

Future NEWS

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SPIRITUAL AWAKENING

In every church there is need of a spiritual awakening; for many who profess to be Christ's servants are obeying the dictates of a natural heart. They do not the works of God. They have not a saving faith in Him whom the Father hath sent. Oh, if they could only understand that by their waywardness, their inconsistency, their half-hearted service, they are denying their Redeemer and putting Him to open shame!

There are many who do not possess that faith in Christ which would constitute them lights in the world. They are satisfied to stand on a low level. To them the Saviour says, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Important events are about to take place. While the world is asking in scorn, "Where is the promise of His coming?" the signs are rapidly fulfilling. While men are crying, "Peace and safety," sudden destruction is coming. The Spirit of God is being withdrawn from the earth, and calamity is following calamity by land and by sea. Tempests and earthquakes, fires and floods, are heard of on every hand. Only in God can security be found.

Those whom God has made the depositaries of sacred truth are to stand in a pure atmosphere. Few of those who profess to be the people of God are wearing Christ's yoke and lifting His burdens. Few are regarded by the heavenly intelligences as laborers together with God. Many who claim to be Christians have very shadowy ideas of what the name "Christian" comprehends.

The kingdom of Christ will come; but who are laboring to that end? If those who know the Lord's prayer would try to take in its meaning and realize its depth and breadth, the Church would be what God desires it to be—the light of the world. Men would have less desire for form and ceremony; for they would seek to plant in the heart those principles that sanctify the character. *Review and Herald*, May 21, 1901.

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MISSION STATEMENT

The ministry of *Future for America* is to proclaim the final warning message of Revelation 14 as identified within the prophecies of the Bible and the Spirit of Prophecy. The end-time fulfillment of Bible prophecy is no longer future—for it is taking place before our eyes. The historic, prophetic understanding of Seventh-day Adventism is now present truth. We are the final generation. Our emphasis on the prophetic word includes all the counsel of God's Word. To know what lies ahead is useless if we do not possess the experience to stand during these solemn times. Through obedience to God's law, and faith in the promises of God's Word, we are to receive that experience.

Coupled with the prophetic message, *Future for America* emphasizes all aspects of the medical missionary work. The "entering wedge"—medical missionary work—must be practiced by those who are to finish God's work in these final hours.

During this time period, country living becomes more essential with each passing moment. *Future for America* upholds and promotes this end-time truth. God's people must prepare for the coming storm, and that preparation includes the experience of learning how to survive in a simple fashion, away from the great centers of population.

Future for America intends to print and distribute truth-filled literature, while helping to establish lay-printing operations in parts of the Lord's vineyard where faithful brethren do not have the means to raise up a printing operation with their own resources.

MINISTRY UPDATE

We just returned from the two Malaysia prophecy schools and from our human perspective, they appear to have been a good success. We spoke twenty-five times for two weekends and every evening in Penang Adventist Church, along with giving the morning worships to the staff at Penang Adventist hospital during the weekdays. In the evening meetings the attendance averaged about seventy-five, with the weekends a bit more. The morning worship was about one-hundred and fifty, including a good percentage of non-Seventhday Adventist there. After those meetings we moved to southern Malaysia to the town of Pontian where the numbers were smaller, but the time was still well-spent. In seven days we leave for weekend meetings in London and then a two-week prophecy school in Frankfurt, Germany. We solicit your prayers for these meetings. We return January 6 and then at the end of the month leave for a twelve day prophecy school in Chile, followed by a week long prophecy school in Venezuela. Those end in early February and by the end of the month we leave for a two week prophecy school in Romania.

Our website is up, but we have little content on it presently as the travelling has greatly impacted our ability to be very productive. We hope to begin building the site from this point onward. The site is www.future-news.org.

"1984" STYLE TV COPS IN BRITAIN

"Thoughtcrime was not a thing that could be concealed for ever. You might dodge successfully for a while, even for years, but sooner or later they were bound to get you."—George Orwell, 1984.

No, it's not quite the bleak vision of George Orwell. But it's close enough. In 1949, Orwell published a novel set in the far-flung future of three and a half decades later. It tells of a semi-recognizable Britain, now scooped up in the mega-state of Oceania, whose citizens are controlled via telescreens in every room. These screens transmit the all-seeing gaze of Big Brother and Big Bro's myriad clerical proxies. Under this Oceanic surveillance, even one's innermost thoughts are not secure. Orwell envisioned an apparatus of control so "scientific" and total that it couldn't help but produce the totally submissive citizen—the man who, though he might resist for a while, in the end always "loves Big Brother."

In 2003, what the British citizen must fear is not the telescreen in every room, but the bureaucrat in every room checking whether you have a telescreen. If you do but aren't paying your "TV license fee," woe unto you! You won't be punished for thoughtcrime, but you will be punished for viewcrime. And if you choose not to own a TV at all . . . woe unto you again!

Let me be perfectly clear. This is mandatory. This is about watching television. In Great Britain, TV watchers must pay £116 per annum in order to . . . watch television (if it's a color TV; watching black-and-white is cheaper). Eight TV channels, 12 radio stations. The BBC. This is real. This is true.

