

ADVENTIST REVIEW

Weekly News and Inspiration for Seventh-day Adventists

May 22, 1986

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Clergy and Laity

The editor presented a fair and balanced picture of the Adventist Church in South America (Apr. 3, 10, 17). But in his conclusion he stated that one of its weaknesses lies in the insufficient number of ministers to care for the spiritual needs of all the congregations.

This situation did not come about by design, but is the result of explosive growth. Church leaders were forced to restore the New Testament model of the priesthood of all believers. In the fourth century Jerome said: "Baptism is the ordination of the laity." In other words, everyone who has been baptized is ordained as a preacher.

What the editor saw in South America is a positive demonstration of the fact that the priesthood is a joint venture of clergy and laity working together in the proclamation of the third angel's message.

ENOCH DE OLIVEIRA
Beltsville, Maryland

Your report from Brazil was refreshing, and even that the "work" can flourish with so much inflation is a miracle.

The word *jeito* is a wonderful word that can have several meanings and is handy to use in a variety of ways. One of the maintenance crew used it to describe what he felt was an impatient mood that I was in one day. If a machine is beyond repair—*nao tem jeito*, and on and on.

ELMER BOTTSFORD, M.D.
Ridgetop, Tennessee

One is led to wonder if this was not a thinly veiled vacation.

MARTHA PETRUCCI
Lindsay, California

Never since the days of traveling Ted Flaiz, our General Conference medical director for many years, have I so enjoyed and been strengthened by a "missionary tour." It was a "soft sell"—you did not harangue the laity into getting involved, but you showed that it works when the laity

is involved (even in preaching and management).

So, Noelene and William, travel again and write again.

GUSTAVE H. HOEHN, M.D.
San Gabriel, California

Not Silent

I don't understand why the author of "Sex and the Single Life" (Apr. 3) would say that the Bible is silent on the subject of self-stimulation. Just because the Bible does not use the explicit language that is so prevalent today does not mean that it is unclear when it comes to denouncing this secret vice, and we certainly have an abundance of warning against it in Ellen White's writings.

LUCILLE SKINER
Lancaster, Ohio

The April 3 ADVENTIST REVIEW was great! We're actually beginning to have something to say about real issues, and the voice is reasonable and responsible!

LAWRENCE DOWNING
Seattle, Washington

Sick

The picture of Christ on the cover of the April 3 issue was terrible. It made me sick to look at it. I hope that Nathan Greene takes another look at Christ.

MARIE TILTON
Grand Junction, Colorado

We asked Artist Greene to paint a picture of Christ based on the description in Revelation 1. His portrait is nontraditional but accurate in terms of the Bible text.

Radical

"On Becoming Radical Christians" (Apr. 10) entirely missed the point on Christian living. Christians don't choose a Christian lifestyle per se, not even "to be as fully human as possible." For a committed Christian a Christian lifestyle is the result of being a Christian. When I surrender my heart and the Holy Spirit guides my life, a Christian

lifestyle is the only kind of life I can live. Doing all the good I can is the fruit of my commitment.

WAYNE A. MARTIN
Inman, South Carolina

Flexible

George Knight's statement on the function of the prophetic gift in the Adventist Church (Apr. 3) provided much-needed counsel.

How often we have failed to grant to Ellen White the same privilege of human flexibility that we allow for Bible writers. A significant evidence that her gift is genuine was her practical attitude toward God's work. I am glad she rejected the rigid dogmatic stance that is often the assumed posture for a prophet. Her concept of a caring church forbade it.

LESTER BENNETT
Pleasant Hill, California

Confused

Your editorial on simplicity (Mar. 20) confuses me.

You decry the premise to "let each person decide for himself." Then, four paragraphs later, you advocate the very same philosophy with "each of us is to think through and decide for himself how to represent the Lord."

Is it possible to have it both ways?

R. D. PIFER
Clearbrook, British Columbia

Not Too Low

Rex Edwards' "My God, Why?" (Mar. 27) touched my heart. I have noted that some readers want Ph.D.s to "keep it low." But I plead that they don't keep it so "low" that it loses eloquence, or that the average college graduate quits reading.

MARTHA FORD
Greenwich, New York

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 22, 1986

General paper of the
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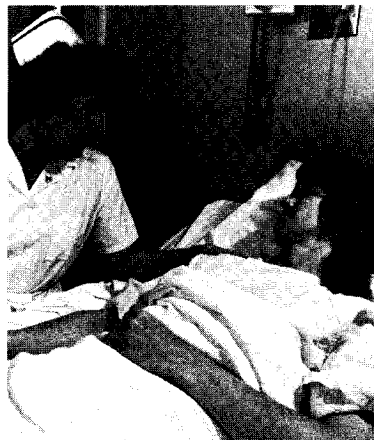
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COMING NEXT WEEK:

■ "Teenagers Are Something Else," by Ed Zackrison. Nobody really minds teenagers as long as they don't act like teenagers. The problem comes when they do.

■ "The American Cemetery/Normandy Memorial." "I would like to be here the day the skeletons rise . . ." A poem by Beejj.





20 ANSWERS TO YOUR QUESTIONS

Here are answers to some of the questions people most frequently ask ADVENTIST REVIEW editors.

1. How do you like living in Hagerstown? We'd probably like it just fine if we lived there, but we don't. Since January 1, 1983, we ADVENTIST REVIEW staff members have been receiving our paychecks from the General Conference rather than the Review and Herald Publishing Association. We did not move to Hagerstown, Maryland, with the Review.

2. Where are your offices? Right where they always have been, in the old Review building, which is now part of the General Conference complex. Our address is 6840 Eastern Avenue NW., Washington, D.C. 20012. You can phone us at (202) 722-6000.

3. Will you be moving into the new General Conference building? Yes, we plan to move with the General Conference into its new quarters sometime in 1988.

4. Where should I write if I have a question about my subscription? The Review and Herald takes care of subscriber services. Write to them at 55 West Oak Ridge Drive, Hagerstown, MD 21740, or phone them at (301) 791-7000.

5. Where can I buy a back copy of the REVIEW? Write to Larry Burtnett at the Review and Herald address above.

6. To whom should I write for a copy of a REVIEW article I remember reading? Write to the editor, and one of our secretaries will try to find and copy the article for you. Be sure to include the title, author's name,

and at least the approximate date of publication, if not the exact one. Please allow us enough time to work this into our schedule between deadlines. We'll let you know how much the photocopying will cost.

7. Why don't you print classified advertisements? Since the majority of classified ads are of a local nature, we feel that the union papers are better able to provide that service. Our ad sales manager, Jeff Blumenberg, at the Review and Herald, will be happy to talk with you if you're interested in display ad space.

8. If I send photos with my article, will you return them? Yes, if we are asked to. If you want your photos back, (a) tell us so in your accompanying letter, and (b) write your name and full address on the back of each photo, along with the words "Return to sender." After photos submitted by authors are published, we return those that are to be returned, then file the others for about a year before disposing of them.

9. I've been watching for an obituary for So-and-so, who died several months ago. Why haven't you printed it yet? Because of our

space limitations, we are able to print only obituaries of church members who are likely to be known by a sizable number of our readers. Many denominational workers fall into this category, as do some lay members. If your friend was not that widely known, probably the obituary will appear only in his/her union paper. Another possibility is that the obituary was never sent to us.

10. Why are some people's obituaries printed in your Newsbreak pages, while others are printed in your Bulletin Board? As soon as we hear of the death of a well-known church member, particularly one with overseas service who would be known outside North America, we print a brief notice of that person's death in Newsbreak. A regular obituary, including more details and the names of survivors, is printed later in the Bulletin Board.

11. How many letters to the editor do you receive? The editor estimates that we receive an average of 4,000 to 5,000 a year—twice as many as we got last year.

12. Why does the REVIEW print negative letters? We don't specialize in them, but we try to print letters that fairly represent those we receive. We feel that printing a mixture demonstrates clearly that the REVIEW is a paper for the whole church and not a propaganda organ.

13. Any tips on getting my letter to the editor published? Respond quickly to an article you've read in the REVIEW, because we try to print letters about issues still fresh in readers' minds. Say something different from what others are likely to say, and say it clearly and briefly.

The REVIEW receives an average of 60 or 70 articles a month, of which we accept 7 or 8.

14. Do I need the REVIEW's permission to reprint an article? We buy only first rights to articles, so after we publish them, they belong once again to the authors. You will have to get their permission to reprint. We have a file of the addresses of many of our authors, so we can help you get in touch with them.

15. Does the REVIEW still accept unsolicited articles? Yes, but fewer and better quality than before. We receive an average of 60 or 70 a month, of which we accept 7 or 8.

16. What topics is your manuscript file low on at the moment? We could use more articles for our Adventist People, Lifestyle, Story, and Reflections sections.

17. I have an idea for an article. Should I go ahead and work on it? Before you spend time on it, write to the editor to ask whether the REVIEW is interested in having you develop your idea into an article. We'll give you some guidelines. Keep in mind that we will not consider articles submitted simultaneously to another magazine.

