

ADVENTIST REVIEW

Weekly News and Inspiration for Seventh-day Adventists

May 15, 1986

LIBERTY LEARNS A LESSON

Page 8

The dungeon scene on the cover of the March-April 1982 *Liberty* won the magazine its first international recognition for design.

Designers Harry Knox and Jeff Dever (below, with Editor Roland Hegstad) have won 15 awards for *Liberty*. During the 1960s the editor worked with artist Harry Anderson (left).



Liberty



Religious Lobbies

Without Malice

Clyde Bagby (Letters, Apr. 3) says women should be "content with the role assigned to them by an all-wise Creator." Without malice, I would like to ask if he is content with the role God assigned to men 6,000 years ago.

Many men today do not sweat in fields or do the same work as their fellowmen. Neither is childbearing for all women. What if all men were farmers? REBECCA M. BRADSHAW
Auburn, California

Widow's Words

I thank the person who sent my name in for your paper. I am an Adventist Christian and a lonely widow who loves the Lord and all Christian people. EMILY M. JONES
Seale, Alabama

Essence

Joan-Marie Cook's "The Interview" (Mar. 27) was to me the essence of resurrection hope and joy. The Tempe, Arizona, youth group were thrilled as we read and reread *The Window Tree*.

EARL GILBERT BOWEN
Los Gatos, California

Retreaded

Nursing homes (Mar. 13) are places for elderly folks, where they can find comfort, physically and spiritually. Here are people who come from all walks of life. Some belong to Christian faiths, others don't, but they are hungering for truth.

I retired from denominational work (25 years in India and Africa) 20 years ago, but I soon was retreaded. After a few weeks of taking it easy, I accepted the invitation to be chaplain at Heritage Gardens Retirement and Convalescent Center. At Heritage Gardens we have Sabbath services, musical programs in the afternoon, prayer meetings, Sunday evening Bible lectures, a group Bible study, and private Bible studies.

These 20 years have gone by fast. I am now 85 years old and still am able to give service to the Lord. The Lord has blessed my efforts in baptizing 87 people. Others are studying to take this stand.

J. M. HNATYSHYN
Loma Linda, California

Stimulate the Sheep

I was amused by the letters (Feb. 6, Mar. 27) suggesting fewer articles by Ph.D.s, so the "sheep" could understand. Don't I also remember letters wanting more "mentally stimulating" articles? You can't please everyone!

Does it ever occur to the sheep that there is stimulating growth in reading the more difficult articles (and the use of the dictionary)? The REVIEW serves people of all ages and learning levels. Let's not deprive some to please the others. Perhaps the greatest social growth is for the "common folk" and the Ph.D.s to accept the place and value that each can be to the other. VELMA BEAVON
Bozeman, Montana

Mythmaking

"The Myth of the Inflexible Prophet" (Apr. 3) startled me.

Nowhere in God's Word is human reason presented as a divine gift. In fact, Satan once appealed to Eve's human reason, and drastic have been the results. Human reason cannot always comprehend God's mind. There can be no compromise or balance between the "testimony of Jesus" and human reason, as suggested by George Knight.

His suggestion that many religious believers are led to take extreme positions without so much as thinking is nearly a myth in itself. We are not to set ourselves up as judges who decide proper or improper applications of biblical or Spirit of Prophecy concepts in other individuals' daily lives!

There is a plan for God's church, and all phases of its work—including education. A blueprint, if you will. This blueprint exists in the

mind of God and can be read and understood clearly by promptings from the Holy Spirit, not fallible human reason.

JOHN F. WOODS
Fredericksburg, Virginia

Sex and Singles

The REVIEW could find better things to put into a church paper than such articles as "Sex and the Single Person" (Apr. 3).

CECILE L. HALVORSON
Janesville, Wisconsin

The Bible and the Spirit of Prophecy have more guidelines for single people than those expressed in Alberta Mazat's article.

Paul, in 1 Thessalonians 4:3-6, rules out sexual immorality, maintains that we should (by God's grace) control our own sex drive in and out of marriage, and declares we should not cheat ourselves or another.

When we've given our hearts to God, Galatians 5:24 applies: "They that are Christ's have crucified the flesh with the affections and lusts." If we need loving sexual experiences of any type, God will provide a marriage partner (Phil. 4:19; 1 Cor. 7:1-5). Otherwise, as singles we need to avoid circumstances that would encourage breaking the guidelines God has given for our protection.

Ellen White has given much more explicit reading on these questions of sex and the single person in *The Adventist Home*, *Messages to Young People*, *Testimonies for the Church*, and *Letters to Young Lovers*.

JANE SCHUMACHER
West Cornwall, Connecticut

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ADVENTIST REVIEW

May 15, 1986

General paper of the
Seventh-day Adventist Church

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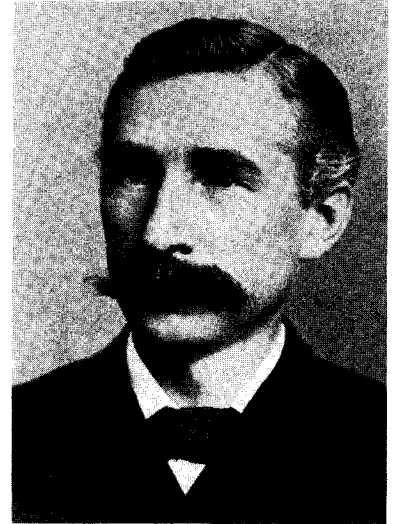
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COMING NEXT WEEK:

■ **“Helping Students Is Her Job,”** by
Cassie Ragenovich. An inside look at a
college finance office shows that behind
that cold-hard-cash exterior may beat a
heart of gold.

■ **“Dying Words,”** by Vivian R. Keller. I
promised to be with her when she died.
But when the time came I didn't know
what to do, what to say.



SOUTH PACIFIC “STEALS” COFFIN

Hardly a month passes without some church entity trying to lure away one or more editors from the ADVENTIST REVIEW office. Inevitably, every now and then someone from our staff sees the light, hears the bugles, and answers the call. Which explains why Jim Coffin will leave us next week.

REVIEW editors have high visibility. More than that, they are an outstanding team of energetic, creative, hardworking men and women. It doesn't surprise me that other leaders in the church see their value.

One of the Best

And Jim Coffin is one of the best. A native son of Missouri, he combines “show-me” practicality with imagination and good humor. Writing fast and well, he pours out the work; but he refuses to let wife Leonie and sons Jamie and Jared settle for second best of his time. Jim thinks clearly, logically; he speaks powerfully; he has good judgment.

As news editor, Jim developed the news format of the current REVIEW. He set up a newsgathering network, based largely on the telephone, and employed computer technology to make Newsbreak possible.

Jim has been part of the REVIEW's ministry for four years. During that time he received various invitations to other church assignments. At last, however, he succumbed to the call of the South Pacific to be editor of

I applaud South Pacific Division leaders for their readiness to place major responsibility on a head that isn't gray or bald.

the division church paper and of their *Signs of the Times*. Leonie comes from Australia, and Jim worked as a church pastor there for several years, so I expect the family found the call an offer they couldn't refuse.

Sorry as I am to lose Jim, I applaud the leaders of the South Pacific Division for their readiness to place major responsibility on a head that isn't gray or bald. I don't think they'll be disappointed.

A First for the ADVENTIST REVIEW

We'll miss Jim Coffin around here. We'll miss him at birthdays—he made his own gift cards; we'll miss him at social celebrations—he gave poetry readings, often contemporizing the lines.

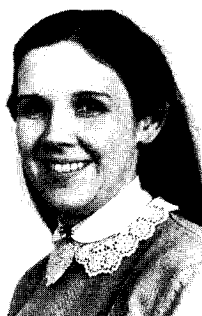
But we're glad that Carlos Medley will sit at Jim's desk. Carlos brings six years of experience as staff writer for the South Bend Tribune.

He happens to be Black (and thus the first Black ADVENTIST REVIEW editor). We think the Lord has brought to us the best person available in any color or stripe.

Carlos will walk in his own shoes. We wouldn't want him to try to put on Jim's. Already he has plans to upgrade further the REVIEW's news coverage—for example, to put the entire Annual Council report in readers' hands in the week following the session.

So the REVIEW's ministry continues. Editors are lured and “stolen”; editors join us. But this I believe: Despite our frailties, God is in this work, guiding, overruling, sustaining, supplying grace all-sufficient.

—WILLIAM G. JOHNSON



BABE AND SUPERBABE

Laura was born the day after our Chelsea in the same Washington, D.C., hospital. That was the last time Laura ever did anything later than Chelsea.

Not that she seemed so advanced at first. When the girls got together for their 10-week reunion they just sort of lay there while we parents commented on how nicely shaped their heads appeared.