Persons who refuse to pay the fee while yet owning a TV are treated like criminals. Persons who claim not to own a TV are treated like criminal suspects. A new breed of human called TV inspectors force their way into homes to check the status of professedly telly-free British citizens. www.townhall.com, November 9, 2003.

CREEPING TRANSNATIONALISM

Anytime a judge cites international conventions, United Nations documents, or the findings of foreign courts, something alarming is about to happen. The source of the alarm is usually that the judge has spotted some important “emerging world consensus” that requires him to defy the plain meaning of American law.

[US Supreme Court] Justice Antonin Scalia’s dissent [about the overturning of the Texas anti-sodomy law] made the obvious point: It isn’t the Supreme Court’s job to “impose foreign moods, fads, or fashions on Americans.” Justice Breyer is perhaps the Court’s most zealous advocate of finding legal answers abroad. In a case focusing on allowable delays of executions, he said he found “useful” court decisions on the matter in India, Jamaica, and Zimbabwe. [So now] We’re taking our legal cues from Zimbabwe?

If the views of foreign nations are relevant, they should be relevant to legislative debates, not in judicial interpretations of the US Constitution.

Justice Breyer said a challenge for the next generation will be “whether our Constitution [fits] and how it fits into the governing documents of other nations.” There’s a sense in which this is obvious. Globalization and mass immigration are highlighting clashes between judicial systems. But there’s an alarming interpretation too: the suggestion that the US Constitution may have to be adapted to foreign governing documents.

[For example, consider that] the European version of free speech is so frighteningly narrow that a major push is underway to criminalize criticism of homosexuality.

The courts of several western nations have interpreted their own constitutions in the light of international conventions and UN treaties. This is a dicey proposition because so many of these materials are produced by UN bureaucrats and powerful UN non-governmental organizations with almost no democratic input.

The NGOs—mostly American—are predominantly far, far out on the cultural left. They specialize in producing non-binding and apparently harmless documents, which they [then] work to convert into explosive and legally binding texts that undermine national sovereignty and democratic procedures. This is not a system that deserves a nod of respect from US Supreme Court justices. U.S. News & World Report, July 21, 2003.

“The third wall which the papacy will bring down in order to take control of the entire world is the symbolic ‘wall of national sovereignty.’ The likely structure which will be used to control the world is the United Nations. Already, within the laws which have already been developed by the United Nations, we find the legal principles designed to remove national sovereignty. This organization has already written and passed laws which supercede the national laws of individual countries. In fact, many of these countries—including the United States—have already signed these agreements, placing the laws of the individual nations in subjection to the laws of the world government.” *The Final Rise and Fall of the King of the North*, 26.

BRITISH SOVEREIGNTY—DECEPTION?

A new imbroglio is brewing over what the proposed European Constitution means for Britain. Britain is disappearing without a debate, and this is a deception that means something. The idea [is] to illustrate the erosion of sovereignty via the loss of power over a large number of small matters. Today, the British public is being subjected to a barrage of statements about the European Constitution’s supposed unimportance. The document that abolishes their national sovereignty is being presented as “a mere ‘tidying-up’ exercise,” a “simplification of existing treaties.”

There are two levels of obfuscation. The British people are being misled about the implications for their sovereignty—their system of law of being submerged into a 21-country political union—. On top of this, the European Constitution itself is an obfuscation. Who will determine its meaning?

The Constitution is written in abstruse, unusual words that require a special dictionary, and in special meanings assigned to ordinary words. Multiply these terminological complexities by the 21-languages of the European Union, and the result is legal pandemonium. People will “participate” in their governance the way audiences participate in sports events.

The incremental erosion of British sovereignty since 1973 has allowed a succession of prime ministers to evade a national debate. National extinction has a way of focusing the mind. Although many Britons are demoralized by the erosion of British values resulting from Third World immigration and asylum-seekers, others seem determined to remain British as long as immigration permits. If Tony Blair turns his countrymen into Europeans without their consent, he will have raised deception to new heights. *The Conservative Chronicle*, July 16, 2003.

Editor’s Note: It doesn’t take a rocket-scientist to see that what can happen in Britain, can also happen in the US.

ELLEN G. WHITE ABOUT LABOR UNIONS

Thoughtful, faithful Adventists should always be clear analysts of their times, alert to the ways in which inspired counsel relates to changing world situations. With world crises evolving at an ever more rapid pace, believers will look to the future to witness whether Ellen White’s oft-repeated warnings against labor unions were primarily intended for her own age or should continue to be a subject of deep concern for modern Adventists.

We must also hear the profoundly moral concern that caused her to give the counsel she did. The violence often associated with labor struggles deeply disturbed her, even as she criticized the tycoons who created the markets that brought it forth from oppressed workers. She regularly portrayed the unions of her day as both controlled by Satan and crucial in the cosmic struggle between good and evil. She believed union conflict would play a key role in establishing the prophesied mark of the beast that would prevent Sabbath keeping Adventists from being able to “buy and sell” in the last days.