18. After I submit a manuscript, how long should I expect to wait for notice of its acceptance or rejection? We acknowledge articles as soon as we receive them. Then each article is evaluated by at least two members of the editorial staff. If you've enclosed a self-addressed, stamped envelope, you should hear from us within two months.

19. Does a committee censor articles before they are printed? No, the editors alone are responsible for what is published. Occasionally we seek wider counsel, particularly on issues that are sensitive or controversial, but the final decision to print is ours.

20. Do you like working on the REVIEW? Yes! This is an exciting time to be a member of the REVIEW staff, and I can't think of a more delightful, more committed group of people to work with.

—————
JOCELYN FAY



Guest Editorial

MODELING **CHRIST**

We all influence those with whom we associate. The first glimpse that someone receives of Jesus and His loving character may be what he or she sees in us. God wants us to model Him.

The apostle Paul had such a close relationship with God that he could encourage his followers to follow him. "Be ye followers of me, even as I also am of Christ" (1 Cor. 11:1). His way of life was so closely identified with Christ that he could state, "When you follow me you are following Christ."

God has many people today who are providing such role models. I met one in a village in Africa.

Early one morning several months previously this ambassador for Christ heard a knock at his front door. Upon opening the door, he came face-to-face with a group of men armed with automatic rifles and hand grenades. They demanded that he bring his Bible and come outside. When he stood before them, the leader insisted that he throw down his Bible and stomp on it. He replied that he loved God and His Word too much to do so. The leader insisted that unless he did so immediately, he would cut him in two with rifle bullets. Our pastor stated he did not want to die, but his love for God and His Word was greater than life itself.

The leader became furious. "I know you're afraid to die," he said. "No one wants to die. Unless you follow my order and follow it now, I will cut you in two with bullets."

"Yes, you are capable of that, but for me death will only be a brief

sleep," our brother replied. "Then will come the resurrection morning, when Jesus will call me forth. In that resurrection morning, what will you say to the Lord?"

This seemed to confuse the armed group, and while they hesitated they heard an airplane overhead. They saw men beginning to jump from the airplane and parachutes open. His captors left him behind as they fled into the bush.

This brother had indeed died for Christ. For all intents and purposes he, like Isaac, had given his life.

I have also seen this happen among the youth of the church. Recently I met a 16-year-old girl who lives in a country where there are very few Seventh-day Adventists. Classes meet on Saturday there. Because of her excellent academic record teachers permitted her to miss Saturday classes.

But upon completing nine grades of schoolwork, she ran into a terrible problem; part of the final examinations would be given on the Sabbath. But she determined that God and His Word were first in her life.

Because she would not write the examination on Sabbath, she was not promoted and had to repeat ninth grade. Some young people would have been humiliated, and some parents would have encouraged her to compromise. But she and her parents put Christ first.

We are in the days of Harvest 90. Our greatest witness will be in modeling Christ.

—————
KENNETH J. MITTLEIDER
GC Vice President

NORTH AMERICA

Bermuda Becomes Conference. The Bermuda Mission received official conference status during their constituency meeting on May 4. Edward Richardson, pastor of Berea Temple, Baltimore, Maryland, was elected president.

The newly formed conference has 2,215 members, who worship in eight churches. The annual per capita tithing income is \$769.85.

The Policemen's Pastor? Four Portland, Oregon, area pastors have become members of the newly formed Volunteer Police Chaplains Corps.

The 22 members of the team are on call one day a month and have been through extensive training in aiding police in the broad range of crises encountered on Portland's streets. During their 24-hour period of duty they are given a beeper, police radio, and an unmarked police car.

The four Adventists are John Alspaugh, Stone Tower church; Cliff Hoffman, Mount Tabor; and Bruce Campbell Moyer and Garrett Caldwell, of University Park.

SC's Pipe Organ Christened With a Joyful Noise. Five world-class organists tested their virtuosity during the dedication concerts for the Anton Heiller memorial organ at Southern College, Collegedale, Tennessee, April 23-27.

Carrying an assessed value of \$1.2 million, the organ is considered one of the largest in the United States. American engineer John Bombaugh built the three-story instrument at a cost of \$400,000. Participating in the concerts were Klaas Bolt, Peter Planyavsky, William Porter, Michael Radulsecu, and Leonard Raver.

Sligo Members Bring Mother's Day to Prison. Some 40 youngsters visited their mothers at the Alderson Women's Federal Penitentiary, Alderson, West Virginia, on May 11. The trip was funded by a \$2,000 contribution from individual members of Sligo church, Takoma Park, Maryland.

The trip was organized by employees of the Boys' and Girls' clubs of Greater Washington, D.C. In addition to visitation, the children also participated in a carnival.

WWC Sharing Network: A Friend in Deed. Members of the Walla Walla College church (College Place, Washington) have begun what they call the Sharing Network, according to Teri Haggerty, one of the network's coordinators. The purpose of the network is to enable members to share with others in the congregation who have material and/or spiritual needs.

VOP Promotes Vibrant Life. The Voice of Prophecy radiobroadcast featured five articles from the May/June issue of *Vibrant Life* magazine May 5-9.

Some 2,000 copies of the magazine are expected to be requested through this joint outreach venture. The VOP is heard on approximately 300 radio stations in the United States.

Amazing Facts Brings Amazing Results. Amazing Facts evangelist Gerard Dis baptized 28 people during a five-week crusade at the Edmonton Convention Center, Edmonton, Alberta. The crusade, which ran from March 14 to April 16, attracted between 500 and 600 non-Adventists.

Jordan Dig Dumped. The Madaba Plains Archaeological Project in Jordan, which was scheduled for June 16, has been postponed for one year, according to David Merling, curator for the Horn Archaeological Museum at Andrews University.

Though Jordan is considered safe, Merling cited liability insurance and unrest in other Middle East territories as reasons for postponing the dig.

Oklahoma Unlocks Book of Revelation. The Oklahoma Conference reports that in its all-out Revelation Seminar thrust during March and April, local churches conducted 140 Revelation Seminars and passed out or mailed 252,000 handbills. Some 525 laypersons participated the opening night, and 1,189 non-Adventists attended.

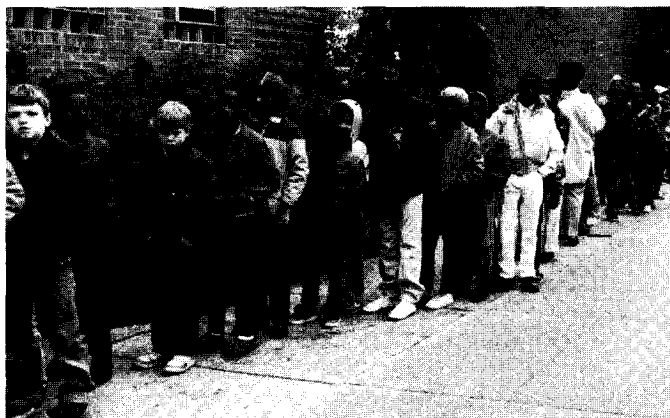
To New Position. W. C. Jones, president of Southwest Region Conference, was elected vice president of the Southwestern Union Conference on May 6, during the union constituency meeting in Houston, Texas.

Some 2,000 Kids Skip School to Go to AU. Andrews University welcomed to its campus some 2,000 students from 19 Berrien County elementary



schools for a special performance of the Andrews Gymnics on April 21.

"We organized this program as a community service for Berrien County schools, and we were delighted with the results," says Ronald Knott, AU associate director of public relations. "Andrews has the only four-year college program in the county, and that brings with it community service obligations we are happy to fulfill."



WORLD CHURCH

South Africans Turn Minus Into Plus. The Southern Union in South Africa is trying to capitalize on the nation's civil unrest to spread the gospel.

Union leaders say the church is seeking to (1) proclaim a message of hope in a seemingly hopeless situation, (2) impress on society that peace can be found only in Christ, and (3) work toward the restoration of relationships in a manner that will allow the dignity of all people to be preserved.

The union has set as a Harvest 90 goal a growth of 62 percent (from 31,000 to 50,000) before the 1990 General Conference session. Every minister in the union will conduct at least one evangelistic campaign this year.

Jamaica: 240 Baptisms, 30 Weddings. An evangelistic campaign begun in Highgate, Jamaica, on April 14 has proved historic for more than the number of baptisms (240) performed. Some 30 couples who had been cohabiting came under conviction that they were sinning and were married, by the evangelistic team's "Besides the miracles of saving grace," says Central Jamaica Conference president C. A. Gray, who was campaign evangelist, "a blind man known in his community for his notorious living before becoming blind was miraculously healed when he requested prayer and a team member prayed for the recovery of his sight." The man, his wife, and his daughter were among those baptized.

SDA Kicks Off Antismoking Committee. Adventist pastor Victor Martinez, health services director of the

São Lucas Hospital in Rio de Janeiro, Brazil, recently was invited by the government to organize a national committee to deal with the problem of tobacco use.

According to South American Division communication director Werner Mayr, the committee has begun drafting a bill protecting the rights of nonsmokers.

"Because of interests against their approval, 50 previous drafts were buried before being submitted to the National Congress," says Mayr. "We trust that this bill will be more successful."

