

...ce.
...nurch of
...Renewed
...ptimism p. 16



ADVICE TO NEW MOTHERS FROM AN OLD ONE

Enrollment Decline

One factor not mentioned for the decline of enrollment in our SDA schools (Mar. 6) is that Christian education and its many advantages are not promoted. For many years I cannot recall hearing a sermon on why our children belong in our own schools. Adventist schools have gone from being overpromoted in the past to having practically no promotion now. STANTON B. MAY
Glendale, California

The Caring Church must stand ready to implement new strategies to save its youth. Virtually nothing is being done to aid the Adventist student attending a public school. I envision a day when every Adventist young person attending a secular school will benefit from one or more of the following:

1. Elementary and secondary Bible classes weekdays after school.
 2. Denominationally-sponsored dormitories near public universities to maintain a distinct, Adventist lifestyle.
 3. SDA student clubs, in high school and college, to promote educational, social, and spiritual values.
- DENNIS J. FISCHER
Lincoln, Nebraska

Gorillas and God

Myron Widmer's editorial "Of Gorillas and God" (Mar. 13) struck a special chord in my heart since during my service in Africa I was able to visit the area where the gorillas live.

To see a band of mountain gorillas at close range, no more than three feet away, was one of the most fantastic experiences of my life. The band consisted of a silverback, (the male leader of the band), an adult female, and three little gorillas. The three little gorillas wrestled one another and swung through the trees, putting on a show for their curious human visitors.

Dian Fossey lived with the gorillas, almost to the point of becoming one of them. I believe the Lord arranged to have Elton Wallace

conduct the funeral for Dian, who was murdered by an unknown assailant in her mountain home. I think He also inspired Dr. Wallace, as he walked up the mountain, to compare Dian's work with the gorillas with the mission of our Lord Jesus Christ, who forsook heaven and became one of the human race, and ultimately gave His life that we might live eternally.

What a magnificent object lesson from the continent of Africa!

JAMES L. FLY
Lincoln, Nebraska

No WASP

What a marvelous cover picture of Christ being crucified (Mar. 27)! I will save it in a special place. It also serves to remind us that our Jesus was no WASP (White Anglo-Saxon Protestant) and that nearly everyone in the Bible would today be categorized as nonwhite. It is good that we can come to grips with all this before the Coming. If Christ had come, say, 30 or 40 years ago, many Adventists would have been appalled at the sight of Him and would have fainted dead away.

MARY EGBERT WHITE
Lopez, Washington

Singles Failures?

The "singles ministry" (Mar. 13) has become maudlin and even belittling. Yes, singles are subject to a variety of problems: poor health, insufficient money, uncongenial jobs, family discord, to name a few. These are also the problems that beset married people, so why focus on singles as candidates for a "ministry"?

Why is it necessary to make some special effort "to communicate to singles that their church loves them"? All this suggests to me a patronizing viewpoint that single people are somehow failures, a standard group that needs outside intervention to bring them up to the level of worth that married people enjoy.

HELEN RADEMANN
Maywood, New Jersey

I was single for the first 70 years of my life and have one suggestion that would make the life of singles less uncomfortable. Many singles fervently wish that church members, both married and single, would banish from their thinking the idea that the only singles who like to get together are on the prowl for a mate.

Many singles are comfortable with their status and find the club-biness of married couples hard to break into. Therefore, they enjoy meeting others of their own kind. For many, searching for a partner is incidental.

When church members in general realize this, singles groups might escape the stigma they now suffer from.

IRENE WAKEHAM LEE
Banning, California

I applaud the church leaders for their newfound interest in one third of the church. I encourage them to come out from behind their committee room doors and simply talk with us, one to one. With all the world to save, Christ still chose this simple, effective method.

DAVID A. DURHAM
Vancouver, Washington

If some singles spent half as much time helping their local churches with their soul-winning efforts as they spend in singles ministry meetings, think what good they could do—and they would be so busy doing the Lord's work that they wouldn't have time to sit around and feel sorry for themselves because they are single.

DOLORES J. ADAMS
Gentry, Arkansas

Letters should not exceed 250 words and should carry the writer's name, address, and telephone number. All will be edited to meet space and literary requirements, but the author's meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or of the denomination. Address letters for this column to Editor, ADVENTIST REVIEW, 6840 Eastern Ave., NW., Washington, D.C. 20012.

ADVENTIST REVIEW

May 8, 1986

General paper of the
Seventh-day Adventist Church

Editor

William G. Johnsson

Associate Editor

Myron K. Widmer

Managing Editor

Jocelyn R. Fay

News Editor

James Coffin

Carlos Medley

Assistant Editors

Eugene F. Durand

Deborah Anfenson-Vance

Administrative Secretary

Corinne Russ

Editorial Secretaries

Lillian Elliott

Jackie Ordelheide

Art Director

Byron Steele

Designer

Dennis Ferree

Marketing

Thomas Kapusta

Ad Sales

Jeff Blumenberg

Subscriber Services

Larry Burnett

Consulting Editors

Neal C. Wilson, Charles E. Bradford, Wallace

O. Coe, D. F. Gilbert, Robert J. Kloosterhuis,

Kenneth J. Mittleider, Enoch Oliveira, Calvin

B. Rock, G. Ralph Thompson

Special Contributors

Kenneth H. Wood, Robert H. Pierson,

George W. Brown, Gerald J. Christo, Otis C.

Edwards, Bekele Heye, Edwin Ludescher, J.

J. Nortey, Jan Paulsen, Walter R. L. Scragg,

Joao Wolff

Africa-Indian Ocean Editions

Acting editor, Candace W. Jorgensen

Inter-American Edition

Editor, Adalgiza Archbold

South American Editions

Editor, R. S. Lessa, Portuguese; editor,

Rolando Ilin, Spanish

How to Subscribe Subscription prices:

US\$26.95 for 40 issues. US\$34.95 for 52

issues.

To place your order, send your name,

address, and payment to your local Adventist

Book Center or *Adventist Review* Subscrip-

tion Desk, Box 1119, Hagerstown, Maryland

21741. Single copy, 90 cents U.S. currency.

Prices subject to change without notice.

To Writers We welcome unsolicited manu-

scripts. Notification of acceptance or rejection

may be expected only if accompanied by a

stamped, self-addressed envelope. Address

all editorial correspondence to 6840 Eastern

Avenue NW, Washington, D.C. 20012.

The *Adventist Review* (ISSN 0161-1119) is

published 40 times a year, each Thursday

except the first Thursday of the month.

Copyright © 1986 Review and Herald Pub-

lishing Association, 55 West Oak Ridge

Drive, Hagerstown, Maryland 21740. Sec-

ond-class postage paid at Hagerstown,

Maryland 21740. **Postmaster:** send address

changes to *Adventist Review*, 55 West Oak

Ridge Drive, Hagerstown, MD 21740.

Bible texts credited to N.E.B. are from *The*

New English Bible. © The Delegates of the

Oxford University Press and the Syndics of

the Cambridge University Press 1961, 1970.

Reprinted by permission. Texts credited to

N.I.V. are from *The Holy Bible: New Interna-*

tional Version. Copyright © 1978 by the

International Bible Society. Used by permis-

sion of Zondervan Bible Publishers. Texts

credited to R.S.V. are from the Revised

Standard Version of the Bible, copyrighted

1946, 1952 © 1971, 1973.

COVER: DOUG GORDON

Vol. 163, No. 19

MAY 8, 1986



What do other mothers do? p. 8



Elmshaven vacation, p. 22

EDITORIALS

- 4 When Principles Collide**
Who says making moral decisions is easy?
by James Coffin
- 5 Of Mothers and Nurses**
A father reflects on the birth of his first child.
by Myron Widmer

LIFESTYLE

- 8 Advice to New Mothers From an Old One**
Can you really stay calm while two or more children fight wildly over a rubber band?
by Veronica Milward Crockett

THEOLOGY

- 12 The Law and the Prophet**
Ellen White struggled to understand the law in Galatians. First of four parts.
by Tim Crosby

STORY

- 14 Her Never-Give-Up Kind of Love**
How little Willie nearly drowned. And how his mother saved his life.
by W. C. White

CURRENT ISSUES

- 16 Greece: A Church of Renewed Optimism**
An interview with mission president Leland Yialelis.
by Myron Widmer

STORY

- 20 That Hard-as-Nails Mama I Married**
Dorothy had only a few do's and don'ts, but our children learned early that she was serious about them.
by Vernon J. Oliver

HISTORY

- 22 Elmshaven: Home of Ellen G. White**
Going on vacation soon? This article launches an eight-part series on places of historical interest to Adventists.
by Paul A. Gordon

NEWS

- 6 Newsbreak**
25 Worldview
Women elders in Lake Union. Ethiopian evangelism. South African literature work. Washington Adventist Hospital crisis. Southern Union session.

DEPARTMENTS

- 2 Letters**
11 Children's Corner
31 Reflections

COMING NEXT WEEK:

■ **"Liberty Learns a Lesson."** Editor Roland Hegstad reflects on 100 years of stormy history.



WHEN PRINCIPLES COLLIDE

It would be nice—or at least I have often thought it would be—if all issues of right and wrong were clear-cut cases of black and white. It would be so much easier if the Bible provided a concise prescription of expected behavior in every conceivable situation.

But such is not the case. And that leaves us with a heavy responsibility.

Because the Bible does not, and realistically could not, give such pat formulas for dealing with every life situation, we often must search its pages carefully and extract principles upon which to make our own Spirit-guided decisions concerning what is acceptable behavior.

Here, too, we encounter complexities because principles must be applied according to circumstances. For example, the principle of concern for health that would cause me to refrain from eating any type of animal flesh in situations where a preferable alternative is available might lead me to consume it in situations where it is the best alternative. Ellen White's experience is a prime example of this very point (see "Ellen G. White and Vegetarianism," *Ministry*, April 1986).

Similarly, the principle of respect for life might lead a physician to take the life of an unborn fetus if not doing so would pose serious threat to the life of the mother. In another situation, however, the same prin-

ciple of respect for life might declare the taking of a fetal life to be immoral.

The principle of the Sabbath that normally compels me to refrain from work between sundown Friday night and sundown Saturday night might in certain emergency situations equally compel me to roll up my sleeves and go to work.

Not Situation Ethics

Recognition that circumstances affect how a principle should be applied or which principle should take precedence is not the same as situation ethics. But it is an acknowledgment that moral behavior involves much more than merely memorizing a long list of do's and don'ts and plugging in the appropriate behavior when the right situation arises.

Had Jesus merely memorized the law of Moses, He might have cast the first stone at the woman caught in adultery. That would have satisfied

the principle of respect for law. But Jesus recognized that another God-given principle needed to be brought into focus on this occasion—the principle of loving the sinner while continuing to hate the sin.

Jesus repeatedly behaved in a manner considered unacceptable by many of the religious leaders of His day. At times He even reinterpreted God-given laws. Yet, without exception, His breaks from traditional morality provided an element of human love and compassion that had been lost sight of.

In the case of Sabbathkeeping, He pointed out that while we are indeed supposed to refrain from doing certain things during the Sabbath hours, we must not lose sight of the fact that the Sabbath has been made for the good of humanity and not the other way around. Similarly, while Jesus upheld the principle of tithing, He declared that certain other principles are

Had Jesus merely memorized the law of Moses, He might have cast the first stone at the woman caught in adultery.



OF MOTHERS AND NURSES

even more important—such as love. Jesus' choice concerning which principle should be dominant invariably placed a greater responsibility on His hearers rather than making the divine expectation less stringent. He was not merely looking for an easy way around a divine command.

Challenge to Christians

Undoubtedly, we encounter many situations, as did Christ, where we can act upon a plain "Thus saith the Lord." But, as Christ's experience also demonstrates, there are times when we must decide between principles that may seem to conflict. And herein lies the challenge to Christians today as we seek to live for God.

God expects us to play a major role in discovering what His will is in any given situation. We must, as the Bible says, "work out our own salvation with fear and trembling"—because God has commissioned us to do some things for ourselves—in conjunction with Him and aided by His Spirit.

Only as a person communes daily with God, only as a person studies and emulates the life of Christ, only as a person is guided by the Holy Spirit, can he or she begin to have a sense of God's will in many of the complex situations we face today.

JAMES COFFIN

Not until the recent birth of our first child, Joel, did I begin to comprehend the great role that God gave exclusively to women, that of being mothers.

Nor did I fully appreciate the role of nurses until we arrived at the hospital delivery suite for an experience that I knew little about—only that our lives would never be the same. And they haven't been!

In those few hours of labor and delivery, I learned full and complete appreciation for those whom we honor on Mother's Day (May 11 this year) and during National Nurses' Week (May 5-9).

Karen and I attended natural childbirth classes (taught by a nurse), devoured books on birthing and toured the Adventist hospital's delivery suite and maternity floor, but when we arrived at the hospital, hundreds of thoughts raced through my mind.

I searched for the papers Karen had so carefully prepared on the different breathing techniques. I needed them for coaching her as the pain increased during labor and delivery, but I couldn't find them! I'd left them someplace. And here I was, the one supposed to have his head clear during the entire process!

I gave a sigh of relief when Karen's mother, who had been through this process four times herself, volunteered to come over and help as needed. I needed her!

Labor went fine until the pain got

a little more intense just before actual birth and Karen let out some loud screams. I mean loud screams. I searched my mind for remnants of training on what to do. She hadn't had any pain medication, so I couldn't ask to have the dose increased.

I felt the best I could do immediately was to close the door so we wouldn't awaken everyone else on the floor.

But while I was in midstep toward the door, the nurse (not the doctor, who was waiting in another room) took right over, got Karen's full attention, and gave some helpful pointers on pushing. Silence prevailed, except for heavy breathing and pushing. I was thankful! Our nurse was a true jewel.