These are by no means unlikely scenarios in the world that has emerged since September 11, 2001. Adventists who understand both prophecy and the times they live in will also know that the themes that gave rise to the rampant unionism of Ellen White’s era will likely come to the fore before Christ’s second coming: class and ethnic conflict, misappropriation of the laborers’ wages, a vulgar increase in the extremely rich, callous disregard for the needs of the oppressed, and harsh discrimination as to who may or may not work. What seemed unlikely, even impossible, in the world of yesterday may progress with lightning speed today, sweeping all justice and equity before it in the name of national emergency or social good. *Adventist Review*, March 27, 2003.

CATHOLICISM SEEKS POLITICAL PUPPETS IN THE USA

Following last month’s meeting of the US Conference of Catholic Bishops, the 275 active bishops in the US are preparing to loose an unprecedented amount of pressure on the nation’s Roman Catholic politicians to conform to the church’s ethical standards. The conference has established a task force to set procedures for dealing with unruly politicians who profess the faith, a move following on the heels of the Vatican’s recent “doctrinal note” calling for appropriate ethical standards and practices among Catholic politicians. “Those who are directly involved in lawmaking bodies have a grave and clear obligation to oppose any law that attacks human life,” the papal pronouncement said. “For them, as for every Catholic, it is impossible to promote such laws or to vote for them.”

In addition to the church’s teaching on abortion, the note also gave instruction on the issues of slavery, euthanasia, religious freedom and—significant to the current political landscape—the sanctity of marriage.

The church’s initiatives to discipline prodigal politicians is far from irrelevant: 150 Roman Catholics serve in the 108th US Congress, and three 2004 Democrat presidential contenders—Wesley Clark, John Kerry and Dennis Kucinich—also number themselves (albeit dubiously) among the faithful. *The Federalist Digest*.

AMERICAN POWER

The world has a love-hate relationship with American military might. They worry about a ferocious capacity they do not control, but at the same time they long to make use of American power. When the chips are down will Dutch or French peacekeepers risk their lives to defend African refugees from brutal slaughter? The world has learned to not count on it. So, for many oppressed people around the world, American power remains the only realistic hope. But the characteristics that built the American empire make us particularly ill-suited to running one. Unlike the Romans we love our military might because we love our country, not the other way around. The truth is, America will continue to be drawn into conflict all around the globe, because the world will insist on it. And the world will hate us, both for intervening and refusing to intervene. Get used to it. *The Conservative Chronicle*, July 16, 2003.

BUSH'S THREE PILLARS

In a major statement of US international policy, the President outlined "three pillars" for successfully combating terrorism and assuring the "peace and security of free nations."

First, Mr. Bush cited the need for "international institutions and alliances" capable of meaningfully addressing the terrorist menace and warned against a United Nations relegated to the irrelevance of the League of Nations.

The second pillar, said the President, "is the willingness of free nations, when the last resort arrives, to restrain aggression and evil by force."

To those who decry the use of force, even in the restraint of evil, Mr. Bush responded, "The women of Afghanistan, imprisoned in their homes and beaten in the streets, and executed in public spectacles, did not reproach us for routing the Taliban. The inhabitants of Iraq's Ba'athist hell, with its lavish palaces and its torture chambers, with its massive statues and its mass graves, do not miss their fugitive dictator; they rejoiced at his fall." The President then carefully suggested that the US may find it appropriate and necessary to make similar use of force in the future.

"The third pillar of security," said Mr. Bush, adjoining the ideas of security and stability to international democratization, "is our commitment to the global expansion of democracy, and the hope and progress it brings, as the alternative to instability and hatred and terror." *The Federalist Digest*, November 21, 2003.

THE FIRST AMENDMENT

"To those who cite the First Amendment as reason for excluding God from more and more of our institutions everyday; I say: The First Amendment of the Constitution was not written to protect the people of this country from religious values; it was written to protect religious values from government tyranny." www.federalist.com, November 24, 2003.

As you walk up the steps to the Capitol Building which houses the Supreme Court you can see near the top of the building a row of the world's law givers and each one is facing one in the middle who is facing forward with a full frontal view—it is Moses and the Ten Commandments!

As you enter the Supreme Court courtroom, the two huge oak doors have the Ten Commandments engraved on each lower portion of each door. As you sit inside the courtroom, you can see the wall right above where the Supreme Court judges sit a display of the Ten Commandments!

There are Bible verses etched in stone all over the Federal Buildings and Monuments in Washington, D.C.

James Madison, the fourth president, known as "The Father of Our Constitution" made the following statement "We have staked the whole of all our political institutions upon the capacity of mankind for self-government, upon the capacity of each and all of us to govern ourselves, to control ourselves, to sustain ourselves according to the Ten Commandments of God."

Patrick Henry, that patriot and Founding Father of our country said, "It cannot be emphasized too strongly or too often that this great nation was founded not by religionists but by Christians, not on religions but on the Gospel of Jesus Christ".

Every session of Congress begins with a prayer by a paid preacher, whose salary has been paid by the taxpayer since 1777.

Fifty-two of the 55 founders of the Constitution were members of the established orthodox churches in the colonies.

Thomas Jefferson worried that the Courts would overstep their authority and instead of interpreting the law would begin making law—an oligarchy: the rule of few over many.

The very first Supreme Court Justice, John Jay, said, "Americans should select and prefer Christians as their rulers."