Gypsies Baptized in Spain. Nearly 600 people attended the ceremony when seven Gypsies, aged 12 to 30, were baptized recently in Saragossa, Spain.

Of some 800 adult Adventists in four churches in Saragossa, 80 are Gypsies, reports Euro-Africa Division communication director John Graz.

Work among Saragossa's Gypsies began some 25 years ago when an Adventist midwife began witnessing to a local Gypsy personality who called herself The Female Pharaoh. When The Female Pharaoh became an Adventist, her decision made a great impact on her people.

Quiet Hour Trumpets Gospel. The Quiet Hour broadcast reported gifts of nearly \$1 million to Seventh-day Adventist missionary projects around the world in 1985. The nearly 50-year-old radio-television ministry marked its fifth consecutive year of \$1 million gifts.

Young Women Pioneer New Area in Far East.

Literature evangelists Nirian Gimus, 18, and Angelwing Gotut, 19, recently began literature ministry among Malaysia's Dusun tribe, a group previously unreached by Adventists.

The young women had no question but that God was with them, because a man who had threatened them earlier bought a book and told them he was buying it with money he had been paid to kill them.



Portugal Planning to Build 25 Churches. The Portuguese Union has set a goal of building 25 churches during the current quinquennium.

The Adventist Church in Portugal is young and creative, with more than 30 percent of its 6,409 adult members below the age of 30, reports Euro-Africa Division communication director John Graz.

The young people are helping with church growth by making the church more visible to the public, he says. Each year they sponsor community cleanup campaigns. In 1984 they sponsored a 236-mile (380-kilometer) relay

race between Lisbon and Oporto. Currently they are preparing for a 435-mile (700-kilometer) relay race between Madrid and Lisbon.

Southern Asia on the Move. Twenty-five people were baptized recently in Ongole, India—an area where Adventists earlier had failed to make inroads for more than four decades.

* A Hindu priest in India whose wife had been possessed by an evil spirit was baptized recently after an Adventist evangelist prayed and the spirit left her, according to a report sent to the General Conference Ministerial Association.

* Literature evangelist Amy Ngo Hein recently was honored for having the highest literature sales in the South India Union, having surpassed all her male counterparts.

Heritage Singers Make Tracks for Poland. While touring Australia, the internationally known Heritage Singers presented Advent Sound, a singing group based in Poland, with an accompaniment track that will enable the Polish group to cut a record album.

"I ask only one thing in return," said Heritage Singers leader Max Mace: "that it be used to share the love of Jesus with people in your country."

Mace made the presentation at the Oakleigh Polish church in Melbourne, Australia, to Mark Smale, an Advent Sound member who was visiting Australia.



A Mission Moving Up? The General Conference Committee has appointed a commission to study the request of the Colombia-Venezuela Union Mission's request that it be granted conference status. The commission includes representatives from the General Conference, the Inter-American Division, and the Colombia-Venezuela Union.

Cook Islands Youth Honored. A Seventh-day Adventist youth has won the 1985 Cook Islands Youth of the Year Award. Russell Thomas, a member of the Matauera church on Rarotonga, received the award in recognition of his role in community services and youth leadership. Recently the Cook Islands minister for internal affairs presented the Cook Islands Adventist Brass Band with a gift of \$1,500 for the purchase of band equipment.

Refugees Resettle in United States. More than 40 refugees from Indochina, Romania, Hungary, and Africa resettled in the United States in 1986 through the sponsorship of Adventist families and Church World Service.

Texas Crusade draws 200. A Family Crusade recently held in Odessa, Texas, attracted some 200 people. The meetings, conducted by Eloy Martinez, associate director of the General Conference Office of Human Relations, resulted in four baptisms and 25 Bible studies.

GENERAL CONFERENCE

GC Lending an Ear to the Deaf. The North American Missions Department is raising \$50,000 to fund a closed-caption project for *It Is Written* telecast. This capability will enable the deaf to read spoken words through their decoders. Donations may be sent to Elder Joseph Espinosa, North American Missions Department, 6840 Eastern Avenue NW., Washington, D.C. 20012.

GC Videos Win Awards. Two video productions of the Communication Department's Studio Services will receive Certificates of Creative Excellence on June 9 at the nineteenth annual international awards presentations of the Industrial Film Festival in Chicago. The productions are a Takoma Academy promotional and one for Washington Adventist Hospital's Lend-A-Hand 1985.

Colporteurs Read Converts to the Water. The General Conference Publishing Department reported 24,099 new members were baptized into the Adventist Church as a result of literature in 1985. Some 22,600 literature evangelists distributed 6.6 million pieces of free literature and placed more than \$76 million of Adventist literature into non-Adventist homes.

Revised Church Manual Available Now. The new *Church Manual*, containing policies voted at the 1985 General Conference session is now available at all Adventist Book Centers. The manual, which is larger and easier to read than former ones, is available both in hardbound and paperback form.

ALSO IN THE NEWS

SDA Leader Decries Myth Mongering. "No myth dies harder among the general public, Adventists included, than the one about Madalyn Murray O'Hair and her alleged efforts to stop religious programming on

the airwaves," says Gary M. Ross, associate director of the General Conference Public Affairs and Religious Liberty Department.

According to the Federal Communications Commission, since the myth first began to circulate in 1975 the commission has received some 16 million pieces of correspondence pleading for religious programming to continue. And Ross says that petitions to the FCC are still circulating in SDA churches.

Those wishing authoritative information can write for Fact Sheet—RM-2493, Federal Communication Commission, 1919 M Street NW., Washington, D.C. 20554.

Navajos Have Bible After 75-Year Wait. Three quarters of a century after the first two books of the Bible were published in the Navajo language, the entire Bible has become available for the first time.

To celebrate this achievement the American Bible Society recently held dedication ceremonies in Farmington, New Mexico, and in Tuba City and Window Rock, Arizona.

U.S.-Vatican Ties Still Being Protested. Americans United for Separation of Church and State has announced plans to challenge a federal appellate court decision upholding U.S. diplomatic ties with the Vatican.

Americans United executive director Robert L. Maddox says there are "ample legal grounds" to challenge the decision. "It is clear that the appellate court panel did not understand the full implications of our constitutional objections to the diplomatic exchange," he says.

On March 21 three appellate judges ruled unanimously that Americans United and other participating plaintiffs have no legal right to bring suit because they cannot prove that they have been injured by the diplomatic ties.

Euthanasia Getting Better Press. Sympathy for euthanasia (mercy killing) is increasing, meaning that this is "no time for complacency," U.S. Surgeon General C. Everett Koop told a group of physicians, attorneys, and moral theologians attending a "Death by Design" conference held recently at St. John's Mercy Medical Center in St. Louis, Missouri.

Koop said that, with physicians, hospitals, and third-party payers focusing on cost containment, the ground is becoming ripe for euthanasia sympathizers. He said that recent polls indicate that a majority of Americans believe that terminally ill patients ought to be able to commit suicide.

Bishop Calls Ordination of Women a Tragedy. Episcopal bishop Clarence Pope, of Fort Worth, Texas, has declared the ordination of women to the Episcopal ministry "a tragedy of enormous proportions."

"A female bishop, far from being a sign of unity, will be the cause of further disunity," Pope says.

Pope, who acknowledges that his diocese is one of only some 12 to 15 dioceses in the denomination that continues to refuse to ordain women to the priesthood, says that even though he disagrees with those who have pursued a different course, "they are all people of good will, and we must learn to disagree charitably."

Mormon Membership Makes 6 Million. The Church of Jesus Christ of Latter-day Saints reported an estimated membership of 6 million as of April 30. The estimate is based on the growth rate of the church over the past three years, says Don Lefevre, manager of press relations.

The church, headquartered in Salt Lake City, Utah, was organized with six members in 1830 in western New York. The church is located in 95 countries and 20 territories.

Tourist Killed at Christ's Tomb. Israeli police are describing the fatal shooting of British tourist Paul Appleby, 28, as a terrorist act. The April 27 homicide occurred outside the entrance of the Garden Tomb, revered by many Protestants as the site of Jesus' burial.



CHURCH CALENDAR

- 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)

BUSINESS OFFICE WITH A HEART



WALLA WALLA COLLEGE

The author counsels a student at Walla Walla College.

I sat on the edge of my bed, trying to twist a curl into my impertinent hair, but my heart wasn't in what I was doing. I was thinking about my work—helping students who were trying to finance their Christian education.

For some reason I couldn't seem to get my mind off Tony*—a college freshman who had come to my office earlier in the day.

Tony had stopped by to see if he could withdraw funds from his account to pay his rent and utilities. His request was modest—a mere \$88 to cover both. I could tell he was a bit embarrassed to ask for help. When I checked his account I found he had nothing to withdraw. It was difficult for me to answer him.

"Tony," I said, "you don't have any money in your account. Can your parents help?"

"No, they can't," he explained. "They've had some large medical expenses recently."

I could tell he was the kind who wouldn't ask to withdraw money if he really didn't need it, so I turned to the college's student emergency fund for help—comprised mostly of private donations for students in need. I knew that most of the money in the fund had been committed already, but Tony clearly needed some money.

