

# ADVENTIST REVIEW

Weekly News and Inspiration for Seventh-day Adventists

May 29, 1986



**W**hat Do  
Teenagers Need?  
Page 12

## **New GC Complex**

At the opportune time, when the foundations have been poured for the new General Conference complex (Apr. 17), send out a call for volunteer builders to assist in the construction. Hundreds of capable technicians and just ordinary people would respond. This could do two things—save a million dollars in construction costs and make the members feel that they really are part of the world church.

HENRY BAERG  
Las Vegas, Nevada

The Newsbreak column in the April 17 REVIEW is a study in contrasts.

At the highest levels of the denomination we are a church “rich and increased with goods” and in need of nothing materially—as shown by the ability to absorb the increase in costs of the new General Conference office complex and the “quantum leap” in the value of investments. The contrast comes in the article about Mount Vernon Academy remaining open next year. The funds to do this will come from freewill offerings of the constituents.

Often the wells in a desert must be protected by barbed-wire fences to prevent their depletion by thirsty travelers, but is it not less bitter if the well is not visible to begin with?

CARY CORBIN  
Holly, Michigan

## **Too Tame**

“Role Models” (Apr. 3) was timely but too tame. Where are the “Thou shalt nots” today in voices of leadership? The trumpets have too long been muted and give forth uncertain sounds. NITA MARIE LAW  
Columbia, Missouri

## **So True**

“Interfaith Couples” (Apr. 17) was so true. I know; I am one who married out of the faith. However, I am also one of the few who was blessed by seeing my spouse

become a faithful church member five years after we were married.

When working with young people particularly, I always counsel against uniting with a nonbeliever or someone of a different persuasion. One of the heaviest crosses you ever carry is to love someone dearly and know that person is not ready to meet the Lord. If you find yourself in that position, the main thing is to love the spouse and not nag. I can attest to the power of love as opposed to an attitude of “You should be doing . . .” If the spouse can be won, it will be through love and the conviction of the Holy Spirit.

NAME WITHHELD

## **Mistitled?**

“A Fresh Look at Revelation” (Apr. 3) has been mistitled. It should have been something like: How to Make the Revelation Say What You Want It to Say With Literary Analysis (Without Interpreting the Text). Strand’s subtle attempt to support the historicist view of the trumpets by glaring self-contradictions in logic reminds me of the fictitious character of Lewis Carroll who tried to convince himself of six impossible things every morning before breakfast.

Strand gives great emphasis to his claim that a dividing line at the end of Revelation 14 partitions Revelation into two main divisions: history and the consummation of history. Yet he acknowledges that such a division is somewhat artificial when he says that “certain items represent a chronological cross-over.”

Strand’s argument is begging the question with circular reasoning! I do applaud the new REVIEW for trying to be more open-minded, but articles empty of reason are not necessarily open! EUGENE SHUBERT  
La Jolla, California

I found Diagram 1 in “Structure of the Book of Revelation” reminiscent of the “chart” geologists use to determine the age of fossils found in various rock strata. The fact that

sometimes the order is reversed does not seem to bother the “fossilologists”—they just stick to their chart!

HERB DUNHAM  
Sunny Valley, Oregon

## **Too Low**

The new church hymnal has some lovely new hymns, as well as some good “oldies.” However, as an alto I do not like some of the new arrangements: they are too low. I also do not like the ones that do not have any time signature. How can we learn to sing them when they may be played differently each time?

A supplement to the hymnal would have been quite sufficient and less expensive. GLORIA SHARP  
Beemer, Nebraska

## **Forced Versus Voluntary**

In regard to forced versus voluntary worship attendance, “Dear Miriam” (Apr. 3) begged the question. She asked, “Should Adventist colleges force worship attendance?” then answered as if the question were “Should Adventist colleges have worship?”

A rule, agreed to as a condition of enrollment, should be obeyed. But the agreement does not justify the rule. Attendance itself can be worship if it is voluntary, but not if it is coerced. Worship requires the free exercise of the will.

Virtually all college students are adults. It would be better to have them in our colleges with voluntary policies than to have any of them forced out into secular colleges over this issue. Worship attendance ought to be encouraged by religion credits rather than coerced by fines and expulsions. PAUL PHILLIPS  
Lansing, Michigan

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# ADVENTIST REVIEW

May 29, 1986

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Seventh-day Adventist Church

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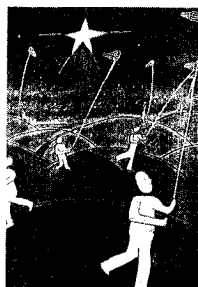
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# **BETWEEN THE IDEAL AND THE ACTUAL**

**A**s followers of Jesus we live between the ideal and the actual. The Master summons men and women to wholeness—but His invitation reaches us in relationships so broken by sin that they sometimes can never be restored to the model. We see this especially in marriage.

Jesus made quite clear His ideal for marriage: a lifelong commitment between a man and a woman (Matt. 19:4-6). The church, for her own and society's good, must reinforce this goal by every means at her command.

But Jesus also calls us to minister—to help men and women mired in sin. As we take the good news to them, we find that many have already married and divorced, perhaps several times over. The actual stands in stark disparity from the ideal.

What then should we do? Tell them to return to their first spouse before they can be baptized? Instruct them to separate from their current spouse?