However, at five months Laura returned and rolled over on command while bone-of-our-bone and flesh-of-our-flesh flailed around on her stomach to test our love. "That's OK," we said. "She'll do it when she's ready."

More difficult to pass off was the 15-month phone call from Laura's daddy. "What's Chelsea doing these days?" he asked as we hammered out plans to get together for supper.

Of course, what he really wanted to know was whether Chelsea had started walking—a reasonable question. I couldn't say that she had, although learning how to unlock her own diaper pail must count for something. It hardly surprised me to hear that Laura had been walking for three weeks.

Lucky for us, Chelsea took her first steps the night before Laura and her parents came to supper. But that wasn't quite good enough, because when they arrived we discovered that Laura not only walked, she *talked*.

It was not easy for me, a person

who cares deeply about words, to watch my own beloved grunt and point while someone else's offspring toddled into my kitchen taking my name in vain. "Dabbie, Dabbie, Dabbie," Laura softly chanted. That wasn't quite right, but it came close enough.

Laura and her parents, who truly are delightful people, had not been gone long when my husband and I began asking the inevitable questions: (a) What are we doing wrong? and (b) What's wrong with our child? Then I sat Chelsea down with a dozen or so books and started reading to her. Not that I hadn't read to her before, but I thought it might help to concentrate my efforts—sort of a crash course in talking.

And then I started thinking how silly I was to fall into such a trap. I never questioned the miracle of Chelsea or the wonder of her growth until I started comparing her with

other children. And it was nobody's fault but my own.

Chelsea has her whole life ahead, and the competition—if that's how we choose to play the game—has only begun. What about algebra grades, ACT scores, and boys who date our girl? What about the wedding (or no wedding), graduate school, career advancements, and grandchildren? We could compete until we finally drop dead, still come in second, and miss out on a lot of fun in the process.

I have in my home a 24-pound wonder of the world. She is a gift, but not my possession; an amazement, but not a showpiece; active, but not a performer. And most important, Chelsea is, as a friend recently reminded me, an unrepeatable life. Never before. Never again.

And, as the baby books and parents of three children keep reminding me, "they all have their own schedules." Science and experience continually point to a truth we already know—that we have mothered and fathered originals. And we wouldn't want it any other way.

Of course, it means that someone will walk first and someone won't. But that is a tiny price, if any at all, to pay for the God-sent gift of individuality. Chelsea and Laura are unique. And that, in my book, is incomparable. Unbeatable.

Chelsea is
an unrepeatable
life. Never
before, never
again.

—DEBORAH ANFENSON-VANCE

WORLD CHURCH

Harvest 90 Taking Root in Mexico. A series of evangelistic campaigns in Morelos, Mexico, reaped 1,036 decisions for baptism, about 87 percent of the 1,189 attendees. Of the 1,036 candidates, some 500 have already been baptized.

The meetings were conducted by Jaime Castrejon, associate ministerial secretary of the Inter-American Division, and Pastor Fermin Olguin. Students from Montemorelos University assisted.

Moses Helps Take 300 Through the Water. A week of fellowship meetings in Guntur and Kistna, India, resulted in the baptism of some 300 people in the Kistna River. Judson Moses, South Andhra Section president, organized the meetings.

Leaders of the South Andhra Section are planning to double their 15,142 membership by the 1990 General Conference session.

Alcohol-Prevention Experts Toast ICPA. Some 98 internationally known specialists have agreed to speak or direct workshops at the Sixth World Congress of the International Commission for the Prevention of Alcoholism and Drug Dependency.

According to commission director Ernest H. J. Steed, Dr. Ernest Noble of the University of California will be the keynote speaker, addressing the theme "Prevention Is for Everyone." Noble, a longtime temperance advocate, maintains that while Prohibition was not totally successful, "the curtailment of the availability of alcohol had the salutary effect of reducing alcohol-related morbidity and mortality."

The congress will be held in Nice, France, August 31 to September 4. For more details contact E.H.J. Steed, 6840 Eastern Avenue, NW., Washington, D.C. 20012; phone (202) 722-6729.

Indians Learn Better Newswriting. Some 80 delegates recently attended communication workshops in Bangalore, Hyderabad, Delhi, and Calcutta, India.

Tulio Haylock, General Conference associate communication director, and D. S. Poddar, communication director in the Southern Asia Division, conducted the workshops, teaching the participants how to sharpen their newswriting skills.

Poddar says that because such workshops have not been conducted for "many years," a number of communication directors told him they had little knowledge of what their duties were. But by the end of the workshops many of them had become newswriting enthusiasts.

Women Evangelize Jamaica. Marjorie Parris and Sandra O'Connor conducted a 24-day evangelistic campaign in St. Ann's Bay, Jamaica, in March. Ten people were baptized, and several others are studying for a follow-up baptism.

NORTH AMERICA

AHS Finds Rainbow's End. Reports from 59 Adventist Health System hospitals in the United States show they received \$14.6 million in voluntary contributions in 1985. This represents a 39 percent increase over the \$10.5 million raised in 1984.

Included in the total are a \$1.5 million gift to Huguley Memorial Hospital from the Ella C. McFadden Charitable Trust and the last \$1 million payment of a \$3 million pledge to Loma Linda University Medical Center from Virginia Schuman.

"Beyond the monetary benefit, philanthropy provides an important outreach for the health arm of the church," says Don Welch, AHS/US president.

WWC Considers Kickback. In an unprecedented decision, the Walla Walla College administration announced they would rebate next year's tuition increase if enrollment figures for 1986-1987 match this year's figures.

The board of trustees approved a tuition increase of 4.8 percent, from \$6,150 to \$6,450, for next school year. Even if the raise in tuition takes place, WWC's increase will remain 2.2 percent below the projected national average increase of 7 percent, according to a report issued by the American Council on Education.

Their Marriage Still Sparkles After 75 years. Leslie and Mae Brauer, of McKinleyville, California, are celebrating 75 years of marriage. Leslie, 99, and Mae, 93, were married in Chico, California, in 1910.

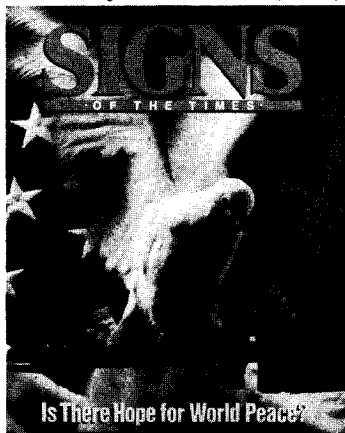


SDAs to Make Presence Felt at Expo. Sabbath services will be held on the grounds of Vancouver's Expo '86 on Sabbath, May 24, according to Myrna Tetz, British Columbia Conference communication director. The service will be in the Kodak Bowl at 10:30 a.m.

The Canadian Union College Band will perform in the Nations Pavilion at 4:45 p.m. on May 30. The Heritage Singers will perform in the Pavilion of Promise the

weekend of June 14. And later in the summer Canvas-back, an Adventist-built catamaran that will become the base for various South Pacific mission activities will be on display.

Signs: A Friend in the Friendly Skies. A Signs of the Times display recently set up at the Portland, Oregon, International Airport is expected to put approximately 4,000 copies of the magazine into readers' hands each month. Morten Juberg, North Pacific Union Conference communication director, says that the display is a joint venture of the union, the Oregon Conference, and Pacific Press.



GENERAL CONFERENCE

New Hymnal Sparks Interest in Sacred Music. "We are excited about the response to the new Hymn of the Month Club," says C. L. Brooks, an associate director of the General Conference Church Ministries Department and the director of the department's office of church music.

Brooks says the release of the new Seventh-day Adventist Hymnal has generated great interest in church music. Some 200 members had joined the Hymn of the Month Club even before its existence was announced formally.

Each quarter club members receive one cassette tape containing three hymns. For more information contact Hymn of the Month Club, 6840 Eastern Avenue NW., Washington, D.C. 20012.

White Estate Tackles Tough Issues. The Ellen G. White Estate has announced that it will conduct four seminars during the summer months. Titled "Contemporary Issues in Prophetic Guidance," the seminars are for ministers, teachers, and church members.

The seminars, to be held at Walla Walla College (College Place, Washington), Pacific Union College (Angwin, California), Andrews University (Berrien Springs, Michigan), and Atlantic Union College (South Lancaster, Massachusetts), will address such topics as Modern Prophets, Demons and Exorcism, Life Insurance, The Use of Tithe, The Literary Borrowing Issue, Marriage and Divorce, The Human Nature of Christ, the Future of the SDA Church, and others. For more information contact the Ellen G. White Estate, 6840 Eastern Avenue, NW., Washington, D.C. 20012; phone (202) 722-6549.