I decided to step out in faith and give him what I could. "Tony," I explained, "these are the last funds I have available. I'm giving them to you from the emergency fund, set aside for urgent situations such as yours."

I remember his expression. He was quite appreciative, yet almost embarrassed to accept the funds.

After being told his check would be ready in the morning, he left. Then I

began to think more about him. The more I thought, the more I started to worry about him. If he had no money for rent or utilities, what was he using to buy food? Most of the evening I thought about Tony and decided I would ask him if he had any other needs he wasn't telling me about.

The next morning Tony came by for his check. "I worried about you last night," I told him. "I'm worried that you don't have any money for food."

"Oh," he said, "don't worry about that. I don't have much money for food, but I've been able to lose weight."

I asked him how much he had lost. He told me 40 pounds—in the past six months. "It's not just because I don't have food," he explained. "I've been worried about some things, but everything is going to turn out OK."

By the time we had finished talking,

BY CASSIE RAGENOVICH

I had arranged for him to have some gift certificates at a local grocery store and given him the check for his rent and utilities.

For the moment Tony was taken care of. But my emergency funds were nearly depleted. What would I do for the other "Tonys," I thought to myself, knowing from experience that there would be more.

No sooner had Tony left my office than my telephone rang. I answered the phone to find out it was a good friend of mine in Colorado.

"Cassie," he said. "I just want you to know I've been thinking about you today. Remember how I told you that I'd send you some money for students? Well, I put \$3,200 in the mail today. It's a matching fund, so it will total \$9,600."

I had known the money was coming, but his timing seemed more than coincidental. It couldn't have been 15 seconds since I had nearly depleted the student emergency fund. Before the conversation ended, I had shared with him my experience with Tony.

"OK, Cassie," he said, "I'll increase my gift by \$300."

I could hardly believe it. One phone call, and I had received a large sum of money for the college's worthy student fund. It was an obvious miracle. I was almost embarrassed about worrying.

My thoughts turn to other students who, like Tony, have done their best to meet their financial obligations to the school. I remember events simply too incredible to be anything less than miracles.

Carrie's Sad Story

A few years ago Carrie, wanting to attend Walla Walla College, came into my office. Her story was a sad one: Her husband was in prison, she had three children, and she had just recovered from major surgery. Interested in Adventism, she had heard about WWC and decided to attend.

In my heart I thought, This is impossible. But by the time we had finished talking, she had convinced me that she was really going to try it.

Carrie applied for financial aid on time and received a good aid package.

Soon she was surrounded by other married students and Adventists in the community, college, and faculty who befriended her. Together they clothed her, cared for her children, and provided her with financial support.

Carrie was recently baptized, and

"I remember events simply too incredible to be anything less than miracles."

this June she will graduate with a major in social work. Carrie's perseverance, with God's help, won out over her seemingly impossible situation.

Debra's story was much like Carrie's. I almost chuckle when I think of the first time I saw her. After leaving behind their few earthly belongings and an unsuccessful marriage, Debra and her small son rode up to campus on a motorcycle one day. Debra had decided to make a new life for herself and wanted to attend an Adventist college.

She too had barriers that seemed insurmountable. When she arrived she had not one penny to her name. The first thing I always do is start students on a work program, and Debra gladly obliged. Her heart was set on being a secretary, so she enrolled for the two-year secretarial program at WWC.

Because of her heavy work load and her son, Debra took three years to finish her degree. Debra never lost sight of her dream, and through financial aid and work, she reached it. She now works as an executive secretary for a bank and still keeps in touch with me.

"God sometimes chooses the unlikely people to illustrate His concern," I said to myself.

Perhaps the event that stands out most in my mind is my experience with Andrea.

At a young age Andrea made a difficult decision. She had grown up in a strong Catholic home, and when she decided that Catholicism was not the religion she chose to live by, her parents withdrew all financial support.

When Andrea arrived on campus

we again established a good work program and encouraged her to fill out her financial-aid papers on time.

Andrea was one of the best workers I had ever seen, and she convinced me early she would reach her goal because of her faith and perseverance.

I can hardly believe what God has done for Andrea since she first came on campus. In four years her life has completely turned around. She was baptized as a Seventh-day Adventist, served as a student missionary, and married a Christian, who will also graduate.

Andrea and I have become close friends as we have worked together. Her faith is an inspiration to me. She sometimes does her laundry in my house, and we share our spiritual commitments. I'm always invigorated and spiritually refreshed by her love for the Lord.

I think of others like Tony, Carrie, Debra, Andrea. Every day I see students just like them, students who dream of attending a Christian college, and who, with God's help, energetically march toward that goal. Constantly I am reminded of God's care when I see the modern-day miracles He performs. □

* The names in this story have been changed at the author's request.

Cassie Ragenovich is director of student accounts and employment at Walla Walla College.

THE LAW OF THE PROPHET

**Ellen White's constant rule:
correct practice is more
important than correct theory**

Third of Four Parts

The first two parts of this series described events surrounding the 1888 Minneapolis General Conference session, when leading ministers debated identity of the law referred to in Galatians that was to lead us to Christ. Ellen White encouraged examination of the church's beliefs, but in a Christian spirit. She had not made up her own mind on the subject, but saw it as less important than did some of her brethren.

The prophet was willing to learn. But what about her brethren?

In an 1890 meeting of prominent leaders in Battle Creek, Ellen White hoped for a general confession for the way they had treated the 1888 message and messengers. Instead, "the law in Galatians was their only plea." Some said, "It is Sister White's mind, her opinions; and her opinions are no better than our opinions, unless it is something she has seen in vision." The leaders' skepticism and theological quibbles tried Ellen White's patience.

"Why," I asked, "is your interpretation of the law in Galatians more dear to you, and you more zealous to maintain your ideas on this point, than to acknowledge the workings of the Spirit of God? You have been weighing every precious heaven-sent testimony by your own scales as you interpreted the law in Galatians. . . .

"I say if your views on the law in Galatians, and the fruits, are of the character I have seen in Minneapolis and ever since up to this time, my prayer is that I may be as far from your understanding and interpretation of the Scriptures as it is possible for me to be. . . . You could not have given a better refutation of your own theories than you have done.

"Now, brethren, I have nothing to say, no burden in regard to the law in Galatians. This matter looks to me of minor consequence in comparison with the spirit you have brought into your faith."¹

For the next five years Ellen White had little to say about the topic. Not until 1896 did she endorse the position that Galatians 3:24 referred largely to the moral law.

"The law was our schoolmaster to bring us unto Christ, that we might be justified by faith.' In this scripture, the Holy Spirit through the apostle is speaking especially of the moral law. The law reveals sin to us, and causes us to feel our need of Christ and to flee unto Him for pardon and peace by exercising repentance toward God and faith toward our Lord Jesus Christ.



Ellen G. White

REVIEW ART LIBRARY

"An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord's message through Brethren Waggoner and Jones."²

This should have settled the matter. But around the turn of the century, the controversy over the law in Galatians enjoyed a brief revival.³ Again asked to state her position, Ellen White indicated that (as is often the case) the "either-or" controversy had a "both-and" solution. "I am asked concerning the law in Galatians. What law is the schoolmaster to bring us to Christ? I answer: both the ceremonial and the moral code of ten commandments."⁴ Uriah Smith, recently restored to the position of *Review* editor. He published a series of articles advocating the old position.⁵ Alarmed, General conference president A. G. Daniels took steps to counteract the revival of a position long since set aside.⁶ Ellen White insisted that the matter be dropped.

"Never should that which God has not given as a test be carried as was the subject of the law in Galatians. I have

BY TIM CROSBY

been instructed that the terrible experience at the Minneapolis conference is one of the saddest chapters in the history of the believers in present truth. God forbids that the subject of the two laws should ever again be agitated as it then was. Some are not yet healed of their defection and would plunge into this subject once more. Should they do this, differences of opinion would again create division. This question must not be revived.”⁷

The law-in-Galatians controversy presents a clear example of an inspired prophet receiving light from a human source, as Ellen White herself recognized.⁸ Prophets do not have infallible insight into all theological problems. They must wait upon light from the Lord—light that may come through books and sermons, as well as dreams and visions.

Yet Ellen White did not accept uncritically everything that Jones and Waggoner taught. Shortly after the 1888 Minneapolis session, she publicly condemned a position that Waggoner presented—that Christ was incapable of sinning.⁹ In 1893 she rejected some of A. T. Jones’s extreme statements on righteousness by faith.¹⁰ And although she came into general agreement with Waggoner’s interpretation of the law in Galatians, she never endorsed his position that Galatians 3:24 referred *exclusively* to the moral law,¹¹ but stated only that it referred *especially* to that law, implying that it also referred to the ceremonial law.

Evolution in Understanding

This 1896 statement did not contradict Ellen White’s earlier endorsement of Pierce’s position. Indeed, her 1900 statement on the subject—that the law in Galatians 3:24 is both moral and ceremonial—agreed with that position. These statements clearly show an evolution in Ellen White’s understanding of the law in Galatians. The evidence indicates that, having forgotten what she was shown earlier, she held no firm opinion on the matter until the early 1890s. Then the light God had sent her through Waggoner’s preaching and the animosity she saw

Clearly, her understanding of this issue developed over time.

displayed by his opponents made her realize that her previous understanding was incomplete. This compelled her to emphasize the moral law aspect of Galatians 3:24 before she finally recovered the mediating position of Stephen Pierce. Clearly, her understanding of this issue developed over time.