Not until our little boy, crying and wet, was born into the hands of the physician did I realize how much of the entire labor and birthing process was cared for by nurses. Now I do.

Not until we had to take little Joel back to the hospital a week later (like many other babies, the bilirubin in his blood was a little elevated) did I realize how much I trusted and appreciated nurses who care day and night for patients. Now I do.

Not until our son was born did I begin to fully appreciate the loving role of mothers. Now I am beginning to, in dimensions I never before thought of.

MYRON WIDMER

WORLD CHURCH

Most Workers Remain in Sudan. Although some dependents of American workers connected with the Adventist Development and Relief Agency International (ADRA) left Khartoum, Sudan, on April 19, most of the American workers and all the non-American families remain there, says Maurice T. Battle, General Conference associate secretary.

The decision to evacuate American dependents, and any American workers who wanted to leave Khartoum, was made following the attempted assassination of William Calkins, a communications officer in the U.S. Embassy. Calkins was shot in the head on April 13 while driving home from the embassy, says Bea Russell of the U.S. State Department. He is now recovering in a hospital in Germany.

Four American church workers remain at the Khartoum office, with 107 Sudanese workers. ADRA supervises an emergency feeding project that serves 300,000 people. Other Sudan activities include family-health education, a family garden project, and drilling community water wells.

French Churches Say "Oui" to the Needy. Members of the Sète and Montpellier, France, churches distributed nearly 43,000 meals to 475 families between December 1985 and March 1986. The meals were provided by the Association of the Restaurants of the Heart.



Baby Fae—Right or Wrong? Several legal and medical experts debated the ethical questions surrounding the Baby Fae case during the National Bioethics Conference April 7-8, in Sydney, Australia. The program was hosted by Sydney Adventist Hospital.

Mexican Laymen—"Bringing in the Sheaves." More than 900 people were baptized in Mexico City as a result of Operation Cornelius, a citywide home-based evangelistic thrust focusing on small-group work.

Several teachers from the Central Mexico Conference led the program.

Editors Unite. The International Association of Seventh-day Adventist Editors was formed during a meeting held in Takoma Park, Maryland, in March. The meeting was held in conjunction with the International Editorial Council.

Two classes of membership are currently available: regular membership, which is open to denominationally employed persons with editorial responsibilities, and associate membership. Associate members may be Adventist students majoring or minoring in English, journalism, or communication and Adventist professors in any of those fields.

Dues for the association are US\$25 for regular members in North America and US\$10 for those in other parts of the world. Associate members' dues are US\$10. For further information, write to William G. Johnsson, 6840 Eastern Ave., NW., Washington, D.C. 20012, or call (202) 722-6966.

Helderberg College—Taking Care of Business. American educators and South African businessmen participated in a recent seminar on business principles held by the college. The program was arranged by the International Association of Business Students Council. Through its affiliation with Andrews University, Helderberg has become one of a small number of Adventist colleges outside the United States that offer a four-year Bachelor of Business Administration degree.

NORTH AMERICA

Armed Forces Salutes Christian Lifestyle. The Armed Forces Radio and Television Services recently accepted *Christian Lifestyle Magazine* for broadcast over its 70 stations around the globe.

The network beams programming to 1.1 million U.S. military personnel and their families stationed in foreign countries and aboard navy ships. *CLM* is one of only three religious programs being aired by the network.

Youth Evangelism Going Strong in New Mexico. Sandia View Academy (Corrales, New Mexico) has launched a youth evangelistic training program called TeeNacT, which is designed to train academy youth to present Revelation seminars.

Last summer a number of students conducted seminars in churches throughout the Texico Conference, receiving scholarships to help defray school expenses. During the school year the summer veterans held seminars near the academy and trained fellow students.

No Funerals Here? Members of the Aledo, Illinois, church recently completed a Revelation Seminar in a

funeral home in the small town of Joy. Sixteen non-Adventists attended, and a former Adventist is attending Sabbath school as a result. When the funeral director received a call for a funeral, he encouraged the caller to patronize another funeral home so as not to disrupt the series.

HART Needs You. The Harvest 90 Adventist Research Taskforce is looking for creative witnessing ideas that may be developed into witnessing tools. The ideas selected will be researched, refined, field tested, and made available to the world church. Written submissions should be mailed to Don Jacobsen, HART Project, 11330 Pierce Street, Riverside, California 92515; or call (714) 359-5800.

It Is Written Jumps to Fifth Place. According to statistics supplied by the Arbitron rating service, the weekly *It Is Written* telecast is the fifth-ranked religious program in the United States, based on average "audience share." "Though we are currently on the air in less than half of the markets covered by some of today's popular religious programs, this report clearly shows the potential impact of our church's message," remarks George Vandeman, speaker/director.

The four programs ranked ahead of *IIW* are Robert Schuller's *Hour of Power*; *Insight*, a Catholic drama; Jimmy Swaggart; and *Oral Roberts*.

GENERAL CONFERENCE

Church Ministries Readies VBS Video. The GC Church Ministries Department recently completed its first-ever "how to" video on using Vacation Bible School Series I materials.

Filmed in Sligo church in Takoma Park, Maryland, the 23-minute video features a model VBS in action, as well as providing instructions on how to use the Series I materials and organize a successful program.

For more information, contact: Church Ministries Department, 6840 Eastern Avenue NW., Washington, D.C. 20012.

To New Positions. George Babcock, associate director of the General Conference Education Department, to be president of Home Study International.

ALSO IN THE NEWS

Attack Libya? Jews, Yea; Christians, Nay. Christian and Jewish organizations differ sharply in their reactions to the United States' April 14 raid on Libya, a Religious News Service report says. Liberal Christian groups denounced the raid, calling it a crime and immoral, while Jewish organizations applauded it and called it "fully justified."

Partisan Pontiff? Pope John Paul II (left) became the first Roman Catholic pontiff to enter the Jewish synagogue in Rome. During his April 13 message, in the synagogue, the pontiff called the world's Jews "our elder brothers" and condemned anti-Semitism. Chief rabbi Elio Toaff (right) hosted the event.



Southland Jilts Playboy. Southland Corporation, of Dallas, Texas, is banning the sale of pornographic magazines at its 4,500 Seven-Eleven stores. The decision to dump *Playboy*, *Penthouse*, and *Forum* magazines came, in part, in response to hearings of the U.S. Attorney's Commission on Pornography.

Testimony in the hearings indicated a possible connection between the literature and crime and child abuse. Also, a company-sponsored survey showed declining support for the magazines, said spokesperson Alisa Martin.

In addition to banning the magazines in its company-owned stores, Southland is urging its 3,600 U.S. licensees and franchise stores to discontinue the journals.

Company president Jerry Thompson announced the ban on April 10, eight days after General Conference officials sold 14,000 shares (\$750,000) of Southland stock. GC officials sold the stock after learning of Southland's connection with the pornographic literature.

CBN News Fades to Black. The Christian Broadcast Network pulled the plug on its nightly half-hour newscast *World News Tonight* on March 31, just 90 days after the telecast made its debut. A spokesman said there still would be news in the network's flagship program, *The 700 Club*. The program was discontinued because of a lack of advertising support, the spokesperson said.

CHURCH CALENDAR

- May 10** Disaster and Famine Relief Offering
- May 17** Spirit of Prophecy Day
- May 23** Faith Annual Convention of Retired Workers (Union College, Lincoln, Nebraska)

ADVICE TO NEW MOTHERS FROM AN OLD ONE

Can you really stay calm while two or more children fight wildly over a rubber band?



RON HESTER ILLUSTRATION

The advice starts even before your little one arrives. It makes you wonder whether you should have the baby using the Lamaze method, the Bradley method, with an epidural block, in a birthing room, at home, under water, sitting up, lying down, or at a 30-degree angle.

Even something as simple as with what to diaper baby requires diligent research. From the first burp and gurgle you are subject to reams of data on care and feeding.

I know. I was lucky enough to have three and one-half colicky babies. (With the last one, I finally discovered their lactose intolerance and stopped drinking large volumes of milk.) Everyone had an answer to my problem. I fed my babies too fast (how do you make them eat slow?); I was too nervous; I had too much milk; they needed water; they shouldn't have water; I was overheated; I failed to elicit high-quality burps; I ate too much broccoli, beans, cabbage, pizza,

or cheese, or drank too much orange juice (no one mentioned milk).

As your baby grows and exhibits unpleasant public behavior, such as angrily throwing himself on the floor, you again have to sift through the data. According to modern and even not-so-modern sources, you can (a) throw cold water on him (always carry some in your purse), (b) hold him tightly and burst into reassuring song (provided you can sing—it can become a contest in volume, so save this

BY VERONICA MILWARD CROCKETT

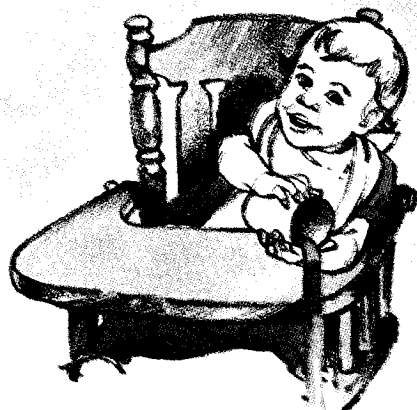


method for the privacy of your own home), (c) explain how this makes Mommy feel, or (d) grab the child and flee to the car (my preferred method).

Guilt and Grape Juice

Every prospective Adventist parent should be required to read *Child Guidance*, *The Adventist Home*, *The Ministry of Healing*, and the *Testimonies* before conception (you can start on the rest during pregnancy). If you wait and read them later, you are volunteering yourself for an immense load of guilt. I know whereof I speak.

For instance: Were you always calm, relaxed, and surrounded by a pleasant atmosphere during your pregnancy? (*Testimonies*, vol. 2, p. 383). Do you ever speak a word in anger? (*Child Guidance*, p. 95). How about your expressions? Does your face ever betray you? (*Testimonies*, vol. 2, p. 52). (At times my face reddens, my eyes bulge, and my neck muscles become involuntarily taut. When I attempt smiling in this state, the effect is rather horrible.)



As mothers, we have high ideals to live up to, and with God's continual help we can make progress. Next week it may take a more calamitous disaster to start your teeth grinding. I have improved to the point that my children can accidentally pour all manner of food and drink—even grape juice—onto the dining room carpet and I continue to chew my mouthful and smile benignly. I am presently working on sibling rivalry. Can I really stay calm while two or more children fight wildly over a rubber band?

All About Stress

Do you think you know something about stress? I did. As a busy nurse with 30 patients and the emergency room to cover if something "bad" came in, I handled stress well. I was calm in multiple crises, from hemorrhage to cardiac arrest. So why do I become hysterical when shopping with four innocent little children?

Stress is chasing your 20-month-old son (who is laughing very loudly) across the back of the large church where your husband is trying to preach. Stress is mealtime. Start practicing how to eat in 30-second intervals, swallowing your food whole and not using your hands (which will be busy elsewhere). Perhaps it's easier to give up eating. Prepare yourself to drink from glasses with crusty rims and strange soft objects floating in them. You must be quick to clean bread out of ears and sticky things out of hair. And never overlook necks, as they are notorious places for food substances to hide and multiply.

I have developed a few helpful hints to avoid unnecessary stress.

1. **Do not try to get something done within a certain time period.** It can't be done, so forget it.

2. **You must not answer the phone.** Children automatically start fighting when they hear you pick up the receiver.

3. **Avoid car trips.** You tend to drive dangerously when leering into the back seat.

4. **The bathroom can easily become a test of wills for some children.** Get rid of yours soon.

My level of patience has been tested daily, hourly, minutely, secondly. Just when I congratulate myself for staying calm upon discovering Magic Marker (don't buy them; try to interest your children in painting with water) on the front of Dave's best suit, something little happens—say, the baby hammers on the piano—and I go wild.

I have a theory about this. In the public eye one controls oneself because one does not want to be ill thought of. At home when one hears the oldest daughter soundly slap her little brother, one knows there are more important places to learn patience. If you can let Christ teach you patience with several small children at your feet all day (with no



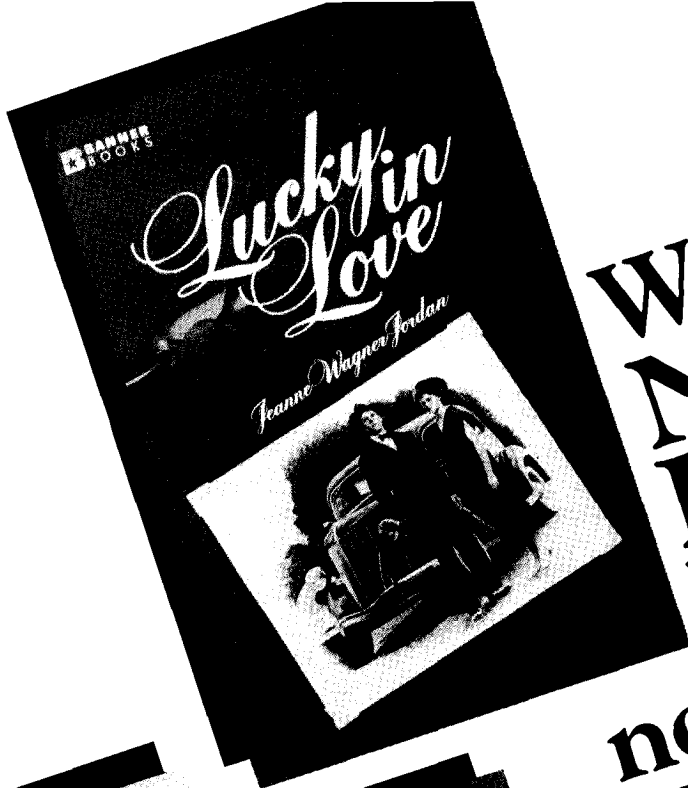
10-minute Postum break), then He has indeed accomplished much in your life. But recognize motherhood for the high stress job it is.