No, we accept the situation as it is. We do not break up an existing home; we will not disenfranchise the children. The church seeks the best good in an imperfect world, and that means we have to live between the ideal and the actual.

Jesus, of course, took that approach. Strong as He stood for the marriage ideal, He recognized how human frailties caused the marring of God's plan. "From the beginning it was not so," He said (verse 8).

Likewise in Adventist history, Ellen White, counselor supreme who upheld the tenets of Scripture,

dealt pragmatically with men and women in broken human relations. In no instance did she advocate dissolution of the existing marriage when faced with the cases of people who had divorced and remarried.

## **Plural Marriages**

Adventists in the Western countries understand this tension between the ideal and the actual in marriages in our society. Most, however, don't know about a parallel problem that confronts the church in some Third World countries. The situation? Plural marriages, usually in the form of polygamy.

Adventists find polygamy a distasteful, if not an offensive, concept. But it characterizes Islamic societies, and is a fact of life in some countries of Africa, Southern Asia, and the South Pacific. Adventism is growing fast in all three areas—which means that the biblical ideal of marriage daily confronts the actual of polygamy.

Current church policy, adopted in 1941, permits believing wives of a polygamous family unit to be bap-

tized but withholds baptism from the man unless he puts away all wives except one. (The logic is that wives in a polygamous relationship have only one husband, whereas the husband has multiple wives.)

As the church in these areas strives to follow the Master, she wrestles with questions of conscience and compassion:

● **The good of the church at large versus the good of the individual.**

The church seeks to do nothing that will weaken the marriage institution; she also wants to preserve her own reputation.

But she has to deal with men and women—and children. Society and law—tribal, religious, and civil—recognize the polygamous family unit: will she call for its breakup? What will happen to the wives who are put away? to the children?

● **The evil of polygamy versus the evil of divorce.**

Polygamy is a far cry from the biblical pattern of marriage; nonetheless, it is a form that Scripture recognizes although not approves. The Bible nowhere endorses polygamy; however, nowhere does it specifically condemn it. Stalwarts such as Abraham, Jacob, and David practiced it.

Adventists do not mention polygamy in the fundamental beliefs. Nor have we regarded a polygamous relationship as adulterous.

Divorce also is evil. Unlike polygamy, it was specifically condemned by Jesus. If we grant a polygamous family unit validity (although acknowledging its imperfection),

**T**he church seeks the best good in an imperfect world. That means we have to live between the ideal and the actual.

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# **T**oday policy excludes polygamous husbands from baptism. Between 1930 and 1941 it cautiously included them.

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the requirement to dissolve a polygamous relationship before baptism is tantamount to the church's calling for divorce.

## **• Evangelism in polygamous societies versus evangelism in others.**

As Adventists we see our mission in terms of Revelation 14:6, 7—the evangelization of every nation, kindred, tongue, and people. So far, however, we have almost no penetration among one of the largest religions worldwide—Islam, with more than 500 million adherents. Since Islam permits a man to marry as many as four wives, the biblical commission to take the good news of the kingdom to all the world finds itself in tension with the biblical ideal of monogamy.

The church also has to consider the worldwide impact of her decisions. If, for instance, she should make some concession to new believers who are bound by a polygamous relationship, would this weaken her moral force in other societies?

## **• The biblical ideal of family versus the biblical doctrine of baptism.**

Not infrequently all members of a polygamous family unit seek baptism. The husband, while desiring to join the church, cannot bring himself to break up the family. Some have suggested that he be accepted into quasi-membership: he can attend church services but not be baptized and received as a full member.

Such a course of action preserves

the biblical ideal of marriage and the church's reputation but runs directly counter to the Lord's command to go and baptize (Matt. 28:18-20). And baptism is one of the 27 fundamental beliefs of SDAs.

## **Polygamy and Evangelism**

The church's stance toward people already bound by polygamous relations who become believers has changed over the years. Although present policy excludes polygamous husbands from baptism, between 1930 and 1941 policy cautiously included them.

Our church today enjoys unparalleled growth. Especially under the impact of the 1000 Days of Reaping and Harvest 90, Adventism is reaching out to the unreached on a global scale. Not surprisingly, the problems raised by evangelization of polygamous societies have come into renewed focus.

For the past six years leaders in Washington, in conjunction with those from the world divisions, have pondered this issue, considering whether the church should make adjustments to its current policy (for example, see the report of the 1983 Annual Council, *ADVENTIST REVIEW*, Nov. 10, 1983).

Recently I participated in a study committee that included representatives from the world divisions of the church where the problem is acute and weighed the pros and cons of the matter. After two days of discussion the issue boiled down to this: the imperatives of evangelism and baptism versus the ideal of

marriage and concern for the church's reputation.

By a strong majority the committee favored an uncompromising standard for people who enter upon marriage after baptism but a modification of policy to allow for the retention of the polygamous family unit in special circumstances. The committee, of course, had no power to change policy. Thus, the 1941 policy is still in effect.

I found the committee experience interesting—but much more. It highlighted the nature of the church in an imperfect world. Everyone present felt the force of the conflict between the ideal and the actual.

Adventists are idealists; may we ever remain so! But the world isn't ideal; men and women have been broken by sin. Faced with the situation, we could opt for one of two extremes—make the church the exclusive province of those who measure up to the ideal, or capitulate to the norms of the world.

