

ADVENTIST REVIEW

WEEKLY NEWS AND INFORMATION FOR SEVENTH-DAY ADVENTISTS

FEBRUARY 10, 1994



**All Are Precious
in
His Sight**

Credibility and the New Age

I have problems with the way Adventists sometimes refer to the New Age. Although people need to be warned about this movement, I find we often are somewhat extreme.

For example, New Age believers may be interested in the environment, but I know of no major environmental group that claims to be pantheistic or takes any religious stand at all. Unfortunately our church's neglect of environmental issues would turn interest away from caring secular persons. Those ordinary people looking for a relationship with God who are drawn to the New Age may be more sensitive than the general population—the kind of people who would make good Christians. I fear this type of rhetoric will cause us to neglect and fear them. Likewise, we associate harmless practices with New Agers when actually it is the New Age worldview that makes them wrong. For example, one could do yoga-type stretching exercises all his or her life and not join an Eastern religion. The only protection against New Age delusion is prayer, Bible study, and the sanctified imagination of Christian meditation.

For years Adventists have attended museums, read nature books, watched nature films, and even attended classes that promote godless evolution, yet we recognize this teaching as false and no one seems to be concerned. Our personal relationship with Christ and Bible study keep us from taking evolution seriously. I would suggest New Age ideas be treated the same way. Scientific findings continue to disclose discoveries that can fit into our worldview if we choose to study them in the light of revelation rather than accepting their popular interpretations and branding them of the devil. We need to take a rational perspective on things we brand "New Age" that will not be a barrier in soul winning or undermine our credibility.

*Ella M. Ryzewski
Clarksville, Maryland*

Choices

Thank you for publishing "The

Power of Choices" (Dec. 9). Standing back and allowing others (be they our children or our friends) to make "wrong" choices is terribly difficult—when we love them so much we want them to be "perfect."

But we can take courage from knowing that our ultimately loving God, who created us perfect, nevertheless created

Coming in the Adventist Review

"Recapturing the Prophetic Imagination," by Edward Hernandez. Feb. 17.

"Where Is God in Bosnia?" by Zdravko Stefanovic. Feb. 17.

"In Defense of Liberty" (interview with Roland Hegstad), by William Johnsson. Feb. 24.

"Needed—Biblical Preaching," by Robert S. Folkenberg. March 3.

"May River Mission—A Journey Back in Time," by Myron Widmer. March 3.

Only in the Adventist Review!

us with freedom of choice—and sacrificed His Son in order to ensure that that freedom of choice is maintained. However, even He, the ultimately perfect One, lost one third of His angels to wrong choices. The pain that this loss has caused our heavenly Father we can only partially begin to realize.

*Catherine Lang Titus
Glendale, California*

It is difficult to allow choices while young people are under our financial control and we can feel the false security of their copycat behavior. To offer young people choices, including the possibility of wrong ones, empowers them while it relinquishes power (and responsibility) from adults. What a challenge to give choices rather than

basking falsely in mimicked behaviors until young people can really choose for themselves and do so on a reactionary basis.

*Steve Case, President
Piece of the Pie Ministries
Carmichael, California*

Reporting Abuse

Thank you much for the Elmendorf, Sheridan, and Thomsen letters on "Starving Children" (Nov. 25). Surely Ellen White would grieve at the thought that her words were so misrepresented.

Yet let's be guarded about "immediate reporting of the family to the local child protective services." Let knowledgeable laypersons and church officials first make thorough professional investigation and follow Matthew 18:15-17; 7:12. We here regard our social worker friends as worthy professionals. Yet they will verify that there is a growing number of ambitious, ill-informed social workers who seize the slightest excuse to place children in state custody.

In the past several years I have been called as expert witness in more social service prosecutions than any other. In a Carson City, Nevada, case, Family Services tore five small children from their parents for lightly paddling a 3-year-old. They scattered these five children in foster homes all over the city for several months, with a variety of diets, TV, and family values, until we were able to obtain acquittal.

Family Services behavior against this Christian family was, in our opinion, grossly child abusive and irresponsible. Recently I was called to Ohio, where a Christian couple have been adopting (therefore, no foster money) children whom no one else wants—Downs, cerebral palsied, malformed (some born at 22 to 24 weeks). Family Services had been scattering these kids for months, insisting that they needed daily hours of clinical care instead of warm, loving hands. The literature is filled with such efforts of the state to take over the home.

*Raymond S. Moore
The Moore Foundation
Camas, Washington*

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The Christian in an Age of Trash

Sometime ago we rented a video to share with a group of friends. An associate had recommended it highly, and we sat down together to enjoy the program. But not long into the video we were shocked and embarrassed: the language turned foul, and lewd scenes came on the screen.

"Oh," said the associate, who was also present, "none of *that* was in the movie when I saw it on TV!" Of course not: the networks had edited it for family viewing.

Fact is, we live in an age of trash. The entertainment industry seems intent on dragging our wonderful language—the language of the King James Bible and Shakespeare—into the gutter. Moguls of the movies and music vie with one another in finding new taboos to break, new ways to titillate and offend refined sensibilities.

Whatever is happening to Western culture? People display bumper stickers and wear T-shirts with words that only a few years ago weren't uttered in public. A rap performer's album, filled with the language of violence, hate, and depravity, hits the top of the charts; the previous week he had been indicted for murder.

Computers offer amazing new possibilities for information access, but guess what? The *Washington Post*, in "Bawdy Bytes: The Growing World of Cybersex" (Nov. 29, 1993), reports that already the information superhighway is loaded with raunchy material. Parents, beware! Your child may tap innocently into filth that you can hardly imagine. Apparently the privacy of the computer network attracts people to pornography that they'd be too ashamed to buy in a magazine or a video.

How can the Christian survive in this age of trash? How can we resist the relentless pull of the world, drag-

ging us down into the gutter?

Only by the power of the risen Christ. Only by feeding daily on His Word, ensuring that, regardless of what trash we may encounter each day not by choice, by choice we will nurture our souls on manna from heaven.

Choice: in these days more than ever before in human history we must place our will on the side of moral purity. We must choose and choose again—choose daily to turn from the trash and seek "whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable" (Phil. 4:8).*

And more than ever before, we must help our children and young people in the church to exercise their power of choice. The old ways of trying to police them or decide for them won't wash today. Trash confronts them at every turn; no environment offers a sure refuge from it. We must teach them to choose the good and refuse the bad, teach them from their earliest years.

An Old Problem

As bad as our age is, it probably isn't much worse than that of the first Christians. The information explosion has simply opened more channels for trash to us. But the early Christians lived in a society in which the rulers—right up to the caesar and his wife—flaunted acts of debauchery.

So Paul could write of the Gentile world: "Having lost all sensitivity, they have given themselves over to sensuality so as to indulge in every kind of impurity, with a continual lust for more" (Eph. 4:19). To the believers he counseled: "Have nothing to do with the fruitless deeds of darkness, but rather expose them. For it is shameful even to mention what the disobedient

do in secret" (Eph. 5:11, 12). "But now you must rid yourselves of all such things as these: anger, rage, malice, slander, and filthy language from your lips" (Col. 3:8). Elsewhere he warns about orgies and drunkenness (Rom. 13:13; Gal. 5:21), while Peter sketches the life of pagan society—"debauchery, lust, drunkenness, orgies, carousing, and detestable idolatry" (1 Peter 4:3).

The message of Jesus—His death and resurrection—fell like rain on the worn-out, dissolute Greco-Roman culture, bringing new life and new power to individuals and thus gradually transforming society from within. From the influence of Christianity eventually streamed a parade of advances for civilization that rolled back the barricades of disease and superstition and lifted humanity.

But nearly 2,000 years later our culture shows the same seeds of decay as the Roman world at the end of its tether. Christianity has become tired and formal; the church is institutionalized and superficial. We are back in the age of trash.

But Jesus is alive! To the boy or girl or man or woman who determines to make Him first and last and best in everything, the same transforming power that Paul and Peter knew is still available.

Speaking of the change in the speech of Jesus' followers, Ellen White wrote: "From this time forth the language of the disciples was pure, simple, and accurate" (*The Acts of the Apostles*, p. 40). That can happen to us also.

And by the way: my wife and I now never take anyone else's word about a video. Before we show anything to others, we make sure we have seen it first and feel comfortable with it.

* Bible texts are from the New International Version.

WILLIAM G. JOHANSSON



Helping the Stones Cry Out

The word “archaeology” isn’t exactly a popular word relaxing on the tips of our tongues. When it pops up in conversation, it elicits from some a big yawn of boredom in a “dead” science. Yet for others it quickens their pulse while conjuring up images of bold, daring adventurers along the lines of Hollywood’s Indiana Jones.

Reality lies somewhere in between. Certainly it revolves around old “dead” artifacts, but it also offers adventure, intrigue, and the joy of discovering items that make the Bible come alive.

Since 1936, when Adventist Lynn Wood joined an archaeological dig in Transjordan, Seventh-day Adventists have become increasingly involved in the search for tools that help us understand God’s Word better. The search is *not* to prove the Bible correct—that is assumed—but to help us comprehend biblical times and ultimately what God’s Word means.

In this *Review* issue we highlight archaeology by Adventists in two articles, beginning on page 12.