No Raises, No Respect

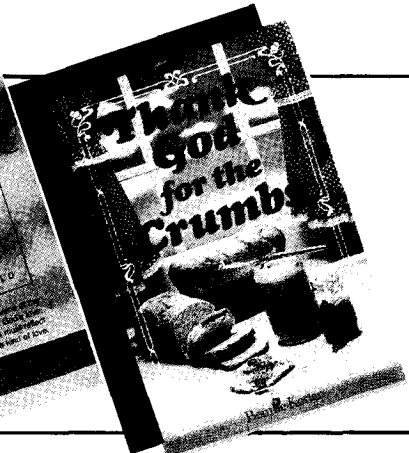
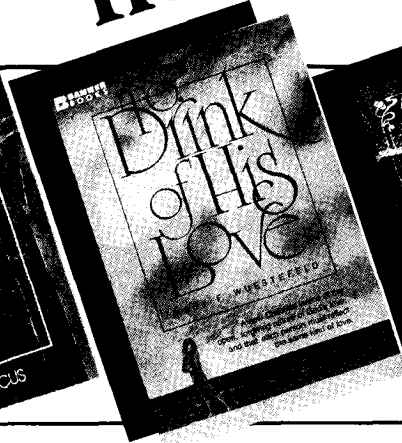
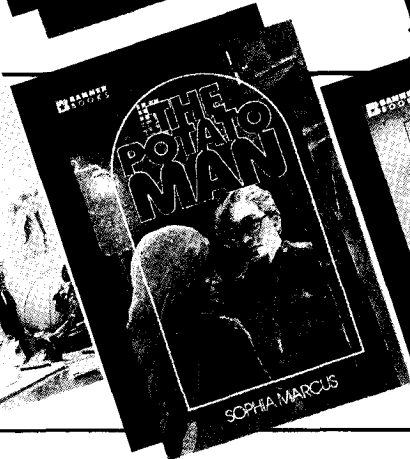
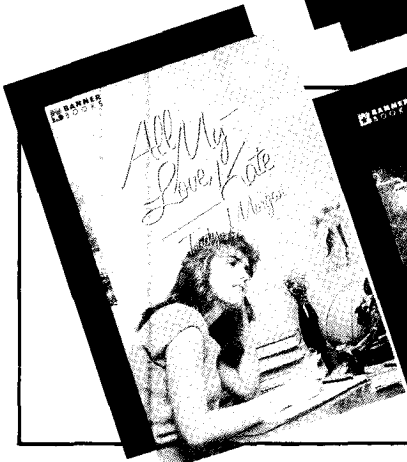
It's funny how girls are taught to go to college and get trained to be something. No one wants to be nothing. So you get your education and become proficient in something. You reap the rewards of your job—raises, peer respect, the satisfaction of work well done.

Then you become a mother, and it's a whole different ball game. No raises for you, no peer admiration (unless your child is exceptionally well-behaved or talented). And your work is never done.

But there are rewards: baby's first laugh, wet kisses, grimy hugs, crayoned pictures without number



Wait no longer.
**New
 BANNER
 Books**
 now available!



All My Love, Kate

Being a high school senior holds a golden glow until you remember the emotional trauma associated. Kate opens the school year with a run-of-the-mill spiritual life. By the time it closes she has found what true love is—God's love. You'll easily breeze through the 96 pages Trudy Morgan has made so easy to read.

Lucky in Love

Claudia Foster's life crossed paths with several men, which only caused her tur-

moil. Until she visited with Miss Winters, the school librarian, and found a startling surprise that left her lucky in love. Targeted to young lovers. A 128-page book you won't want to put down. Written by Jeanne Jordan.

The Potato Man

Sophia Marcus triggers your curiosity in her book about Shemaiah. Why does he carry potatoes? He's a respected priest but disguises himself as a potato man for fear of his life as he searches for truth. Enter the

suspense in this 128-page book as it asks, "Is the power of truth stronger than a person's fear of physical consequences?"

To Drink of His Love

You'll be spellbound as you read about author Mary Wuestefeld's long personal journey. Page by page she contrasts her irreligious, secular college-student days to what she is now finding in a mature, sensitive Christian life. Tragedy, Midwestern college campuses, a religious community found in the woods, are all steps in

Mary's story. But eventually the Source of true love becomes her best friend.

Thank God for the Crumbs

"Life may throw you a curve, but you can make a home run anyway!" writes Bonnie Kotter as she empathetically identifies with the reader who might be asking, "Has God forsaken me?" With illustrative stories of other people's lives, the author shows in 96 pages how God introduces them to new and unexpected opportunities. If you've been there you'll know what she means.

Banner Books waiting for you at your local Adventist Book Center.

US\$6.50 each

(which you must never throw away and should display in prominent places throughout your house), special secrets told in confidence, seeing your child do something kind or thoughtful, excitement over increasing physical and mental abilities, satisfaction as your child asks questions that let you know he's thinking about your friend Jesus.

But you must be realistic. Maybe you are used to an exciting job, friends at work, and continual challenge. But some days motherhood can be depressing. The house is clean, the children are playing outside. You sit on the couch and wonder, Why am I so bored? So lonely? Your husband is not due home until late, and you can hardly wait to talk to him. You feel tired and depressed but don't know why.

"What do other mothers do?" asks your husband when you tell him your problem.

"I guess they go on wild shopping sprees," you say, smiling.

"Well, do you want to work again?" he asks.

"And have someone who doesn't really love my children watch them grow, answer their questions, comfort their tears? Of course not!" And you look properly indignant to make him feel foolish for having suggested it.

But he is back at work tonight, and you are still lonely and depressed. And you feel worse because you know Mrs. White says you should not allow yourself to be depressed (*Child Guidance*, p. 146). Why isn't motherhood all making yummy yet nutritious cookies with your children, reading bedtime stories, and going on fun trips? Why is so much of it just being there as they grow? Maybe you should be more involved, make up flash cards, educational crafts, computer-training classes. But they want to play in their wading pool and dig in the

mud with your one remaining serving spoon. It's a completely different world from the job where you always did "something important."

Your thoughts are interrupted; the baby's crying. You pick him up, and he clings to you. His fat little neck is sweaty, and he giggles as you kiss him under his chin. You lay him on the bed next to you and watch as he tugs at a stubby toe. He smiles at you winningly, knowing he got just what he wanted.

Really, when it comes down to it, so did you, and somehow all your priorities in life are changed. And the most important thing to you now is having this new little person by your side when you look up into the face of Jesus Christ and say, "Here am I, and the children You have given me." □

Veronica Milward Crockett writes from Wichita, Kansas.

CHILDREN'S CORNER

THE WHIPPOORWILL

Sometime in May, if you are a very observant bird-watcher, you might find two eggs in a nest on a leafy forest floor. If you kept close watch on those eggs, in about two weeks you would see two downy buff-yellow baby birds.

You would have to look very closely to see them because their color blends in well with the dry oak leaves that surround them. If one of the parent birds saw you, it would pretend to be hurt and try to lead you away from the nest. That's the only way it knows how to protect its eggs and babies.

This bird will tell you his name in

the evening. As many as 50 times a minute he calls, "Whip-poor-will! Whip-poor-will! Whip-poor-will!" That is why he is called the whip-poorwill.

He is a rather funny-looking fellow with a very tiny beak at the end of a very large mouth. Whiskers grow on each side of his beak. The whiskers help keep the insects he eats from escaping from his large mouth. He always eats at night, and moths are one of his favorite foods.

The whip-poorwill is a near relative of the nighthawk. He does not feed high in the air as the nighthawk does, but sits on the ground or on a post and flips up to catch passing moths. Sometimes he will flutter against the trunks of trees and peck off crawling insects.

Many years ago goatherds believed that the whip-poorwill and his relatives would suck milk from goats, so they called the birds goat-

suckers. The birds did not really drink goats' milk, but the name stuck with them anyway.

Farmers, woodcutters, and fires have disturbed many of the woodlands and forests where the whip-poorwill likes to live. This is one reason why whip-poorwills are not as common as they once were. It is too bad because these birds help farmers by eating the insects that damage or destroy their farm crops.

Very few people ever see the whip-poorwill, for he stays hidden during the day. Late in the evening when the fireflies come out, he will appear, to feed and to give his lonely, persistent call: "Whip-poor-will! Whip-poor-will! Whip-poor-will!"

If you ever hear him call, you will know who he is, for his call is just the same as his name. In fact, I can hear a whip-poorwill calling outside my window just now.

KATHERINE HAUBRICH

THE LAW AND THE PROPHET

Ellen White's struggle to understand the law in Galatians

First of Four Parts

One of the most fascinating episodes in the history of the Seventh-day Adventist Church—the 1888 General Conference session held in Minneapolis—remains of interest not only as a historical drama but for the light it sheds on how even an inspired prophet must sometimes struggle with a theological issue before achieving full understanding.

The popular Adventist understanding of what happened in 1888—that a major segment of the church rejected the message of righteousness by faith—oversimplifies the matter. No one at the conference disputed the idea that righteousness is a gift not merited by works. Adventists had always believed this, at least in theory—though they overshadowed it by emphasizing the law. In fact, Ellen White made righteousness by faith the theme of her talks at the 1883 General Conference session, without arousing any controversy.¹

A dispute arose over the interpretation of Galatians 3:24, “The law was our schoolmaster to bring us unto Christ.” Traditionally, Adventists had seen this law as the ceremonial law. When Ellet J. Waggoner and Alonzo T. Jones began teaching that the law in

Galatians meant the *moral* law, the Ten Commandments, some Adventist ministers became upset.

Back in 1854 J. H. Waggoner (Ellet's father) had published a volume in which he maintained that the “added law” of Galatians 3:19 and the “schoolmaster” of verse 24 refers to the moral rather than the ceremonial law.² He was not the first to teach this; in the early days a majority of the brethren accepted this view.³ However, the tide of opinion seems to have turned by the mid-1850s, mainly because it proved to be a weak point in the Adventist debate with Sunday-keepers, who tried to capitalize on Galatians to show that the moral law no longer remained in force, that the Sabbath had been changed.

Stephen Pierce, who, like Waggoner, served as a corresponding editor of the *Review and Herald*, spent three days in a meeting refuting Waggoner's position by demonstrating that the law in Galatians meant both the moral and the ceremonial law. According to Uriah Smith, shortly after this Ellen White saw in vision the truth of the matter. She wrote to Waggoner that he was wrong and Pierce was right.⁴



REVIEW FILE PHOTO

Unfortunately Pierce's “both-and” view was soon forgotten. Since Ellen White had condemned Waggoner's position, the opposite view—that the law in Galatians meant the ceremonial law—came to prevail among Adventists over the next quarter century.⁵

In the mid-1880s E. J. Waggoner revived his father's theory that the law in Galatians refers to the moral law.⁶

Letters of Displeasure

G. I. Butler, president of the General Conference, wrote a series of letters to Ellen White, who then lived in Switzerland, in which he expressed his displeasure that one man would advocate a theological view in print contrary to the established Adventist position, and thus cause dissension. Ellen White did not reply immediately, although she did write an article about that time for the *Review*, stating that individual judgment must submit to the authority of the church.⁷

Lacking a reply from Ellen White, Butler wrote an 85-page pamphlet to prove that the principal subject in Galatians was the ceremonial law,⁸ which he distributed to delegates at the 1886 General Conference session in Battle Creek. A theological commit-

BY TIM CROSBY

tee appointed at the session failed to reach a consensus on that point, but passed a resolution that minority doctrinal views not be published in Adventist journals until approved by "the leading brethren of experience."⁹

In February 1887 Ellen White finally wrote from Switzerland to Waggoner and Jones, taking Waggoner to task for teaching and publishing his controversial ideas.¹⁰ In this letter she stated an important principle: the truth or falsity of an idea might not be as important as its divisiveness. She had been shown that some of her husband's views, though correct, should not be publicized, because they would cause disunity. Some truths were "not vital points," and thus not worth fighting over. The church must present to the world a united front.

Waggoner's ideas proved not only divisive but also suspect, by reason of their similarity to his father's teaching on the two laws, which Ellen White had seen to be in error. Evidently Ellen White's memory of the episode was not entirely clear. "The matter does not lie clear and distinct in my mind yet. I cannot grasp the matter, and for this reason I am fully convinced that in the presenting, it has not only been untimely, but deleterious."¹¹

Ellen White's letter dismayed Waggoner but pleased Butler, who had received a copy. He felt happy to have the matter settled, with Ellen White, as he thought, on his side.¹² Butler wrote an article for the *Review* refuting Waggoner's position,¹³ and evidently took steps to prevent Waggoner from publishing a lengthy reply he had written in answer to Butler's pamphlet.

Short-lived Satisfaction

But Butler's satisfaction proved short-lived. Two months after writing to Waggoner and Jones, Ellen White sent a letter to the two main contestants on the other side of the controversy, G. I. Butler and Uriah Smith, editor of the *Review*.

"I was pained when I saw your article in the *Review*, and for the last half hour I have been reading the

references preceding your pamphlet [i.e., the introduction, in which Waggoner is rebuked for introducing controversy]. Now my brother, many of the things that you have said are all right. The principles that you refer to are right; but how this can harmonize with your pointed remarks to Dr. Waggoner, I cannot see. I think you are too sharp. And then when this is followed by a pamphlet published of your own views, be assured that I cannot feel that you are just right at this point to do this unless you give the same liberty to Dr. Waggoner."¹⁴

Regarding the theological issue itself, Ellen White remained uncertain. The early manuscript she had written to J. H. Waggoner, telling him that his position regarding the law was wrong, had become lost. "I am troubled; for the life of me I cannot remember that which I have been shown in reference to the two laws. I cannot remember what the caution and warning referred to were that were given to Elder Waggoner. It may be it was a caution not to make his ideas prominent at that time, for there was a great danger of disunion.