But the Master calls us to a different course. It is more difficult than either of these, because it lacks the simplistic approach of "either-or" and is fraught with dangers. He challenges us to uphold the ideal but also to minister to people in their brokenness. If we would do His work, through compassion, courage, and conviction we must act to draw all people in all circumstances into His kingdom.

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WILLIAM G. JOHNSON

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## NORTH AMERICA

**Arson Suspected in San Jose Church Fire.** San Jose police suspect arson caused the fire at the Korean Adventist church on May 3. The blaze apparently started around 4:00 a.m. near the baptistry and caused some \$20,000 damage, according to the Central California Conference.

The fire was the third blaze within six months. Fires on December 11 and 17, 1985, caused some \$75,000 damage, according to Deanna Gaskill, of Gencon Risk Management Services.

**LLUMC Releases Fourth Heart Transplant Patient.** A 15-month-old baby is successfully recovering from a human-to-human heart transplant after being released from Loma Linda University Medical Center on May 14.

Baby James, the hospital's fourth transplant patient, received a new heart April 26 after suffering from cardiomyopathy. Baby James received the heart from an infant girl who died from an accidental drug overdose.

**SDA Index: Putting Facts at Your Fingertips.** The *SDA Periodical Index* offers a unique key to Adventist publications in the English language. Nearly 40 Adventist magazines are indexed, including the *ADVENTIST REVIEW*, *Liberty*, *Message*, and *Insight*.

For more information, write David Rios, Editor, *Seventh-day Adventist Periodical Index*, Webb Memorial Library, Loma Linda, CA 92350, or call (714) 824-4942.

**Illinois Couple Serves 92 Years.** Emery and Harriet Lawrence were honored for 92 years of faithful combined service in the Broadview church, Broadview, Illinois. To commemorate this service, the Lawrences' five children presented the church with 100 new church hymnals.

Their son Alan challenged the congregation to see how quickly they could get two new members to share each songbook and thereby increase Broadview's membership of 61 members.

**SWU Hosts Native American Retreat.** The Southwestern Union Conference is hosting an intertribal Christian gathering in Wewoka Woods, Oklahoma, from May 30 to June 1. The cost is \$25 for singles, \$40 for couples, and \$50 for couples with children. For more information, contact Max Martinez, Southwestern Union Conference, P.O. Box 4000, Burleson, TX 76028. Phone: (817) 295-0476.

**Adventist Women Seeking Award Candidates.** The Association of Adventist Women is seeking candidates for its 1986 Woman of the Year Award. Send nominations to The Association of Adventist Women, P.O. Box 3884, Langley Park, Maryland 20787, or call

Peggy Harris at (301) 384-3727. The deadline for entries is August 1.

**BOL Blankets U.S. Via Satellite.** The Breath of Life telecast reaches a potential viewing audience of 26 million households across America via two cable satellite systems—PTL Network and the Black Entertainment Network. The telecast can be viewed at 6:30 p.m. (Eastern time) Saturday on PTL, and 2:30 p.m. and 7:30 p.m. (Eastern time) Sunday on the Black Entertainment Network.

**AU Students Paint With a Helping Hand.** With 120 volunteered hours and nearly \$200 of donated paint, and with brushes, ladders, and scrapers, Andrews University students gave the home of Naomi Weaver, 73, of Berrien Center, a new look.

Project SPRING (Students Painting Residences in Need Gladly) was organized by Mark Fenton, student activities coordinator. "I like to see Andrews involved in the community," he explained. "This should be an important part of each student's education."



**Cyclists Pedal for Indiana Youth.** Four hundred thirteen cyclists rode the first Morse Lake Metric Century Biker's Trip originating from the campus of Indiana Academy in Cicero, Indiana, May 4.

Tom Massengill, Indiana Conference treasurer, coordinated the event. Brochures were placed in bicycle shops in the Greater Indianapolis area. Profits from the ride have gone to the Timber Ridge Youth Program.

**Health-Care Executives Reorganize.** Adventist executives of non-Adventist health-care organizations are now eligible for membership in the newly formed Association of Adventist Health Care Executives.

The new organization will replace the former Seventh-day Adventist Hospital Association. The new

organization will promote dialogue on health-care issues, create an environment for networking, and foster spiritual unity among health-care executives. The association's first annual meeting is scheduled for Monterey, California, June 25-29. For more information, contact Jane Marie Allen, AHS/Sunbelt, (305) 897-1919.

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## **WORLD CHURCH**

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**South America Claims Second Place.** With 697,483 members, the South American Division passed North America and became the Adventist Church's second-largest division as of December 31, 1985. The North American Division reported a membership of 689,507 for the same period.

Inter-America remains the largest division, with 889,893 members. The world church population for 1985 was 4,716,859, which represents a 6.6 percent increase over 1984.

**Brazil Press Celebrating 85 Years.** Casa Publicadora Brasileira (Brazil Publishing House), Tatui, has printed some 5.5 million trade books, approximately 500,000 textbooks, and 11 million books for sale by literature evangelists during its 85-year history.

**Radio Uno a First for Portugal.** Radio Uno, a new Adventist radio station recently started in Lisbon, Portugal, broadcasts six hours every day. Station officials foresee three or four new programs starting in 1986.

**New Union Office in Brazil.** Officials in the newly formed South Brazil Union recently dedicated their new office complex in Curitiba, Paraná. The new union has approximately 80,000 members.