We can be proud of Adventist archaeologists and their accomplishments for two reasons:

First, their major archaeological finds have significantly impacted the world of archaeology and our understanding of the Bible. Consider these top discoveries:¹

1. In 1953 Dr. Siegfried Horn found a cuneiform tablet in a private home in Baghdad, Iraq, that later became known as the SDA Seminary King List. Published by the renowned Oriental Institute in Chicago, it has helped establish the chronology of the Assyrian kings, several of whom are mentioned in the Bible.

2. While excavating in 1971 at

Khirbet el-Kom, Dr. Lawrence Geraty found a bilingual ostrakon (a pottery fragment containing an inscription) containing the earliest dated Greek text (July 25, 277 B.C.) ever found in Palestine. It belonged to a moneylender who called himself a *kapelos*, the very thing that Paul claimed not to be in 2 Corinthians 2:17—the only time that Greek word is used in the Bible.

3. The Andrews University team, digging at Heshbon in the 1970s, uncovered portions of the water reservoir most likely mentioned in Song of Solomon 7:4.

4. The Heshbon team in the 1970s unearthed the only Roman period family tombs (two of them) ever found in Jordan that are sealed with a rolling stone, the type of tomb the Gospel writers describe as Jesus’ tomb.

5. The La Sierra campus team of Loma Linda University, headed by Dr. Kenneth Vine, working with the joint expedition to Caesarea Maritima, unearthed in the 1970s the only Mithraeum (a place where the god Mithra was worshiped) thus far discovered in Palestine. Mithraism was the most popular competitor of Christianity in the Roman world of the apostles.

6. In the late 1980s Drs. Øystein LaBianca and Randall Younker of the Madaba Plains Project, sponsored by Andrews University and a consortium of Adventist colleges, identified numerous Iron Age farmsteads. The farms had piles of cleared stones, watchtowers, wine vats, cisterns, and walls—providing the best illustrations yet for the song of the vineyard in Isaiah 5:1-7.

7. In 1984 Drs. Lloyd Willis, Douglas Clark, and Larry Herr of the Madaba Plains Project made the most dramatic discovery of any Adventist archaeologists when they found the seal

impression of the servant of Baalis, the Ammonite king mentioned in Jeremiah 40:14. This is still the only proof of the existence of this king found outside the Bible.

Second, the high quality of archaeological research is garnering commendation and added respect for Seventh-day Adventists.

One example comes in a recent article by the person considered by many to be America’s leading archaeological excavator today—University of Arizona professor William A. Dever.

“The Heshbon excavators [Adventists] in the beginning [1968] would have been dismissed by ‘real’ archaeologists as amateurs; but . . . the Heshbon excavators—‘biblical archaeologists’ or not—have proven serious where others have been frivolous; responsible where others have been irresponsible; perseverant where others have given up. Perhaps *real* scholarship is a vocation, more a matter of conviction and character than chasing after the latest intellectual fads.”²

Beyond actual discoveries, Adventists (including those well known among Biblical scholars, Lynn Wood, Edwin Thiele, Julia Neuffer, Siegfried Horn, and William Shea) have made notable interpretative finds, especially in biblical chronology.

As Dr. Lawrence T. Geraty, president of La Sierra University and my former archaeology seminary professor, comments, Adventist archaeologists indeed are helping “the stones cry out” more understandably for us today.

¹ These top finds were compiled by Dr. Lawrence T. Geraty.

² William Dever, in *Bulletin of the American Schools of Oriental Research*, May-August 1993, pp. 127-130.

Adventists Come Through Earthquake "Fairly Well"

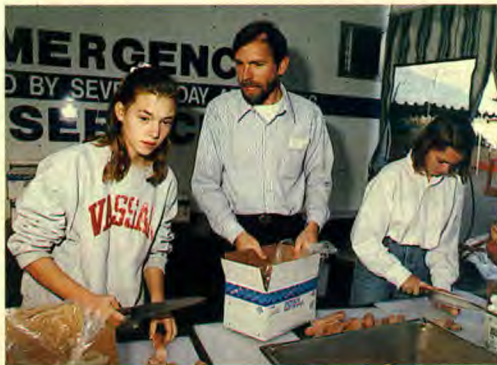
LOS ANGELES—Earthquakes respect no persons or buildings. But Seventh-day Adventist members, churches, schools, hospitals, and homes near the epicenter of the powerful January 17 earthquake here came through pretty well.

Centered in Northridge and registering 6.6 on the Richter scale, the earthquake severely damaged at least 25 Adventist homes and three churches and disrupted normal life for thousands of Adventists. And one Adventist lost his life in a quake-related accident.

David Richards, 52, head elder of the Oildale Adventist Church and an oil company supervisor, was killed (along with a passenger) when the company-owned helicopter he was piloting got tangled in power lines. They were inspecting an oil pipeline for damage in the mountains north of Northridge.

San Fernando Valley Academy, located at the quake's epicenter in Northridge, remained closed for nearly two weeks awaiting a visit by a city building inspector to assess its structural damage, reports principal Ronald Dasher. Classes were expected to resume January 31, after workers cleared debris and repaired the minor damages.

The Northridge Adventist Church also sustained minor damage and became one of the Adventist cen-



Pastor Edward Allen (center) and his daughters were among the earliest volunteers recruited to staff the mobile kitchen at the Van Nuys Red Cross Center.



Edward de la Cruz sorts donated food for earthquake victims.

ters for distributing relief supplies.

A few miles to the east, Pacoima Adventist Church also awaited damage inspection before church officials announced plans for Sabbath services. And at the Sunland-Tujunga Adventist Church, just east of Northridge, a wall buckled.

Nearly 20 miles from the epicenter the Uni-

versity Adventist Church sanctuary on Martin Luther King Boulevard in Los Angeles was condemned after sustaining extensive damage. The east wing of the building remained usable, but Sabbath services have been transferred to the nearby Los Angeles Adventist Academy.

More than 30 Adventist churches had minimal to moderate cosmetic damage, according to a survey by the Southern

Big Bang, Small Miracle

Despite the tremendous loss in property and lives caused by the Los Angeles area earthquake on January 17, God's sheltering hand preserved many lives and drew neighbors closer.

Everett West, a computer consultant for the Southern California Conference who lives four miles from the quake's epicenter, tells how God preserved his family.

"We've been through earthquakes before, but this one was very loud," West said in a telephone interview. "There was violent shaking. My wife immediately got out of bed and stood in the doorway, and I held on to the wall.

"We're fortunate because our house sustained no cracks or other structural damage. Two mirrors and a computer monitor fell but didn't break. The Lord blessed us.

"After we checked on the other families in our block, my next-door neighbor and I connected extension cords together so that a fam-

ily across the street (who had lost their electricity) could have power.

"We've found a great deal of community in our neighborhood. It's times like these that show the value of a close community."

Steve Haynal, who lives 15 miles from the epicenter, in Northridge, says that everything in his apartment wound up on the floor.

"When I woke up, everything was shaking," explains the San Fernando Valley Academy science teacher. "I couldn't get to the doorway because a filled bookcase fell over and blocked it.

"My roommate and I turned the gas off in the building and checked on neighbors in the building. A broken oil line caused a stream of oil to run down our street."

At presstime Haynal was helping with cleanup at the academy. Before the quake, Haynal's commute to work took him 30 minutes. Now it takes two hours.

By Elwyn Platner, Pacific Union communication director, Westlake Village, California.



Southern California Conference youth director Bob Wong (left) and Dan Knapp, Nevada-Utah disaster coordinator, organized the volunteers.

California Conference. Neither the Adventist Media Center nor the Pacific Union Conference office near Thousand Oaks sustained any structural damage. Schools outside the immediate epicenter area were back in operation within a couple days.

SFVA principal Dasher and a Glendale Adventist Medical Center security officer lost their homes when a quake-caused fire swept through their Sylmar mobile home park (seen going up in flames on television). Other church members experienced significant losses throughout the region, although the extent is unclear right now.

Of the three Adventist hospitals near the quake area, the Simi Valley Hospital (12 miles from the epicenter) sustained the most structural damage, although it was "generally minimal," according to officials. "Most damage is cosmetic, including cracked walls, fallen drywall, cracked floor tiles, and tipped shelves, cabinets, and furniture."

The hospital admitted 23 patients the day following the 4:31 a.m. trembler. That's about double our normal admissions, says Alan Rice, hospital president. In addition, 51 patients from a nearby rehabilitation center were admitted, bringing the census to 165. SVH's Emergency Department, which normally cares for about 60 people a day, served 395 the day following the quake.

"As soon as the earthquake struck, Adventist Community Services [ACS] personnel, led in our conference by Dan Robles, moved into action," says B. J. Christensen, Southern California Conference president.

But Irena Aghassian, Glendale Community Services Center director, didn't wait for the formal organization to be activated. She immediately hired two men and twice filled a truck with blankets, baby supplies, food, and cleaning materials and delivered them to the San Fernando Spanish and Northridge churches.

ACS, a member of the National Voluntary Organizations Active in Disasters, operates under



Ebenezer Chambi (kneeling), a South Gate physician, provided a temporary medical clinic.

agreement with the United States Federal Emergency Management Agency and the American Red Cross.