Ellen White maintained one constant theme throughout the controversy: Correct practice is more important than correct theory. “It is not so essential to understand the precise particulars in regard to the relation of the two laws. It is of far greater consequence that we know whether we are transgressing the law of God, whether we stand in obedience or disobedience before the holy precepts.”¹²

For Ellen White the question was What kind of fruit does the new teaching bear? Does it result in greater love and church unity? If not, then either it is not truth or else it is not present truth.

Truths that “are not calculated to unite the flock and sanctify the soul” may not be present truth.¹³ In 1858 Ellen White rebuked a man who taught that church members should abstain from swine’s flesh, because God would “lead His people no faster than they could receive and act upon the important truths that are communicated to them,”¹⁴ and the church was not yet ready for this. Similarly, the early teachings of J. H. Waggoner, though containing much of value, might have split the church in the critical formative stages of its development. Hence she cautioned him “not to make his ideas prominent at that time, for there was great danger of disunion.”¹⁵

It soon became apparent, however, that controversy was inevitable. This being the case, Ellen White endorsed

Waggoner’s message after hearing him preach, for she realized that it could bring revival to the church. “That which God gives His servants to speak today would not perhaps have been present truth twenty years ago,” she said in one of her Minneapolis sermons, “but it is God’s message for this time.”¹⁶ □

To be concluded

REFERENCES

- ¹ Letter 83, Mar. 13, 1890.
- ² From letter 96, 1896, printed in *Selected Messages*, book 1, p. 234. Over the next four years Ellen White made several other statements identifying Galatians 3:24 with the moral law. See *Selected Messages*, book 1, pp. 213, 341; *The Desire of Ages*, p. 308.
- ³ E. J. Waggoner published a series of articles on Galatians in *Signs of the Times*, Nov. 24, 1898, through May 17, 1899; followed by an even longer series by A. T. Jones in the *Review and Herald*, July 25, 1899, through Nov. 13, 1900; and Waggoner published two books: *The Glad Tidings* (Oakland, Calif.: Pacific Press Pub. Co., 1900) and *The Everlasting Covenant* (London: International Tract Society, 1900).
- ⁴ Manuscript 87, 1900 (*Selected Messages*, book 1, p. 233). Cf. A. T. Jones, *Review and Herald*, August 8, 1899, p. 508.
- ⁵ William Brickey, “Notes on the Book of Galatians,” *Review and Herald*, Jan. 21 through Feb. 4, 1902.
- ⁶ A. G. Daniels to G. I. Butler, Apr. 11, 1902; and Daniels to W. C. White, Apr. 14, 1902.
- ⁷ Letter 179, Nov. 19, 1902.
- ⁸ “The Lord has been pleased to give me great light, yet I know that He leads other minds, and opens to them the mysteries of His Word, and I want to receive every ray of light that God shall send me, though it should come through the humblest of His servants” (manuscript 15, 1888, a transcript of Ellen White’s last sermon at Minneapolis, in A. V. Olson, *Thirteen Crisis Years* [Washington, D.C.: Review and Herald Pub. Assn., 1981], pp. 303-311). “There are errors in the church, and the Lord points them out by His own ordained agencies, not always through the testimonies” (letter 11, 1890, in *Selected Messages*, book 2, p. 81).
- ⁹ An eyewitness account appears in Lauretta Eby Kress and Daniel Hartman Kress, *Under the Guiding Hand* (Washington, D.C.: College Press, 1932), pp. 113, 114. Ellen White’s statements rejecting the position that Christ could not sin date from this incident. (See *The SDA Bible Commentary*, Ellen G. White Comments, vol. 5, p. 1128; *The Desire of Ages*, p. 117.)
- ¹⁰ Letter 44, 1893, in *Selected Messages*, book 1, pp. 377-379.
- ¹¹ E. J. Waggoner, *The Gospel in the Book of Galatians* (Oakland: Pacific Press Pub. Co., 1888), p. 43; cf. pp. 17, 21, 22.
- ¹² Letter 165, 1901, in *The SDA Bible Commentary*, Ellen G. White Comments, vol. 6, p. 1110.
- ¹³ *Early Writings*, p. 63. See also *Christ’s Object Lessons*, pp. 127, 128; *The Great Controversy*, p. 609; *Testimonies*, vol. 2, pp. 692, 693; *Counsels to Writers and Editors*, p. 77.
- ¹⁴ *Testimonies*, vol. 1, p. 207.
- ¹⁵ Letter 13, 1887.
- ¹⁶ Manuscript 8a, 1888, in Olson, pp. 272-285.

Tim Crosby is a pastor in Ellijay, Georgia.

DYING WORDS



DAVID SHERWIN

My soft-soled shoes thickly plodded down the seemingly endless corridor to her hospital room. It was 3:00 a.m., and our chaplain lay in Room 135, dying of cancer.

Chaplain Frances Osborne was the joy and strength of our small Adventist hospital. As an emergency room nurse, I had called her at all hours of day or night to be with the grieving family of an accident victim or to comfort a dying child's parents. Now it was the chaplain's turn for comfort.

She had known for some time that her more than 20-year battle with cancer was nearing its end. Months ago, when her death seemed far, far off, I had promised to stay with her in any crisis. She did not fear death, but she did not want to be alone. Now she needed the strength and support of friends like me. But just when she

There is much to be said at a dying person's bedside. And that person will say it if you let him.

needed me the most, I felt like running the other way.

Opening her room door, I looked past the bedside table to her thin, birdlike form with its swollen belly and yellowed skin. She slept fitfully between waves of pain. What do you say to a dying chaplain? I wondered.

I sank into the chair next to her bed, drowning in inadequacy and struggling for a hold on the right words. I needed Chaplain Osborne to tell me what to say. But the chaplain was asleep; the chaplain was dying. So I did the most natural thing I could think of—I took her hand. And gently stroking the hand of this master comforter, I tried to remember the things she had taught us.

It had been two years since Chaplain Osborne's class on how to comfort the sorrowing and dying. She led out in lively discussions with her students—mostly pastors and hospital personnel—on such topics as what to say at funerals and how to talk with a dying person.

"One of a terminally ill person's primary needs," she told us, "is simply to talk." That surprised me; it

BY VIVIAN R. KELLER

seemed so basic. But Chaplain Osborne went on to point out that often those who are dying are not encouraged to express themselves, because talk about dying makes the rest of us so uncomfortable. "Those with only days or hours to live still need the chance to speak," she said. "The chance to speak of unfulfilled dreams, of the child they will not watch grow up, or of wrongs to be righted."

And as pastors and health-care professionals, we needed to listen. Clichés such as "Don't worry, everything will be all right" could abruptly halt the dying person's flow of heart-felt speech.

* * * * *

So here I was, stroking the hands of my chaplain, my teacher, during her last days. Suddenly her eyes fluttered open and a smile broke through her lips. Then began an unforgettable two-hour conversation. Her last conversation.

The chaplain spoke of her funeral plans. She shared her concern for family members she would leave behind. She talked about the autobiography she had not finished. She asked that I see about a small misunderstanding she wanted cleared up.

How badly I wanted to say, "Shhh, just lie back and rest. You'll be OK; don't talk like this." But that was what I needed, not what she needed. So I listened. And when my tears flowed, Chaplain Osborne comforted me.

She continued to talk—quietly speaking of the new earth and our wonderful, wise Saviour—until she slipped into a coma, never to awaken in this lifetime. During the following three days family members and hospital friends came to sit with her. She was never alone, and we felt that she died in peace, surrounded by friends and loved ones.

Her funeral was just as she had planned it—a service of rejoicing in her memory. And a time to remind us that we can do much to comfort others in their need. Just listen, and you will know what to say. □

Vivian R. Keller writes from Burleson, Texas.

L **EA** **VING** **H** **OME**

A pair of wood ducks arrived at the pond near Sally's house and built a home of leaves and soft decayed wood several feet off the ground in the hollow of an old maple tree. Soon afterward Mrs. Wood Duck laid her eggs and kept them warm until they hatched sometime around the middle of May.

Normally Mr. Wood Duck, a handsome bird of gold, black, and brown, with a greenish-blue head, would have left in search of fresh feeding grounds. But now he seemed reluctant to go.

Sally loved to watch Mrs. Wood Duck as she went back and forth between the lake and the nest, bringing food for the many hungry mouths that always seemed to be open. The father duck stayed up in the branches of a nearby tree, watching what was going on. And although he made frequent trips to other parts of the pond, he always returned to see how his offspring were doing.

One morning Sally heard a terrific noise coming from the nest, and she ran to her window to see what was happening. The baby ducks were shrieking for food, but this time the mother duck paid no attention to them. She and her mate were having a heated family discussion on a nearby branch, with a great deal of chatter, flapping of wings, arguing, and fussing.

"I think Mr. and Mrs. Wood Duck have decided it's time the babies fended for themselves," said Sally's mother. "Let's watch and see what happens. This should be very interesting."