How then, have we gotten to the point that everything we have done for 200 years in this country is now suddenly wrong and unconstitutional?

GAY LANGUAGE

"Language has been an important weapon in the 'gay' movement's very swift advance. In the old days, there was 'sodomy': an act. In the late 19th century, the word 'homosexuality' was coined: a condition. A generation ago, the accepted term became 'gay': an identity. Each formulation raises the stakes: One can object to and even criminalize an act; one is obligated to be sympathetic toward a condition; but once it's a fully fledged 24/7 identity, like being Hispanic or Inuit, anything less than wholehearted acceptance gets you marked down as a bigot." *The Federalist Brief*, November 18, 2003.

... as it was in the days of Sodom.

Washington D.C.—Christian Coalition of America strongly condemns today's 4-3 decision by the Massachusetts Supreme Court to allow homosexuals to marry. Christian Coalition urges the citizens of Massachusetts to rebuke this left-wing court by passing a constitutional amendment to the Massachusetts constitution outlawing homosexual marriages. In addition, the US Congress needs to add a similar amendment to the US Constitution. In a recent *Time/CNN* poll, 68% of the American people agree that marriage should be between a man and a woman.

President of the *Christian Coalition of America* Roberta Combs said, "It is reprehensible for left-wing judges, such as these 4 radical Massachusetts judges, to disregard the will of the overwhelming majority of the American people who believe that marriage is only the union of one man and one woman. Traditional marriage is one of the last obstacles to the complete normalization of homosexuality in America. We urge Congress to quickly pass the *Federal Marriage Amendment* and send the constitutional amendment to the States for ratification. Judicial tyranny in this country has gone too far. Congress and the state legislatures need to fulfill their constitutional responsibilities and stop these runaway liberal judges."

The Federal Marriage Amendment (FMA), H.J. Res. 56, in the US House of Representatives sponsored by Congresswoman Marilyn Musgrave, R-CO, has close to 100 cosponsors. A FMA is expected to be introduced in the US Senate soon. Mrs. Combs said, "We urge each Member of Congress to secure the future for our children and grandchildren by sponsoring the Federal Marriage Amendment. Each Member of Congress and each congressional candidate, and indeed each presidential candidate, needs to take a stand on support for a constitutional amendment which will permanently protect traditional marriage for generations to come." www.christianmediadaily.com

CATHOLICISM'S MORAL CLARITY

In better news, the US Catholic Bishops this week gave near-unanimous support to a statement affirming that marriage should be a relationship between one man and one woman, entitled, *Between Man and Woman: Questions and Answers About Marriage and Same-Sex Unions*. Explained Bishop J. Kevin Boland of the Diocese of Savannah, Georgia, "Marriage is in crisis and will be further eroded unless we're strong in pointing out that same-sex unions are not the equivalent of marriage." Exactly so! *The Federalist Digest*, November 14, 2003.

Editor's Note: Protestantism is apostate and fallen, so we are beginning to see why Catholicism will be placed upon the throne of the world.

North America's largest purveyor of Christian merchandise recently began opening its 315 stores on Sunday afternoons. *Family Christian Stores* touted its decision as a way to expand ministry opportunity. According to a press release, the firm sees it as a way of fulfilling its "calling to provide Bibles, books and other Christian resources to meet their [customers'] needs—when their needs arise". That sense of urgency makes them sound more like a crisis hotline than a retail store.

The media were quick to make comparisons with other Christian-owned businesses that do not open on Sundays: *Lifeway Christian Stores*, *Mardel Christian and Educational Supplies*, *Hobby Lobby* stores, and *Chik-fil-A* restaurants. *Family Christian Stores* did not see the parallels. "No one is going to hell if they don't eat a chicken sandwich on a Sunday," FCS president David Browne told *The Dallas Morning News*—as if souls hang in the balance because they can't buy Max Lucado or John Eldredge between noon and five on Sunday.

Hardly anybody thinks people are going to hell anymore if they do buy a chicken sandwich or go shopping on a Sunday. But *The Charlotte Observer's* Ken Garfield thinks that maybe US culture is going to hell because of its surrender to the rat race. He called the FCS announcement "another sign of the culture turning Sunday into one more day in the rat race—that no matter what your faith, or even if you have no faith, life is too demanding to allow anyone to take a step back and a day off."

Garfield hinted at the spiritual dimension of a weekly day of rest: Faith is what allows people to emulate God and rest from their works. "Life is too demanding" for those of little faith, because the inability to rest is the incapacity to let go of the illusion of control. The constant need to work, shop, and meet demands can be a practical denial that God is in control. Conversely, a spiritual discipline of regular rest from the constant drive to check items off a to-do list can be a powerful symbol of our trust in God's sufficiency.

From Labor Law to Worship Day

The biblical Sabbath was a blend of the practical and the spiritual—a labor law for the protection of workers and a symbolic participation in the life of God. In Exodus 20, the Sabbath commandment is addressed to people who have both servants and animals working for them so that all who labor will be given needed rest. Workers do this by imitating God, who rested.

In Deuteronomy 5, the Sabbath is connected to God's delivering his people from bondage in Egypt. Work is good. Bondage is bad. But work easily becomes a form of bondage. The Sabbath is a sign that our work is not coerced, and regular rest allows us to experience our work as free people rather than as bond slaves.