Under that agreement, Dan Knapp and Dick Smith came from Reno, Nevada, with the Nevada-Utah Conference mobile food kitchen to participate in the Red Cross mass-feeding program at its Van Nuys headquarters. Parked adjacent to the Baptist mobile food kitchen, the two units helped prepare more than 45,000 meals each day by the weekend after the quake, Knapp said. Other mobile kitchens were on their way to supplement the units already in place so they could increase the output to 100,000 meals a day.

GENERAL CONFERENCE

GC Starts Recycling Program. The recycling fever has touched the world headquarters of the Seventh-day Adventist Church. The General Conference has started a full recycling program. Employees have been asked to put recyclable glass jars and bottles, metal cans, plastic bottles, and paper goods into special containers.

WORLD CHURCH

Seventh-day Adventists Believe Now in Arabic. Svein Johansen, president of the Middle East Union, reports that an Arabic translation of the book *Seventh-day Adventists Believe* just came off the press. Three thousand copies were

printed for Adventists and other religious leaders in the Middle East.

SDAs Believe, an exposition of the 27 fundamental beliefs of the Seventh-day Adventist Church, is also available in English and Spanish.

NORTH AMERICA

To New Position. Orville D. Parchment, executive secretary of the Seventh-day Adventist Church in Canada (the Canadian Union), was elected president. Parchment replaces D. Douglas Devnich, who became director of the Department of Pastoral Care at Florida Hospital in Orlando.



CHURCH CALENDAR

- Feb. 12 Christian Home and Marriage Week begins
- Feb. 19 Youth Temperance Emphasis
- Feb. 19 Health and Temperance Magazines Emphasis
- Mar. 5 Tract Evangelism Emphasis
- Mar. 5 Women's Day of Prayer for Adventist Women in North America
- Mar. 12 Adventist World Radio Offering
- Mar. 19 Adventist Youth Day

Red and Yellow, Black and White

Do we really believe our song?

BY JERALD WHITEHOUSE

It was Robert Fulghum who titled one of his books *All I Really Need to Know I Learned in Kindergarten*.

Many of us can identify with that statement. Among the many things we learned in Adventist kindergarten was that universally popular line “Red and Yellow, Black and White, all are precious in His sight.”

Somehow, in my naïveté, I really believed that everyone was basically the same, with the only differences being cosmetic. It is only in the latter half of my years that I have begun to see the value in the different cultural worldviews and thought processes implied in the phrase we sing.

The picture did not become clear easily. The first eye-opener for my wife and me came soon after we boarded a Boeing 707 bound for London and then Africa, to transport the wisdom of our full 23 years to the so-called Dark Continent. It was then we learned about “Section II,” and about the “little Americas” and “Europes” that guarded with steel gates and “special passes” certain peoples—based on language, color, or worldview. Later I was appalled to learn that while I was

singing in kindergarten “Red and Yellow, Black and White, all are precious in His sight,” a certain Black woman who was certainly precious in His sight was not considered precious enough in some earthling’s sight to receive the care she needed at one of my church’s health-care institutions. Something inside me said that this wasn’t what the song meant. Thankfully, we’ve come a long way since then. Such extreme tribalism, I trust, is now in the past. Or is it?

Looking Deeper

Have we really learned the lesson of kindergarten? Not long ago I heard a dearly beloved Black pastor speak without malice and with tears in his voice about the “balkanization of the church,” about the pursuit of certain ethnic or nationalistic power agendas within the church, about our inability to accept and celebrate our differences within a Spirit-guided unity.

My experience working and traveling in several countries has convinced me that God’s last-day people still have much to learn about respect for local ways of doing things, local ways of thinking. On the one hand, we have been

so afraid of nationalism and tribalism that we have fallen into a tribalism of a different sort—namely, the fostering of a certain Western-centered application of the gospel as the standard for all.

Somehow we consider it a certain unique strength to have everyone around the globe follow a similar worship pattern, a similar application of the gospel. The result is a lack of spiritual vitality, because the spiritual formation has been in foreign terms and foreign understandings. It has never taken root in the cultural soil, the local thought patterns, the local ways of expressing worship and praise and honor and thankfulness.

We need to look to the Word of God as our guide in these matters. And the life of Jesus is the supreme example. When Jesus healed the demoniac, His command to him was “Return home and tell how much God has done for you” (Luke 8:39, NIV). The demoniac’s culture was pagan. And Jesus commissioned this transformed man to be an irrefutable witness from within it. The results were spectacular (see Mark 5:20; *The Desire of Ages*, pp. 340, 341).

A significant part of Jesus’ ministry was designed to destroy the notion that non-Jews had to become Jews (change their culture) before they could be true believers in God. Over and over again Jesus insisted that converts remain and witness within the bounds of their own culture.

Paul followed in the footsteps of Jesus. In a statement describing his mission strategy he said, “I make myself a slave to everyone, to win as many as possible” (1 Cor. 9:19, NIV).

Jesus and Paul were content to plant the seeds of the gospel—the principles of the kingdom—in the hearts of their hearers and then let the Holy Spirit do the work of guiding the expression of those principles in the life and worship of the recipients in their time and place. “Yet a time is coming and has now come,” Jesus said, “when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks” (John 4:23, NIV).

I sat in a small church in Thailand, surrounded with the rich cultural heritage of a country that has not suffered from colonial domination at any time in



its history. I looked through their songbook for any songs of praise to God reflecting their cultural heritage. I found none. I did find a Welsh folk tune, a German folk melody, and plenty of American hymnody—some based on folk tunes. It was as if a Thai folk tune was inherently pagan, while a Welsh, a German, or an American was somehow naturally sacred. I could not help wondering if church growth in that beautiful country has been stifled largely because the message of the Scriptures has never worn Thai dress.

Implications for Global Mission

This discussion is particularly pertinent as we look at the unfinished task of Global Mission. It has been my privilege to spend most of my service years in Islamic settings. Nearly one in five people on earth are members of Islam. Yet in our traditional approaches we have been essentially ineffective in reaching across the walls to this culture. One reason is that we have insisted in deculturalizing the Muslims and remaking them into another image. Such

approaches are seen as a direct threat to the institution of Islam. And the natural Islamic response to such an affront is a jihad—a holy war—in which issues of personal faith allegiance become lost.

If we are ever to reach the Muslims, we must move within the Muslim mind and culture, much of which is biblical and not evil. We must plant the seeds—the principles of the kingdom—and allow the Holy Spirit to develop and guide the expression of the response within the culture itself. Our conflict with Islam (or with any other ethnic group, for that matter) should be with the powers of evil that are binding the hearts and minds of people.

Before entering, we must stand humbly at the door of every culture, trying to discern the workings of God's Spirit in the hearts of its people. Then it is the critical task of Christians to align themselves with the workings of God and lead people on to greater light.

As a people we need to realize that every culture coming into the church has something to contribute. It is not a one-way street from the rich and the

powerful to the poor and less developed. No, all have something to contribute.

Our mission encompasses every ethnic group on the face of the earth. And our concern must not be to set Christianity, or the institution of the church, against other religions. Rather, it should be to set the power of God against the powers of evil. Jesus' intention is that a body of believers from every tribe and tongue—and *within* every tribe and tongue—should live so vitally in touch with God that a clear message about Him will be given in this end-time within each of the many ethnic groups on the face of the earth.

My Dream for the Church

My dream for the church is that we become known as a people who celebrate their diversity within an overarching Spirit-led unity.

As we were leaving the Sudan, we had to wait 10 days in Nairobi, working on entry papers into the States for our African-born 1-year-old twin girls. One day the 5-year-old neighbor girl from a Black American family who was play-

ing with my girls questioned me as to where the twins were from. "From Sudan," I told her. "And what tribe are they from?" she further inquired. "They are from the Kuku tribe," I replied. Then with feigned seriousness I looked at her intently and asked, "And what tribe are you from?" With a sense of pride she stood tall and declared emphatically, "I am an American!"

More than a cute story, I think. Every tribe within God's people must be able to stand tall and say: I am a Kikuyu. I am a Bengali. I am a Campa. Not in a spirit of arrogance, but in a genuine

spirit of humble self-worth. Because, regardless of my cultural soil, I am precious in God's sight. The mosaic of Christ's face in His people is made complete because of their differentness.

I have five daughters, three of whom were given birth by my wife. Two—twin girls now 10 years old—were born to an African mother who never saw the fruit of her labor. I want my two Black daughters, along with my three White daughters, to grow up among a people of God who accept and celebrate their uniquenesses in a spirit of supratribal unity. But they will never be able to

sing with conviction "Red and Yellow, Black and White, all are precious in His sight" until they can sing from experience "Red and Yellow, Black and White, all are accepted, important, celebrated, because of their differentness—in our sight!"



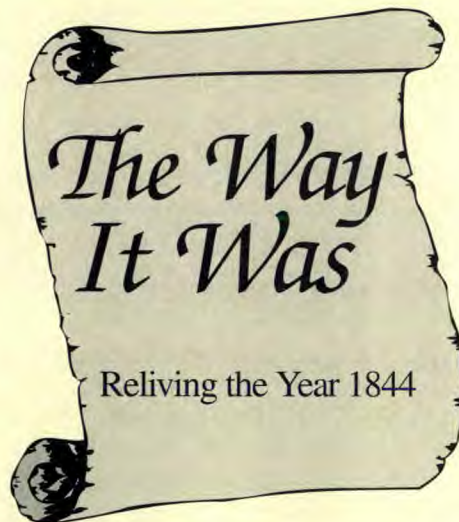
Jerald Whitehouse is senior advisor for Health, Adventist Development and Relief Agency, Silver Spring, Maryland.