Presently it appeared that the

parents had reached an agreement. The mother returned to the edge of the nest while the father waited on a branch a few feet away. He began clacking encouragement to the mother wood duck to do what had to be done, however hard; but the mother seemed to need time to make up her mind. Suddenly she jumped down into the nest and with her bill grabbed a fluffy ball of soft down. Raising it over the edge of the nest, she gave a gentle push that sent the tiny creature rolling and tumbling down the tree trunk. Halfway down, he fell off with a shriek; but since he was so soft and light, his fall didn't hurt him. Father Wood Duck got very excited when he saw his number one son fall to the ground. He shrieked in dismay, fluttered his wings, and begged the mother to please be careful and take it easy. But she had made up her mind that what had to be done should be done quickly. So again she dived into the nest and came up with another fluffy ball, which immediately was sent spilling down the tree.

"That must be the last," said Sally when number 11 was ejected out of the nest. "Now what will they do, I wonder."

Excitedly Father Wood Duck fluttered over the babies as they began to make their way to the water. He watched them for a moment or two, and then flew off a short distance, where he stood up, waved his wings back and forth, and shrieked to his mate that this was the best day of his life.

Mother Wood Duck cautiously swam around her little ones, guiding them, telling them to watch out for danger and not to do too much swimming on their first time out of the nest. Presently she shooed them into a cluster and guided them gently back to shore.

Father Wood Duck left a few days later. He knew that his little ones would be able to take care of themselves, guided by the instinct God had given them.

—EDNA MAY OLSEN—



INFORMAL POLL ON MOVIES

Isn't it time you discussed the whole problem of movies? I can't believe I'm the only person in the church who finds its "official position" inconsistent.

No, you are not the only person concerned about this complicated subject. And Yes, I do see what you mean. I have seen it for a long time. I confess I have not discussed movie-going in this column because I have wondered whether it would do more harm than good. I have written many personal letters on the subject. Obviously, we cannot evade bringing this into the open.

The invention of television has altered our concepts regarding movies. I sometimes wish the Lord had prevented its invention. But then I think what a power television is in sending the gospel to the entire world. Personally, I monitor my own TV and VCR watching. I am not attracted to pornographic material or violence. They repel me. I realize that for young people in the formative stages of life the forbidden often seems appealing.

In view of all this, I would like to invite readers to write and express themselves. Is there a difference in seeing the same motion picture in a theater, in a Seventh-day Adventist school, or at home? Are movies acceptable if shown in the privacy of our homes? Where do discrimination and good taste come in? I have one request: Before writing to me, read page 380, paragraph 2, in *Messages to Young People*. I will let you know the results of this informal opinion poll.

I am in a terrible dilemma. We have a non-Adventist couple coming to visit as houseguests. Since they are friends of several years, we are more than glad to entertain them. But here it comes—they are unmarried, and have been living together for some time. Before we moved away from their town, it was never referred to, and they were accepted as a permanent couple. In our home they will expect to share a bedroom. But we have teenage children, who are very much aware of their unmarried status. What is my responsibility to my children, and also to my guests? I am almost certain that the guests will be deeply offended if I suggest other sleeping arrangements.

In this situation, and it is indeed awkward, I think we must decide where your first and most God-given responsibility lies. It is true that you have a responsibility to dispense Christian hospitality; but you have a more urgent responsibility to your children, in terms of upholding God's law and standards.

In extending love, we must not forsake principle.

If you allow your friends to come as houseguests and share a bedroom, you are in effect saying to your children that we can break the Ten Commandments when it is inconvenient or embarrassing to keep them. In this age it is difficult enough for young people to chart a straight course without encountering confusion in their home.

I suggest that you write a loving, kind, nonjudgmental letter to your friends, explaining your situation, being perfectly frank about your concern for your children, but being very warm and open. I would assure them of my warm friendship, but request that they have separate bedrooms while they are your houseguests. If they are unwilling to make this concession, then I feel that I would have to explain, with deep regret, that I would be unable to entertain them.

I am one who always believes in putting the human element first, but we have two different human elements here, with much at stake. In extending love and understanding, we must not forsake principle. If your friends refuse the invitation on your terms, I would remain in touch with them, trying as hard as possible to retain their friendship. If they agree to come on your terms, I would show them the best time any houseguests ever had!

Note to readers: Many of you write outlining your problems but asking me never to refer to what you have said in the column. You can understand that finally there would be absolutely nothing we could ever discuss, for everything would be off-limits.

I promise you that I will always be very careful to remove any kind of identifying material from your letter—after all, I probably have six just like it in my files!

Of course, in certain cases when confidentiality simply must be maintained, you can count on me totally to do this.

MIRIAM WOOD

Historical Places to Visit This Summer—3

WILLIAM MILLER'S HOME

By PAUL A. GORDON

If you travel to cool New England this summer, you can find a wealth of Adventist historical sites.

At Low Hampton, New York, on the border with Vermont, lived William Miller, who between 1831 and 1844 was the leading preacher of the Second Advent. People can visit his house, which still stands today.

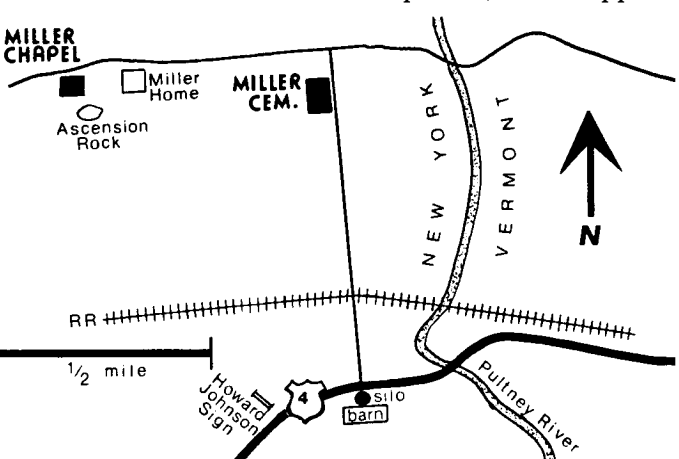
After serving as a captain in the War of 1812, Miller set out on a personal study of the Bible that led him to discover the 2300-day prophecy of Daniel 8:14.

In 1831 he became convicted that he should tell the world of his findings. He went out to a maple grove near his home to pray and there decided to accept a preaching invitation he had just received.

Miller went into the grove a farmer and came out a preacher.

From 1834 to 1839 he gave 800 lectures at his own expense, telling others that Christ would return between 1843 and 1844. From 1840 onward an increasing number of preachers took up Millerism, until by the time of the expected Advent, 50,000 to 100,000 had become a part of the movement.

In 1984 Adventist Historic Properties, a self-support-



REVIEW FILE PHOTO

ing organization, purchased the William Miller home and 25 acres (10 hectares) surrounding it. Though the home has not yet been restored inside, it can be seen and photographed from the outside.

You will want to see other places of interest nearby, such as the Miller Chapel, built by him in 1848 and jointly operated by the Seventh-day Adventist and Advent Christian Churches.

Behind his home and the chapel you will find a limestone outcropping known as ascension rock, where, on October 22, 1844, some who had accepted Miller's preaching came to witness the Advent. This rock forms part of the recently purchased acreage.

Down the road a short distance, in a small graveyard, lie the graves of William Miller and his wife, Lucy. He died in 1849, in his sixty-eighth year. At the top of the tombstone you read, "At the time appointed the end shall be," and below his name this scripture: "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

Standing at Miller's grave, we are reminded of Ellen White's insight into Miller's experience after the Disappointment: "God . . . hid him in the grave from those who were constantly drawing him from the truth. Moses erred as he was about to enter the Promised Land. So also, I saw that William Miller erred as he was soon to enter the heavenly Canaan, in suffering his influence to go against the truth. Others led him to this; others must account for it. But angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump" (*Early Writings*, p. 258).

Happy traveling. □

Next Week: Rocky Hill, Connecticut

Complete information on Adventist historical sites in New York and New England appears in a White Estate publication called *In The Footsteps of the Pioneers*, available for \$3 (including postage) by writing to E. G. White Estate, 6840 Eastern Ave., NW., Washington, D.C. 20012.

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

Objectives and Details of Harvest 90 Not Always Understood, Leader Says

Since July 1, 1985, the Seventh-day Adventist Church has been engaged in a worldwide program called Harvest 90. But Carlos Aeschlimann, an associate secretary of the General Conference Ministerial Association and the Harvest 90 coordinator, says many people are still unaware of the program's objectives.

According to Aeschlimann, Harvest 90's objectives are twofold: (1) to double—in every division, union, conference, local field, and church—the number of accessions achieved during the One Thousand Days of Reaping; (2) to double the number of members equipped for soul-winning activities according to their spiritual gifts, making every Seventh-day Adventist church a center of training for service.

Aeschlimann says that Harvest 90, which follows the successful One Thousand Days of Reaping program (which brought more than 1 million people into the church), is solidly based on the Bible. He points out that in John 4:35 Jesus said, "Lift up your eyes, and look on the fields; for they are white already to harvest." He also notes that the concept of harvest has an eschatological meaning: "The harvest is the end of the world" [Matt. 13:39]. The quicker we preach the Word, the quicker we harvest, and the sooner Jesus, the Lord of the harvest, will come."