Christians today tend to connect the Sabbath with corporate worship, although the Hebrew Bible did not treat the Sabbath that way. In the Christian church, the history of Sabbath (and Sunday) is complex, but eventually the principal Christian day of worship and the principle of Sabbath rest coalesced in the church's thinking.

That was not without wisdom. As the 20th century Christian philosopher Josef Pieper argued, true rest is not possible apart from worship. The heart of divine worship is sacrifice, and sacrifice is the ultimate antithesis of utility. "The act of worship creates a store of real wealth which cannot be consumed by the workaday world. It sets up an area where calculation is thrown to the winds and goods are deliberately squandered, where usefulness is forgotten and generosity reigns."

Sabbath Protest

Our churches and families need to return to a Sabbath consciousness that can provide a platform for counter-cultural witness. Without being legalistic about it, Christians have a duty to protest the oppressive tyranny of time and productivity and an economic order that tries to squeeze inordinate productivity out of people's energies.

Such a witness will take varied shapes, but along with church worship it should be characterized by a cessation from paid employment, a respite from commercial activity, an investment in relationships, a receptivity to divine wisdom, a celebration of creation, and intentional acts of kindness.

Such efforts will take mutual support and planning, because our lives are swept along, by the currents of modern culture. Our culture fosters an ethic of accumulation, which teaches us to value ourselves primarily in economic terms. It even teaches us to hate our leisure by the number and the quality of our toys rather than by the restorative quality of our play. We are also shaped by a utilitarian ethos that teaches us to justify every activity in terms of its usefulness to us and others.

Churches and small groups should experiment with mutual covenants to take back their Sabbath time. And in the course of experimentation and mutual feedback, they will find a blessing. There is a gratuitous quality to Sabbath rest. It is antithetical to utility. The celebration of the goodness of God and of his creation needs no further justification.

The *Charlotte Observer's* Garfield suggests that, "in a twist," the largest Christian retail chain opening on Sundays may "stir some of us to take a stand against the routine of everyday life." "Sunday is ours," he says. "You can't have it." Rest and leisure are God's, we say. And the world can't take them away. *Christianity Today*.

WEIRD SCIENCE: THE BRAVE NEW WORLD OF GENETIC ENGINEERING

If you listen to Monsanto, DuPont, and even the US Food and Drug Administration (FDA), genetic engineering is merely an extension of traditional plant breeding. These companies and regulators say it is the same thing that farmers and plant breeders have been doing for generations, and thus FDA does not require any tests for these crops. But traditional plant breeders have never crossed wheat with chickens or rice with human genes.

Genetic engineering permits scientists to manipulate genetic materials in ways that were once inconceivable. But the technology relies on methods that result in haphazard insertion of genetic elements into a plant's genetic code. This in turn may lead to disruption of complex gene interactions and unintended, potentially catastrophic results. It is a technology that has the power to transform food and the food supply in ways not possible with traditional breeding. Genetic engineering is very different, very powerful, and worth a great deal of caution.

Currently, the process of introducing genes is done through a limited number of relatively crude methods resulting in haphazard placement that in no way can be described as precise. The imprecision of genetic engineering was dramatically revealed in May 2000, when Monsanto disclosed that its genetically engineered soybeans the company's best selling genetically engineered crop contained gene fragments that scientists had not intentionally inserted. Neither Monsanto nor government regulators had any idea the supposedly inactive pieces of genetic material were inserted during the process of engineering the crop. After that embarrassment, one year later Monsanto again had to admit it did not fully understand the genetic makeup of the product it brought to market, as further research uncovered additional unexpected DNA.

The science of genetic engineering as applied to agriculture has other fundamental differences with traditional plant breeding. One is that scientists insert marker genes, frequently one that codes for antibiotic resistance, in addition to the gene with the desired trait. This process raises serious questions since these genes may exacerbate the problem of antibiotic resistance in the general population. Another difference is the use of powerful promoters, usually disabled plant viruses, to increase the expression of the gene in the new plant. These promoters may create problems of their own, such as turning on or off genes in the host plant, or they may become a major source of new viruses arising from recombination.

There also have been unexpected results in the field testing of genetically engineered plants. A field test of genetically engineered petunias designed to produce one color wound up having wildly fluctuating results in the field. An experiment on a plant in the mustard family found that a species that was normally self-pollinating and had very low rates of cross-pollination changed dramatically when it was genetically engineered. And after being commercialized, both genetically engineered cotton and soybeans have had unexpected problems, including massive crop failures.

Using genetic engineering, scientists can, for the first time, insert genes from different species, families, or even kingdoms, something inconceivable in traditional breeding. Despite all of the unknowns, proponents of genetic engineering continue to push forward with previously unheard of combinations. Previous research found that between 1987 and October 2000, the US Department of Agriculture (USDA) authorized 14 field tests of crops engineered with animal or human genes.

1. Between 2001 and mid-2003, USDA had authorized 29 additional field tests of crops engineered with animal or human genes, or more than double the total authorized during the first 13 years of USDA record-keeping.