The last full month that the Millerites ever expected to spend on earth was finally here. They were certain Jesus would return sometime between now and March 21.¹

Both the Millerite *Midnight Cry* and the Millerite *Signs of the Times* carried notices of meetings being held by various speakers in many different places. Almost a full column on the front page of the February 1, 1844, issue of the *Midnight Cry* was filled with a letter from England, written on January 1 by Thomas Wilson, reporting on the work in that country. Charles Dealtry had arrived from the United States to preach Christ's soon return, and his efforts were meeting great success. Wilson reported, "Liverpool was never in such a spiritual ferment as now." He went on to report, "We were, last Thursday and Friday, at Warrington, speaking to crowded chapels, full of attentive hearers, and one of the ministers told me he believed Warrington never saw such a day for Bible inquiry as now since the cry has been made." Even "some Jews have called upon Brother Dealtry, Nicodemus-like, to ask questions."²

The sense of urgency felt by all was reflected in the opening of Joshua V. Himes's report about his recent activities: "My flying visit to New York and Philadelphia, with Brother Hutchinson, last week, was a very interesting one."³

The January 31, 1844, issue of the *Signs of the Times* contained an encouraging "Address to Second Advent Believers," written by William Miller. In part he said:



"Time rolls on his resistless course. We are one more year down its rapid stream toward the ocean of eternity. . . . Never has my faith been stronger than at this very moment."

After listing several reasons he felt this way, Miller continued: "I have preached about 4,500 lectures in about 12 years, to at least 500,000 different people. I have broken my constitution and lost my health; and for what? That if possible I might be the means of saving some. How many have been saved by these means I cannot tell; God knows; to Him be all the glory. In one thing I have great reason to

rejoice. I believe I have never lectured in any place, but God has been with me and given some fruits of His Spirit, as an evident token of the truth. I have never preached or believed in any time for Christ to come but the end of the prophetic periods, which I have always believed would end with the Jewish year 1843; and which I still believe, and mean, with the help of God, to look for until He comes. And I think I can say with my whole heart and soul, Amen. Even so come, Lord Jesus."⁴

¹ "Address to Second Advent Believers," *Signs of the Times*, Jan. 31, 1844, pp. 195, 196; see F. D. Nichol, *The Midnight Cry* (1944), pp. 135, 169.

² "Letter From England," *Midnight Cry*, Feb. 1, 1844, p. 217.

³ "Editorial Correspondence," *Midnight Cry*, Feb. 1, 1844, p. 217.

⁴ "Address to Second Advent Believers," *Signs of the Times*, Jan. 31, 1844, pp. 195, 196.

Compiled by James R. Nix, associate secretary, White Estate, Silver Spring, Maryland.

No Valentines for Mg Thein

BY RUTH PETERSON-WATTS

Valentine's Day was three days away. All the school children in Ms. Peterson's class were excited—that is, all except Mg Thein (pronounced mmm tee-en).

"What is this Valentine's Day?" he asked his friend in broken English.

"It's really fun!" answered Tony. "We give decorated cards to those we like."

Mg Thein had been in America for only a short time, and there were so many new things to learn. Most of his classmates had been very friendly and patient as he learned the new language.

"Does everyone do this?" asked Mg Thein with a worried look.

"Sure! It's a neat way to tell people you like them," replied Tony. "You can either make the cards or buy them."

"But we have no money, except for food." Mg Thein's face became sad. He wanted so badly to be accepted.

He couldn't share his problem with his parents. They had too many problems of their own. As he crawled into his cot that night, he mumbled to himself, "Probably no one will give me a valentine anyway."

The next day he watched as the children brought their envelopes and put them into the large decorated box Ms. Peterson had on her desk. Tomorrow they would pass them out, and oh, how Mg Thein wished he did not have to come to school.

His mother noticed his dejected face that night, and reluctantly he told her all about Valentine's Day. In their native tongue she asked, "Would cookies do? I have flour and sugar to make them."

Suddenly Mg Thein's face brightened. "Oh, yes, Mama!" and he

threw his arms around her neck.

On Valentine's Day Mg Thein proudly brought a box of delicious cookies, and when it was time to pass out valentines, he carefully put a cookie on each child's desk.

To his surprise, he found his desk covered with many cards when he returned. "This Valentine's Day is pretty nice business, Tony," he said, and both boys grinned happily at each other.



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Adventist archaeologists

Each Summer dig up biblical stories. A NEW STORY

BY LAWRENCE T. GERATY, LARRY G. HERR, ØYSTEIN S. LABIANCA, RANDALL W. YOUNKER, AND DOUGLAS R. CLARK

Every other summer over a period of 25 years Adventist archaeologists have been digging in the general vicinity of Amman, the current capital of the Hashemite Kingdom of Jordan and the ancient capital of the biblical kingdom of Ammon.

The best known biblical story set in this area is the story of David and Bathsheba (2 Sam. 11). In order to marry Bathsheba, King David sent her husband, Uriah, to the front line of Israel's battle against the Ammonites. Uriah was killed, allowing King David to feel free to marry his widow.

The Ammonites, of course, were descendants of Abraham's nephew Lot, according to Genesis 19. They occupied the land east of the river Jordan, between the Jabbok River on the north and Moabite territory to the south.

In this region the late Siegfried Horn chose an ancient tell, or mound made up of layers of archaeological remains, for the first Adventist dig, in 1968. It was known as Tell Hesban to the Arabs, with most evidence pointing to the conclusion that it was probably biblical Heshbon, capital of the Amorites and King Sihon, who refused the

Israelites safe passage through (Num. 21:21-31).

Dr. Horn had hoped to find the remains of the city of Sihon, king of the Amorites, vanquished by the Israelites, but those remains have eluded the archaeologists who worked at this site from 1968 to 1978.

Adventist archaeologists did find inscribed coin and milestone evidence from the Roman period that suggested this was Heshbon at that time. They even found the remains of a huge reservoir apparently built in the time of Solomon that fits nicely the allusion in Song of Solomon 7:4 concerning his beloved: "Your eyes are pools in Heshbon, by the gate of Bathrabbim" (RSV).

Yet there seemed to be no remains from the earlier Amorite period. Where was the city of Sihon?

To answer that question, Horn's team began a regional survey in 1973. Maybe, just maybe, Sihon's city lay somewhere nearby.

In the regional survey, the most prominent tell in the region, now known as Jalul, was found to have remains from Amorite times. But digging at Jalul in the early 1980s was impossible because of the political problems in the region. Adventist archaeologists had to wait until the summer of 1992 for their first season of work at Jalul.

In the meantime, the Madaba Plains Project—as the Adventist archaeological project has become known in the past decade—chose an alternate site for excavation, also discovered in the regional survey and also exhibiting Amorite period remains: Tell el-'Umeiri, possibly biblical Abel-keramim in the Jephthah story found in Judges 11.

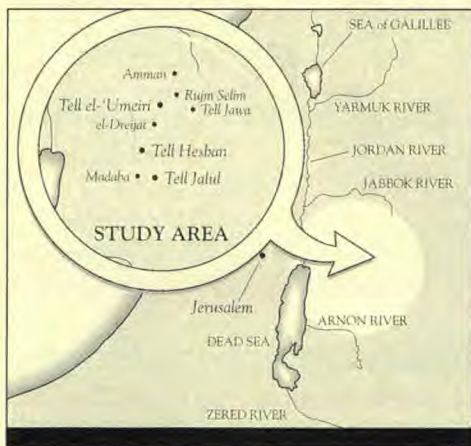
'Umeiri, dug since 1984, has proved to be a fascinating site, gradually yielding up information during each summer's dig that helps round out the story of the biblical Ammonites who once lived there.

Including the finds from the Madaba Plains Project's latest summer of excavation in 1992, the 85-member team has made important discoveries at 'Umeiri, Jalul, and in the foothills south of Amman and the plain that extends south from them to Madaba—the prominent town of the region today, mentioned in Numbers 21:30 and in a wonderfully entertaining story in 1 Chronicles 19.

Archaeological Discoveries

The earliest excavated evidence from 'Umeiri comes from about 2500 B.C., or just before the time of the biblical patriarchs. Archaeologists call this the Early Bronze Age. So far 'Umeiri has produced a typical street with domestic dwellings and their courtyards on either side of it. One room contained scores of ceramic pots with the remains of food that had been stored in them.

From about 1600 B.C., the Middle Bronze Age,



Adventist-led excavations since 1968 have taken place south of Jordan's capital city of Amman—the ancient capital of the biblical kingdom of the Ammonites.

archaeologists at 'Umeiri uncovered a massive fortification system typical of the times. Its most characteristic feature is a steep earthen rampart between a dry moat at the bottom and the wall of the city above.

Only a few weak walls from the next period were found. These dated to about the thirteenth century B.C., known in Palestine as the Late Bronze Age—the age of Sihon the Amorite king.

The grand mound of Tell el-'Umeiri has been the site of fascinating discoveries since Adventists began digging there in 1984.