The impetus for the Harvest 90 thrust also comes from statements from the writings of Ellen White such as the following: "It is the privilege of every Christian, not only to look for, but to hasten the coming of our Lord Jesus Christ. Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seeds of the gospel.

Quickly the last harvest would be ripened, and Christ would come to gather the precious grain" (*Evangelism*, pp. 696, 697).

"The objectives of Harvest 90 can be accomplished only through the enabling power of the Holy Spirit, working through a church that experiences a true revival and reform," Aeschlimann says. For this reason, church leaders are emphasizing the following: renewal and personal growth through Bible study, intercessory prayer, fellowship, and worship; revitalization of family religion, that Adventist homes may become centers of love, care, and witness; and reaffirmation of the

principles and standards of the church, calling for reformation in appearance and lifestyle.

"Harvest 90 is a call to give total, absolute, and permanent priority, not just to continuing the work, but to finishing it," Aeschlimann says. He notes that other emphases include recognition of the local church as the center for evangelism and the nurture and training of members for ministry, reclamation of inactive church members and emphasis on greater church attendance, renewed proclamation of the biblical-prophetic message of the Seventh-day Adventist Church, and reaching the large number of people

Carlos Aeschlimann: Sowing Seeds for Harvest 90

There's a heavy burden resting on Carlos Aeschlimann's broad shoulders today.

As coordinator of the General Conference's Harvest 90 evangelism thrust, Aeschlimann will be responsible for overseeing the baptism of 2.3 million people by June 30, 1990.

Aeschlimann, an associate secretary of the General Conference Ministerial Association, brings more than 30 years of evangelistic experience with him. Most of the experience has been in South and Central America.

In addition to his radio and television ministry, Aeschlimann has authored 12 books, including two baptismal manuals and several evangelistic books. This fall Aeschlimann

will train workers for approximately 75 evangelistic meetings in New York City.



Carlos Aeschlimann

who as yet are unreached by the gospel.

The Harvest 90 thrust officially began on July 1, 1985, at the General Conference session and will continue until June 30, 1990. Soon after the session each division appointed a Harvest 90 committee and one or two coordinators. Most of the divisions now have adopted a general Harvest 90 theme for the quinquennium and have planned a specific activity for each year of the quinquennium. And it seems that things are off to a good start.

"Traditionally," says Aeschli-mann, "the first quarter after a General Conference session is very

poor in baptisms. Nevertheless the first quarter after the 1985 session, also the first quarter of Harvest 90, has been a happy exception—88,947 people around the world were baptized." But he adds one word of caution: "It is necessary to remember that the final harvest of souls is far beyond our human resources. We need the promised latter rain [Joel 2:23] in Pentecostal blessing and power to prepare the church for evangelizing the world. To seek this should be our first work. The proclamation of the everlasting gospel and its power demonstrated in the lives of a Spirit-filled people will be used by God to call for earth's final events."

in helping disabled community members with yard work. The Community Services focus might join with the family life focus in preparing materials for a community parenting seminar."

According to department director Delmer W. Holbrook, one of the new department's major aims is to coordinate the "plethora of materials" produced by the five former departments: quarterlies, program helps, teaching aids, lesson cycles, outlines, journals. "To coordinate and correlate the literally hundreds of items that have been produced by the departments," Holbrook says, "we have decided to use a curriculum design approach."

"The common conception is that curriculum is a course of study in an educational institution—or the whole body of courses offered by such an institution," says Charles H. Betz, a retired minister who is serving as a curriculum design consultant for the department. "However, we view curriculum as simply a method of managing the teaching-learning experiences in the local church. A curriculum design is a document designed to help maintain quality control of all materials and programs. It suggests goals, provides a norm for evaluation, and determines what is appropriate material for different cultures and

Church Ministries Seeks Integrated Curriculum

The General Conference Church Ministries Department—which combines the former Sabbath School, Lay Activities, Youth, and Stewardship departments, as well as Home and Family Service—has been in existence now for some nine months and the department's directors report they are pleased with the progress being made.

"The 'chemistry' is good and things are going well," says associate director Robert Grady. "As in a good marriage, the partners have not lost their identity. We have our roles, and our specialties, but we are blending beautifully and enjoying living and working together.

"For example, the family life, Sabbath school, and personal ministries focuses recently joined stewardship ministries for an entire day to design a stewardship and money management program for all age levels of the church. This material should be a great help to parents in teaching these important principles to their children.

will be using these materials as special theme features. The personal ministries focus will be joining the Sabbath school focus in planning follow-up material for Vacation Bible School. A Sabbath school lesson may suggest that an adult class join the Pathfinder Club



From left: Charles Betz, Delmer Holbrook, and Robert Grady discuss objectives.

age levels. It establishes guidelines for writers, helps avoid duplication, and keeps learning materials in an orderly sequence."

Responding to the question whether a curriculum design approach can adequately serve people of differing felt needs or whether it must address generalized needs, Betz says: "A curriculum design must generalize by its very nature. But it should be constructed so that the guidelines it proposes will be adaptable to specialized needs: individual, corporate, cultural, social, and psychological. It should be comprehensive enough to provide for exceptional people such as the deaf, the blind, and the retarded. Flexibility is the key word."

According to Holbrook, the curriculum design should help the local church and its pastor by reducing the volume of material being sent out—what he calls the "paper blizzard." Avoiding overlaps should result in fewer programs, but ones of higher quality. It also should guarantee that materials are prepared where there currently are gaps.

Betz says that the use of a curriculum design is not new among churches, and that for the past 25 years most major denominations have drawn on a massive volume entitled *A Design for Teaching-Learning* to develop their own philosophy of curriculum and curriculum design documents.

According to Holbrook, the Church Ministries Department seeks to create a unified system of interdependent components—a wholistic approach—it wants ongoing evaluation and feedback. "We solicit the help of our members everywhere—Sabbath school superintendents, division leaders and teachers, youth leaders, personal ministries leaders, stewardship leaders, and family life leaders," he says. "We hope to receive hundreds of letters giving suggestions and counsel. And most of all we solicit the prayers of church members and leaders from around the world."

THE FIRE THAT CONSUMES—Total extinction, not eternal torment, is the fate of the evil, says a book that has won the attention of evangelical scholars while remaining virtually unknown to the general, and Adventist, public.

Using 1,600 technical footnotes, an index of more than 1,000 Scripture passages, and a recommended bibliography of some 200 books and articles, Edward Fudge, the author, has elaborately documented his contention that the Bible does not teach that eternal conscious torment is the final punishment of the wicked. Rather, he says, Scripture indicates that a period of punishment will be followed by total extinction of the wicked.

This is a book that needs to be read and understood by Adventists to help us approach our neighbors in presenting such subjects as the state of the dead and the judgment of Christ, which hinge upon our knowledge of what the eternal fate of the wicked is.

As seen in the March-April issue of *LIBERTY* Magazine

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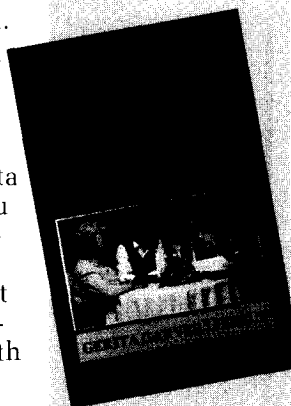
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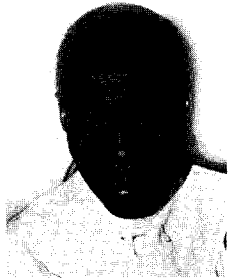
I Can See Clearly Now

African loses eyesight, gains insight

I am sorry," the doctor said, "but there is nothing I can do to help you see again."

Basotho men aren't supposed to cry, but I moaned and sobbed into my pillow. If the eye doctor at

By Sello Lesaoana, Lesotho, southern Africa; as told to Robert R. Wresch, M.D.



Maluti Adventist Hospital couldn't help me, I guessed I would have to accept the fact that I was hopelessly blind.