Neither Position Perfect

"Now I do not wish the letters that I have sent to you should be used in a way that you will take it for granted that your ideas are all correct and Dr. Waggoner's and Elder Jones's are all wrong. . . . I have had some impressive dreams that have led me to feel that you are not altogether in the light."¹⁵

In a letter written to Butler a year and a half later, Ellen White described a dream in which her angel guide "stretched out his arms toward Dr. Waggoner and to you, Elder Butler, and said in substance as follows: Neither have all the light upon the law; neither position is perfect."¹⁶

She rebuked Butler for the way he had treated Waggoner. "You must not think that the Lord has placed you in the position that you now occupy as the only men who are to decide as to whether any more light and truth shall come to God's people."¹⁷ She was not pleased with what had happened at the 1886 General Conference session,

nor with Butler's claim that his present illness resulted from shock because she did not support his stand on the law in Galatians.

Thus Ellen White attempted to maintain a fragile balance between the two sides. Though unable to reach a decision on the doctrinal issue, she hoped to maintain unity without sacrificing fairness. Unfortunately, unity proved elusive. □

To be continued

REFERENCES

¹ The *Review* and *Herald* published these talks between April 15 and July 8, 1884. *Selected Messages*, book 1, pp. 350-354, and *Selected Messages*, book 3, pp. 148-152, contain relevant excerpts.

² J. H. Waggoner, *The Law of God: An Examination of the Testimony of Both Testaments* (Rochester, N.Y.: Adventist Review Office, 1854), pp. 80, 81. Waggoner claimed that "not a single declaration" in Galatians "referred to the ceremonial or Levitical law"; that the book "treats solely of the moral law" (p. 74).

³ G. I. Butler, *The Law in the Book of Galatians* (Battle Creek, Mich.: Review and Herald Pub. House, 1886), p. 3. J. N. Andrews earlier took this position in "Discourse with Brother [H. E.] Carver," *Review and Herald*, Sept. 16, 1851, and "Watchman, What of the Night?" *Review and Herald*, May 27, 1852, as did James White, in "Justified by the Law," *Review and Herald*, June 10, 1852.

⁴ Uriah Smith to W. A. McCutchen, Aug. 8, 1901. Smith published an article by Pierce defending his position in "Answer to Brother Merriam's Question Respecting the Law of Galatians 3," *Review and Herald*, Oct. 8, 1857.

⁵ See *Review* and *Herald* articles by R. F. Cottrell, Feb. 16, 1860; *Review and Herald*, F. Krummacher, Jan. 28, 1862; Moses Hull, Apr. 22 to May 13, 1862; R. F. Cottrell, July 17, 1866; J. N. Andrews, Feb. 9, 1869; H. A. St. John, July 9, 1872; H. M. Van Slyke, Aug. 20, 1872; A. Campbell, Sept. 10, 1872; Albert Weeks, Dec. 10, 1872; R. M. Kilgore, Mar. 24, 1874; D. M. Canright, June 10, 1875; Joseph Clarke, Apr. 6, 1876; D. M. Canright, Jan. 31, 1878. See also Uriah Smith, *Both Sides on the Sabbath and the Law: Review of T. M. Preble* (Battle Creek, Mich.: SDA Publishing Assn., 1864).

⁶ As early as 1884 Waggoner saw the law in Galatians 3 as the moral law ("Under the Law," *Signs of the Times*, Sept. 11, 1884). But the series of articles published in the *Signs* from July 8 to September 2, 1886, provoked the worst controversy.

⁷ Ellen G. White, "Unity of the Church," *Review and Herald*, Jan. 25, 1887. Cf. *Testimonies*, vol. 5, pp. 291-293, written two years earlier.

⁸ Butler, *The Law in the Book of Galatians*.

⁹ *Review and Herald*, Dec. 14, 1886.

¹⁰ Letter 28, 1887; slightly abbreviated in letter 37, 1887, printed in *Counsels to Writers and Editors*, pp. 75-82.

¹¹ *Ibid.*

¹² E. J. Waggoner to Ellen White, quoted in David P. McMahon, *Ellet Joseph Waggoner: The Myth and the Man* (Fallbrook, Calif.: Verdict Publications, 1979), p. 89; G. I. Butler to Ellen White, Mar. 31, 1887, quoted in Emmett K. Vandevere, *Rugged Heart: The Story of George I. Butler* (Nashville, Tenn.: Southern Pub. Assn., 1979), p. 86.

¹³ Butler, "Laws Which Are 'Contrary to Us,' a 'Yoke of Bondage,' and 'Not Good,'" *Review and Herald*, Mar. 22, 1887.

¹⁴ Letter 13, 1887.

¹⁵ *Ibid.*

¹⁶ Letter 21, 1888, written from Minneapolis during the pre-session Bible Conference.

¹⁷ *Ibid.*

Tim Crosby is pastor of the Ellijay, Georgia, Seventh-day Adventist Church.

HER NEVER-GIVE-UP KIND OF LOVE

The day her little Willie nearly drowned, Ellen White showed what it means to persevere.

During the last of May, 1856, there was a bustle of activity in the homes of the believers, for a call for a conference had been made through the *Review and Herald*, together with a promise that the church in Battle Creek would “entertain all who come for the worship of God, according to their best ability.”

In the White home, rooms were being cleaned, beds were being improvised, and plans were being made for stocking an ample supply of provisions, for on this occasion the house would be taxed to its utmost capacity.

Playing Boat

About suppertime I, a youngster 21 months old, was having a happy time playing boat with a wooden pail that I was pushing about with a stick in a large tub of water that had been left sitting in the kitchen. Jennie Fraser, passing through the room to the backyard to gather up some chips for the fire, asked, “Willie, what are you doing?”

A few minutes later she heard a gurgling sound and hurried back to the kitchen. There in the tub she saw one little foot sticking out of the water. Quickly she snatched me, apparently lifeless, to her breast and ran to find my mother, screaming, “He’s drowned! He’s drowned!”

Mother, from the front room, met her in the doorway, and seeing what had happened, said “Jennie, was the water hot or cold?”

“He’s drowned! He’s drowned! He’s dead! He’s dead!” Jennie cried.

Then Mother seized her by the



ELLEN G. WHITE ESTATE

shoulder, and shaking her vigorously, said, “Jennie Fraser, tell me, was the water hot or cold?”

She said, “Cold.”

“Then give the child to me, and you send for the doctor, and call James.”

John Foy happened to be nearby, and Jennie told him to run for the doctor. For the first two rods she followed him, slapping him on the back and shouting, “Run, run, run!”

Mother took me to the front yard, cut off the wet clothes, and rolled me on the grass. Occasionally she would lift me into a sitting position and look for signs of life. Then she would roll me again on the grass. She was

surprised at the large quantity of water that poured from my nose and mouth.

No Sign of Life

Soon the neighbors gathered and with deep interest watched Mother’s efforts to resuscitate the drowned baby boy. Ten minutes passed, and there was no sign of life; 15, and still there was nothing to give encouragement. Then the neighbors who had been watching her movements intently decided that there was no hope, and they advised her to cease her efforts. One woman said, “How dreadful to see her handling that dead child! Someone take that dead child away from her.”

But James White, who was standing by his wife, said, “No, it is her child, and no one shall take it away from her.”

At the end of 20 minutes she saw faint signs of life. As she held me to her breast and kissed me, she thought she saw a little flicker of an eyelid and a little puckering of the lips, indicating an effort to respond to her kiss. Encouraged by this, she took me into the house and laid me in my cradle, and instructing Jennie to heat thick cloths, she wrapped my cold body in these hot cloths, and changed them frequently. Soon I was breathing normally.

At last the perseverance that characterized her lifework had conquered. And the sisters who had advised her to give up further effort to restore the dead child were glad that she had not acted on their advice. □

Adapted from an article that originally appeared in the January 9, 1936, *Review and Herald*.

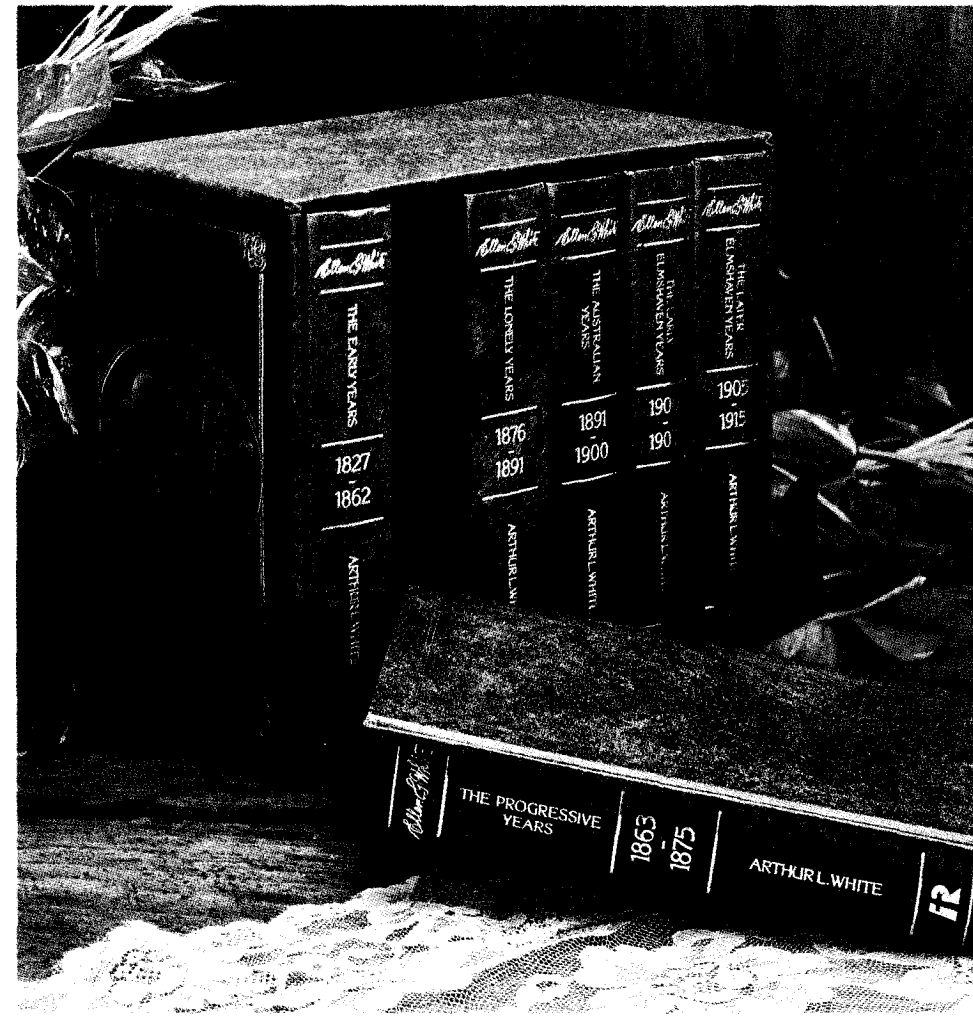
BY W. C. WHITE

ELLEN G. WHITE: THE PROGRESSIVE YEARS

Volume two of the Ellen White biography begins in 1863. America is at war with itself, and Adventists face the question of combatancy and how to relate to a civil government. That same year Ellen White's health-reform vision opens the way to a new way of life for Adventists and the beginning of a worldwide medical work.

As the church grows, Adventists establish a school, open work in California, send a missionary overseas, and adopt camp meetings as an integral part of church life. During these progressive years, from 1863 to 1875, James and Ellen White's roles in the infant church are firmly established—James as apostle and organizer; Ellen as messenger of the Lord.

All six volumes in the biography of Ellen G. White are now available in a distinctive display case.



THE SET IS NOW COMPLETE

Individual volumes, US\$19.95 each.
Complete set, with case, regularly US\$119.70;
until August 31, 1986, only US\$99.95.



In this biblical land of Greece, Paul preached to the men of Athens about their unknown God and to the Corinthians about their lifestyle excesses. Today 97 percent of the population is Greek Orthodox, and

proselytism is expressly forbidden. Can the Adventist Church flourish here? It has tried to grow. For more than 100 years the church has struggled to see any real growth. But today Greek Mission president Leland Yia-

lelis believes that the time has come when factors inside and outside the church are combining to aid significant church growth. Already the baptismal rate is way up, but baptismal figures don't tell the whole story.

BY MYRON WIDMER

Widmer: What are some of the challenges the church has had to face in its attempt to grow?

Yialelis: One of the greatest challenges has been to educate church members. In America we view the church as a group of members including elders, deacons, and so on. But that concept didn't exist here when I became president in 1979. Members here saw the church as the pastor. Their concept came from their understanding of the Greek Orthodox Church, in which the priests do everything and members only observe.

A solid basis for church growth didn't exist because our members really didn't understand their role in



Modern Athens now surrounds the Acropolis and Mars Hill, where Paul preached about the Unknown God.

the church, either in nurturing or witnessing.

We've been holding officer training seminars now for several years to educate members on their role in the church.

I'm curious. Didn't they have the Church Manual, which would have specified all these things?

Well, there was no *Church Manual* existing in the Greek language. In fact, no policies of any kind existed in Greek. So we have translated and duplicated most of it for our members. The chapters listing duties of the church officers and committees have been most helpful.

Have there been other areas the church has had to work on?