From the succeeding twelfth century B.C., however, known as the earliest Iron Age, the archaeological team is uncovering one of the best preserved cities of the period found anywhere in Bible lands. Ironically this is true because the city was destroyed in a conflagration intense enough to turn the limestone from which the lower walls were built into powder, the wooden remains into charcoal, and the stored barley into carbonized grains. The most dramatic remains, buried under four to six feet of debris, include a defense system, rebuilt along the lines of the Middle Bronze Age defenses, and a small sanctuary.

The most surprising finds have come from the end of the Iron Age, between the sixth and fourth centuries B.C. Most Bible historians had presumed the Ammonites suffered the same fate as the Israelites during this period at the hand of the Babylonians.

But the evidence uncovered in the Madaba Plains Project has shown this to be false: this was a time when the Ammonites prospered.

The team is digging up the governmental administrative center at 'Umeiri with its exciting inscriptional evidence. One seal impression mentions the Ammonite king Baalis of Jeremiah 40:14—the first extrabiblical reference to this little-known monarch. Two other seal impressions contain the names Shuba' Ammon, suggesting the existence of a Persian province named Ammon just as there was one across the Jordan River named Yahud, or Judah. It is thought that all these seals were part of the Persian provincial taxation system.

Jalul Discoveries

In the brand-new excavations begun in 1992 at Jalul, the most exciting find has been the well-preserved overlapping paved roadways on the route up to the city gate. These are also dated to the Iron Age, or the biblical period, and indicate Jalul will yield more important finds from Bible times.

Last season the regional survey discovered one of the largest inscriptions ever found in Jordan. Hundreds of characters were scratched on the prepared back wall of a cave that once had been used as a cistern. For nearly a thousand years, between about 500 B.C. and A.D. 500, pre-Islamic Bedouin tribes used this wall as a "blackboard," etching tribal names and greetings in



At Tell Jalul, workers carefully uncover the bones of an ancient body.

Safaitic and Thamudic, both precursors to Arabic script. The Madaba Plains Project team was invited to report on this find at a plenary session of a national convention soon after it was found.

Gradually the team of archaeologists is making new discoveries each summer, adding new evidence that together tells a more complete story than anyone or anything up until now could tell of the inhabitants of Jordan's Madaba Plains for the past 4,500 years. ≡

Lawrence T. Geraty is the president of La Sierra University in Riverside, California; Larry G. Herr is professor of Old Testament and archaeology at Canadian Union College in Alberta, Canada; Øystein S. LaBianca is professor of anthropology and associate director of the Institute of Archaeology at Andrews University in Berrien Springs, Michigan; Randall W. Younker is professor of archaeology and Old Testament and director of the Institute of Archaeology at Andrews University's Theological Seminary; and Douglas R. Clark is dean and professor of Old Testament and archaeology at Walla Walla College's School of Theology in College Place, Washington. x

All five serve as directors of the Madaba Plains Archaeological Project in Jordan, sponsored by Andrews University in consortium with Atlantic Union College, Canadian Union College, La Sierra University, and Walla Walla College.

Ready to Dig?

From June 14 to July 28, 1994, the Madaba Plains Archaeological Project will return to Jordan to uncover more artifacts and stories at 'Umeiri and Jalul and on the regional survey.

If you have ever wanted to join an archaeological dig, this is your chance. Write for a descriptive brochure about the possibilities, and perhaps even apply to become a member of this team that is helping to bring the world of the Bible and our own together.

For information about supporting or participating in this summer's Madaba Plains Project, contact before March 15:

Dr. Douglas R. Clark,
Consortium Director
Madaba Plains Project
Walla Walla College
College Place, WA 99324
Phone: (509) 527-2194
Fax: (509) 527-2253
E-mail:
CLARDO@WWC.EDU

Archaeology and Adventists

The Legacy of Siegfried H. Horn

BY LAWRENCE T. GERATY

Dust. Sweat. Scorching sun. Dirt. Rising before sunrise. Tedious digging. Pains-taking work.

Sound inviting?

Well, it does to Adventist archaeologists. But lest you misunderstand me, let me make it clear that archaeologists don't *enjoy* eating dust or sweating under the burning desert sun.

However, they do enjoy the exhilarating feeling that comes from discovering ancient artifacts that bring biblical times to life. A significant discovery makes all the efforts seem worthwhile. And a second or third discovery adds mounds of joy to one's soul.

Perhaps there is a second reason Adventist archaeologists are willing to endure the elements in a search for millennia-old coins and walls and pottery and other artifacts. It is because we as Seventh-day Adventists have always prided ourselves in being "people of the Book."

We hold deep appreciation for any aid or tool that helps us understand God's Word better. Such an appreciation is our heritage, coming from church pioneers who early on valued the insights gleaned from archaeology.

Starting as early as 1857, the *Advent Review and Sabbath Herald* (now the *Adventist Review*) began reprinting articles on biblical archaeology for its readers.

And years later, Adventist authors began incorporating the results of archaeological discoveries into their writings. The first with some archaeology was Uriah Smith, in his 1897 book, *Thoughts on the Book of Daniel*. The first extensive book on archaeology and the Bible was W. W. Prescott's *The Spade and the Bible*, in 1933, followed by Roy F. Cottrell's *The Spade and the Book*, in 1947. And then the first scholarly treatise to utilize archaeological discoveries was written by Edwin

Thiele—*The Mysterious Numbers of the Hebrew Kings* (University of Chicago: 1951).

But writing about archaeology and being an archaeologist are two different things. It took Lynn H. Wood, considered to be the first Adventist archaeologist, to start a trend. He became professor of Eastern antiquities and archaeology at the denomination's new seminary in 1937, the same year he completed his Ph.D. at the University of Chicago. The preceding year he had obtained archaeological field experience in Transjordan when he spent time as a fellow of the American School of Oriental Research in Jerusalem, assisting Nelson Glueck as a draftsman at two of his archaeological digs.

In 1944 the seminary was reorganized with a new Department of Archaeology and History of Antiquity. Lynn Wood served as chair. He is probably best known for having established the earliest fixed chronological date in history: 1991 B.C. for the beginning of the Egyptian Middle Kingdom.

In the meantime, Lynn Wood had produced a "disciple." While he had been principal of Stanborough College in England in 1930, a young German student named Siegfried Horn appeared with an already established interest in archaeology and a desire to learn English. After missionary service in the Dutch East Indies and a harrowing prisoner-of-war experience in Sumatra and India, Siegfried Horn turned up to study with Dr. Wood again at the seminary in 1947.

That happened to be the year I first met these two Adventist giants in archaeology, though I was only a first grader in Takoma Park, Maryland, where my missionary father was getting further training at the seminary too. After a brief stint at the seminary with Wood, where Horn completed his M.A., and at Johns Hopkins University with William Foxwell Albright, "the father of American biblical archaeology," Horn went on to the Oriental Institute at the University of Chicago, where he completed a Ph.D. degree in Egyptology.

At the conclusion of his graduate studies in 1951, Dr. Horn joined the seminary faculty as a colleague of Wood's. Though ill health forced Wood to retire the following year, the collaboration of the two men on some



The late Dr. Siegfried Horn—archaeology professor, missionary, prisoner of war, author, administrator, and family man.

new archaeological data produced a new book for the church in 1953. With the necessary assistance of two chronologically minded women, Grace Amadon and Julia Neuffer, they researched *The Chronology of Ezra 7*, which helped establish the accuracy of 457 B.C. as the seventh year of Artaxerxes I—important to the Adventist interpretation of prophecy.

A prolific writer with the ability to address successfully a lay readership with the results of good scholarly research, Horn authored several books relating archaeology with the Bible: *Light From the Dust Heaps* (1955), *The Spade Confirms the Book* (1957), and *Records of the Past Illuminate the Bible* (1963). But his magnum opus was the 1,199-page *SDA Bible Dictionary*, published in 1960. At the time it was considered by many scholars, including several non-Adventists, to be the best one-volume Bible dictionary on the market.

Though Horn was widely traveled and read, he was up until this time a consumer of the fieldwork of others. Itching to do some digging of his own, he soon arranged to join the Shechem Expedition of G. Ernest Wright, the leading biblical archaeologist of the day.

After several seasons as a supervisor with Wright, Horn yearned to have his own excavation. Thanks to the generosity of several laypersons, he put together the funding for three seasons of work. Horn decided to excavate the only site that was on the list of every Old Testament scholar from whom he had sought suggestions: Tell Hesban, identified with biblical Heshbon. After a cancellation of the first season because of the Six-Day War, he finally was able to carry out field seasons in 1968, 1971, and 1973. When Horn became seminary dean in 1973, he resigned as director of the dig and asked me to succeed him. I expanded the project and completed it in two more seasons during 1974 and 1976.

Every archaeological excavation is, of course, a team effort. And Siegfried Horn deserves much of the credit for the commendations that continue to come in from the world of archaeology for Adventist-led work in Jordan.

William G. Dever of the University of Arizona, considered by many to be this generation's leading American excavator, says in a recent article that Adventist excavators at Hesban "have proven serious where others have been frivolous; responsible where others have been irresponsible; perseverant where others have given up."

In 1970 at Andrews University, Horn founded the archaeological museum that, after his retirement to California in 1976, came to bear his name. He continued to teach in overseas extension schools and give lectures and tours until 1992. His lifetime bibliography includes 800 articles and several books in German, Dutch, and English.