To New Position. Gordon Madgwick, director of long-term planning for Manor Healthcare Corporation, Silver Spring, Maryland, to be executive secretary, North American Division Board of Higher Education. Dr. Madgwick, who comes to this post with 29 years of experience in Adventist higher education, replaces N. Clifford Sorenson, newly elected president of the British Columbia Conference.

ALSO IN THE NEWS

Supreme Court to Review SDA's Claim. A Seventh-day Adventist who was denied unemployment compensation after being fired for refusing to work on Sabbath will have her day in the highest court in the United States, according to a recent Religious News Service release.

Paula A. Hobbie argues that she was denied the constitutionally protected right to free exercise of religion when the state department of labor and employment security refused her request for unemployment benefits. The state argues that to grant the request would in effect "discriminate against other applicants for benefits by providing special treatment" to Hobbie.

The case will be heard during the Supreme Court's 1986-1987 term, which begins in October.

Pope to Recognize Israel? A Jewish leader with close ties to the Vatican says Pope John Paul II has decided to formally recognize the State of Israel, according to the Religious News Service.

Rabbi Marc Tannenbaum, director of international relations for the American Jewish Committee, said in an April 18 interview that he had learned of the pope's decision during meetings with cardinals in Europe, the United States, and South America. "The question is not whether it will happen," Tannenbaum says. "The question is when and how it will happen."

In what the RNS called an "extraordinary move," U.S. Representative Edward Feighan, a Catholic Democrat from Ohio, has introduced a resolution in Congress calling on the Vatican to establish full diplomatic ties with Israel.

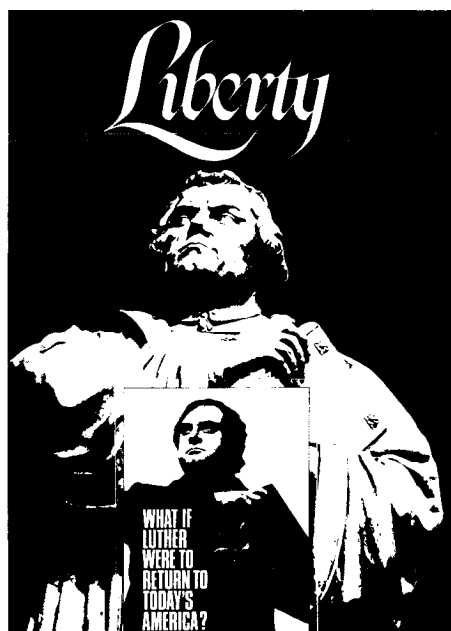
CHURCH CALENDAR

- May 17** Spirit of Prophecy Day
- May 25** Columbia Union Constituency Session Begins
- Jun. 3** Atlantic Union Constituency Session Begins
- Jun. 6** Canadian Union Constituency Session Begins
- Jun. 7** Church Lay Activities Offering
- Jun. 14** Serviceman's Fund Offering
- Jun. 28** Thirteenth Sabbath Special Projects Offering (Eastern Africa Division)
- July 12** Christian Record Offering

LIBERTY LEARNS A LESSON

An editor reflects on 100 years of stormy history

Liberty's hard-hitting Reformation special (below) pulled no punches in informing readers why a Reformation was necessary. The Luther look-alike is John Brown, assistant vice president for production at the Review and Herald Publishing Association. The statue stands in Hamburg, Germany.



Mail-order ministers, predicted *Liberty* in July-August 1969, would bring government into church affairs (below). Art by Jeff Dever (center) and others has contributed to *Liberty's* artistic awards. The Associated Church Press has four times cited *Liberty* for "general excellence" in editorial content and design.



BY ROLAND R. HEGSTAD

The American Sentinel magazine, born in 1886, served as God's instrument to meet a crisis. The National Reform Association was pushing for a religious amendment to the Constitution that Ellen White called a "plain, direct fulfillment of prophecy" (*Testimonies*, vol. 5, p. 719). By 1888 the association had a national Sunday law introduced into the Senate by H. W. Blair, of New Hampshire.

"The Sentinel has been in God's order, one of the voices sounding the alarm. . . . For three years, warnings have been sounding forth to the world through the columns of the Sentinel," Ellen White wrote in 1889 (*Ibid.*, p. 718).

When the Blair bill and the religious amendment were finally defeated, members of the Religious Liberty Association (RLA) envisioned a wider influence for the Sentinel by dropping the name Seventh-day Adventist from the paper and carrying no more articles about the Sabbath. At an acrimonious Saturday night meeting during the 1891 General Conference in Battle Creek, representatives of the Pacific Press, who published the Sentinel, demurred. The RLA men then threatened that they would no longer use the Sentinel as the organ of the association. Their confrontation ended, deadlocked, at 3:00 a.m.

Though not scheduled to address the 5:30 Sunday morning meeting, Ellen White entered the hall just as the delegates and others were arising from prayer. General Conference President O. A. Olsen, who was to be the morning speaker, addressed her. "Sister White," he said, "we are happy to see you. Do you have a message for us?"

"Indeed I do," she replied, and marched to the platform. At three that morning, she began, an angel instructed her to go to the meeting and present what she had been shown in vision at Salamanca, New York, five months before.

Only the day before she had tried three times to recount the vision to an audience of 4,000. "While at Salamanca, New York, matters of importance were revealed to me," she had

begun. "In a vision of the night I seemed to be here in Battle Creek, and the angel messenger bade me, 'Follow.'" And then the scene was gone from her. At least twice in the preceding five months she had had the same frustrating experience.

This Sunday morning she began her presentation with the same words. Her audience must have breathed a sigh of relief when finally she revealed the vision without faltering. But relief

The meeting Ellen White had seen in vision five months earlier did not take place until that Saturday night!

soon turned to puzzlement for some, for they knew of no such meeting as she described.

"In the vision," she said, "I . . . was taken to a room where a group of men were earnestly discussing a matter. There was a zeal manifest, but not according to knowledge." She revealed that the men were discussing the editorial policy of the American Sentinel. "I heard words repeated by influential men to the effect that if the American Sentinel would drop the words 'Seventh-day Adventist' from its columns, and would say nothing about the Sabbath, the great men of the world would patronize it; it would become popular, and do a larger work."

"This policy," she continued, "is the first step in a succession of wrong steps." She described seeing "one of the men take a copy of the Sentinel, hold it high over his head, and say, 'Unless these articles on the Sabbath and the second Advent come out of this paper, we can no longer use it as the organ of the Religious Liberty Association!'"

President Olsen hardly knew what to say. He had never heard of such a meeting. Others, however, knew of it only too well.

A man stood to speak. "I was in that meeting last night, and I am the man who made the remarks about the articles in the paper, holding it high over my head. I am sorry to say that I was on the wrong side; but I take this opportunity to place myself on the right side."

The president of the Religious Liberty Association rose to his feet. He revealed that he and others had met behind locked doors in the Review

office, leaving only about three hours before. "If I should begin to give a description of what took place and the personal attitude of those in the room, I could not give it as exactly and as correctly as it has been given by Sister White. . . . From the light that has been given this morning, I acknowledge that I was wrong."

Others made similar confessions. Before the morning worship closed, they met again and rescinded the action taken only hours before.

No wonder Ellen White couldn't reveal the details of the vision sooner. What she saw five months earlier hadn't taken place until that Saturday night!

Unfortunately, the vision only postponed the "wrong steps." Once again seeking "a wider sphere of influence," the Sentinel lost its way, its vitality, its circulation, and at last, its life. It ceased publication and was quietly interred in 1904.

Liberty

1906. The autopsy over, the Sentinel's declining health and tragic demise analyzed, once again the counsel of the Salamanca vision is heard. A reincarnated and renamed magazine is born. Liberty boldly pro-

claims, "The Sabbath is the seventh day. Sunday laws are evil. National apostasy will be followed by national ruin." It recites the three angels' messages and their significance.

1959. I arrive in Washington to become an associate editor of *Liberty*. The plan is that I will have two years to learn something of religious liberty before I become editor. One week after I arrive, the editor resigns. I am the editor.

Longevity and awards will mean little if God's counsel on editorial policy is again disregarded.

By now *Liberty* is no longer identified as an Adventist magazine. Its editorial policy reflects those first "wrong steps" taken with the *Sentinel* by excluding "theology" and "sectarian doctrine." "*Liberty*," the policy says, "has only one basic teaching, that of soul liberty." It is "nonsectarian in scope and subject matter."

How did this change come about? To find out, I read nearly every copy of *Sentinel* and *Liberty*. Both publications at their beginning and for years after contained articles on the Sabbath, Sunday laws, the law of God, the prophecies of Daniel and Revelation, and even the Second Coming. Their Adventism was not in question.

But gradually a change came, unannounced by exclamation marks or boldface type. Here a minor note, there a subdued chord, until the deed was done.