**Philippine Hospital Pushes Health.** The Bacolod Sanitarium and Hospital conducted that city's first Total Health Exposition, on March 5-7. A team of doctors, nurses, and physical therapists manned eight booths that offered free counseling and testing.

Among the topics discussed were drug abuse, the healing properties of water, maternal and child care, nutrition and diet counseling.

**El Centinela: 90 Years Young.** Adventist publishing officials are celebrating the ninetieth anniversary of *El Centinela* magazine. The magazine is published in Spanish, English, and French and has a circulation of approximately 200,000. Of that number, 40,000 are circulated in the United States by Pacific Press Publishing Association.

"I wish to express congratulations," said Neal Wilson, General Conference president. "I urge people everywhere to take advantage of this proven instrument in God's service, to distribute it far and wide."

**Apocalypse '86 Draws 5,000 in Puerto Rico.** The Roberto Clemente Coliseum (Puerto Rico's largest) was packed during a 10-lecture series sponsored by the East Puerto Rico Conference. Attendance averaged about 5,000 each night, including 1,600 visitors. More than 300 people accepted invitations to join the Adventist Church. Puerto Rican painter Luis Cajiga gave the lectures.



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## **ALSO IN THE NEWS**

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**Quota to Limit African Students.** A church-state confrontation is looming in South Africa over what appears to be efforts to limit the number of Black pupils attending private church schools.

The government recently announced proposed regulations for government subsidies that amount to imposing a racial quota on these schools. In essence, the new rule would reduce the subsidy per child as the ratio of Black pupils increases.

**Australian Woman to Head Salvation Army.** Eva Burrows, 56, has become the first woman general of the Salvation Army worldwide since Evangeline Booth held the post 50 years ago, the *Washington Post* recently reported. Burrows has been a Salvation Army officer for 35 years. She was selected earlier this month by the army's High Council in London.

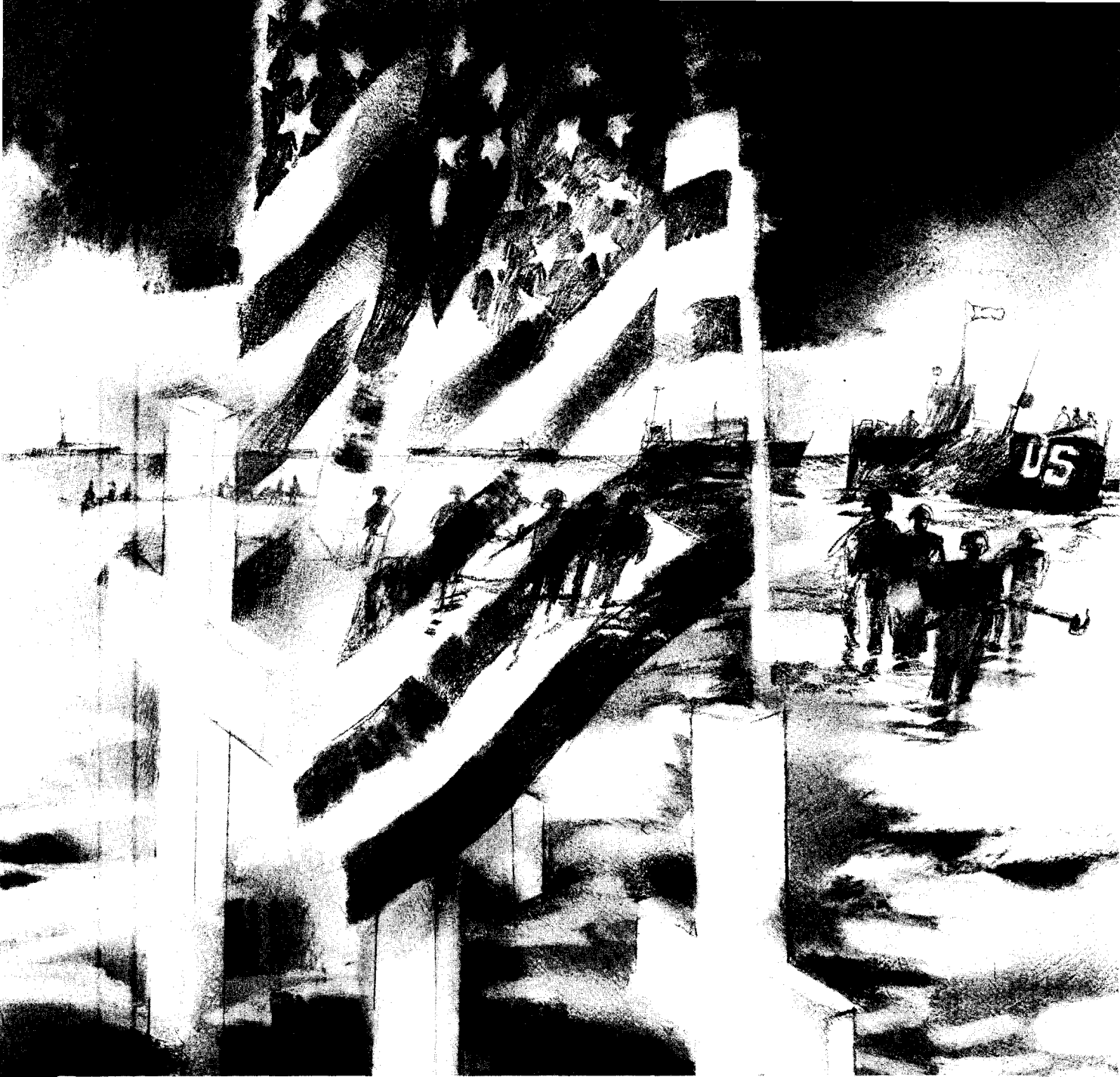
The Salvation Army was founded by William Booth, who served as its first general. His daughter, Evangeline, who served from 1934 to 1939 as its fourth general, was one of the organization's most colorful leaders.