Horn was able to lecture at the twenty-fifth anniversary celebration of the Heshbon dig, combined with his

After excavations at Tell Hesban, Adventist archaeologists began unearthing ancient homes and walls at nearby Tell el-'Umeiri.



eighty-fifth birthday celebration, in March 1993. After a brief illness he died on November 28, 1993.

As we think of the legacy Siegfried Horn left behind him, we can recall his life as a missionary, a prisoner of war, a professor, an author, a churchman, an administrator, and even a family man, but it is certainly his contribution as a biblical archaeologist that will continue to be best known. While there are specific topics, methods, and even finds that will be connected to the name Horn, his greatest legacy is undoubtedly the human one—the hundreds of lives he has touched and mentored.

His students have become an illustrious group of successors who themselves have students and protégés. It is easy to predict that the good archaeological seed Siegfried Horn sowed during his lifetime, all in the context of a deep commitment to his church and an abiding faith in his God, will continue to bear fruit till Jesus comes again.

Because of Horn's legacy and the willingness of Adventist archaeologists to endure dust, sweat, and tedious work, "the stones cry out" more understandably for all of us today.



Lawrence T. Geraty is president of La Sierra University in Riverside, California, and former president of Atlantic Union College in South Lancaster, Massachusetts. While at Andrews University (1972-1985), he taught archaeology and the history of antiquity, directed Andrews' archaeological digs, named the archaeological museum for Siegfried Horn, started the doctoral program in biblical archaeology, and founded Andrews' Institute of Archaeology. He continues to serve as senior director of the Madaba Plains Project in Jordan.



Excavators dig between Iron Age II walls down to the Iron Age I level (beginning somewhere near 1000 B.C.).

Russia: Victory Despite Opposition

*Nearly 200 persons believed, repented,
and were baptized.*

BY GILBERT BERTOCHINI

Hundreds of professionals, educators, government officials, laborers, university students, and children came to the Petropavlovsk evangelistic campaign that I conducted in Russia with help from local pastor Vladimir Kulakov and Richard and Betty O'Fall from Florida.

On the opening night more than 1,000 people tried to enter the largest theater auditorium in the city. While seating capacity was limited to 600, close to 700 crowded into the hall. Those outside waved their handbills and shouted that they had a right to come in because they had received a "personal invitation." Some who couldn't get in ripped up their handbills and angrily left the cinema.

The many letters and notes received from the very first meeting are a revelation of the reformation in Euro-Asia.

"Tell me, how can I belong to God so that when Jesus comes He will take me to heaven?"

"Is it a sin to change the date on my birth certificate?"

"Is it a sin for me to come to your meetings? I'm a member of the Orthodox Church!"

The meetings consisted of a presentation of gospel lectures, health studies, slides, and Bible lessons. The Spirit of God accompanied the messages, and the Word brought deep conviction upon the minds and hearts of the Russian people.

When Vladimir Kulakov introduced me, there was long and loud applause. Nonetheless, when I stepped to the lectern, a hush came over the anxious crowd. They appeared to be spellbound by the message—"Invasion From Outer Space."

This was the beginning of a very exciting and rewarding campaign. A near-capacity attendance continued night after night for 32 meetings, including evangelistic meetings in the theater on Sabbath mornings. More than 800 Bibles were given to those who attended more than 10 meetings.

At the close of the meeting, one man came and asked me

to autograph the flyleaf of his new Bible. I did. Then he took it and held it against his heart and hugged it tightly.

Opposition Defeated

The opposition of the Orthodox Church had its effect. The priests told the people that it was a sin to attend the meetings of the American evangelist. All of the hundreds of posters were torn down or mutilated just a few days after the opening session. When the team of faithful lay workers replaced them, they remained visible for only two days.

News commentators for the papers, radio, and TV were pro and con. A Communist newspaper dated August 28, 1993, had a nasty news report about our campaign on the front page. It stated that I was teaching bad things that caused unrest, violence, and stirred up trouble in Kamchatka. They falsely reported that the movie cinema meetings were also draining the Russian citizens of their money (although as yet we hadn't taken one offering).

A prominent city councilman announced to a local reporter that he had taken measures to force Bertochini to leave Russia. He said, "I support the Parliament bill against foreigners preaching in Russia. So I sent a notice to the attorney general and the mayor. Any day now he should be deported."



Pastor Vladimir Kulakov greets new believers as they receive their baptismal certificates.



After the evangelistic meetings in Petropavlovsk, Russia, Jacob Kulakov and Richard O'Ffill baptized 191 people.

Evidently God had other plans.

At prime time—6:30 in the evening—channel 9 had a special news feature on Patriarch Alexy II, the “pope” of the Eastern Orthodox Church. He stopped off in Petropavlovsk on his way to San Francisco. He made the mistake of saying that he supported the Parliament bill banning foreign evangelists from conducting crusades. Evidently TV news wanted to focus in on the issue. They came to our meetings with a camera and reporter and also interviewed the youth attendees. That video was coupled with an interview with the patriarch and aired. We had the first half of the half-hour program. Free favorable publicity!

Interesting Encounters

One night following the preaching, as the usual crowd pressed around translator Yury Stoma and me, a young, neat-looking lady stepped upon the stage and faced me squarely, with a glassy look. She boldly announced, “I have something to say to you.” Then she took a deep inhalation and started babbling in tongues for more than five minutes without letting up. Yury tried to interrupt her, but she continued.

The sequel to her story is beautiful. This Pentecostal lady came back night after night. The Spirit of God touched her heart. When her questions about

tongues and healing were clearly explained by the Word of God, she believed the Word. By faith she accepted the truth, and on the last day was baptized.

On the third night a gang of a dozen satanists began to regularly attend the meetings. These youth, both boys and girls in their late teens, paraded in shortly after the meetings commenced. They laughed and spoke loudly as they searched for empty seats. One carried a guitar. Dressed like a hard rock combo, they tried to disrupt the meetings.

One night I felt impressed to stop in the middle of a sentence and kindly look at them, although they were way in the back of the auditorium. The audience was hushed. Heads were turned to the rear. Then one by one the youths became quiet.

Then one Saturday night it happened—a marked change in attitude. Usually they left in a huff, laughing and stomping, but not this time. You see, in about the middle of our message, we (my translator and I) spoke directly to them. “Christ Jesus loves you and wants you to be saved. He died for you. He is willing to forgive you for all your past. You can start anew.” They listened in perfect silence.

At the close of the meeting they waited around to see me. The satanist

leader and his girlfriend, who understood some English, wanted to talk to me. My translator whispered, “The satanist youth want to talk to you, but I don’t think you should. They are going to harass you.”

Of course, I was willing to talk. In fact, I was eager. So the gang approached us. It was obvious that they were satanists, because they had a cross hanging upside down around their necks and the Holy Bible was held upside down against their chests.


The first question the leader asked was “Why does God want the followers of Christ to go to heaven, but not the followers of Satan? We are satanists. We want him to give us everlasting life, too.” Then they asked many questions about the Bible and the Creator. My heart was moved with their sincerity. Oh, how I wanted them to understand and believe! God blessed them with conviction and repentance.

As the cross of Calvary and the sacrifice for the sins of men was revealed, hundreds responded. These persons, 191 in number, repented, believed, and were baptized into the Seventh-day Adventist Church.

The Sabbath reformation brought about a brand-new Seventh-day Adventist church in the city of Petropavlovsk, Russia. This new church will continue to meet in the theater until the new building is constructed. The membership will be about 203.



Gilbert Bertochini is the General Conference consultant for Euro-Asia evangelism.



DEVOTIONAL

Sound Asleep

We had a close call that night.

BY DONALD G. KING

I fell asleep at the steering wheel of my car! At 2:00 a.m. in the morning!

The road was quiet except for the sound of my car making tracks through the narrow ravine—high embankment on one side, precipice on the other. The night was dark except for the headlights of the five other cars in the rear traveling with us, caravan-style.

We were on our way back home after giving a concert at a church in a faraway town. The choir director of the church I pastored had invited me on the tour—partly to sing, partly to help transport the choir members.

Dog-tired

The concert had gone well. We'd raised enough money to cover the new organ that the faraway church

was trying to buy, as well as our overhead expenses. Now we were on our way home—happy, but dog-tired.

I tried everything I knew to stay awake short of stopping and catching a snooze. *Maybe the others following in the cars behind aren't as sleepy*, I thought to myself. Maybe they were even having a lively discussion, something to which they were well accustomed.

I yawned. I squinted my eyes. I bent my neck from side to side, trying not to make my movements too noticeable to the choir member sitting in the passenger seat beside me or to her two teenagers in the back seat. Finally I succumbed. I fell asleep.

Then It Happened!

Suddenly I felt a firm hand—from someone in the back seat—resting

on my shoulder. It shook me vigorously.

When I opened my eyes things looked different. The road no longer seemed level, and trees no longer seemed straight. That was because the car was off the road and climbing the embankment on the left. In just seconds, had I not been awakened, our car would have capsized and probably rolled over the right-hand side of the road—where the deep ravine lay waiting to welcome its next victims.

Quicker than it takes to tell, I somehow corrected my course. Now wide-eyed and fully alert, I turned around to ask which one of the teenagers had such presence of mind, in such a critical moment, to reach over and shake me awake. To my utmost surprise, they were both asleep!