2. Some of these combinations that have been field tested in the U.S. include: Chicken genes in corn, wheat, and creeping bentgrass; Human genes in barley, corn, tobacco, rice, and sugarcane; Mouse genes in corn, along with human genes; Cow genes in tobacco; Carp genes in safflower; Pig genes in corn; Simian immunodeficiency virus (SIV) and Hepatitis B genes in corn; Jellyfish genes in corn, rhododendrons, Bermuda grass, pink bollworms, and rice; Fruit fly genes in potatoes; and Rat genes in soybeans.

Genetic engineering is an imprecise and haphazard technology something completely different from traditional plant breeding. Since the inception of the technology, biotechnology companies have clearly demonstrated that scientists cannot control where genes are inserted and cannot guarantee the resulting outcomes. Unexpected field results highlight the unpredictability of the science, yet combinations previously unimaginable are being field tested and used commercially. To protect public health and the environment, genetically engineered food ingredients or crops should not be allowed on the market unless: Independent safety testing demonstrates they have no harmful effects on human health or the environment; They are labeled to ensure the consumer's right-to-know; and The biotechnology corporations that manufacture them are held responsible for any harm. In addition, scientists should not engineer food crops to produce pharmaceuticals or industrial chemicals and should not conduct such experiments in the open environment.

WHO'S RESPONSIBLE FOR THE LACK OF CHRISTIAN FERVOR AND FOCUS?

"It occurred to me that in our work with secular organizations, the leader shapes the heart and passion of the corporate entity. In our work with non-profit organizations, we have found the same principle to be operative. When it comes to the focus of the organization, the people who serve there tend to take on many of the core personality traits of the leader toward fulfilling the mandate of the organization. If this is true, and most churches seem to lack the fervor and focus for evangelism, is it reasonable to conclude that it may be because of the lack of zeal most pastors have for identifying, befriending, loving and evangelizing non-Christian people?" www.barna.org

Editor's Note: It is evident that Christians today are guilty of leaning too much on their earthly leaders instead of their Heavenly Leader. "It is better to trust in the Lord than to put confidence in man." Psalm 118:8, the center verse in the Bible.

LESS TITHE A "DEEPLY SPIRITUAL PROBLEM" SAY CHURCH LEADERS

Since the 1970s, the Seventh-day Adventist Church has seen its tithe, or members donating 10 percent of their earnings to the church, drop 75 percent, per capita, adjusted for inflation, says Benjamin C. Maxson, stewardship director for the Seventh-day Adventist world church.

Adventist Christians may not be alone in this seeming trend. *Barna Research Group, Ltd.*, an independent Christian research firm in southern California, says the number of American households who give at least 10 percent of their income to their church has dropped by 62 percent in the past year—from 8 percent in 2001 to just 3 percent of adults during 2002. About 30 percent of Adventist Church members worldwide give tithe.

In parts of Africa and South America as few as 10 percent give tithe. Tithing is related to spirituality, says Maxson, who is not worried so much about a reduction in tithe as of the spirituality of Adventists around the globe. "My concern is for the spirituality of the church. Finances are a byproduct. They will take care of themselves when the spiritual condition is correct," he says.

"All our studies show that a majority don't have an assurance of salvation and do not have a walk with God—no daily devotions," he says, citing the Value Genesis study conducted by the *Institute of Church Ministry* at Andrews University in Berrien Springs, Michigan, in the late 1980s, in 1993 and again in 2002. Another factor he cites is secularization of church culture.

In the 1970s, 70 percent to 80 percent of members attended church regularly and 65 percent tithed. Now 45 percent to 50 percent of members regularly attend church and 30 percent tithe, according to Maxson. Annually, tithe brings the Adventist Church US \$1.1 billion to \$1.2 billion.

The cure is a "serious discipling program," he says. Erika F. Puni, the church's stewardship director for the South Pacific region, agrees that the real issue behind the decline in tithe receipt is spirituality or the lack thereof. Tithe receipted by the church has been declining for at least the last 25 years when compared to income. "This downward trend appears likely to continue for at least the next 15 years, after which time tithe will still decline relative to attendees' incomes, but at a much lower rate." *Adventist News Network*.

"Unless the men who stand as managers of our institutions are humble enough to be managed by the Lord Jesus, they will move unadvisedly. In order for men to strengthen the cause of God, their ability must be sanctified, that they may reason wisely from cause to effect." *Medical Ministry*, 154.

QUESTIONS ON DOCTRINE REPUBLISHED

After a 40-year hiatus, the book *Seventh-day Adventists Answer Questions on Doctrine* is back in print. Andrews University Press, part of the church-owned university and seminary in Berrien Springs, Michigan, recently released the 597-page, annotated edition of the book.

"This book played an important role in the history of the Adventist Church," said Dr. Gerhard Pfandl of the *Biblical Research Institute*. Adds George R. Knight, professor of church history at the Seventh-day Adventist Theological Seminary, and editor of the annotated volume, republication of the book makes a valuable contribution to church life.

"It's a very positive and aggressive statement of Adventist beliefs," Knight told ANN. "It had been lost to the Adventist public because it had been put on the back shelf." Ronald Knott, director of Andrews University Press, refers to the reissue of the book as presenting a "scholarly explanation of Adventist beliefs."