A magazine's policy cannot be changed overnight, but I determined to put *Liberty* back on course. I introduced a letters page, with questions about the Sabbath and prophecies, and a column on biblical issues that included theology and doctrine. Soon readers no longer asked whether *Liberty* was put out by the National Council of Churches or the Commu-

nists. They knew, even before the masthead page proclaimed, "*Liberty* is a publication of the Seventh-day Adventist Church."

It took a few years to get the editorial policy changed (rather than circumvented). At a meeting in the office of Elder Robert Pierson, former president of the General Conference, a vice president worried, "Think of the consequences of a change!" Elder Pierson answered, "It's not up to us to con-

Today's *Liberty* has a staff whose members serve primarily as director and associate director of the General Conference Department of Public Affairs and Religious Liberty. Director and editorial board chairman B. B. Beach informs readers of world religious developments. Neville Matthews reports from the United Nations, where he spends two days a week with ambassadors and staff. Gary Ross, the church's legislative liaison in Washington, shares national issues and insights. Legal adviser Mitchell Tyner analyzes church-state cases. Director of religious liberty affairs in North America Gordon Engen and his union conference associates see that *Liberty* knows what's happening in each community and state.

The Associated Church Press has cited *Liberty* for "general excellence" four times, and it has received more than a score of design awards. But one must keep in mind that these are not God's appraisals.

Times change. *Liberty's* editorial coverage too has changed. No longer primarily historical, the latest issue reports on why the "good guys" will lose their court challenge to President Reagan's appointment of an ambassador to the Holy See, whether Sun Myung Moon is a tax cheat or a persecuted saint, why Rabbi Kahane's plans for a uniquely Jewish state could spark World War III.

The issue also carries a gently phrased but plainly expressed exposé on the antichrist and two articles on death that reveal the gracious character of a God who arranged for resurrection rather than purgatory and ever-burning hell. As the Salamanca vision admonished, we present the first angel's message—giving God "glory" by showing His genuine goodness.

Longevity and awards will mean little if God's counsel on editorial policy is again disregarded. For this reason the Salamanca vision has now become part of the preamble to the editorial policy. □

Roland R. Hegstad is editor of *Liberty* magazine.



The first *Sentinel* was published in 1886.

sider the consequences; it's up to us to follow the counsel. The Lord will care for the consequences."

He did. From 160,000 subscriptions as a quarterly in 1959, *Liberty* grew to more than one-half million as a bimonthly. Adventists invest more than \$1 million a year to send it to thought leaders throughout the North American continent and the English-speaking world.

Historical Places to Visit This Summer—2

BATTLE CREEK: First Church Headquarters

BY PAUL A. GORDON

If you are going anywhere near Michigan this summer, why not visit Battle Creek, center of our church's activity from 1855 to 1903?

Adventists constructed their first house of worship in this town the same year the publishing work moved here—1855. Here the denomination chose its name in 1860; organized the first conference (Michigan) the next year; and in 1863 set up the General Conference.

Our first sanitarium began here in 1866, and our first college in 1874. The name Battle Creek has become synonymous with the Kellogg and Post breakfast cereal industries, which trace their beginnings to Adventist work here.

Oak Hill Cemetery contains the graves of many Adventist leaders: James and Ellen White and their four sons; Uriah Smith; Goodloe Harper Bell, first teacher; J. H. and W. K. Kellogg; George Amadon; John Byington, first General Conference president; David Hewitt, known as “the most honest man in town”; and many others, including Sojourner Truth, a prominent Black woman leader, often identified with Adventists.

You may visit the Battle Creek Tabernacle that replaced the Dime Tabernacle, which burned in 1922. Ellen White's Wood Street home, where the Whites lived from 1856 to 1863, and where she wrote the first *Great Controversy* under the title *Spiritual Gifts*, volume 1 (now a part of *Early Writings*), still stands.

Directions: From I-94 go north on Route 66 into Battle Creek and turn left on Van Buren. When you come to a park at the corner of Van Buren and Washington, the Battle Creek SDA Tabernacle will be on your left on Washington. Stop here first to get the invaluable free map and historical notes. Sabbath tours start at 2:30 p.m.



MYRON WIDMER PHOTO

Across the street you'll find the Deacon John White home, residence for James White's parents in their later years. The J. N. Loughborough home, where the pioneers studied the tithing system in 1859 under the leadership of J. N. Andrews, is just down the street a short distance.

Only one large building remains of the institutions that once made Battle Creek prominent among Adventists—the huge sanitarium built by Dr. John Harvey Kellogg (after his first one burned in 1902), which today serves as a center for war surplus. Its twin towers look down on the city as a reminder of the dominant position Dr. Kellogg once held in the church, and of his apostasy.

In Michigan you also want to visit Andrews University and the Seventh-day Adventist Theological Seminary at Berrien Springs, containing a White Estate Research Center and Adventist Heritage Room, rich sources of Adventist history and memorabilia. (And the natural-foods section of the university's store is second to none.)

In nearby Parkville you will find the church where Ellen White had a vision on January 12, 1861, predicting the Civil War. Otsego contains the burial place of D. M. Canright, prominent Adventist minister who left the faith in 1887. In the Hilliard home near Otsego Ellen White's health reform vision of June 6, 1863, eventually changed the lifestyle of the entire church. At Allegan, Edson White, son of James and Ellen, built the *Morning Star* steamboat to pioneer work among Blacks in the South.

Joseph Bates lies buried at Monterey. Wright is the site of the first Seventh-day Adventist camp meeting in 1868. And at Greenville Ellen White built a home in 1867 to nurse her husband back to health.

Careful search will reveal all of these places. Happy hunting! □

Next week: Washington, New Hampshire

For further information on Adventist historical sites in Battle Creek, you can obtain a helpful booklet at the Battle Creek Seventh-day Adventist Tabernacle.

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

USING THE LAW TO NO PROFIT

Ellen White pleaded with ministers who argued over the law.

Second of Four Parts

Part one of this series described events leading up to the 1888 Minneapolis General Conference session to illustrate how Ellen White's understanding of the law in Galatians progressed along with that of nearly all Adventists, in spite of the fact that she was an inspired prophet. Though not clear on whether the "schoolmaster" in Galatians 3:24 meant the moral or ceremonial law (having forgotten her previous statement), she was clear that men such as E. J. Waggoner and G. I. Butler ought not to be arguing publicly over the matter.

The Minneapolis General Conference session of 1888 started off on the wrong foot, with a presession Bible conference that featured a debate between A. T. Jones and Uriah Smith over the identity of the 10 horns of Daniel 7.

General Conference president G. I. Butler was absent because of illness (the result, he claimed, of Ellen White's opposition to his position on the law in Galatians), but many of his associates attended the meeting with pointed instruction to "stand by the old landmarks."

E. J. Waggoner presented 11 sermons at the conference on the topic of justification by faith and the righteousness of Christ in relation to the law.¹ The talks generated much prejudice among those who felt that these young upstarts, Waggoner and Jones, were denying one of the fundamentals of the faith in identifying the "schoolmaster" of Galatians 3:24 with the moral law and making the moral

law part of the old covenant, although these were merely ancillary to his main point: the law cannot save anyone.

The general objection voiced by Iowa Conference president J. H. Morrison was that Adventists had always believed in justification by faith, but that overemphasis on this topic by Waggoner would result in the law losing its central place in the third angel's message. Even Ellen White's support of Waggoner did not quell the controversy. Opponents questioned her neutrality because she had associated with Jones and Waggoner on the Pacific Coast just before the session.

One morning Ellen White called a few delegates together to read them some material she had written. Someone asked her whether the Lord had any new light for the church. "Most assuredly," she said. Did she wish the present discussion to be halted? "By no means," she replied. "We want all on both sides of the question." But, she continued, the discussion should be carried on in a Christlike spirit, and not in a debating style.

"The remark was made, 'If our views of Galatians are not correct, then we have not the third angel's message, and our position goes by the board; there is nothing to our faith.' I



REVIEW FILE PHOTO

Some Adventists honestly thought A. T. Jones had denied one of the "old landmarks" of the Adventist faith.

said, 'Brethren, here is the very thing I have been telling you. This statement is not true. It is an extravagant, exaggerated statement. . . . The question at issue is not a vital question and should not be treated as such. The wonderful importance and magnitude of this subject has been exaggerated, and for this reason—through misconception and perverted ideas—we see the spirit that prevails at this meeting, which is unchristlike, and which we should never see exhibited among brethren. There has been a spirit of Pharisaism coming in among us which I shall lift my voice against whenever it may be revealed.'"²

Elder R. M. Kilgore objected to the law in Galatians being presented in Butler's absence and moved that discussion on the subject be postponed until he could be present. Ellen White stood up and said, in essence, "Brethren, this is the Lord's work. Does the Lord want His work to wait for Elder Butler? The Lord wants His work to go forward and not wait for any man."³

Ellen White's comments on this incident, in manuscript 24, 1888 (omitted from *Selected Messages*, book 3, p. 175), are very revealing, for they pinpoint the exact moment that she began to have doubts on the church's traditional position on the law in Galatians:

BY TIM CROSBY

"I was surprised to hear Elder Kilgore make the kind of speech he did before a large audience of believers and unbelievers—a speech which I knew could not be dictated by the Spirit of the Lord. He was followed by Elder Smith, who made remarks of the same order, before Brother Morrison began his talk, which was all calculated to create sympathy which I knew was not after God's order. It was human but not divine. And for the first time I began to think it might be we did not hold correct views, after all, upon the law in Galatians, for the truth required no such spirit to sustain it. . . .