I then turned to the mother riding in front beside me, meanwhile focusing again on the road as I spoke, but still not fully aware of what had just happened.

"Am I glad one of your teens woke me up just in time," I said to her.

No response.

"I mean," I continued, "that was a close ca . . ."

No response.

I glanced over at the mother. She too was sound asleep!



Donald G. King is the executive secretary and health and human relations director of the Alberta Conference of Seventh-day Adventists in Alberta, Canada.



■ CALIFORNIA

Adventist TV Evangelists Reach Millions

February 12 offering will further television ministries.



Breath of Life speakers include Charles D. Brooks (seated) and Reginald O. Robinson (left). They are accompanied by singer Walter Arties (right).

and lessons. It is clear that the Lord has had His hand over His work all along.

A Successful Strategy

Through these ministries good things are happening all over the world. The telecasts sow the seeds, pastors and church members water and cultivate the seeds, and then the speaker or an associate joins them in a great harvest. This strategy is a proven success—and is working right now better than ever before in our history.

Breath of Life's audience is exploding, with new coverage on VISION in Canada and VISN in the

United States, netting us a fresh audience of 27 million potential viewers. Charles Brooks is speaker for the *Breath of Life* television program. Last fall he preached to large audiences of Aboriginal people in Australia.

Then there's *Lifestyle Magazine*. It leads its time slot (7:00 a.m.) and also all religious programs in one of the biggest and toughest markets in the world—New York City. More than 100,000 families in New York City are watching *Lifestyle Magazine*, giving it the largest one-city audience for any religious program by any denomination in North America. It's also number one in the San Francisco Bay Area (6:00 a.m.) and has great ratings in scores of other cities across the nation.

High ratings won't save anyone for heaven, but in more than 1 million

The annual offering for Adventist television ministries—*Breath of Life*, *It Is Written*, and *Lifestyle Magazine*—is February 12, 1994. Organizers are looking to receive the largest offering ever to help these ministries continue to prosper.

At a time when many religious television programs are in trouble, scandal-ridden, and losing their viewers, Adventist programs have truly come into their own and are enjoying their best ratings ever. More people than ever are writing for books



Lifestyle Magazine is hosted by Dan Matthews (far right). Assisting are physicians (from left) Edwin Nebblett, Rebekah Cheng, and John McDougall.

By Charles Bradford, retired president of the North American Division.



It Is Written speaker Mark Finley (right) preaches in Moscow's Olympic Stadium.

homes Dan Matthews and his Faith for Today staff have made "Seventh-day Adventist" the most trusted name in health, child-raising, recovery, and spiritual matters.

Every week people write to Thousand Oaks, California, to say: "I don't know much about your church, but I would like to join. Please send me the address of the nearest congregation."

Many in our church family don't realize that Faith for Today is breaking new ground overseas. Sixteen *Lifestyle Magazine* programs have been produced in Russia, by a Russian station, in the Russian language. These bold new programs air during prime time every Friday night.

Another Adventist television ministry, *It Is Written*, has recently become synonymous with "Moscow miracles." As believers in Matthew 24, we have been thrilled as Pastor Mark Finley preached last summer in the Olympic Stadium, and the previous summer in the Kremlin Congress Hall. Perhaps you saw the live satellite television event last July from the

very heart of Moscow. There were 4,000 baptisms and eight new churches. An entire nation was blanketed with Adventist television messages presented in impeccable Russian.

This is all marvelous, but there's more. The *It Is Written* broadcast is the top-rated religious program in Brazil. Plans are already being made to expand it into new counties, using the scripts, footage, and expertise already present on our Adventist Media Center campus. Would you be eager to support generously an *It Is Written* program beaming throughout Germany, Poland, or Argentina?

The Adventist television ministries are instruments in the hand of God to recover His remnant. They are not just "auxiliary" outreaches, but are integral to the mission of every local congregation. Plan to support them through your offering on February 12.

■ GHANA

A Place to Worship

Chaplains pledge support to build military chapel in Ghana.

At their annual conference last May, Seventh-day Adventist U.S. military chaplains pledged \$1,500 to help Adventist believers in the armed forces in Ghana erect a chapel for worship at Burma Camp, the military headquarters near Accra. The action came in response to an appeal from church leaders and Adventist military officers in the West African nation.

In June 1985 an evangelistic crusade was organized by Pastor Andrew Ewoo

and about 16 Adventist soldiers. As a result, 92 new members joined the congregation. Together they established a Seventh-day Adventist church in the Ghana armed forces.

For some time the Adventist group met in a chapel shared with them by another denomination. In September of 1989 I worshiped with these brothers and sisters and saw firsthand the needs that exist. The sharing of chapel space did not continue, because other previously established denominations withdrew this option. This situation led to a quit order that stopped the Seventh-day Adventist Church from operating as a denomination within the armed forces' religious program.

The church body then organized into small groups and regularly worshiped, amid difficulties, in the homes of senior Adventist officers. During this time we prayed and petitioned military authorities to recognize the Seventh-day Adventist Church.

In late 1992 we received word from Lt. Col. Isaac Buabeng and Pastor Gabriel Boakye Dankwa that the church had been officially recognized as one of the religious bodies allowed to operate in the Ghana armed forces. Military leaders ordered the Adventists to cease worshipping in homes and reestablish a centralized worship program. Land was designated for the church members to build an Adventist house of worship.

For the past few months the church and Adventist military leaders have been raising funds for their new chapel and have begun construction. Our Adventist military chaplains in the United States Air Force, Army, and Navy were quick to accept the challenge of helping fellow believers in the Ghana armed forces erect a suitable place to worship and witness.

By Martin W. Feldbush, associate director, Adventist Chaplaincy Ministries, General Conference of Seventh-day Adventists, Silver Spring, Maryland.

Deaths

ANDERSON, Margaret A.—b. Mar. 5, 1917; d. Aug. 17, 1993. She served with her pastor-husband for 56 years. Survivors include her husband, Hubert T.; one daughter, Linda McDonald; one brother, James Travis Kelley; and one grandchild.

BOZAK, Walter A.—b. 1923, Hudson Bay, Sask. d. July 17, 1993, Paradise, Calif. After graduating from Loma Linda University, he and his wife were missionaries to Guam, Tokyo, Japan, and Penang, Malaysia, where he was medical director of the Penang Adventist Hospital until 1966. He returned to California, and continued missionary work in Hong Kong, Malaysia, and Vietnam. Survivors include his wife, Carolyn; twin daughters, Barbara C. Mathews and Elizabeth Bozak-Grinnell; two brothers, Mike and Henry; two sisters, Anne Gogol and Mary Neely; and six grandchildren.

BRAYSHAW, William—b. May 5, 1902, Elkville, Ill.; d. July 26, 1993, Loma Linda, Calif. He was a graduate of the College of Medical Evangelists, class of 1928. He practiced in Nicaragua and southern California. Survivors include his wife, Violet; two sons, George and Gerald; two daughters, Jean and Carol Worsham; and one stepdaughter, Sonia Nicola.

BRIDGES, Astrid Diana Lazaration—b. June 24, 1948, Suffern, N.Y.; d. July 2, 1993, Gresham, Ore. She served as a literature evangelist, taught nursing at

Southern Missionary College, and served as a missionary to Peru. She was a nurse at Parkview Memorial Hospital (Maine), and Portland Adventist Medical Center (Oregon). Survivors include her husband, John; two sons, Leonard and Monte; and one daughter, Julie Jansen.

CARMAN, Phyllis Ruth Preston—b. May 7, 1922, Aberdeen, S.Dak.; d. Nov. 17, 1992, Moscow, Russia, while accompanying her husband at the opening of the Moscow Adventist Medical-Dental Facility. Subsequent to her death, the facility was named in her honor. She served 16 years as director of Volunteer Services at Smyrna Hospital (Georgia). Survivors include her husband, Eldon E.; one daughter, Caryn Grimaldi; two sons, Eldon P. and Sandy; one sister, Helen Becker; and two grandchildren.

HADLEY, Henry L.—b. Aug. 21, 1922; d. May 30, 1993. He attended and graduated from Shenandoah Valley Academy (1939), Washington Missionary College, and Loma Linda University (1946). He began teaching at Loma Linda University in 1951, and became chairman of the Department of Urology in 1965, and served there until 1990. Until the time of his death, he was practicing full-time urology and was a professor at Loma Linda University, School of Medicine. Survivors include his wife, Bonnie; two sons, Roger and Dean; two daughters, Jeralyn Stindt and Merrilee Schfield; and 11 grandchildren.

HAWKINSON, Lorna McConchie—b. Sept. 7, 1923, Mo.; d. May 24, 1993, Fort Washington, Md. She worked as a secretary and editor in the Minnesota Conference, the Northern Union Conference, and the General Conference. Survivors include her husband, John Hawkinson.

HEIFNER, Lester M.—b. Apr. 4, 1906, Deering, N.Dak.; d. August 1993, Gentry, Ark. He pastored in the Iowa, Kentucky-Tennessee, and the Ohio conferences. Survivors include his wife, Goldie; one daughter, Barbara Fitzpatrick; one son, Ernest; one sister, Lola England; and three grandchildren.