Original publication of the landmark volume came about following a series of meetings between the late Dr. Donald Grey Barnhouse, an evangelical Christian pastor and editor of *Eternity* magazine, and the late Walter R. Martin, then a young writer for the periodical. Martin later founded the *Christian Research Institute*, gaining fame as author of *The Kingdom of the Cults*, a key text on alternative religions.

Adventism, due to its differences on key points with evangelicals over the Sabbath, the state of the dead and the present ministry of Christ, was often viewed in the 1950s as a "cult" by evangelical Christians, despite Adventists' affirmation of an unwavering approach to the Scriptures, Trinity and other key Christian doctrines. The series of meetings between the two evangelicals and Adventist Church leaders and scholars LeRoy E. Froom, E.E. Read, R.A. Anderson and T.E. Unruh led to a growing acceptance of Adventists as fellow Christians by many evangelicals. Martin submitted a list of 40 questions, which the Adventists were to answer; the result of those discussions became the book, which was often referred to as *Questions on Doctrine* or *QOD*.

In the text, which was credited to "a representative group" of Adventist "leaders, Bible teachers and editors," the Adventist Church set forth its belief in the main teachings of Protestant theology: the Bible as the sole rule of faith and practice; an understanding of a triune Godhead; and salvation by grace alone through faith alone. These answers helped put Adventism squarely within the mainstream of evangelical thought.

However, *QOD* did not depart from defending Adventism's more distinctive doctrines, including the seventh-day Sabbath, the "state of the dead" and the present ministry of Christ in the heavenly sanctuary. Also defended was the Wesleyan-Arminian theology held by Methodists, Nazarenes and others as well as by Adventists, in contrast to the Calvinism supported by Barnhouse. (Calvinism teaches only the "elect" will be saved, while Wesleyan-Arminian teaching stresses anyone can respond to the Gospel's invitation.)

Questions On Doctrine, said world church president R.R. Figuhr in 1958, "endeavors to set forth as clearly as possible a reason for the hope that is ours so that non-Adventist inquirers may understand."

The book apparently accomplished that goal, and then some: Barnhouse and Martin praised Adventism in the pages of *Eternity*, an evangelical magazine which ceased publication in 1988. In 1960, Martin wrote and published *The Truth About Seventh-day Adventism*, with evangelical publishers Zondervan; the title enjoyed wide circulation.

Martin's acceptance of those Adventists who embrace evangelical thought extended to Kingdom of the Cults and remains the policy of the Christian Research Institute to this day.

Although the church never disavowed the book, debate over one section on the nature of Jesus Christ and whether the Savior had a propensity to sin, which was contained in "Appendix B" of the original volume, eventually sidelined its distribution. Another conflict Adventist critics found in the book centered on the question of whether Christ's atonement was completed at the cross. Both *QOD* and Ellen White, in some of her writings, referred to the atonement as being "completed" at the cross, though Mrs. White also taught that it is applied to believers during the present judgment being conducted in the heavenly sanctuary. Thus, she could speak of a "final" atonement.

Because of these conflicting areas of Adventist thought, some church leaders, in particular a retired theologian named M.L. Andreasen, claimed the book did not represent Adventist teaching properly. Andreasen, who believed *QOD* had removed one of the foundation pillars" of Adventist thinking in its view of the atonement, began a campaign of broadsides against the book, which resulted in the suspension of his ministerial credentials. After reconciliation with church leaders three days before his passing in February 1962, Andreasen's credentials were restored the following month. (Knight's commentary in the republished volume makes it clear that some of Andreasen's complaints about certain sections—particularly the controversial "Appendix B"—were valid.)

While between 138,000 and 147,000 copies of the *QOD* book were eventually placed into circulation—figures vary—disputes over these elements of the book were part of the process that led to the book going out of circulation in 1963. Three years before his death in 1989, Walter Martin, in an interview, cautioned Adventist leaders that *QOD* should return to the shelves: "If the Seventh-day Adventist [Church] will not back up its answers with actions and put *Questions on Doctrine* back in print . . . then they're in real trouble that I can't help them out of; and nobody else can either," he told *Adventist Currents*, a now-defunct magazine published by church members in North America.

The new edition includes pages of additional material clarifying the issue of Christ's human nature, as well as adding context and background to numerous other matters raised in the book. While conceding that previous generations of church leaders sometimes held varying opinions, the revised book makes clear Adventist thought today—and in a line traceable to Ellen White and other pioneers—accurately reflecting general Christian understanding that while Jesus took on the "innocent infirmities" of hunger, pain, weakness, sorrow and death, He did not have the propensity toward sin that humans after the fall possess.

In 1988 Adventist leaders published *Seventh-day Adventists Believe*—a book detailing the church's 27 "fundamental beliefs," and the book was promoted as an explanation of the movement's doctrines. Yet the difficulty in finding the *QOD* text fueled the arguments of some critics who claim that its absence from circulation proved that Adventism is "aberrant" or even a "cult," despite the church's orthodox stand on key tenets of the Christian faith.