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## **CHURCH CALENDAR**

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- 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



## **THE AMERICAN CEMETERY/NORMANDY MEMORIAL**

I would like to be here  
the day the skeletons rise.

I would sit on the wall  
with the peaceful whisper of waves behind me—

The ocean does not tell stories  
of blood-soaked sand—  
of men who fell without a word or thought.

It only rolls its cycle,  
calling again, again,  
“I will cover. I will cover.”  
But time and oceans cannot cover.

I would sit on the wall  
watching the eastern light  
until the land crumbles—  
then I must turn my eyes.

See! Men rise with guns pounding their ears.  
Some jump and look around,  
reach for rifles that aren't there.

Some stumble,  
look up in confusion—  
hear guns—  
then trumpets in the air.

—Beejj

This poem originally appeared in the May 26, 1984, *Insight*.



# A LAW WITHOUT PROFIT

**Ellen White opposed a church creed as harmful to growth and unity.**

**Fourth of Four Parts**

The first three parts of the series employed the debate over the law in Galatians surrounding the 1888 Minneapolis General Conference session to illustrate that even a prophet's understanding of theology may develop over a period of time. Not until 1900 did Ellen White take a stand on the matter, having forgotten what she wrote earlier. Her understanding came from human as well as divine sources. She pleaded with ministers to cease arguing over the subject, which was not as important as they deemed it.

**A** Seventh-day Adventist creed? Don't think it was never attempted! An unsuccessful attempt on the part of "half a dozen influential ministers" to force a creed on the church in order to quell its controversy appears as one fascinating but little-known facet of the 1888 Minneapolis General Conference session.<sup>1</sup> This incident and its aftermath have important implications for the church today.

During the conference a committee of administrators proposed that "nothing be taught in our school at Battle Creek contrary to what has been taught in the past, or as approved by the General Conference Committee."<sup>2</sup> They aimed this proposal at A. T. Jones, who would teach Bible the next year at the college.

Ellen White voiced her opposition to the proposal, "declaring that God had revealed to her that such a resolution was wrong and dangerous.

... 'I admonish you to refrain from voting it.'"<sup>3</sup>

That motion was defeated, but another passed recommending "that persons holding views different from those commonly taught by us as a denomination" submit them to their local conference committee, which if it saw light in them would present them to the State Institute, which might then present them to the General Conference Institute.<sup>4</sup>

Before the conference ended, Ellen White stated her position in a sermon: "Instructors in our schools should never be bound about by being told that they are to teach only what has been taught hitherto. Away with these restrictions. There is a God to give the message His people shall speak. Let

**No statement of faith, however perfect, can ever stand as a final one.**



REVIEW ART LIBRARY

**E. J. Waggoner**

not any minister feel under bonds or be gauged by men's measurement. . . . That which God gives His servants to speak today would not perhaps have been present truth twenty years ago, but it is God's message for this time."<sup>5</sup>

Soon afterward she wrote, "When the resolution was urged upon the conference that nothing should be taught in the college contrary to that which has been taught, I felt deeply, for I knew whoever framed that resolution was not aware of what he was doing."<sup>6</sup> Such a resolution would perpetuate errors that had been taught at the college, such as the recent mistaken ideas on inspiration.<sup>7</sup>

Another reason for Ellen White's opposition: "There was to be special light for God's people as they neared the closing scenes of this earth's history. . . . It would be impossible for us to state just how this additional light would come. . . . Would it be right that every avenue should be closed in our school so that the students could not have the benefit of this light?"<sup>8</sup>

Besides the fact that creedal resolutions serve to perpetuate old error and shut out new truth, they are incapable of producing true unity: "We cannot then take a position that the unity of the church consists in viewing every text of Scripture in the very same light.

**BY TIM CROSBY**

The church may pass resolution upon resolution to put down all disagreement of opinions, but we cannot force the mind and will, and thus root out disagreement. These resolutions may conceal the discord; but they cannot quench it, and establish perfect agreement. Nothing can perfect unity in the

treated her family in Portland, Maine, when expelling them for becoming Millerites. "Shall there be with the people of God . . . the very same spirit which they have condemned in the denominations, because there was a difference of understanding on some points—not

versy does not necessarily constitute a good sign. Doctrinal agitation is preferable to an attitude of smug satisfaction with the present teaching of the church."<sup>14</sup> "We may discover errors in our interpretation of Scripture."<sup>15</sup> "As long as we hold to our own ideas and opinions with determined persistence, we cannot have the unity for which Christ prayed."<sup>16</sup> The wisdom of this counsel has been proven several times, as the church has modified its stand on issues such as the Trinity and the battle of Armageddon.