There has been another area. Somewhere the church took kind of a wrong turn and placed its primary energies in the area of institutional types of programming. We have to realize that the church in Greece is very, very

small. We have a much weaker organization than if we had two or three large churches.

So when you burden such a small church with institutional programming, it becomes ineffective. The extensive building program of some years ago—which built a four-story headquarters and purchased a relatively large camp for our membership—has absorbed energies, abilities, time, and money that could have been expended more productively for overall church growth.

This is not to say that the church was doing bad things. Those things are all good, but we have to look at our programs in terms of priorities: What should we be doing now? What are our greatest needs now in relation to what our greatest needs will be later?

Instead of buildings, what do you see as your most urgent need?

Pastors! We need pastoral workers. We have needs all across Greece.

Do you find it difficult to get such pastors?

Extremely difficult. This is something that the Adventist Church as a whole has to work at much harder: developing a consistent program of recruitment, training, and placement of Greek-speaking workers, drawing from resources around the world.

We could use several pastors right now for the large Peloponnese region, which is larger than the state of New Jersey. We have a few isolated members there but no full-time pastoral worker.

That's just one of several areas in Greece that are virtually blank. The whole western side of Greece clear to the Albanian border and all the Ionian islands have virtually no Adventist work being done. We have no worker there. And nothing is being done throughout the whole central section of Greece. We don't have the personnel or money to reach out there.

If you don't have pastors, do you have literature evangelists in these areas?

We have none in these areas.

Do you have printed material for distribution?

Yes. We have made a special effort in the past several years to reorient our

publishing program. If we want our members to be active we've got to put effective tools in their hands for witnessing. We are following this guiding concept: to produce small literature that is inexpensive as well as effective and easy to use.

Our first step was the production of a new edition of *Steps to Christ* at the reasonable price of about 25 cents in U.S. currency. We're making this available to our church members for wide distribution. Each book has a tear-out card in the back for those interested in Bible studies. We have already received many responses. That's encouraging to us.

In fact, may I share a story about an early response?

Certainly!

In March we received a letter from a man living in Crete, requesting that we send him 25 copies of *Steps to Christ* and the offered Bible study guides. As we have recently initiated regular pastoral visits to Crete by the senior pastor in Greece, Peter Papaioannou, I turned the request over to him to deliver the books in person.

On his next visit to Crete, Papaioannou was cordially welcomed by this man and his wife—both in professional occupations. During the course of the visit, two men came



Ancient Corinth, with its temples of prostitution, lies in the large Peloponnese area, with very few Adventists.

by the home and were introduced as the leaders of a Bible study group that meets regularly in the home. They too had been anticipating the arrival of the books, as the group wanted to use them in their study.

*join
in the
celebration*



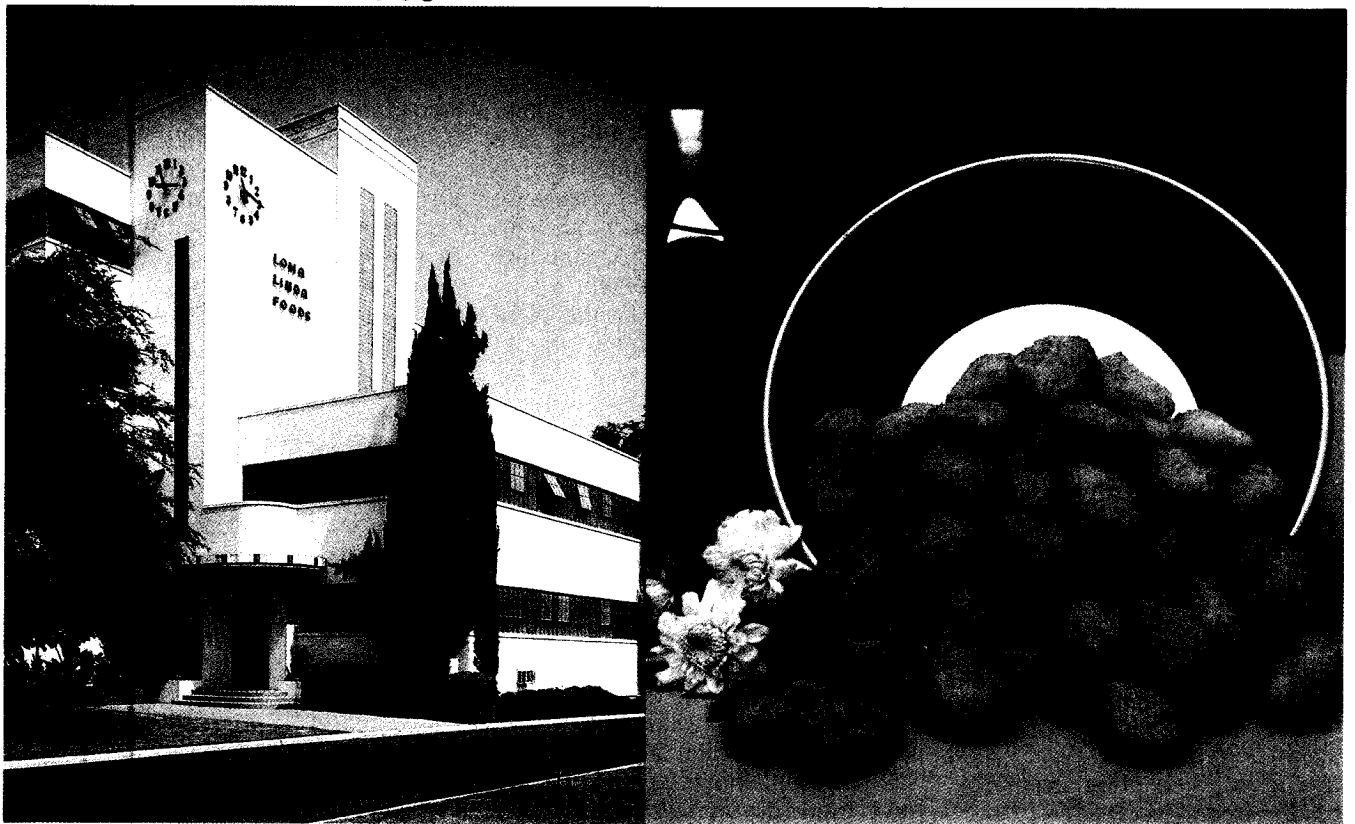
Loma Linda Foods' commitment to quality, health and customer satisfaction began in 1906 and continues as we develop new recipes; modify existing ones; and, explore new processes in technology — all in search of excellence.

At Loma Linda Foods our mission goes beyond the marketing of textured vegetable proteins and soy infant formulas. Instead, we consider ourselves to be in the healthful-living business. Equal with this mission is the responsibility to educate the public in healthful and economical living; and, to provide the health foods and beverages needed for this lifestyle. We trust that Loma Linda's extensive product range will continue to be your No. 1 choice whenever the occasion calls for a delicious meatless adventure.



1906 — 1986

80th Anniversary



®

"To your health . . . Naturally!"

11503 Pierce Street • Riverside, California 92505 (800) 932-5525 • (714) 687-7800

The group is composed of persons who claim no denominational affiliation, using only the name Christian. Pastor Papaioannou gave them the Bible study materials, and the hosts expressed their sincere desire to have him return to study with them, assuring him that whenever he came he was welcome to spend the night in their home.

I believe God is opening the doors for us. I am encouraged.

Our second step in publishing materials is the development of an organized pamphlet series that progresses from simple introductory themes to more specific beliefs. They are printed and ready for distribution.

How does the Greek Government look upon these witnessing activities?

The constitution forbids proselytism, but the government officials don't define sharing one's faith as proselytism, because they consider it a Christian duty. They do want, though, to restrict the way that we go about witnessing. Materials must be identified with the name of the church and have a printed price. People must know what they are buying, and the government allows anything to be sold in the marketplace.

Are you allowed to witness out on the sidewalks?

Yes. You have seen, Myron, the Jehovah's Witnesses standing silently as they do sometimes with their books held out for people to see. Now if someone approaches them and talks, they can respond. What the government doesn't want is coercion or taking advantage of someone. If someone openly and willingly chooses what we offer, then it's not considered proselytism.

We have had some of our members go out into the public squares and offer *Steps to Christ* to people and have had adults take them. And we have gone down the streets inviting people to our meetings. With our church's name and address on the flyers, it's acceptable as long as it's plainly stated that it is an *invitation*, because a person can accept or reject that invitation.

Let's not say that the church has its hands tied, that we can do nothing,

and that we have to live in an atmosphere of fear. That's definitely not true. Our church is legally recognized, our pastors perform legal marriages, and we can function openly.

What other encouraging factors do you see for the Adventist Church in Greece?

Our youth! We've been working on developing and holding our youth. We are encouraging young people, once they reach their middle teen years, to consider baptism. This is significant in the long-range goals for Greece.

Each church has been encouraged to develop a young people's program. In Macedonia, where we have a good number of young people spread out through the churches, the pastor often gathers all the young people to our



The young people of Greece, such as these Pathfinders in Athens, provide hope for the Adventist Church.

church in Thessalonica to spend the weekend together.

This is having a positive effect on our young people in building their morale and helping them realize that the church needs them and is attempting to meet their needs.

We also are training our young people to become active participants in conducting entire church services rather than to wait for the pastor to do the leading. They now lead their own young people's meetings and plan witnessing programs. This is not to say that no youth activities occurred before, only that we have continued to build and develop what was done before.

These are very, very positive signs that the youth have a growing awareness of their role and future in the church. Some have even expressed an interest in training for the pastorate. I believe that in a few years we will see some of these young men entering the ministry as we continue to encourage them, inspire them, and show them the positive image of the church.

We have youth groups in other areas, and for the younger youth we have started Pathfinder groups in Athens and in Nikia.

In your view, have the recent changes in the Greek population as a whole included any encouraging factors for the Adventist Church?

Yes, the growing open-mindedness of Greeks in general to other ideas, other philosophies. With the overthrow of the dictatorship in the seventies and a new constitution drafted, a new mood has come in among the Greeks. "Change" is the slogan of the government. We have seen this in the number of visitors to our churches and in the growth of other Protestant organizations. In fact, the front page of a recent newspaper carried a picture and story of a baptism by Jehovah's Witnesses, something we would never have seen years ago.

The old constitution said that proselytism was forbidden *against* the Orthodox Church, that is, its members. The new constitution just says that proselytism is forbidden, making it a two-edged sword bringing all churches to a certain equality by saying that no church, including the Orthodox Church, can pressure another church and its members into believing certain beliefs. That one small change has made a significant difference for us.

As a young leader of a part of God's great field, are you encouraged with what has been happening?

Yes, under the blessing of God and the guidance of the Holy Spirit, our church in Greece will continue to grow spiritually and numerically. I am encouraged. □

Myron Widmer is associate editor of the ADVENTIST REVIEW.

THAT HARD-AS-NAILS MAMA I MARRIED



MARY BETH SCHWARK ILLUSTRATION

Dorothy and I grew up so differently. Her parents raised her on a diet of strict discipline, and I mean *strict*. Once, for merely answering with the words "But Mother, you don't understand," the poor little thing was sent to bed

without supper for two long weeks. Years later her dad admitted they were too firm with Dorothy. "We learned on her," he said.

On the other hand, I didn't know the first thing about discipline. My mother's girlhood was bleak, so she

wanted her children to have fun and be happy. We never had to sit at the table after supper to do homework. Instead we ran wild all evening, playing cops and robbers outdoors. Like Topsy, "I just grewed."

Consequently, discipline never

BY VERNON J. OLIVER

became one of my strong points. To this day I can't even get my two dogs to obey me. So it's a good thing for me—and for our children—that I married a hard-as-nails mama.

The Church Scene

Dorothy had only a few do's and don'ts, but our son and two daughters soon learned that not minding her meant a sure and quick spanking. She also had a philosophy about how children should behave in church. "It won't kill you to sit still for an hour and learn to be reverent in the house of God," she told them. "You're not going to whisper and giggle like other children." So Dorothy and I took turns with church discipline. I would amble out with our small son in tow, give him a few halfhearted swats, and wait for the appropriate whimper and crocodile tears.

But once he spoke too soon. We were still in the pew when Mama heard him say to me, "Don't spank me, Daddy; reason with me, reason with me." You should have seen his expression of stark terror when he saw that it was Mama who grabbed him. The sermon came to a complete standstill as his wails bounced off the ceiling. His two little feet hardly touched the aisle as he and Mama sailed through the door.

Red-eyed and tear-streaked, he marched back into church with Mama. I thought to myself, She's broken every bone in his little body, maimed him for life. When he grows up he will hate sermons and never set foot inside a church again.

But nearly 50 years have passed, and instead of hating church, those three little "beat-up" kids are all faithful, active, contributing members. Our son has served as a deacon and local elder. Our daughters help provide the church music. And I say to myself, "Ring up another victory for that hard-as-nails mama I married."

But life with Mama was not just one round of spanking after spanking. Our suppers together became the high time of the day, with the whole family around the table. And then there was evening worship around the piano; the kids loved to sing.

After the supper dishes came the trying time of homework. Our teenagers gathered with their schoolbooks around the table, where Mama expected them to stay until they finished their assignments. It was a test of wills all the way. "I need a book from the school library," one would say. Or "I'll finish this essay in the morning," another would promise. I would ask myself, "Will it never end?" and wish I were working overtime in the quiet of Whirlpool's machine shop. Or I would go to bed.

But usually by 10 o'clock they had finished their lessons, and it was time to talk. No matter how tired Mama felt—and with summer classes, school teaching, and homemaking, she was tired—she always stayed up until 11 o'clock or midnight to hear about what happened in school that day, and to just talk and listen.