"I returned to my room questioning what was the best course for me to pursue. Many hours that night were spent in prayer in regard to the law in Galatians. This was a mere mote. Whichever way was in accordance with a 'Thus saith the Lord,' my soul would say, Amen, and Amen. But the spirit that was controlling our brethren was so unlike the spirit of Jesus, so contrary to the spirit that should be exercised toward each other, it filled my soul with anguish." (Italics supplied.)

The next day, in her morning talk,⁴ Ellen White rebuked Elder Kilgore for attempting to halt the discussion in Butler's absence. Morrison also received censure. It was not right "to fasten ourselves upon the ideas of any one man"; the truth would stand without Elder Butler having to define it for others. They needed not only harmony but an open investigation of "every line of truth." Ellen White did not seem very pleased with the "good brother" who had told her that "everything was settled and our old position was all right."

Replying to rumors that she had changed and come under the influence of Waggoner, she said:

"Well, one says, 'Your prayers and your talk run in the channel with Dr. Waggoner.' I want to tell you, my brethren, that I have not taken any position; I have had no talk with the doctor nor with anyone on this subject, and am not prepared to take a position yet. By their fruits ye shall know them. . . .

"Now, we did not intimate one word that we did not want that subject taken up. We did want an investigation, but I cannot take my position on either side until I have studied the question."⁵

After reaffirming her neutrality, Ellen White revealed that the loss of an early manuscript to J. H. Waggoner regarding the law, which might have resolved the issue at once, had proved providential. "Why was it that I lost the manuscript and for two years could not find it? God has a purpose in this. He wants us to go to the Bible and get the Scripture evidence. I shall find it again and present it to you. But this investigation must go forward."⁶ (The manuscript apparently never was recovered.)

Doubts About Waggoner's Position

Although Ellen White had most emphatically endorsed Waggoner's teaching on the righteousness of Christ, she still had doubts about his position on the law in Galatians, for in her last sermon at Minneapolis, she publicly stated:

"Dr. Waggoner has spoken to us in a straightforward manner. There is precious light in what he has said. Some things presented in reference to the law in Galatians, if I fully understand his position, do not harmonize with the understanding I have had of this subject; but truth will lose nothing by investigation. . . . Some interpretations of Scripture given by Dr. Waggoner I do not regard as correct. But I believe him to be perfectly honest in his views, and I would respect his feelings and treat him as a Christian gentleman. . . . Even if the position which we have held on the two laws is truth, the Spirit of truth will not countenance any such measures to defend it as many of you would take."⁷

On December 9, 1888, five weeks after the Minneapolis conference ended, Ellen White confirmed the fact that her views on the law in Galatians had not changed: "I have not changed my views in reference to the law in Galatians, but I hope that I shall never be left to entertain the spirit that was brought into the General Conference. I

have not the least hesitancy in saying that it was not the Spirit of God. If every idea we have entertained in doctrine is truth, will not the truth bear to be investigated? Will it totter and fall if criticized? If so, let it fall, the sooner the better. The spirit that would close the door to investigation of points of truth in a Christlike manner is not the spirit from above."⁸

During 1889 Ellen White, Jones, and Waggoner preached at various camp meetings on the righteousness of Christ. They generally encountered much less opposition than at Minneapolis. Ellen White's writings show an increased emphasis on righteousness by faith during this time.⁹

Smith, Butler, and others honestly thought Jones and Waggoner had denied certain of the "old landmarks." But the law in Galatians, wrote Ellen White, was not a landmark:

"The law in Galatians is not a vital question and never has been. Those who have called it one of the old landmarks simply do not know what they are talking about. It never was an old landmark, and it never will become such. . . .

"I am forced, by the attitude my brethren have taken and the spirit evidenced, to say, 'God deliver me from your ideas of the law in Galatians, if the receiving of these ideas would make me so unchristian in my spirit, words, and works as many who ought to know better have been.'"¹⁰ □

REFERENCES

- ¹ According to Ellen White, manuscript 24, 1888 (Selected Messages, book 3, p. 168).
- ² Manuscript 24, 1888. This is one of the best extant eyewitness reports of the Minneapolis conference, written a few weeks after it closed. See Selected Messages, book 3, pp. 163-177.
- ³ In L. E. Froom, Movement of Destiny (Washington, D.C.: Review and Herald Pub. Assn., 1971), p. 246.
- ⁴ Manuscript 9, 1888, in A. V. Olson, Thirteen Crisis Years (Washington, D.C.: Review and Herald Pub. Assn., 1981), pp. 300-303.
- ⁵ In Olson, p. 302.
- ⁶ Ibid., p. 302.
- ⁷ From manuscript 15, 1888, in Olson, pp. 303-305.
- ⁸ Letter 7, 1888. Ellen White reaffirmed that she had not changed her position at Minneapolis or since in letter 3, 1889.
- ⁹ The acme of Ellen White's renewed emphasis on righteousness by faith is perhaps expressed in manuscript 36, 1890, published in Faith and Works, pp. 15-28.
- ¹⁰ Manuscript 55, 1890. Cf. the list of the "landmarks" in Counsels to Writers and Editors, pp. 30, 31, written about this time.

Tim Crosby is a pastor who writes from Ellijay, Georgia.

HEY, I'M NOT *THAT* OLD!

A “senior citizen” addresses his younger peers.



BY THOMAS W. KLEWIN

So I'm 63 and only two years away from being officially classified as a senior citizen. I don't feel that old. Even when I look in the mirror I don't see myself as old. Still—three score and three. I'm probably ahead of you.

So what do I have in common with you? A great deal. While I may look back on more than half a century of living, I'm still looking ahead. That's what my faith does for me—I have an endless future. The best is still to come. Why should I look back and wish for days gone by?

But I'm not thinking only of a future "on the other side," as they say.

I've tried to make a concrete contribution to your future here on earth. Over the past five years I've planted more than two dozen trees. I'll never see them mature into huge oaks and maples. But that isn't why I planted them. They're my contribution to you. And those who will follow you.

I've also invested most of my life trying to make this world more livable. It may not look that way. But it isn't because I didn't personally try to make a Christian impact. I've worked with and in the church and through it. I've given witness to my faith in Christ and to what Christ can do for others and for the world itself.

I'm Bothered, Too

What bothers you bothers me. I don't want to see the world I've worked so hard to make a better place incinerated by nuclear war. I don't want the trees I've planted killed by acid rain. I don't want the church I love to turn in on itself. The widespread poverty and hunger across the face of our earth hurts me. I'm bothered by the lack of employment for everyone who wants to work. In short, I want a safe and sane world.

So talk to me. Challenge me. And I'll do the same to you. Keep abreast of what is going on in the world; I can help tie today to history because I've lived part of that history.

That's not all I can share with you. I've spent forty years working in four different careers. Perhaps I can help you look at how you can survive in a changing job market and find meaningful careers during your productive

years. We can talk about how to adapt to change and survive intact as a human being.

And what about the place of faith and hope in your future? I won't tell you endless stories about my life, but perhaps a few may illustrate how God provides for us, how faith is the anchor in the times of trouble, what Christian hope does in a world where the future may not always look bright, how trust in God's loving care makes a difference in a world where so much of our lives seems to be in someone else's hands, and how faith in a Saviour who is personally involved in

our lives helps us in a world where the impersonal looms larger on the horizon year by year.

That's quite an agenda. And if we are going to make any progress, a few myths about aging will have to be dispelled. It's like carrying the Olympic torch—you have to know the kind of torch I'm passing on to you, and I want to know the kind of hands to which I'm passing it. So there can be no myths about my age category for you—and no myths about your age category for me.

MYTH ONE: The aging are obsolete. I'm not a car, so while my body and

STAYING YOUNG

Youth is not a time of life,
But more a state of mind.
'Tis not the years that measure age,
But visions left behind.

In wrinkled skin and furrowed brow
The years may take their toll;
But enthusiasm given up,
Puts wrinkles in the soul.

What bows the head and relegates
The spirit back to dust
Are years of worry, doubt, and fear,
Despair and self-distrust.

