was awarded \$25,000 in compensatory damages. When the bus company appealed, the judgment was upheld and the punitive damage award was raised to \$50,000. That case is now on further appeal in the state court system.

What does your church do to assist in these situations? Several things. First, counsel is available at any time from the Public Affairs and Religious Liberty directors of the union conferences. They should be contacted at the first sign of difficulty. Second, the church provides funding for court action in cases in which other resolution was impossible and in which a positive result is considered probable, as in all the cases referred to above. In 1993, 10 percent of the Religious Liberty Offering was set aside for this purpose. Third, the church is working with a small group of others to foster a bill in the United States Congress that will tighten the rules concerning an employer's obligation to accommodate employee religious practices. That bill is still in a formative stage, but it holds great potential for relieving what is probably the single most often encountered religious liberty problem in the United States. When the time comes to express grass-roots support, *Liberty Alert* readers will be notified and urged to respond.

How Do Federal Sexual Orientation Bills Affect Our Church?

Sensationalist flyers moving through the local churches of North America suggest that gay rights legislation as currently conceived in Congress would make church organizations liable to prohibitions on discrimination based on sexual orientation. One such alert, "Could the Federal Government Close Down Your Church?" addresses HR 431 and HR 423 in particular.

In Capitol Hill interviews scheduled to voice the complaint that those bills contain no church exemption, the following consensus seemed to emerge:

1. The sexual orientation bills are not moving and will not move in the first session of the 103rd Congress. This is because of other pressing work before the subcommittees having jurisdiction over the bills and because gay rights in the military is considered by the leadership to be the only bearable context for debate over sexual orientation this year.

2. If a sexual orientation bill moves in the future, it will not take the form of HR 431 or HR 423 but rather will be an altogether new bill, the form of which is now being discussed. It will most likely be a free-standing bill that includes a section addressing its application or nonapplication to religious organizations.

3. Lacking such a section, Adventist institutions in non-compliance might have a problem if Title VII of the Civil Rights Act of 1964 as amended in 1972 does not supersede. This is because the bill would be tied to "federally assisted" organizations, a status Adventist schools technically acquired after the U.S. Supreme Court ruling in *Grove City v. Bell* (1984). The highly respected Congressional Research Service has been asked to analyze these questions, and its eventual finding will be published.



THE ROSS REPORT

By Gary M. Ross



Dr. Gary M. Ross

Should Adventists Promote Sunday Laws?

by Clifford Goldstein

Should we thank Judas, Pilate, and Caiaphas for their role in killing Christ?

"If we know that persecution must come before Christ returns," an Adventist asked me, "why should we try to hold it off? Let's get it over with and go home."

A good question. After all, if religious persecution and Sunday laws are major signs that will precede the Second Advent, and if we all want the Second Advent to happen soon, then the last thing we should do is prevent the Sunday laws! Why hold back the second coming of Christ?

Let's take that reasoning, however, to its logical extreme. If the Sunday law is the precursor to the Second Coming, and if we all want the Second Coming, then, far from fighting the Sunday law, why aren't we promoting it?

"But," Adventists will respond, "we shouldn't be promoting Sunday legislation!" But why not? If we shouldn't be fighting a national Sunday law because by so doing we are supposedly holding back the second coming of Christ, then by not pushing for that Sunday law, are we not slowing down the Second Coming as well?

Let's apply this reasoning to another situation. If Judas hadn't betrayed Jesus for a handful of silver, if Pontius Pilate hadn't caved in to the mob, and if the Caiaphas hadn't been such a spiritual lout, then Christ wouldn't have died on the cross, and we'd all be doomed. Should we, then, thank Judas, Pilate, and Caiaphas for their role in killing Christ? "Why, of course not!" But why not? Didn't they pave the way for Jesus to die as our atonement for sin?

Let's go back to the Sunday law. The whole tenor of Sunday legislation, no matter how secular the language used to frame it, is the use of government might and power, i.e., the law, to enforce religion—and that is evil. Adventists should have no part in promoting evil in any form, even if in the end that evil might lead to some good. Judas' betrayal of Christ, however evil, paved the way for the sins of the world to be atoned for. Did Judas do the right thing, then, by betraying Christ? Of course not. The same applies to Sunday legisla-

tion. The enforcement of Sunday laws upon those who don't believe in Sunday rest is evil. Therefore, like all evil, not only should we shun it, we should stand up with righteous indignation and fight against it.

Finally, before the glory, joy, and grandeur of the Second Coming, there will be "a time of trouble, such as never was since there was a nation even to that same time" (Daniel 12:1). Millions will die in plagues, famines, and wars. Many faithful Christians are going to be beheaded, hanged, shot, jailed, and tortured. Who wants to help bring these calamities upon the world, even if after all these tragedies the Second Coming happens? No wonder Ellen White wrote that it "is our duty to do all in our power to avert the threatened danger" (*Testimonies*, vol. 5, p. 452).

The end of the world is going to come soon enough. Let's not bring it before we're ready.



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