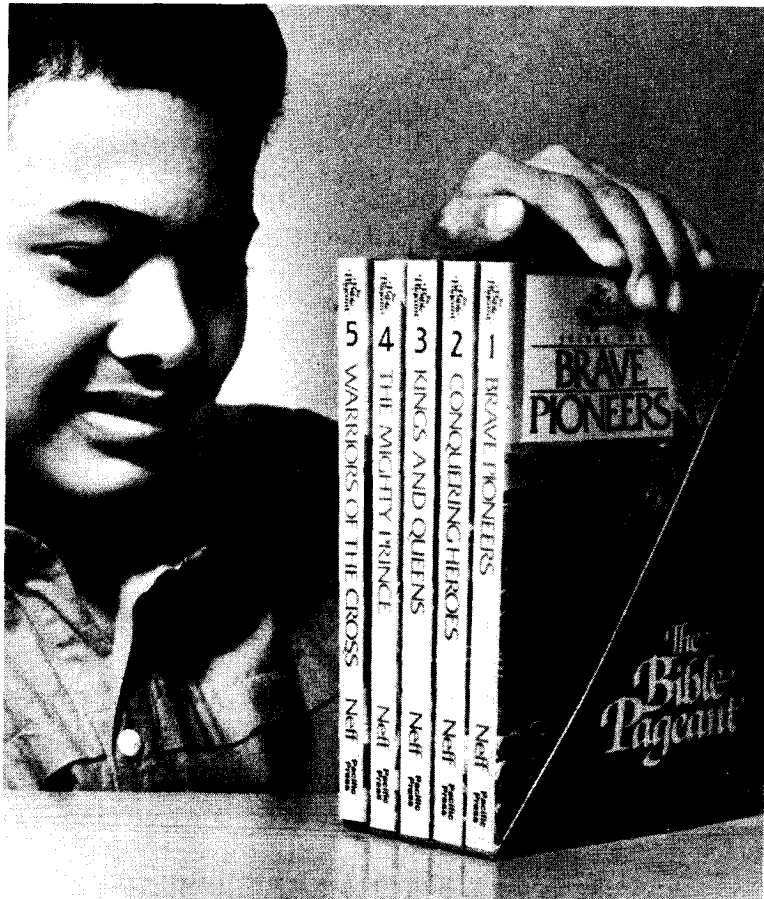
Actually, I had been blind for more than a year. One of these months I will go to Maluti and have something done for my eyes, I had thought. It never occurred to me that I could lose my vision so gradually, so painlessly, and so permanently. Gradually objects had blurred until I could no longer identify them. Then the light itself became thin like the beam from a flashlight with weak batteries. Then the light went out.

Friends advised me to see a doc-

tor. Some told me that Maluti is famous for making the blind see. Others told scary stories about doctors "scraping the eyes." Of course I wouldn't want such a terrible thing done to me. And since I had very little money, I delayed. I didn't know that the eye specialists at Maluti Adventist Hospital always treat serious conditions such as mine whether the patient can pay or not.

Finally I decided to see the eye specialist. I hoped the doctor would examine my eyes and recommend surgery; then when he was done I would see again. Unfortunately, it didn't work that way.

Of course I couldn't see the doctor's face, but I could hear what he said to his assistant. He said a disease called glaucoma had slowly robbed me of my vision, and now there was nothing he could do. He then told me that he expected Jesus to return soon and that when He



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came He would give everyone new eyes.

As I lay there sobbing with my face buried in my pillow, the nurse tried to speak with me. But I wouldn't listen. I told her there was nothing for me to do but kill myself. If I was hopelessly blind, I was no good to myself or to anybody else, and I might as well die.

Later a stranger came. He said he had heard of my despair and had come to comfort me. How could he comfort me? I thought. What could he know about having one's hopes shattered by blindness? Then he explained that he too was blind—that he had lost his sight from the same silent disease that had afflicted me. He urged me not to give up but to place my trust in God.

God Became Real

I could tell that he really did understand what I was feeling—yet he had peace and hope. He told me how God had become very real to him in his darkness. The following Sabbath he visited with me again, sharing his faith with me. As we continued our conversation I found myself strangely warmed and comforted. I had not known that Jesus had promised to come again soon and that our bodies would be made entirely new at His return. This became especially good news.

The doctor and his helpers taught me many things I had not known about the human body. For years I had been a heavy smoker and drinker of home-brew alcohol. I had no idea that these practices are what cause many people to lose their vision. Nor had I realized that the methylated spirits some people put in their home-brew beer to make it stronger was a dangerous poison.

I soon could see that there might have been several reasons for the loss of my vision. Although my eyes are now no better than those of a dead man, I have stopped using all tobacco and alcohol. I don't want those things to damage my brain or other organs.

Before losing my vision, I had worked as a tailor, farmer, and clerk

at the traditional court. While I can't do any of those jobs now, I have had enough court experience that I can still attend as an adviser.

Furthermore, I plan to teach people how to preserve their vision. I will urge them to get prompt treatment, for I do not want others to suffer because of ignorance as I have. I am grateful for the faithful

Christians in America and in Germany who support health work in Africa to prevent and treat eye diseases.

My experience has been difficult, but I have learned in a new way to place my trust in God. I am blind and will remain so. But I now see some things more clearly than before.

WE CHANGED THEIR LIVES. LET US CHANGE YOURS.



It was Christmastime in Los Angeles and Robert Minisee was more than 2000 miles from his Michigan home. For three months he and Ruby Usher had been writing to each other and talking on the phone. Now he was at the airport waiting to meet Ruby for the first time.

Ruby arrived a little late. She'd been feeling a bit nervous and shy, but when she saw Robert, she gathered her courage, walked up, shook his hand and said "hello." She let him drive her car and they talked non-stop all the way to her apartment. They brought in the New Year riding the amusements at Knott's Berry Farm.

Robert wrote Ruby many more letters and in the springtime he proposed. Ruby kept all their letters in a scrapbook. Today the happily married couple have a young son and daughter and another Minisee on the way.

"Adventist Contact is a great opportunity for young people to meet others," says Robert. "Or for people of any age to meet," adds Ruby.

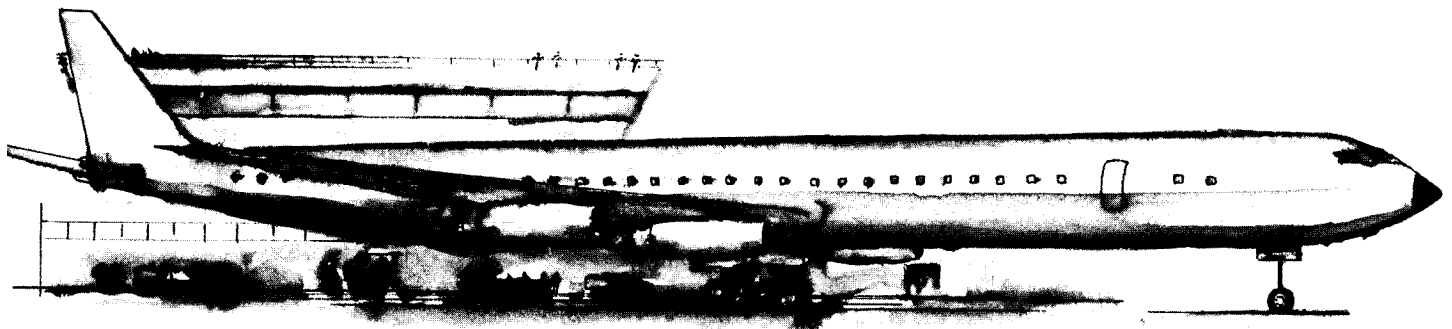
Your Robert or Ruby may already be in our computer. If you're 18 or older, single, fluent in English, live in the United States or Canada, and want to meet compatible SDAs, write today for your free enrollment kit. (Ask about our special "Buddy Plan Discount.")



ADVENTIST CONTACT

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CUP FILLERS



The western sky had a crimson tinge as Northwest Flight 642 took off from Spokane for Portland, 52 minutes away. I sat in an aisle seat, as far forward as possible, for easy exit.

The flight attendant, a trim young woman, tied on an apron as soon as we leveled off, for she had a plane full of people to serve in 52 minutes. When she laid a sandwich on my tray, I knew at a glance it was not vegetarian, so I kindly asked if I had a choice. Apologetically she explained that they were all the same. Quickly I told her not to worry, and on down the aisle she went, busily serving the other passengers.

In a few minutes she finished, came back up the aisle, picked up the sandwich still lying on my tray, and disappeared into the galley ahead. Engrossed in reading, I dismissed the incident from my mind.

Suddenly the flight attendant approached my seat. With a smile she whispered, "I copped this from the first-class area," as she placed a lovely fruit tray in my hands. It looked delicious, and she seemed so pleased. Needless to say, I was too, and quickly

Tears welled up as she exclaimed, "No one has ever done that for me before."

set about tangibly proving my delight.

As soon as I finished I went to the galley where the attendant was busily storing leftover food and trays. As I handed her my tray I also gave her my card, explaining that I wanted her name and the name and address of her personnel manager. "I want to tell him how thoughtful you are and how well you represent his company," I said.

Her hand flew to her mouth and tears welled up. "No one has ever done that for me before," she exclaimed, as she squeezed my arm.

Weeks later I received a letter from her personnel manager assuring me that my letter had gone into the attendant's file. The next day I received a short letter from her. "You made my day," she said. "I wasn't even tired anymore."

The experience started me looking for kind things people do, the "extra mile" sort of deeds. Why don't you look for them, too—the waitress, the gas station attendant, the lady who wraps your purchases, the Sabbath school superintendent, the pastor whose sermon especially blessed you, the conference president who went out of his way to be helpful. Do you notice the extra things they do for you and let them know you appreciate them?

When we pay someone a compliment or express appreciation, we fill his cup of happiness and ours, as well. Then we can both feel like the man who said to me, "I'm drinking out of the saucer, because my cup is running over." □

H. J. Harris is secretary of the North Pacific Union.

BY H. J. HARRIS

**The second thing
Bill White does each day is check his tools...**



...first

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