The 1957 edition's text has been available online, via a private Web site, for several years. However, republication of the volume makes it available in an annotated format that adds historical and theological context not available a half-century ago, including more recent scholarship that supports many points of Adventist theology, Knight said. Information about the new book can be found on the publisher's Web site, www.andrewsuniversitypress.com *Adventist News Network*.

Dear Jeff & Family,

Praying that God continues to bless your ministry. I would like to let you know that we haven't been receiving your tapes for a while, but since last week I have been listening to some of the old tapes that I have. I was listening today to the presentations in England (year 2000) and I can tell you that I really appreciate that presentation. I been studying prophesy and I believed that what is revealed is for me (Deuteronomy 29:29) and that is my responsibility to search for the truth as it is revealed in the Bible and the Spirit of Prophecy (which to me is Word of God in all the sense). What I am trying to tell you, is that your efforts will yield the result that God has appointed.

Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. Daniel 12:10.

May the Lord Richly Bless you is my prayer.

Brother Jeff:

I thought this quote might help as you explain to people how God used Moslems to punish the early papal church, and also the final apostate Protestant church in this country.

"The Lord often employs his bitterest enemies to punish the unfaithfulness of his professed people. The wicked may triumph for a time as they see Israel suffering chastisement; but let them be assured that the wrath of God will ere long fall with crushing weight upon themselves. However the sinner may now rejoice in the rewards of unrighteousness, the blind eyes will yet see, the hard heart one day fell, that a life of rebellion against God has been a terrible mistake." *Signs of the Times*, January 12, 1882.

Thank you for sending the tape and magazine. We like to read them when we study our Quarterly and other books. May the Lord bless you in your work. Thanks.

HOW TO GAIN SPIRITUAL STRENGTH

"Search the Scriptures," Christ commanded; "for in them ye think ye have eternal life: and they are they which testify of me." The Holy Spirit is beside every true searcher of God's word, enabling him to discover the hidden gems of truth. Divine illumination comes to his mind, stamping the truth upon him with a new, fresh importance. He is filled with a joy never before felt. The peace of God rests upon him. The preciousness of truth is realized as never before. A heavenly light shines upon the Word, making it appear as though every letter were tinged with gold. God himself speaks to the heart, making His word spirit and life.

Eternal life is the receiving of the living elements in the Scriptures, the doing of the will of God. This is what is meant by eating the flesh and drinking the blood of the Son of God. It is the privilege of all to partake of the bread of heaven by studying the word, and thus gain spiritual sinew and muscle.

Just before Christ's crucifixion one of the disciples asked Him, "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" Jesus answered, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

These words are not half comprehended by those through whom God wishes to communicate His truth. Let us believe the word. Let us practice the lessons given by Him who has bought us with His blood. He said, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world."

A rich banquet is set before those who accept Christ as a personal Saviour. Day by day, as they partake of His word, they are nourished and strengthened.

Why do God's people pass by the words of the Great Teacher? Why do they rely upon human beings for help and comfort, when they have the great and grand promise, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. . . . He that eateth of this bread shall live forever"? He may die; but the life of Christ is in him, and at the resurrection of the just he will rise to newness of life. "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are life."

It is the privilege of all to gain strong consolation from these precious utterances. Those who partake of the banquet provided for them will gain an experience of the highest value. They will see that in comparison with the word of God, the word of man is as chaff to the wheat.

In every plan we make, we must act with entire dependence upon God, else we shall be deceived by a semblance instead of the reality. As stewards of the grace of Christ, we are to inquire at every step, "Is this the way of the Lord?" The word of God is a character-detector, a motive-tester. We are to read this word with heart and mind open to receive the impressions that God will give. We must not think that the reading of the word can accomplish that which only He whom the word reveals, who stands behind the word, can accomplish. Some are in danger of hastening to the conclusion that because they hold firmly to the doctrines of the truth, they are actually in possession of the blessings which these doctrines declare shall come to the receiver of truth. Many keep the truth in the outer court. Its sacred principles have not a controlling influence over the words, the thoughts, the actions. They do not possess the faith which works by love and purifies the soul. An assent to the truth may quiet the conscience, but let every believer inquire, "Does my faith make me a daily, hourly follower of Christ? Has it a sanctifying influence on my soul? Can I say, The gentleness of Christ has made me great?" A faultless creed and a carnal life are too often found together in professed believers. To be a means to a saving end, the word of God must be intelligently and practically understood and obeyed.

"Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the World. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Here is the standard which all must reach who enter the heavenly city. The end of our faith is the perfection of human character, the sanctification of the entire being. The Lord knows what His people need, and through His chosen agents He manifests His benevolence to them. He is constantly working for the happiness of those who love and serve Him. He is pleased with harmonious service; and when He sees men and women obeying His commandments, He greatly blesses them.

By reason of the waste in the body, the blood must be constantly renewed by food. So with our spiritual life. The word must be daily received, believed, and acted upon. Christ must dwell in us, energizing the whole being, renewing the life-blood of the soul. His example is to be our guide. In our dealing with one another, we must reveal His sympathy. There must be a real working out of Christ's grace in our hearts. Then we can say with the apostle, "I live; yet not I, but Christ liveth in me." Christ's life abiding in the soul is the cause of our joy and the pledge of our glory. *Review and Herald*, October 1, 1901.