The child heart thrills with wonder—
Old age should do the same.
Then life will not be drudgery,
But a never-ending game.

With challenges at every turn,
And new things to explore;
It's pushing back horizons,
For beyond there's always more.

To the message center of your heart,
Send faith, and hope, and cheer,
With beauty, courage, confidence,
Instead of doubt and fear.

When the heart is filled with cynic's ice
And pessimism's cold,
Well, it is then, and only then,
That you have gotten old.

—Francis Millard

engine may require more maintenance, my spirit is intact.

High mileage isn't always bad. I have experienced so much that I've had to sort out what is important and what isn't. I can also see things more clearly in the light of eternity. Everything and everyone has become more precious. My appreciation for the love of God is greater.

I've learned that what really counts is timeless. Obsolescence has nothing to do with it.

MYTH TWO: You can't teach an old dog new tricks. Anyone who has owned a dog knows this isn't true. I've had to sort out things more rapidly and frequently at the present time than at any other time in my life. I've become an expert at it. So don't count me out as being unable to adapt to the

world as it is now—or to how you think, feel, and act.

MYTH THREE: Old age is the winter of life. I refuse to die at 60 and be buried at 80. I'm not content to sit and reminisce, to let the world go by, to let others carry on. I'm safely out of the business of middle age. I have time for discovery, to meet parts of myself I never knew before, to develop talents, to get it all together for the final transition to heaven. The world is so exciting I don't have time to live in the past except as it helps me understand the present. I still enjoy the challenge of living.

So what do I want from you?

- Don't treat me with the kind of respect that only acknowledges my age. Treat me as a fellow human being on the same journey through life but

only at a different point and stage in that journey.

- Include me in your plans for the future. I still have one, you know. Let me join you in making a Christian impact on the world. Invite me now and then to join in projects and discussions that reach out with the gospel and Christian love to others.

- And let me know how I can help you reach the goals you've established. You young men shall see visions: you sons and daughters shall prophesy—and remember "old men shall dream dreams" (Joel 2:28).

Let's do it together. ☐

This article first appeared in the May 5, 1984, INSIGHT. Used by permission.

Thomas W. Klewin writes from Krapaud, Prince Edward Island, Canada.

CHILDREN'S CORNER

MOMS ARE SPECIAL

Moms are special for so many reasons, aren't they? Our lives would be very different without our mothers. I asked my sons and some of their friends from the Beaverton, Oregon, church what makes their moms special. Here's what they said. (What would you say about your mom? Tell her!)

*This is my Mom,
she works when
I go to school.*

*I think she is
The Greatest!*

Donavin Heusser Age 10

*My mother is special because
she helps me when I need help. she
cooks very good and she's very,
very loving.*

*I Love my Mom
because She Makes
good cinnamon rolls.
Joshua Mohr Age 8*

*Barry Jacoshenk
Age 10*



(Left to right): Donavin Heusser (10), Marc Irland (10), Joshua Mohr (8), Barry Jacoshenk (10), David Irland (8).

*I LOVE my mom
BECAUSE she
loves me*

*David Irland
age 8*

*I love my Mom because
She scratches my back at night.
I love her alot!*

Age 10 NAME - Marcus Irland

GC Relocation Moving Ahead

But construction costs jump to \$22 million

Even though the price tag on the General Conference's new headquarters has escalated rapidly, church leaders say the complex is a wise investment. On April 2, during their Spring Meeting in Washington, D.C., more than 120 General Conference Committee members authorized \$25 million for the complex.

GC president Neal C. Wilson said revised estimates totaled \$22 million, nearly \$5 million more than the cost limits approved by the 1983 Annual Council. Committee members voted an additional \$3 million for contingencies.

Financing for the project will come from the sale of current GC property, \$10 million; a previous appropriation voted in 1983, \$6 million; contributions from the GC's Risk Management Services Department, \$1.5 million; an internal loan from the GC investment funds for the balance. The loan is to be repaid with interest from non-tithe funds over a yet-to-be-determined period.

The 29 percent jump in the turnkey price has opened many eyes—and raised a few eyebrows. But many committee members see the complex as an excellent investment.

The announcement touched off a three-hour discussion marked with cautious enthusiasm. Church officials acknowledged that earlier projections were incomplete.

"Previous estimates included only the cost of the actual building," said Donald Gilbert, GC treasurer. "They did not include site formation, building and zoning permits, architects' fees, and new office interiors. It was not conceptually planned. Also there has been an increase in building costs."

By Carlos Medley, news editor, ADVENTIST REVIEW.

"Without condemning anyone, let me just say that the previous estimates were wrong," Wilson said.

"We really didn't learn the truth until yesterday (April 1) when our architect and interior designer sat down and counted the costs.

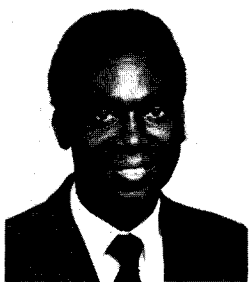
"If we had known the cost of this project before, we probably wouldn't have sold our [present] buildings," Wilson explained. "I

believe the Lord leads in these situations. There will be people driving by and seeing our office every day."

The GC staff must vacate their 80-year-old quarters by the spring of 1988. The site of the new complex is in Silver Spring, Maryland, about eight miles (13 kilometers) north of Washington, D.C.

Several committee members—including laypersons—voiced

African Official Shares Universal Message at Spring Meeting



Matthew Bediako

Participants in the General Conference Committee's Spring Meeting on April 2 and 3 got a taste of the church's international flavor.

Matthew Bediako, the first Black African to serve at the Adventist Church headquarters, set the tone for the council with his opening worship talk on April 2. He shared the devotional duties with Harold Collum, a Texas businessman.

Bediako, who led the West African Union Mission to 43,000 baptisms between 1981 and 1985, told the 123 registered committee members that the

seeds of Harvest 90 must be planted in our individual lives.

"How do our children see us?" Bediako asked. "Are we living a double standard between our homes and our churches? Are we like Hezekiah, who showed his visitors everything except his God? As church leaders, do we tell people about our hospitals and schools without pointing them to Jesus Christ?"

Collum, one of nine laypersons attending the meetings, spoke on April 3. His presence underscored the contribution of laypeople to the church. Collum stressed the need for personal devotions with God.

"Family worship, Bible studies, or even studying in a group is not a substitute for personal Bible study," he said. "Personal Bible study is to your spiritual life as food is to your body. Your spiritual life will die without constant renewal, just as your body will die if not periodically replenished."

enthusiastic support for the project and noted that the new site would be a great asset for the church. "There's always a lot of concern when people take on building projects for the first time," said Robert Coy, a lay member from Adelphi, Maryland. "But this is a fine asset you have, and with a quality building you won't lose anything."

Harold Collum, a lay member from Dallas, said the \$78 cost per square foot compared favorably with building costs in Dallas and New York.

"The value of the land now is about \$8 million," Warren Johns, GC legal counsel, said. "It is still zoned as farmland. When the area is rezoned the value will jump to \$13 million."

The proposed location, a 30-acre (12-hectare) cornfield, was acquired in April 1969 for \$750,000. Church officials expect to break ground this summer.

"I want to know where the money will come from," said Walter R. L. Scragg, South Pacific Division president. "How will this affect the world field [financial support]? My appeal is that you not equate quality with opulence, because the world field could not accept this."

"There will be some effect on appropriations," said Gilbert. "But we're going to keep it as minimal as possible."

SDA Participants

The \$22 million estimate was calculated by five SDA developers who donated their time. Participating in the project were Alfred Cowley, Atlanta, Georgia; Tom Gott, Roseville, California; Don Kirkman, Seattle, Washington; and Gene Schober and Wes Schram, both of Lincoln, Nebraska.

The estimate was submitted after architect Donald Coupard and Associates and interior designer Ward-Hale Interior Designs projected a \$31.6 million price tag.

Given the revised cost, a \$10.5 million out-of-pocket investment will be necessary to complete the building. In 1981 church leaders felt

the relocation could be completed with only the proceeds from the sale of property.

The proposed three-and-a-half-story structure will contain nearly 300,000 square feet (27,900 square meters) and will include 61 percent open space and 39 percent closed

space. About 3,000 square feet (279 square meters) will be used for a fitness center. Ten percent of the building will be available for expansion, and another 350,000 square feet (32,500 square meters) can be added through future construction.

AHS's Growing Debt: A Matter of Credit-Ability

Is \$1.7 billion liability too much?

Some church leaders have voiced concern for the \$1.7 billion debt owed by Adventist Health System/United States.

News of the debt was presented Thursday, April 3, as part of AHS/US's annual report to the General Conference Committee's annual Spring Meeting in Washington, D.C.

Several committee members voiced dissatisfaction with the debt and questioned whether the GC would be liable in case of default.