Today Vernon, Jr., and Alberta have each taught church school for more than 25 years. And Christal is a secretary in Collegedale, Tennessee. When they come home to visit, this easygoing, sleepyheaded papa is just their "good old dad." But that hard-as-nails, stay-awake mama is "our angel mother." So I say to myself, "Ring up still another victory for that hard-as-nails mama I married."

And All That Money

Every month ended the same. "Tuition, tuition," I groaned. "Will it never stop? Here we both work so hard, and what have we got to show for it? An oil burner with 122,000 miles on it, and an ark of a house partly made of logs. I went to public school one year. They can do it too!"

And then there was my sad song about music lessons. "All that money going to piano and organ for the girls—I had only a few lessons and I can pound the piano. Quit the lessons and make them practice more."

But Mama always let me simmer down before she smiled and said, "We may as well let them finish the school year. You wouldn't want to raise a bunch of quitters, would you?"

So I always waited for school to be out. But come summer, Mama always had a trip planned. We would leave

Grand Ledge camp meeting after Sabbath, drive all night, and by Sunday morning find ourselves listening to the roar of Niagara Falls. Or maybe we would spend a long weekend camping in the Smokies, where we saw live bears and real Indians. Or we'd drive down to my sister's in Florida, stay a week, and later tell our friends back home how we swam in saltwater.

Then the time would come for our vacation to end, and we'd drive home. I would go back to Whirlpool to rest up, while our offspring found work to help pay their tuition. Soon it was time for school to start, and before I knew it, Mama had them all enrolled in church school, slick as a whistle.

When I realized I had married a hard-as-nails mama, I chickened out and let her swat the home runs. But I did play the rest of the ball game fair with her. When the little darlings would so innocently ask, "Daddy, may we do this?" or "Daddy, may we go there?" I would muster a deep, gruff voice and say, "What has your mother told you already?" Well, that put the squelch on them. And it made me feel so manly, so in control of things.

But that night when the three little cherubs were all tucked in their beds, I would bow my head and pray, "Thank You, Lord, for that hard-as-nails mama I married. I'm such a failure when it comes to discipline."

Now when they come home for a family reunion, we take up two rows in the church. I sit there and listen to them sing, and a stranger seeing me so proud would think I was responsible for them turning out so well. Then I think of how I "just grewed" some 75 years ago, and I can't help wishing I'd had one-tenth of the quality upbringing my children have had.

But lately I've noticed something. Some of that good discipline has rubbed off on me. Today it's a lot easier to obey that still small voice than it was 50 years ago. Dorothy, that good-as-gold mama I married, should have at least a four-star crown when we all get to heaven. □

Vernon J. Oliver and his wife, Dorothy, are retired and live in Deer Lodge, Tennessee.

Historical Places to Visit This Summer—1

ELMSHAVEN:

Home of Ellen G. White From 1900 to 1915

By PAUL A. GORDON



If you are making travel plans for this summer, why not plan to visit some Adventist historical sites and relive the era of our church's pioneers? To assist you, we are beginning an eight-part series on some of the more significant sites. We hope you will find these travel guides helpful.

If you are in the area of San Francisco, a delightful drive through the Napa Valley will bring you to Elmshaven, home of Ellen White from 1900 until she died in 1915. The home is located just outside St. Helena.

Completely restored to the times in which Mrs. White lived, the home and estate are open daily for visitors.

Here at Elmshaven you'll see the windowed corner room specially constructed so Mrs. White could see out in all directions as she wrote. And you'll see her writing chair, letters, pictures, and other items too numerous to mention.

If your time will be limited, you can plan on about 40 minutes to see everything. A little more time would give some moments for reflection.

When Mrs. White left Australia in 1900 at the age of 72, she wanted to settle in a quiet place, not to retire, but

to continue writing books and to work on many other projects.

After a few fruitless days of house hunting around Oakland, she went to St. Helena Sanitarium for a few days' rest. After arriving, she heard of a nearby home for sale by Robert Pratt, a railroad man who had built a seven-room Victorian home on some 60 acres. The asking price was less than what Mrs. White had sold her home in Australia for, and so she purchased it.

Soon Mrs. White had a writing room added to the second floor. And later she had both a separate office building and a library room and vault built.

While at Elmshaven Mrs. White completed 10 books: *Testimonies for the Church*, volumes 6-9; *Education*; *The Ministry of Healing*; *The Acts of the Apostles*; *Counsels to Parents and Teachers*; *Gospel Workers*; and *Prophets and Kings*.

She received many visions in this home, often in the night. Early morning would often find her in her second-story writing room, preparing books and writing letters long before others in the house had awakened. She loved to sit in front of the fireplace as she wrote.

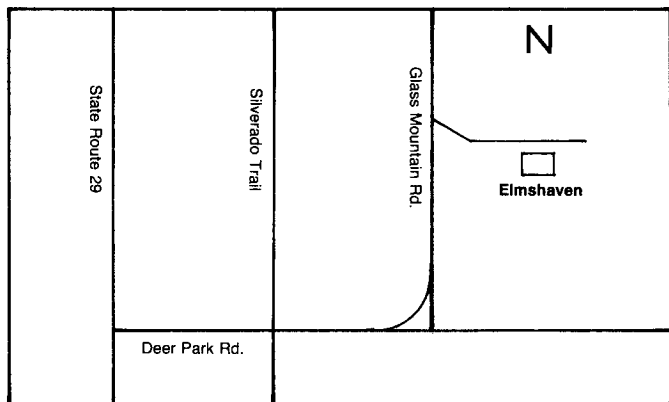
The Elmshaven estate today has only four of the original acres, and the estate is owned by the Pacific Union Conference, which provides a resident tour guide who gives daily tours. There is no admission charge.

For further information, call (707) 963-2201, or write Elmshaven, Route 1, Box 577, St. Helena, California 94574.

As long as you are in the area, you could also make a quick visit up the hill to nearby St. Helena Hospital and Health Center or Pacific Union College.

Happy traveling! □

Next week: Battle Creek, Michigan



Paul A. Gordon is undersecretary of the Ellen G. White Estate. He has led tours of Adventist historical sites for more than 15 years.

Dave Tan is in touch with his patients

Meet Dave Tan, director of physical medicine and a registered physical therapist at Porter Memorial Hospital in Denver.

"A physical therapist has to stay in touch with his patients. The therapist's hands are instruments to relieve pain and restore health. Through touch I impart an understanding of my patient's hurt and frustration with disability.

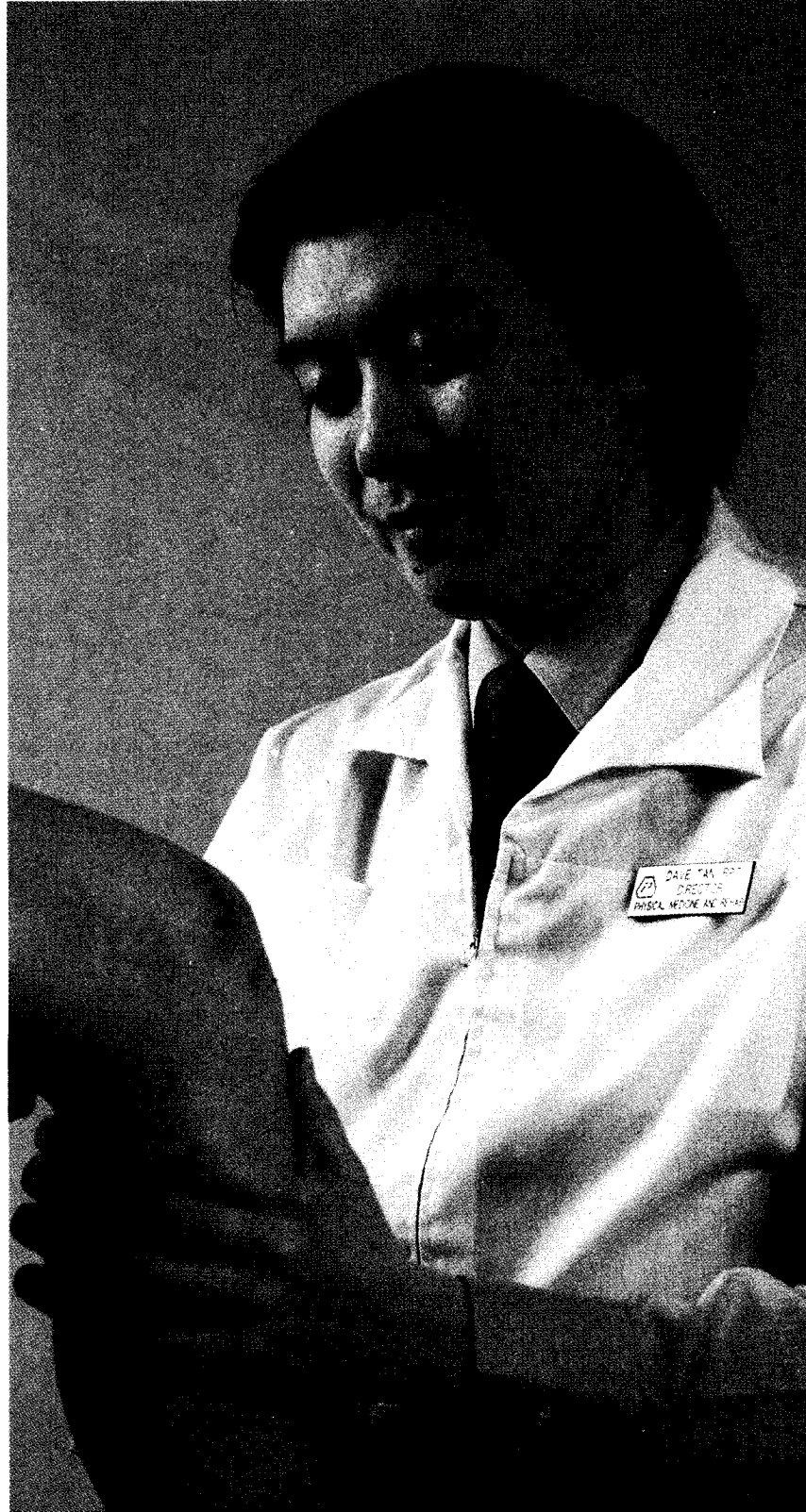
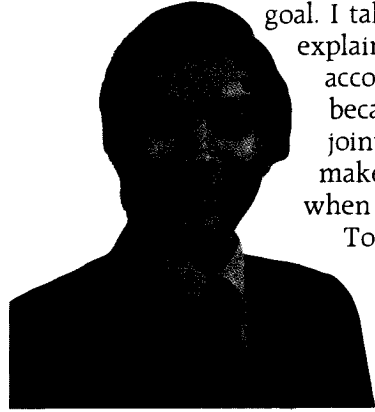
It's more than a physical ministry, however. My role is to guide patients toward independence. With each patient there is always a choice between waiting for things to get better or working to achieve a specific

goal. I take the time to explain what we can accomplish together because it truly is a joint effort and it makes a difference when there is trust.

To be a physical therapist you have to have lots of patience because

you're working with people who are not feeling well. They may complain because they hurt. My reward is the satisfaction of seeing a disabled person move toward increased independence and a more fulfilling life."

At Porter, we value the healing touch of employees like Dave Tan. If you share that commitment, we'd like to hear from you.



 **Porter Memorial Hospital**

Put your faith to work.

Make a career out of caring, call or write Porter Memorial Hospital, 2525 S. Downing St., Denver, CO 80210, 303-778-5611.

Sacred Music at Its Finest

For years Chapel Records has been known for high-quality sacred music. 1986 will be no exception.

Here's just a glimpse at some of the new albums from Chapel Records.

Easy Listening

Shall We Learn to Be Friends by Steve Darmody. Enjoy Steve's rich voice as he sings "Praise the Lord," "Through It All," and many more songs.

Best of Dona incorporates some of the best-known songs played by organist Dona Klein.

Folk

Best of Bonnie presents the best-known songs sung by Bonnie Casey, Daystar, and Take Three. Record or cassette just U.S. \$5.98/Cdn. \$8.40 each.

Contemporary

Brand new from the Heritage Singers is **Special Edition**. Songs include "You Haven't Changed," "We're All His Children," and "I Am Not Alone."

Changes by Special Delivery (Pete and Jasmine McLeod and Lisa Brinegar). Songs include "Change My Heart," "Friends," "You Never Gave Up on Me."

Children

Prankard Kids Sing Gaither Songs includes songs such as "Let All the Little Children Praise the Lord," "Something Happened to Daddy," "All God's Children."

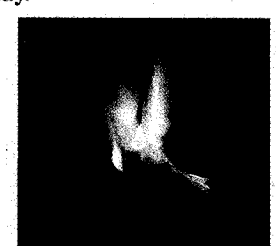
Jesus Loves the Little Children combines the voices of children and adults to sing such songs as "The B-I-B-L-E," "Jesus Loves the Little Children," "This Little Light of Mine," and many more.

Spanish

Para El by Messengers of Inspiration. Songs include "Reunidos Otra Vez," "O Bone Jesu," and "La Familia de Dios."

All albums are just U.S. \$7.98/Cdn. \$11.49 each unless otherwise noted. Prices subject to change without notice.

For all the newest from Chapel, visit your ABC today.





SPENCER FREEMAN

Union president Carter (right) prays during the ordination of (from left) Marcia Gomez, Antonia Elenes, and Vita Marquez.

Women Elders Play Increasing Role in Lake Union

Fifty women now serving

When Marcia Gomez, Vita Marquez, and Antonia Elenes were ordained on February 8 as local elders of the Berrien Springs (Michigan) Spanish church, they became part of a rapidly expanding group in the Lake Union.

In 1976 the union had no women elders. Now it has at least 50, and the number is increasing steadily. A similar trend is emerging in many other unions.