JENKS, Harold Adamson—b. 1916, Burton, Wis.; d. November 1993, Riverside, Calif. He served as teacher and principal on both elementary and secondary levels for 37 years and seven years as a supervisor in the Readers Service Department of the Voice of Prophecy. Survivors include his wife, Jean; one son, Rodney; one daughter, Eloise; three sisters, Ruth Ashford, Bernice Johnson, and Faye Von Bergen; and four grandchildren.

KOCH, Lillian Ruth Chappell—b. Feb. 24, 1912, Richmond, Va.; d. Oct. 9, 1993, Staunton, Va. She served with her evangelist husband in the Columbia Union, New Jersey, Pennsylvania, and Potomac conferences. After her husband's death in 1980, she worked in the Potomac Conference as an office secretary until her retirement.

McREYNOLDS, Chester Henry—b. Mar. 20, 1907; d. October 1993, National City, Calif. He was a landscape

gardener for the Voice of Prophecy's first offices and for the Glendale Adventist Hospital for many years. Survivors include a brother, Robert; and a sister, Mary Mooy.

POTTS, Clayton Ralph—b. May 17, 1905, San Pasqual, Calif.; d. Aug. 1, 1993, Loma Linda, Calif. After graduating from the School of Medical Evangelists in 1935, he served as director of Adventist hospitals in Peru. During that time he helped found the Good Hope Clinic in Lima, worked at the Lake Titicaca Union Mission, and was ordained to the gospel ministry. After returning to the United States, he worked 14 years in private practice. His wife, Mollie Laub, preceded him in death. Survivors include his wife, Phyllis; two sons, Dennis and Larry; two stepsons, Jim and Kevin Andrews; one stepdaughter, Janet Evert; five grandchildren; and three stepgrandchildren.

SATHER, Helen—b. Aug. 25, 1897, Minneapolis, Minn.; d. July 20, 1993, Mountain View, Calif. She worked as an office secretary in various conferences, including Pacific Press Publishing Association. Her husband, a retired minister, preceded her in death in 1988. Survivors include a daughter, Marjorie Hare; a son, Donald; a sister, Pauline Betts; five grandchildren; and five great-grandchildren. One granddaughter preceded her in death.

TOWSLEY, Harold L.—b. Aug. 2, 1922, Beatrice, Neb.; d. June 26, 1993, Loma Linda, Calif. He worked as a baker and in food service for a total of 40 years at Pacific Union College, Paradise Valley Hospital, and La Sierra University. Twenty-two of those years he worked at Loma Linda Foods. He and his first wife, Frances, who preceded him in death in December 1981, spent one year at Korean Union College. Survivors include his wife, Verna Robinson Towsley; one daughter, Dorothea Myers; one son, Robert; six grandchildren; and four great-grandchildren.

VALVERDE, Elvira Erica—d. June 27, 1992, Loma Linda, Calif. She worked as a teacher and Bible instructor for 14 years in South America and for 23 years as a Bible instructor for the Northern California Conference. Survivors include her husband, Polo Jose; one son, Oscar; one daughter, Alicia; and one sister, Lidia E. Riffel.

WHEATLEY, Robert Lester—b. Atlantic, Iowa; d. June 16, 1993, Atlantic, Iowa. He pastored in various places in the Southeastern California Conference for 40 years, including 12 years at the La Sierra University church. He retired in 1990. Survivors include one daughter, Bonnie Bailey; two grandchildren; and three great-grandchildren. He was preceded in death by his wife, LaVonne, of 47 years, and a son, Dennis.

WOODWARD, Harrison (Harry)—b. July 14, 1905, Lebanon, N.H.; d. Nov. 4, 1993, Collegedale, Tenn. He was the manager of the Southern College Village Market for 25 years. Survivors include his wife, Pauline P.; one daughter, Patricia Tito; three brothers, Leon, Robert, and Earl; four sisters, Roxie Barnell, Evelyn Pardy, Georgia Nugent, and Elaine Quimby; and one grandchild.

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Maranatha Volunteers International

Upcoming Projects

Place	Dates	Project
Ushuaia, Argentina	Feb. 14-Mar. 7, 1994	Church
Majuro, Marshall Islands	Feb. 17-Mar. 16, 1994	Auditorium/classroom complex
Russia	May-July 1994	Zaokski: auditorium Ryazan: church

For more information on any of the above projects, contact Mary Sky, Maranatha Volunteers International, 1600 Sacramento Inn Way, Suite 116, Sacramento, CA 95815, or call (916) 920-1900.

Nothing Blocks the View

The packed stadium overflowed with people wearing buttons and carrying "Welcome, Mandela" signs. Excitement filled the air as the crowd swelled to more than 10,000 people.

We had waited three hours in the hot sun for this historic moment to arrive. Finally the entourage pulled into the stadium. At last they approached the platform.

With camera in hand, I jockeyed for a vantage point. In front of me bounced hundreds of cheering people. I prayed that the macro lens I'd purchased the day before wouldn't fail.

At a Distance

The roped area kept spectators a great distance from the platform—and others blocked my view. I don't know how I managed it, but as Nelson and Winnie Mandela approached the microphone I was no longer behind the rope. I found myself positioned with the media corps.

As I held my camera up and looked through the viewfinder I enjoyed my photography task. Winnie Mandela's beauty exceeded the pictures I had seen. Both of their radiant faces seemed so close. I felt I knew them well.

Unlike the aid I needed to see the Mandelas, God doesn't need a macro lens to see us clearly and up close. Nothing blocks His view or leaves us out of focus.

In life we sometimes suffer in silence, thinking that no one knows what we are going through, and that no one cares. We hesitate to share our burdens with others for fear of being misunderstood or rejected.

Even our families may seem distant. We may feel out of sorts with members in our own household. Communications with friends can be such that we not only wonder if we are being heard, but even wonder if we are being seen—really looked at!

David, quite aware of God's all-seeing, all-



*God is not like a
celebrity who is
"roped off" from
us at a great
distance.*

knowing character, said, "O Lord, you have searched me and you know me. You know when I sit and when I rise; you perceive my thoughts from afar. You discern my going out and my lying down; you are familiar with all my ways" (Ps. 139:1-3, NIV).

God knows us well. God knows our hurts. Divine, loving eyes focus on us when we shed tears in the wee hours of the night. God watches as we pace the floor broken with despair. Our heavenly Parent isn't "roped off" from those loved so dearly. No crowds block God's view of you and me.

In the midst of our dark nights, God is with us: "I am the Root and the Offspring of David, and the bright Morning Star" (Rev. 22:16, NIV).

It's true that we can't go back and do things over again; neither are we able to predict what's ahead. And in these uncertain times we may feel we need advance knowledge to give us an edge.

The Promise

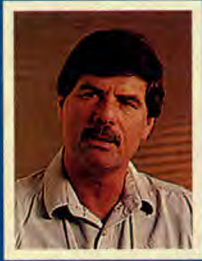
The only certainty we do have is God's promise to be with us always. God is the Alpha and Omega, penetrating our lives and times. Knowing that God sees the end from the beginning should give us the courage to say, "What more can we ask for?"



*Irma R. Lee writes from
Ithaca, New York.*

BY IRMA R. LEE

FROM
OUT OF THE NEWS...



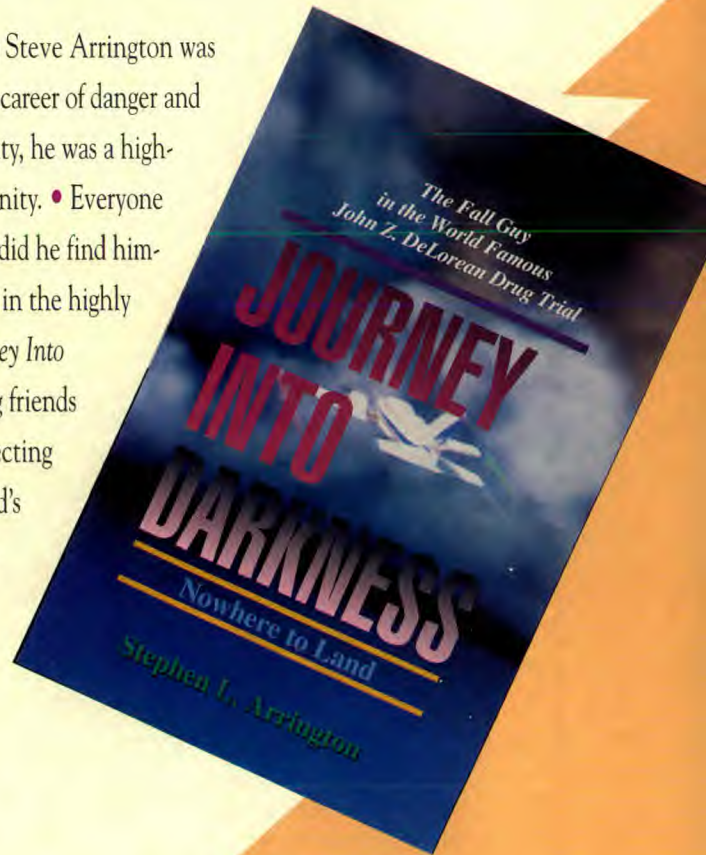
Steve Arrington is a California-based professional photographer, writer, and anti-drug speaker for high school groups nationwide.

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