"We've felt that the debt was getting a bit high," said Neal C. Wilson, GC president, who also commented on the church's liability. "As far as we can tell, there's no way that the church will be liable for that debt."

The church-affiliated health organization uses long-term debt to acquire new health-related businesses and improve its current facilities.

AHS officials reported that the \$1.7 billion represents 74 percent of the system's total capital, as of December 31, 1985. AHS sells bonds at about 6 percent, and the money is used on an as-needed basis. The unallocated money earns a higher interest rate when reinvested, and the income is used to make payments on the debt.

"Debt is an important source of

capital for the AHS," said Ed Reifsnnyder, AHS financial vice president. "Operating profits and philanthropy are insufficient to meet the capital needs. It is not the dollar value of the debt that is critical so much as the financial condition of the system. For 1986, we've set a \$180 million limit on debt incurred. Our objective is to stop the growth in the debt-to-capitalization ratio."

Other Committee Actions

In other actions, the committee approved the establishment of an Ellen G. White SDA Research Center at the Adventist Seminary and College of West Africa, Logos, Nigeria.

To establish the center, the General Conference will provide the research materials and \$7,000 in specialized equipment, including 10 metal filing cabinets, two microfiche readers, a microfilm reader, and a reader-printer. The Africa Indian Ocean Division will cover the cost of a vault, housing, and general furnishings.

The ASWA facility will be the eighth center located outside of the North American Division. The other centers are located at Newbold College, Avondale College, Montemorelos University, River Plate College, Philippine Union College, Helderberg College, and Spicer Memorial College.

Robert Olson, who heads the E. G. White Estate, believes the center will promote a greater understanding of the writer. "These centers do a tremendous good [for the church]," Olson said. "Students have their questions answered right away. We keep sending materials to the centers all the time. About 80 percent of the Estate's 60,000-manuscript collection will be sent."

In addition to the letters and manuscripts, ASWA will receive hundreds of historical documents.

Committee Members Also:

- Heard a report on the progress of Harvest 90 given by Carlos Aeschlimann, associate secretary of the Ministerial Association. In the last six months of 1985 some 179,096 were baptized, Aeschlimann explained. This represents about 9 percent of Harvest 90's goal of 2,303,000.

Aeschlimann declared 1985 as the biggest year for baptisms in the church's history. Some 406,608 people were baptized, an increase of 2.3 percent over 1984.

- Accepted the 10-year-old telecast *Ayer, Hoy, Mañana* under the umbrella of the General Conference. A 35-member board was selected to oversee the program. The 30-minute weekly broadcast, produced in New York and directed by Jorge Grieve, is currently aired in New York City, Puerto Rico, Dominican Republic, Costa Rica, Bolivia, and California, on the Spanish International Network.

The telecast receives about 500 calls a week in California and 200 calls a week in New York, Grieve reported. The evangelist raised more than 20 churches through follow-up crusades. Capabilities are being planned now to handle a nationwide broadcast.

- Heard a report given by Wilson from the special committee on plural marriages. There was no discussion. REVIEW editor William Johnson, a member of the committee, will give his reflections on the subject in a future issue of the REVIEW

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To New Posts

To New Positions

Charles Dart, education superintendent of the Oregon Conference, to be president of the Southern California Conference.

John Easton, undertreasurer of the Southeastern California Conference, to be treasurer of the Southern California Conference.

David B. Hinshaw, surgeon at Loma Linda University Medical Center, to be the university's vice president for medical affairs, replacing Harrison S. Evans.

Yves Colaf, to be treasurer of the Quebec Seventh-day Adventist Church Association.

Sylvan Lashley, to be president of West Indies College, Mandeville, Jamaica, replacing Herman Douce, now West Indies Union education director.

Perry Parks, Canadian Union youth and stewardship director, to be president, Maritime Conference.

Clayton R. Pritchett, Southwestern Union Conference lay activities and Sabbath school director, to be union secretary. He replaces Bill May, new president of the Texas Conference.

Philip G. Robertson, staff auditor, Southern Union Conference, to be union undertreasurer.

Regular Missionary Service

Arthur Norman Garbutt, returning to serve as dentist, Yaounde Dental Clinic, Yaounde, United Republic of Cameroon, **Elizabeth Bermudes (Cepeda) Garbutt**, and one child, left April 1.

Harlen Irvin Miller, returning to serve as music teacher, East Brazil Academy, Petropolis, Rio de Janeiro, Brazil, **Lorna Jean (Darnell) Miller**, and three children, left February 12.

Keith Martin Wallace, returning to serve as farm manager, Adventist University of Central Africa, Gisenyi, Rwanda, and **Joan Yvonne (Sutton) Wallace**, left March 17.

National Returning

Sandra Pellecer, to serve as nurse, Los Pinos Children's Home, Guatemala City, Guatemala, left October 18, 1985.

Volunteer Service

Harry Earl Coupeland (SOS), to serve as ADRA worker, Ethiopian Union Mission, Addis Ababa, Ethiopia, and **Beatrice Elmina Coupeland**, of Red Deer, Alberta, Canada, left March 13.

Terry Dee Gobel (Special Service), to serve as Food for Work supervisor, ADRA Project, North Province, Khartoum, Sudan, of Aloha, Oregon, left March 11.

Emanuel Pete Heinrich (Special Service), to serve as optometrist, Guam-Micronesia Mission, Majuro, Marshall Islands, and **Ruth (Wasemiller) Heinrich**, of Yuba City, California, left March 12.

H. M. Daniel Maier (Special Service), to serve as teacher, Asia/Pacific English Language School, of Berrien Springs, Michigan, left March 16.

Subhakararao Medidi (Special Service), to serve as physician, Andrews Memorial Hospital, Kingston, Jamaica, West Indies, **Padmaja (Manukonda) Medidi**, and one child, of Hialeah, Florida, left March 2.

Glenn Ray Mitchell (Special Service), to serve as administrative assistant, **Suzanne Lynn (Westerdeck) Mitchell**, to serve as administrative secretary, ADRA Project, Khartoum, Sudan, and one child, of Mount Vernon, Ohio, left March 11.

Frank D'Forest Orlando (Special Service), to serve as worker, Pacific Press of Mexico, Montemorelos, Nuevo León, Mexico, of Nampa, Idaho, left February 11.

Juan Pardeiro (Special Service), to conduct a Daniel and Revelation Seminar, Panama Conference, Balboa, Republic of Panama, of Arroyo Grande, California, left December 17, 1985.

Kathy Read (Special Service), to serve as teacher, Ebeye Seventh-day Adventist School, Ebeye, Marshall Islands, of Collegedale, Tennessee, left October 7, 1985.

Alan J. Riezman (Special Service), to serve as optometrist, Guam Seventh-day Adventist Clinic, Tamuning, Guam, of Loma Linda, California, left August 30, 1985.

Student Missionaries

Kerry Wade Brito (SC), of Portland, Tennessee, to serve as teacher, Ebeye Seventh-day Adventist School, Ebeye, Marshall Islands, left September 18, 1985.

Allen Ambrose Brown (OC), of Huntsville, Alabama, to serve as teacher, Seventh-day Adventist English Language Institutes, Seoul, Korea, left February 10.

Leighton Roger Holley III (WWC), of Portland, Oregon, to serve as teacher, Asia/Pacific English Language School, left March 16.

Notices

Correction

Lawrence Geraty does not direct Andrews University's Institute of Archaeology, as reported in the March 6 issue, although he does direct the archaeological consortium and the Madaba Plains dig.

Musical Instrument Request

Antillian College, Mayaguez, Puerto Rico, has developed a new curriculum for the preparation of music teachers. Band and orchestral instruments are needed to provide the necessary instruction. All instruments received will be receipted, and quality instruments needing minor repairs will be accepted.

Contact Dr. H. Lloyd Leno, Antillian College, Box 118, Mayaguez, Puerto Rico 00709-0118. Phone (809) 834-9595. Shipping instructions furnished.

Deaths

BURBANK, Howard Donald—b. Dec. 20, 1918, Detroit, Mich.; d. March 26, 1986, Takoma Park, Md. After serving as a literature evangelist in the Michigan Conference, he became publishing director for the Greater New York Conference and announcer for Faith for Today. He returned to Michigan as lay activities director until the Texas Conference, and later the Southwestern Union, called him to be secretary. At Stanborough Press in England he became book and periodical manager, later returning to America to serve as executive director of Seventh-day Adventist World Service (SAWS). Survivors include his wife, Helen; three daughters, Mary Ann Wolfe, Donna Lindsay, and Janine Clarke; and four grandchildren.