"My most effective elders are women," says Gaspar Colon, pastor of the Westside church in Niles,

By Eugene Hamlin, who writes from Berrien Springs, Michigan.

Michigan—and that doesn't mean that his men elders are ineffective. But as Pastor Colon points out: "Women are eager to nurture, and they're sensitive to people's needs. They have a strong gift for pastoring, and they keep in touch with people over long periods of time." Many other church leaders respond with equal enthusiasm.

"The General Conference has voted that the church may ordain women as elders," says union president Robert H. Carter. "I feel God has given leadership talents to women just as much as He has to men, and many women do an even more effective job. So I trust that the

church will see fit to utilize more women in leadership roles."

The first woman ordained as an elder in the Lake Union (August 1977) was Kathryn Sieberman, a vice president at the Hinsdale Hospital. Later, Grace Scheresky, a vice president at Adventist Health System/North, was also ordained and served with Sieberman at the Hinsdale church.

Equal representation of women on a board of elders first happened at the All Nations church in Berrien Springs when local pastor Caleb Rosado ordained seven women in 1979.

"Women elders give a positive role model for women and the rest of the church," says Rosado, "and they give women in the church a positive sense of identity. This goes back to the question of whether the pew sees itself reflected in the pulpit. If the pulpit is dominated by one half of the sexual dimension in a structurally diverse church [men and women], then those in the other half feel they don't count."

According to Rosado, the majority of people who come to see the pastor for help are women. Having women elders that these women can



Kathryn Sieberman was the first woman ordained as an elder in the Lake Union Conference (1977).

talk to helps them feel that somebody understands.

Thesba Johnston, a licensed psychologist and the first elder at the All Nations church from 1982 to 1985 concurs, noting that "some women would not be able to disclose their thoughts and feelings at the level they need if they had to talk

with someone of the opposite sex."

Johnston also contends that women elders give church members a different concept of God, because they now see that a woman can also minister. "It is fitting and proper that women of the church be nurtured not only by a father figure but by a mother figure also," she says. "That's the essence of the gospel. Any time half of the congregation is crippled—in extent or width or breadth or height of service—because of their gender, the Lord's coming is delayed."

Diversified Ministry

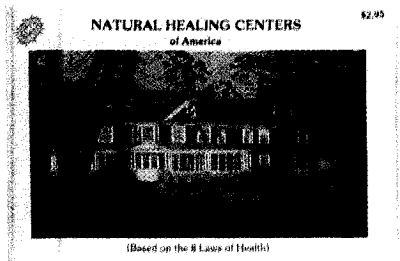
Interestingly, women's ministry is not limited to women, as Betty Unger, chaplain at Hinsdale Hospital and a newly elected elder at the Burr Ridge church in Illinois, points out. "Most people have thought that my ministry would be to women, but in reality that's not how it goes. Much of my work is with families and men. There are many times when men need to have a women's perspective. And I can speak for the

women so that the men may better understand."

Rosado contends that having women elders in the church "has caused the men to be more sensitive to their wives." And in her counseling, Johnston says she has noticed that the "overall level of communication in the congregation is more respectful, equal, and open" as a result of women's participation as elders.

It seems that the number of women elders in the Lake Union is likely to increase, judging from comments by conference administrators. "I have met and watched women elders function in their churches, and they function well and are highly respected," says Lake Region Conference president Charles D. Joseph. "I'm very comfortable with the churches that have women as elders." And Everett E. Cumbo, president of the Illinois Conference, says it even more strongly: "We definitely need women in the position of elder in our churches."

MMI PRESS PRESENTS



Natural Healing Centers of America

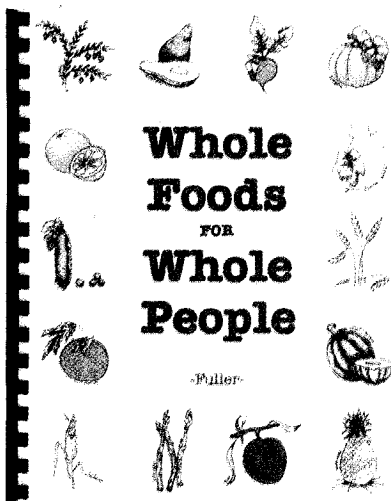
For the first time, an up-to-date directory of SDA, low-cost alternative and preventive health care centers. Includes photographs and information on services, special programs, cost, directions, and more.

Paperback, 48 pages, 5½ by 8½. **\$2.95**

Whole Foods for Whole People

Not just a cookbook, but a lifestyle manual to teach how to live longer by using the natural resources which surround us. What we eat affects our thoughts, disposition, our very lives and the lives of our families. This book guides you into an exciting new lifestyle that will give you a new outlook on life.

Comb-bound, 92 pages, 8½ x 11 **\$9.95**



Available at your local
ABC Store

Mt. Missionary Institute Press
Harrisville NH 03450
800-367-1888

Ethiopian Shares Gospel and Better Ways of Living

Adventists of the Gouraghee tribe in Ethiopia are continuing to add a new dimension to their evangelism: They have made their mission station a center of community development (ADVENTIST REVIEW, Apr. 19, 1984).

Led by Atriff Fereja, the Adventists are teaching people in the surrounding communities how to improve their diet by raising a variety of vegetables and legumes. They engage the people in reforestation programs and have planted thousands of trees, earning high commendation from government authorities. They also teach the naturally clean and meticulous Gouraghee how to build symmetri-



A group of Gouraghee people in Ethiopia take baptismal vows in 1985.

cal houses and achieve more effective sanitation.

"This approach to evangelism demonstrates the wholistic nature of the gospel," says Solomon Wolde-Endreas, church ministries director of the Eastern Africa Division. "The Gouraghee believers are showing the power of the gospel to transform the lives of those who believe—mentally, spiritually, and physically."

Adventism came to the Gouraghee tribe when three young men accepted the Advent message and were baptized in the Addis Ababa church in the late 1960s. Being from a close-knit society, they began witnessing of their newly found faith among their Gouraghee friends in the city.

Before long, quite a few Gouraghee people had joined the church, including Atriff, a cleaner at Zauditu Memorial Hospital, one of four Adventist hospitals operating in Ethiopia at the time.

Not content merely to witness to his tribespeople in the city, Atriff decided to return to his rural home area, where thousands of Gouraghee villagers needed to hear of the blessed hope.

Atriff left his job in 1971, and for three years his Adventist friends raised the money to pay him a salary

roughly equivalent to what he had earned at the hospital. Soon more than 20 people, including Atriff's mother and several relatives, were baptized, and a small school was begun. Today the Central Ethiopia Field provides Atriff's salary as he and his fellow Adventists work for the betterment of the Gouraghee people.

South African Uses Literature to Win Souls

Daphne Woodenberg, a South African who became interested in Seventh-day Adventist doctrines after reading *The Bible Speaks*, believes in the ministry of the printed page.

Woodenberg became a literature evangelist in October 1982, just four months after her baptism. Sixty-five of her customers are now members of branch Sabbath schools, and she expects to see some baptized soon.

One customer already has been baptized—Winnie Boloflo, of Groutville. "During my canvassing on Sundays," says Woodenberg, "I

occasionally visited Sister Boloflo's house. At that time Winnie was selling liquor to many local residents, including a retired pastor, after they had attended their church services on Sundays.

"Although she was busy selling and drinking beer when I first came, she was pleasant to me and welcomed me even though her customers felt that I was disturbing them. Not realizing that I could understand and speak the Zulu language, they asked Winnie in Zulu to tell me to leave.

Drinking Problem

"In order to hasten my departure, Winnie bought a Bible from me. Later, when I learned that she had given away the Bible, I gave her another book, *God Answers*, some tracts, and *Signs of the Times*.

"As a result of my visits," Woodenberg continues, "I became attracted to Winnie and started to visit her frequently. I discovered that she had a drinking problem and suffered from high blood pressure and a weak heart.

"My visits became more regular because of this, and she always welcomed me joyfully. On these occasions we held discussions about the Bible, and I became aware that Winnie loved to pray.

"I also noticed that she was no longer selling liquor. Instead, she displayed the Bible, Bible tracts, and hymnals in her lounge."

Woodenberg invited Boloflo to attend Sabbath school, which she did, along with her children. There she met the Mngayis, who began cottage meetings in her home. When the attendance grew and Boloflo's sitting room could no longer accommodate the people, they began attending prayer meetings at the church. This has resulted in a branch Sabbath school of 19 regular members.

Winnie Boloflo is now a church member, and at a literature evangelist institute she dedicated the rest of her life to witnessing for Christ as a Seventh-day Adventist literature evangelist.

Adventist Hospital Faces Crisis, Survives It

Press release causes shock waves

When the phone rang in the office of Ronald D. Marx, president of Washington Adventist Hospital, he had no reason to expect trouble. The hospital's financial situation was stable; patient census was normal for the season; worker morale was good.

The voice on the phone completely changed the situation. A Washington Post reporter asked Marx to comment on the Maryland State Health Department's newly released study, which included an option either to close Washington Adventist Hospital or merge it with a neighboring hospital.

In this way, the hospital administration on July 17, 1985, learned of the study made by the consulting firm of Booz, Allen, and Hamilton, at the request of the state's health department, that was designed to eliminate a conjectural 5,100 hospital bed excess statewide and control escalating health-care costs.

With the release of the study, Washington Adventist suddenly found itself in the limelight. The media, sensing a good story, announced that the hospital was about to close. Public reaction was dramatic and potentially fatal. "We had a horrendous time with brokers from all over the country," Gerald Northam, vice president for financial affairs, later commented. One day, he recalled, he talked with 12 brokers, trying to assure them that the hospital was not likely to close, its occupancy rate was above average, and its finances were in good shape.

Nevertheless, panic escalated in

the community. The hospital's bonds were discounted and downgraded in the securities markets. One \$1.6 million bond was canceled. (It was later reinstated.) Patients started to switch to other hospitals. Vendors refused to deliver goods unless payment was made in cash—in advance.

The hospital administration took immediate measures to contain the situation, meeting with medical staff and hospital employees to explain the situation. (Staff were kept informed throughout the crisis.) The hospital's vice president for communication appeared on local television to protest the study's recommendations. And the hospital hired a special legal consultant.

Cheaper to Stay Open

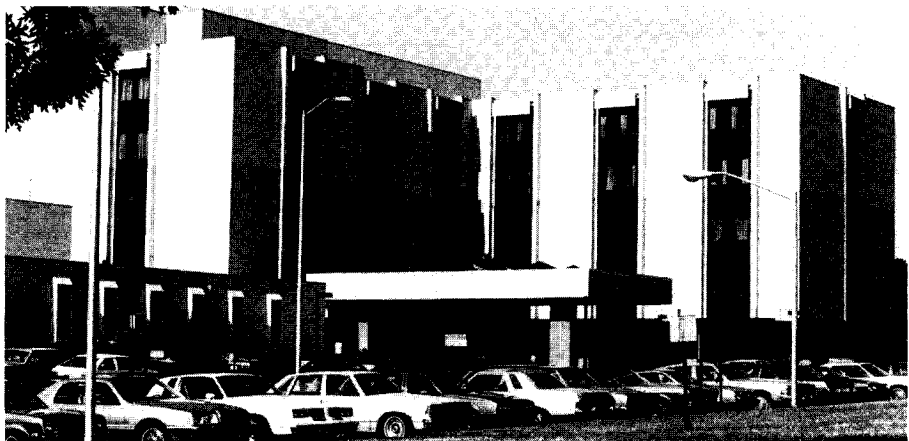
Quickly the hospital administration submitted a detailed refutation of the report, emphasizing cost containment. The refutation pointed out that closing the hospital would not result in cost savings, because of Washington Adventist's unique ter-

tiary care services and newly renovated physical plant. Any alternative, it was shown, would result in substantial additional cost to the health-care system, as Washington Adventist is the lowest cost provider and has the highest occupancy in the county.

In a verbal barrage during a series of public hearings held in Rockville, Maryland, the hospital administration accelerated its attack on the plan's flaws. Marx protested that the hospital's rights of due process had been violated. "Nowhere," he said, "did we see or hear a clear disclaimer by the commission to the press that the study is just a study, that the methodology has not been properly reviewed, that a general plan will be the result of the process."

Staff physicians defended the hospital's resources and record of community service. Dr. James A. Ronan, Jr., cochairman of the Cardiology Department and a member of the board of trustees of the American College of Cardiology—a man who could speak with authority—said: "I have had an overview of much of American cardiology. From that vantage point I can tell you that Washington Adventist Hospital is among the leaders of cardiology in the United States."

Local politicians and civic leaders rallied to the hospital's support. Ida G. Ruben, member of the Maryland House of Delegates, wrote



Washington Adventist Hospital continues to operate at peak capacity despite temporary setbacks suffered from an ill-advised press release.

By Russell H. Argent, director of publications at Washington Adventist Hospital.

a strongly worded letter to Governor Harry Hughes, questioning the study and its method of release and emphasizing the unique type of care given by the hospital. Maryland state senator Stewart Bainum, Takoma Park mayor Sam Abbott, and the city council voiced strong opposition to closure of the hospital or any reduction in its services.

By August the Health Resources Planning Commission was having second thoughts on the Booz, Allen, and Hamilton study. The commission's chairman wrote: "It is deeply regrettable that certain institutions mentioned for closing in the study . . . had to undergo needless anxiety and turmoil internally, with their communities, and in their business relationships. The lesson to be learned from this should be obvious to all."

The Montgomery County Health Planning Commission eventually announced that it would not recommend closing Washington Adventist Hospital, concluding that the recommendation was "not based on overwhelming examination of the operation of the two facilities, nor did they look at their physical characteristics."