## Creeds present a presumption of infallibility that puts a stop to the continual unfolding of new truth.

church but the spirit of Christlike forbearance."<sup>9</sup>

The resolution passed by the brethren provided the impetus for a series of statements by Ellen White over the next 12 years opposing a church creed. In an 1889 sermon she said, "It is not how many years have I believed that makes it the truth. You must bring your creed to the Bible and let the light of the Bible define your creed."<sup>10</sup>

Creeds present a presumption of infallibility that puts a stop to the continual unfolding of new truth. No statement of faith, however perfect, can ever stand as a final one.

### Varieties of Fruit

Disillusionment over the un-Christlike behavior of church leaders became the dominant theme of Ellen White's post-1888 statements on the law-in-Galatians controversy. "To the law and to the testimony" seemed not as helpful as "by their fruits ye shall know them." While the message of Jones and Waggoner produced the fruits of repentance in many, some in church leadership bore a different variety of fruit. The issue of how Christians should relate to doctrinal controversy overshadowed for a time the question of which side was actually correct.

The way the brethren treated Jones and Waggoner reminded Ellen White of the way the Methodist church had

vital questions? Shall the same spirit in any form be cherished among Seventh-day Adventists—the cooling of friendship, the withdrawal of confidence, the misrepresentation of motives, the endeavor to thwart and turn into ridicule those who honestly differ with them?"<sup>11</sup>

"Much has been lost because our ministers and people have concluded that we have had all the truth essential for us as a people; but such a conclusion is erroneous and in harmony with the deceptions of Satan; for truth will be constantly unfolding."<sup>12</sup>

The overbearing attitude of the church leaders during this time provoked some unusually strong statements from the pen of Ellen White regarding their attempt to suppress what they considered to be false teaching. Commenting on "the spirit which ran riot at Minneapolis," she wrote: "Men in authority are not always to be obeyed, even though they may profess to be teachers of Bible doctrine. There are many today who feel indignant and aggrieved that any voice should be raised presenting ideas that differ from their own in regard to points of religious belief. . . . But we see that the God of heaven sometimes commissions men to teach that which is regarded as contrary to the established doctrines."<sup>13</sup>

While complete doctrinal unity seems ideal, lack of doctrinal contro-

It must be remembered that the issue here was not a vital point. When the church's teaching on the fundamentals of the faith was challenged, Ellen White sided with the traditional position, stressing the inviolability of these teachings and emphasizing that no teacher or minister should be employed who questioned them.<sup>17</sup>

However, even between 1903 and 1908, when the church faced serious defections over heresy, Ellen White never suggested a creed. "The best way to deal with error," she wrote in 1892, "is to present the truth."<sup>18</sup> She had strong confidence that, given a fair hearing, truth would prevail. □

Concluded

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- 1 W. C. White to L. E. Froom, Dec. 12, 1930.
- 2 LeRoy Edwin Froom, *Movement of Destiny* (Washington, D.C.: Review and Herald Pub. Assn., 1971), p. 253.
- 3 *Ibid.*, p. 254.
- 4 *Review and Herald*, Nov. 13, 1888.
- 5 Manuscript 8a, 1888, quoted in Froom, p. 225.
- 6 Manuscript 16, 1889.
- 7 See Ellen G. White letter 22, 1889, and *Selected Messages*, book 1, p. 23.
- 8 Letter 22, 1889.
- 9 Manuscript 24, 1892.
- 10 *Faith and Works*, p. 77.
- 11 Manuscript 30, 1889.
- 12 *Signs of the Times*, May 26, 1890.
- 13 See entire context in *Testimonies to Ministers*, pp. 69-77. Other statements of hers occur in *Testimonies to Ministers*, pp. 105-111; *Review and Herald*, Aug. 27, 1889; July 26, 1892; Aug. 7, 1894; and *Selected Messages*, book 1, pp. 411-416.
- 14 *Testimonies*, vol. 5, pp. 707, 708.
- 15 *Review and Herald*, July 12, 1898.
- 16 *Selected Messages*, book 1, p. 37. See also *Counsels to Writers and Editors*, pp. 28-54.
- 17 "Any man who seeks to present theories which would lead us from the light that has come to us on the ministration in the heavenly sanctuary should not be accepted as a teacher" (manuscript 125, 1907). "Those who would tear down the foundation that God has laid are not to be accepted as the teachers and leaders of His people" (*Special Testimonies*, Series B, No. 7 [October 1903], p. 41). Cf. *Testimonies*, vol. 1, pp. 326, 327.
- 18 *Testimonies to Ministers*, p. 165.

Tim Crosby is a pastor writing from Ellijay, Georgia.

Historical Places to Visit This Summer—4

# ROCKY HILL, CONNECTICUT:

## Publishing Birthplace

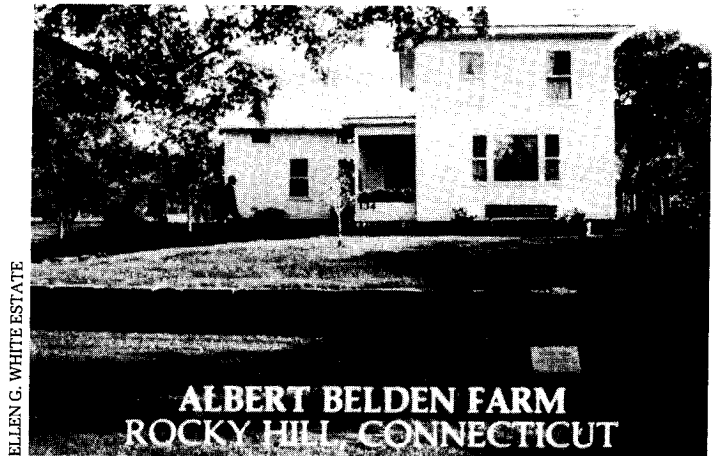
BY PAUL A. GORDON

*If your travels take you to New England this summer, don't miss the Belden farm at Rocky Hill in the center of Connecticut. Although the home is privately owned, you may want to take a photo of the outside with its marker identifying it as the place where "James White wrote the first Seventh-day Adventist publication" in 1849.*