HOEN, Reu Everett—b. Oct. 27, 1888, Ames, Iowa; d. Feb. 22, 1986, Loma Linda, Calif. For more than 40 years he taught science and mathematics in denominational schools, becoming professor emeritus of chemistry at Pacific Union College. He authored two quarters of the Sabbath School Quarterly, as well as *The Creator and His Workshop*. After retirement he gave volunteer service at Spicer Memorial College (India).

Survivors include one daughter, Alice Stickler; eight grandchildren; and 16 great-grandchildren.

HOLM, Donald Nathan—b. Aug. 15, 1916, South Haven, Minn.; d. Feb. 18, 1986, Grand Terrace, Calif. He was a missionary in Indonesia for many years. He is survived by his wife, Lois; father, L. N. Holm; three sons, Ed, Ray, and Rick; two daughters, Karen Bray and Linda Hulse; one brother, Lowell; one sister, Irma Williams; and nine grandchildren.

KRICK, Russell K.—b. April 25, 1909, Reading, Pa.; d. Jan. 5, 1986, Redlands, Calif. He served 45 years in the pastoral ministry in Ohio, Pennsylvania, New Jersey, Michigan, Massachusetts, and California. Survivors include his wife, Flora; two sons, Edwin and Robert; and five grandchildren.

LARSEN, Bent Axel—b. Feb. 13, 1904, Nyborg, Denmark; d. Feb. 14, 1986, Santa Cruz, Calif. He and his wife, Anna, served for 35 years in the Inca Union (South America). He authored *The Schoolhouse Burned Twice*, *Jungle Journey*, *Tough Time and Tender Hearts*, and *Anna and Bent, Adventurers for God*. Survivors include one sister, Doris Christian.

MAXWELL, R. Maureen—b. Aug. 11, 1918, Watford, England; d. Feb. 13, 1986, Loma Linda, Calif. She was the daughter of the late Arthur S. Maxwell. Dedicating her life to nursing, she became one of the first SDA nurses to earn a doctoral degree and was a founder of the Association of Seventh-day Adventist Nurses (ASDAN). As author and speaker, she played an active role in various nursing-related organizations.

Survivors include four brothers, A. Graham, C. Mervyn, S. Lawrence, and D. Malcolm; and one sister, Dierdre Woolsey.

PETERSEN, Nels C.—b. Jan. 4, 1892, South Dakota; d. Feb. 13, 1986, Calistoga, Calif. His service began in the Pacific Union Conference as a minister; he was president of the Nevada-Utah and Colorado conferences and worked for the Nebraska Conference until his retirement. Survivors include his wife, Betty; one son, Roger; one daughter, Betty-Rae Jose; one brother, Lewis M.; one sister, Anna Johnston; and five grandchildren.

PHILPOTT, Lloyd—b. Jan. 7, 1905, California; d. Feb. 28, 1986, Brawley, Calif. He was a minister in the West Virginia and West Pennsylvania conferences. Survivors include two sons.

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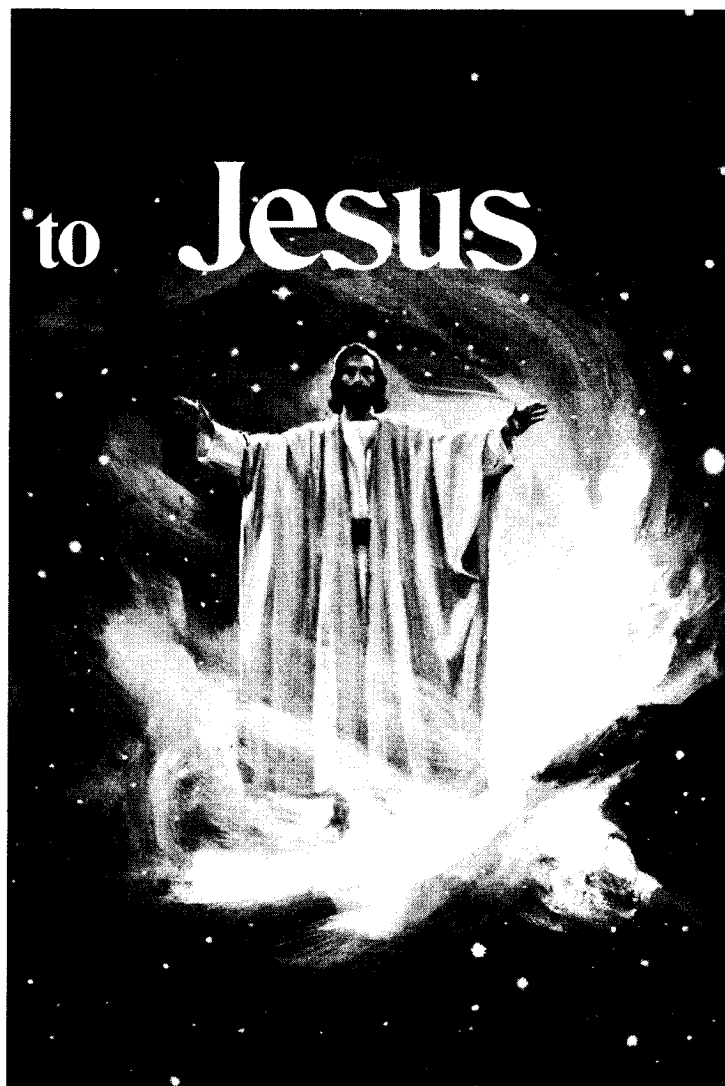
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THE MORNING DEW

God's generous gift

The early morning looked inviting as I made my way out the back door into the yard for my daily jog. The air hung still; the sun had just begun to warm the dew-covered grass.

As I started around my usual course, I became uncomfortably aware of the dew soaking my tennis shoes. Soon I could trace an elliptical path on the grass where I had trampled the dew. A new feeling of discomfort overcame me as I thought of the spiritual implications of "destroying" the dew.

The Old Testament mentions dew 35 times. Lessons therefrom carried deep meaning for a desert-dwelling people such as the Israelites. The precious moisture was crucial to their crops and vegetation.

Scripture associates dew with God's work of physical and spiritual maintenance. It became a reminder of God's daily concern for the important details of human existence. As God blessed Israel through Moses, He promised never to fail in providing the dew of heaven (Deut. 33:13). And when they cried for food, the dew left manna in its wake.

Dew is very fragile. It abounds in the early morning, sparkling in the rays of the rising sun, before it soon disappears. Yesterday's dew leaves no

reserves; it must fall anew every day.

The treasures of the Spirit of God fall upon our lives like the daily dew. Yet how easily we trample underfoot God's generous gift, or think that one day's supply will do for the next day too.

Nebuchadnezzar learned a lesson from the dew. Like the flourishing tree of his dream, he was cut down to a stump. The biblical account emphasizes that the stump would become "wet with the dew of heaven" (Dan. 4:15, 25, 33). For seven years the dew fell on Nebuchadnezzar, on his crawling body, on his seemingly insensitive head, until it softened his proud heart and he finally rose to walk as a man remade in the image of God.

Job learned the lesson of the dew much in the manner of the Babylonian king. He, too, was cut down nearly to the roots, but he understood that "there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease." Though he felt his very roots rotting, "yet through the scent of water it will bud, and bring forth boughs like a plant" (Job 14:9). And Isaiah saw that, although his people should be cut to the roots, there would "come forth a rod out of the stem of Jesse and a Branch shall grow out of his roots"

(Isa. 11:1). The "scent of water," the dew, would bring Life in the flesh, Jesus Christ.

God's free, abundant, passionate, creative love has always hovered over this world, this languishing stump in the forest of the universe. The dew brings promise of the re-creation of frail and fallen humanity.

The psalmist makes the dew an attribute of the Messiah—"thou hast the dew of thy youth." Recurring and ever new, so would be the love of God through Christ, the principal Gift of the dew. "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning" (Ps. 110:3).

The dew originates in heaven—God initiates the giving, and this Gift awakens the will of the "people." It creates a taste for all the delights of the dew, those "beauties of holiness" gleaned in silence and meditation, in separation from the crowd and noise, when one may revel in those precious spiritual delicacies with which God has so richly endowed the morning. No wonder the early hours of the day are represented here as a womb, a fertile place of generation and begetting, of sacred potential, growth, and strength.

The promise of the dew can be fulfilled every morning. "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon" (Hosea 14:5). Christ is the guarantee of God's love to man forever. But the eternal promise comes not to those who "destroy" the dew, but rather to those who reverence its daily arrival, who seek "the beauties of holiness from the womb of the morning." □



Lourdes Morales-Gudmundsson is professor of Spanish language and literature at the University of Connecticut.

BY LOURDES MORALES-GUDMUNDSSON

WITNESS



Linda Terrill, R.N., Florida Hospital

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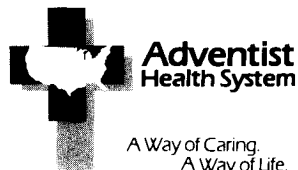


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