After months of political maneuvering, interminable debate, and multiple frustration, *Update Health Care* reported in its March 1986 issue that a Maryland health resources capacity plan had emerged that is expected to become permanent by the summer. The plan would call for hospital closure only as a last resort. Despite the crisis, the hospital has emerged financially sound and is operating at peak capacity.

The hospital's problems have even had some positive results. The community is now more aware of Washington Adventist Hospital's contribution to quality health care in the area. The administration is even more aware of the unpredictable nature of the national health scene and more prepared to cope with future emergencies. And the lesson to the church is to always expect the unexpected.

Southern Union Becomes Second-Largest in NAD

Delegates to the Southern Union's quinquennial constituency session heard progress reports on the past five years; returned to office the president, secretary, and treasurer; and voted in a new constitution when they met in Knoxville, Tennessee, March 17-19.

Union president A. C. McClure announced in his opening address that the Southern Union is now the second-largest union in the North American Division, having 118,540 members and 738 churches—99 of them established during the quinquennium.

"As we review our past and present," McClure said, "we can only exclaim, 'Hither hath the Lord led us.'"

While McClure spoke enthusiastically concerning the church's financial state and the 33,871 accessions to the church through baptism or profession of faith during the quinquennium, he sounded a warning in other areas, saying, "I must admit we will not dwell on some things."

13,000 Apostasies

The negatives that McClure referred to were a drop in school enrollment at every level—elementary, academy, and college; 13,000 apostasies or missing members; a decline in mission giving in relation to tithe; and thousands of members who do not attend church. "We could cry over those," he said. "But I hope we will do something more than cry."

McClure noted that the three regional conferences reported a growth of 35.6 percent during the quinquennium, while the five pre-

dominantly White conferences had a growth rate of only 10.3 percent. While he did not elaborate on the significance of the figures, a bit of quick arithmetic reveals that if this trend continues, the regional conferences, which already account for one third of the union membership, will constitute a majority of the membership in less than 10 years.

The increase of Black membership is reflected to some degree in the union office, where the secretary, W. D. Sumpter, and the associate secretary (a post created at the recent session), Ralph Peay, are both Black.

Delegates transacted the session's business with a minimum of discussion. The nominating committee took little time to recommend that the officers—president (A. C. McClure), secretary (W. D. Sumpter), and treasurer (Richard Center)—be reelected.

Even the proposal to follow the General Conference lead and create a new church ministries department elicited only a few questions and comments. One speaker questioned the advisability of implementing a form of structure that remains unproven even at the GC level. Another questioned what difference the new structure would really make in terms of how things were done. And another voiced concern over whether the creation of the new department would bring about staff reductions as suggested. (Currently between 40 and 45 people work at the Southern Union office, including officers, departmental directors, secretaries, and other personnel such as custodians.)

Reduction of staff was a recurring theme. The proposal for a church growth institute at union level that would employ two full-time direc-

By James Coffin, news editor,
ADVENTIST REVIEW

tors who would work with pastors to help them improve their pastoral/evangelistic program brought forth questions about how serious the union truly was about trimming personnel. "I hear words like *efficiency* and *streamlining*—and I like those words," said one delegate. "Then I see us adding personnel."

Need for Pastor

Another delegate noted that the proposed board that would oversee the church growth institute did not include even one pastor. "I see you including everyone except the man who can tell you what his needs are," he said.

A lay delegate said that from her perspective, it seemed that what the pastors needed was not more programs and meetings, but someone who would come into their homes and be a friend and ask what could be done to help. Therefore she questioned whether the institute would truly meet a need or simply be another source of pressure on the pastors.

Despite a limited number of questions concerning the institute's usefulness, the consensus seemed to be that its evangelistic potential made it well worth the financial investment. Before the session ended, Dennis Ross, Jr., ministerial and stewardship director of the Southeastern Conference, and Ron Halvorsen, pastor of the Takoma Park, Maryland, church, had been called to serve as codirectors.

A major item of business was the acceptance of a new union constitution, which differed only slightly from the model recommended by the General Conference. The greatest amount of delegate comment centered around a provision that mandated that at least two laypeople from each conference serve on the union committee.

Some delegates felt that by mandating so many laypeople, many other highly capable potential members might be preempted. Others had concerns over who constituted the laity—is a retired minister a layperson? What about a

church employee who serves in a nonministerial capacity? Although such issues remained somewhat ambiguous, the constitution was discussed and approved in less than an hour.

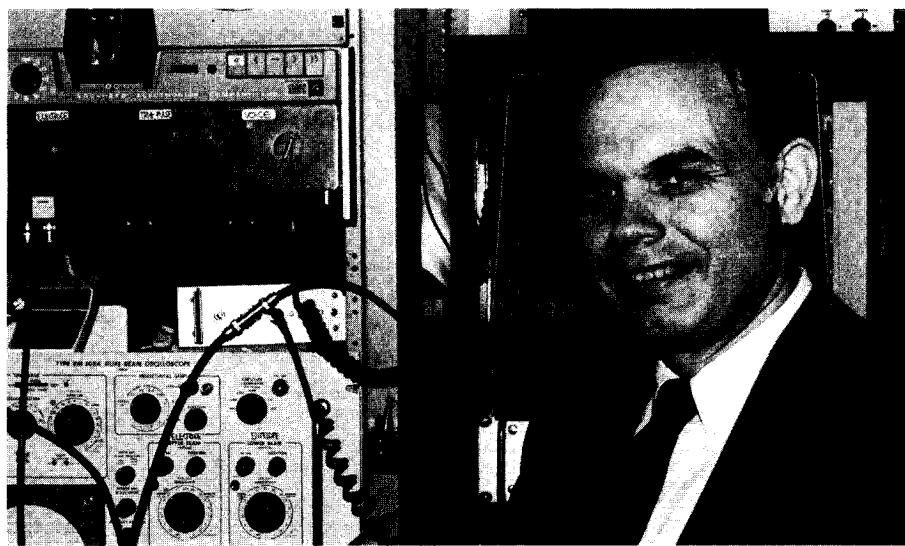
Although the delegates had come to transact business, there was ample time for worship and exhortation. A number of choirs and soloists provided special music, and the union president and representatives from the General Conference and North American Division preached.

Union president McClure, in his opening address, quoted *Megatrends* author John Naisbitt as saying, "We are living in the age of the parenthesis—the time between

eras. . . . What a fantastic time to be alive." To that, McClure added, "What a fantastic time to be a Seventh-day Adventist."

In a morning devotional, NAD president Charles E. Bradford shared his perceptions on just how true it is that we are living in the time between eras. "One of these days, quinquenniums are all going to be over," he said. "In fact, quinquenniums are in short supply. Soon there will be no more quinquenniums, and we will have gone into the millennium."

The number of amens that Bradford's comment elicited suggested that he had spoken the heart's desire of the members of the Southern Union.



ANDREWS UNIVERSITY

AU Scientist Studies Cricket Chirps

Andrews University was recently awarded a \$130,568 three-year renewal grant from the National Science Foundation to continue studying how female crickets recognize the calls of male crickets, in order to learn how an animal's nervous system attaches meanings to sounds.

The foundation, which is the major federal agency supporting general scientific research in the United States, had also provided funding on the project for three previous years, according to John F.

Stout (photo), professor of biology at Andrews University, Berrien Springs, Michigan.

The female cricket's recognition of the male's call is similar to word recognition by humans, said Stout, "because what we hear is just a sound and we give it meaning.

"Studying these processes in humans or mammals is far too complicated," he explained. "Most of what we currently know about how the cells of the human nervous system function comes from research of this kind."

The experience of the birth of Isaac is a simple story; every Adventist child learns it early. Yet it contains a profound message for all ages.

God had promised Abraham repeatedly that he would become the father of a great nation, that he would have descendants as numerous as the stars, as many as the sand of the sea. Abraham believed God, but years went by without any evidence of even the first of those descendants.

Abraham decided that maybe God was waiting for him to take some initiative, to meet God halfway. Abraham's efforts resulted in Ishmael—indisputably Abraham's offspring, but not the promised heir. Still God waited. Finally, when it became biologically impossible for Abraham and Sarah to have children, God showed His hand in the birth of Isaac.

In fulfilling His promise to Abraham, God did not work according to any of the traditional theories we have developed to explain His dealings with people. For example, this was no case of "God helps those who help themselves." God did not require Abraham to act before He would take over and complete with divine power that which proved to be beyond human capability. On the contrary, God waited until Abraham knew he could not even begin to fulfill the promise. Then He used His power to give Abraham a son.

Closely related to the self-help theory is the idea that God works through our mistakes to accomplish His purposes. According to this view, as we go bungling through life God modifies the results of our sin to yield good ultimately and achieve His original design.

The experience of Abraham points out the limitations of this hypothesis. Abraham's lapse of faith brought results that he could not retract. To that extent his mistake had an effect on God's plan. Nonetheless, God was not bound by Abraham's error and did not alter His original scheme.

God had promised Abraham

"GOD HELPS THOSE WHO HELP THEMSELVES"?

Not in Abraham's case, and maybe not in yours

countless descendants. He gave him those descendants, but in His own time, according to His plan, and through His power.

To our way of thinking, God's preempting of Abraham's effort could seem unfair. We might question God's reason for delaying fulfillment of His promise until Abraham became incapable of doing anything to help. Did God give Abraham and all humankind the ability to reason, and freedom to choose and act, only to usurp the exercise of those gifts, thus rendering them ineffective?

Abraham had given up his own plans years earlier when he left Haran, not knowing where he went, trusting God to lead the way. He traded his limited vision for God's expansive vision; he replaced his finite power with God's infinite power. When Abraham "believed God," he was promised the world.

But Abraham's vision became

myopic with age; he lost sight of God's ultimate promise. Eventually he could remember only that God had promised him a son. God, on the other hand, envisioned an entire race descending from Abraham, a people established to preserve the gospel story, to be the ancestors of Christ. God was in no hurry. To Him the birth of Isaac marked only the beginning of a design that would take centuries to unfold, that would result in the greatest event the universe had ever witnessed.

The totality of God's promise seemed incomprehensible to Abraham. Not only was he unable to conceive of the far reaches of God's vision, but he stood powerless to make it a reality.

Abraham therefore experienced a temporary lapse of faith. But when God finally gave Abraham his son Isaac, the patriarch realized that his vision was shortsighted and his power circumscribed. Once again he submitted to God's vision and power, in the end attaining heights greater than he ever could have imagined.

Like Abraham, we have a choice. We can dream human dreams, set human goals, and usually accomplish them through our own power. Or we can trade our limitations for God's omnipotence. Human weakness may be made perfect in divine strength. As we trust God to dream dreams unfathomable to the human mind, to set goals unreachable by human effort, He will accomplish them for us through divine power.

Submission to Heaven's will can be frustrating, even frightening, at times. But ultimately it leads to the pinnacle of human experience. □



A graduate of Union College, Karin Dougan is a law student at Georgetown University, Washington, D.C.

BY KARIN DOUGAN

JUST OFF THE PRESS



Destiny II

The Destiny II tradition of top-notch stories continues with the introduction of three new books for camp meeting.

Scar Across the Heart by Bob Prouty is the sequel to *Mission: Africa*. A captivating look at mission life.

Ten Days by Corrine Vanderwerff. Set in Zaire, this emotion-packed experience changed the author's life. It could change yours too.

The House That God Built by Sandra Finley Doran uses the backdrop of the building of the Saratoga, New York, Seventh-day Adventist church to show how God is working today.

Destiny II books are priced at U.S. \$5.95/Cdn. \$8.35 each.

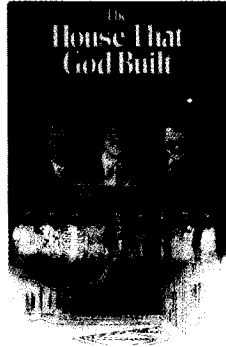
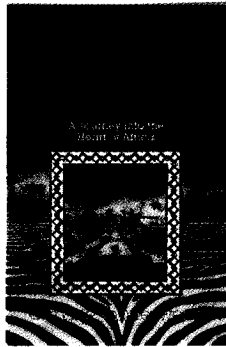
Anchors

How Jesus Treated People by Morris Venden. Discover how Jesus dealt with people and how that knowledge can help you today. Price U.S. \$6.95/Cdn. \$9.75.

Grapes by Morris Venden takes a special look at John 15—the parable of the vine and branches. Price U.S. \$5.95/Cdn. \$8.35.

Thank God for Good and Bad Times by Monica Desir. Learn how you can have a trusting relationship with Jesus. Price U.S. \$4.95/Cdn. \$6.95.

Brought to you by Pacific Press Publishing Association.



For Kids

The Trouble With Longtails by Mary Duplex. A heartwarming story of Trish and her pets—Mr. and Mrs. Longtails. The young reader will learn lessons of honesty, self-reliance, and friendship.

Price U.S. \$5.95/Cdn. \$8.35.

More Good Books

New from George Vandeman is the It Is Written Classics—a set of four hardback books containing important insights on numerous topics. Titles are *Amazing Prophecies*, *Truth or Propaganda*, *Life After Death*, and *Your Family and Health*. Special camp-meeting price of only U.S. \$39.95/Cdn. \$55.95.

Why Can't My Mate Be More Like Me? by Len McMillan is an important look at the relationship between temperaments and happiness in marriage.

Price U.S. \$5.95/Cdn. \$8.35.

48 Attention Getters by Bobetta Berthelsen contains object lesson for kids. Perfect for use in Sabbath School, church story times, and branch

Sabbath Schools. Primary age level.

Price U.S. \$5.95/Cdn. \$8.35. To get your copies, order from your ABC today or visit your ABC's camp-meeting display.