In the spring of 1848 James and Ellen White had been married about a year and a half but still had no home of their own. Sabbathkeepers had scheduled a conference at the home of Albert Belden, whose son Stephen later married Ellen White's sister Sarah. Their son Frank would become a leading Adventist songwriter. His songs appear in our hymnal under the name F. E. Belden.

James White settled with his employer for \$10, put away his ax, and spent \$5 on necessary clothing for the family. The other \$5 would take them partway to Connecticut. Taking the train to Dorchester, Massachusetts, they stayed briefly at the Otis Nichols home. Mrs. Nichols gave James \$5, \$4.50 of which took them to Rocky Hill.

That April day, 1848, 50 people gathered in a large



unfinished chamber in the Belden home for the first of several Sabbath Conferences held that year. This room became a temporary dwelling for James and Ellen, where their second son, Edson, was born the next year.

At a meeting in October at Topsham, Maine, Sabbathkeepers discussed publishing a periodical. At yet another of the Sabbath Conferences, at Dorchester, Massachusetts, in November, Ellen White had a remarkable vision, after which she told her husband, "You must begin to print a little paper and send it out to the people. . . . From this small beginning it was shown me to be like streams of light that went clear round the world."

The next summer (1849) James prepared copy for *The Present Truth*, our first periodical, and hired Charles Pelton in nearby Middletown to print it. Walking the eight miles from Rocky Hill several times to arrange for that printing, he promised to pay Pelton when people sent in money after receiving the paper.

James brought 1,000 copies of volume 1, number 1, to the Belden home with Belden's horse and buggy. Laying the papers on the floor, the group knelt in prayer, asking the Lord to bless this new venture. They then folded, wrapped, and addressed the papers, and James walked to the Middletown post office, carrying them in a carpet bag.

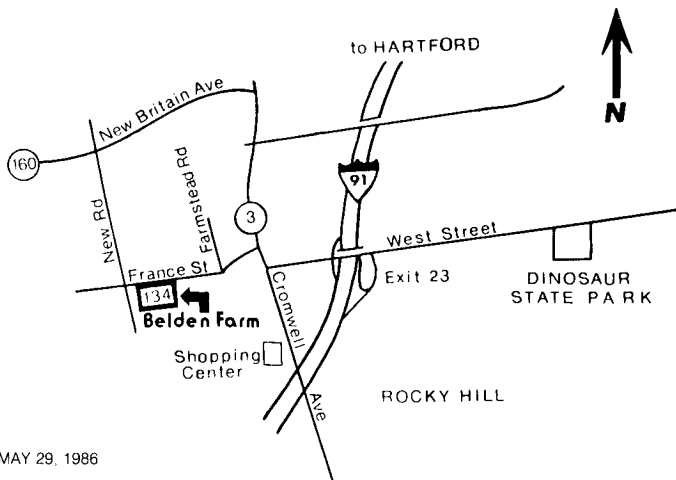
That first issue bore the date of July 1849. A handwritten receipt from Charles Pelton states that James White paid the bill on September 3—\$64.50. Today the church operates 51 publishing houses, producing literature in most of the major languages of the world. Surely the words of the vision have been remarkably fulfilled.

Enjoy your visit!

Next week: Fairhaven, Massachusetts.

Complete information on Adventist historical sites in New England and New York appears in a White Estate publication called *In the Footsteps of the Pioneers*, available for \$3.00 (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 many tours of Adventist historical sites in New England.



# WHAT DO TEENAGERS NEED?

Never underestimate the importance of loving treatment, reasonable limits, and understanding acceptance.



**W**hen I first became a parent, everyone wanted to hold my kids. People even brought them toys, candy, and presents.

But now my babies are teenagers, and these days not many adults come around to make over them. In fact, all that come to see my teenagers are

other teenagers. And they don't particularly want the rest of us around. They will even sit outside in the cold rather than risk a room full of adults or children.

Actually, nobody really minds teenagers as long as they don't act like teenagers. Adults, in fact, really enjoy

teenagers when they act like adults. Adults even appreciate teenagers when they act like children. But when teenagers act like teenagers—self-conscious, rebellious, sometimes grotesque or obnoxious, and continually challenging our most cherished beliefs—people resist.

BY ED ZACKRISON

Did a parent ever truly believe that his sweet infant would someday become a teenager? Well, beware—having a child puts into motion an awesome example of cause and effect. I warn those of you with bouncing babies: somewhere in that growing mass of tissue a will is developing and getting ready to meet you around age 13. You wonder how the number 13 became known as unlucky?

A father observed, “My children are at the perfect age—too old to cry at night, and too young to borrow the car.”

Another said, “God is considerate; He gives us 12 years to develop a love for our children before turning them into teenagers.”

I suspect that many adults—even many church members—are afraid of teenagers. As a result, teenagers are often ignored, exploited, overlooked, snubbed, or patronized. And their only great sin is that we perceive them to be teenagers.

### **Apostle to the Rescue**

In working my way through the mine field of adult-teen relations, I have found helpful counsel in the words of the apostle Paul: “Fathers, do not provoke your children to anger” (Eph. 6:4, RSV).

So now the big question is How do we provoke teenagers to anger?

#### **1. We provoke teenagers to anger by not caring to understand them.**

Adolescence used to be a period of life when a teenager, still in the home, prepared for work in society. During this time society joined with parents to protect the vulnerable season of adolescence. An unwritten pact between media, church, school, home, industry, and government marked off the importance of adolescence and guarded the developing adult.

Today this is no longer true. Adolescence is a stage in name only. The media no longer protects adolescents, but thrusts upon them all its arts of persuasion and sexual innuendo. Parents, largely committed to their own middle-age crises, often fail to give their teenagers the time they need. An average American father's quality

time with his children amounts to six minutes a week. With his teenager it may be less.

Our failure to care to understand the pressure and stress society has thrust upon our teenagers may be the most serious way in which we provoke them to anger. When is the last time you read a book on teenagers, adolescence, and adolescent behavior? It's time we take time to understand.

#### **2. We provoke teenagers to anger by not recognizing and meeting their needs.**

A man who recently lost his daughter in an accident told me of a conversation he had with her shortly before her death. “Now that you are grown, married, and planning a family,” he said, “what would you have done differently if you had been me raising you?”

“Not much,” she carefully and thoughtfully replied. “But when I got to be a teenager you quit hugging me. You didn't understand that I needed to be hugged.”

What else do teenagers need?

*Safe opportunities to question.* Adolescence is a period of testing and trying. If you have given your children a value system, then expect them to question it. Teenagers will almost definitely interpret denial of the right to question your value system as a weakness in that value system. Such action on your part could lead to the very thing you hoped to prevent—their rejection of your values.

*Understanding acceptance.* Teenagers are narcissistic and generally not very altruistic, but they do respond to acceptance—acceptance of what they are, not just of what you would like them to be.

*Parents.* This may sound silly, but teenagers need parents who are parents, not parents who are trying to become teenagers. Parents can help their teens best by remaining clearly defined parents. The same goes for teachers, youth pastors, and concerned church members.

*Reasonable limits.* This area generates anxiety for many parents. In our fear of teenagers we sometimes fail to offer them responsible limits. Teenagers are not yet what they will

become, and the failure of significant adults can have a negative effect on their future.

*Security.* Teenagers can have it if the significant adults in their lives offer them understanding acceptance, loving treatment, and reasonable limits.

#### **3. We provoke teenagers to anger by misusing religion.**

The latest research on Adventist teenagers shows a fairly low hostility level toward religion. At the same time, teens indicate a rather high rate of hostility toward the church organization. This is a result of their perception of how religion is used to control them. Consider the following:

- One church school punished its naughtiest student of the day by making that child give closing prayer.

- Another church school punished students by requiring them to copy pages of *The Great Controversy*.

- As an academy student, I wrote a number of themes assigned by well-meaning teachers in retribution for my misbehavior. In every case they required me to research Ellen White's writings.

- The notion “God will get you if you're not good” is at best an immature, naive view of God. Even our theology can erode God's love when we misunderstand and then misrepresent it.

Religion deals with the deepest emotions of the human being. When we exploit a component of human nature as basic as religion in order to control and intimidate, we provoke to anger.

#### **4. We provoke teenagers to anger by confusing school policies with spirituality.**

Students often think about school policy in this way: If I attend class at Norte Vista High School, it is because the state says I must go to class and be there on time; but if I attend class on time at La Sierra Academy, it is because Jesus wants me to be punctual. Adults are largely responsible for promoting this misconception.

Schools must operate according to policies. But sometimes we integrate faith and learning too closely. Dress codes, attendance rules, social order, and discipline may have little to do

with God directly. But too often we look for extra leverage to enforce rules by bringing God into the picture.

So the students reprimanded for dress-code infractions may feel a loss of favor with God. And being expelled means "God no longer finds me acceptable." Parents who leave the church or quit paying tithes because of a raw deal at school further validate the teenager's suspicion that school policies really are a definition of God.

**5. We provoke teenagers to anger by presenting role models that do not model our ideals of religion.**

Teenagers do not expect adults to be sinless. But they are sensitive to dishonesty, hypocrisy, and what they see as double standards or inconsistency. When you are trying to figure out who you are, it doesn't help to have adults demonstrating that they aren't sure who they are.

Adolescent psychologist David Elkind suggests that many parents of teenagers today are undergoing their

own ideological crises. They may be sorting through their own past and present, unwilling to render value judgments as severely as their parents did. So they hesitate. But teenagers do not interpret parental hesitation as mixed feelings. They interpret this ambivalence as *complacency*.\*

I can think of a number of areas in which Adventists are questioning the advisability of what they learned as children—things such as the jewelry issue, what to do about television and movies, dancing, drinking, and doctrine. And when we say to teenagers, "I don't know; I am rethinking that value. Give me space to sort that through," teenagers often interpret us to be saying, "I don't care. It doesn't really matter." And that frustrates them.

Here teenagers need real honesty. They need to see the whole process through which their parents clarify their own value system. They need to have a value system modeled, not

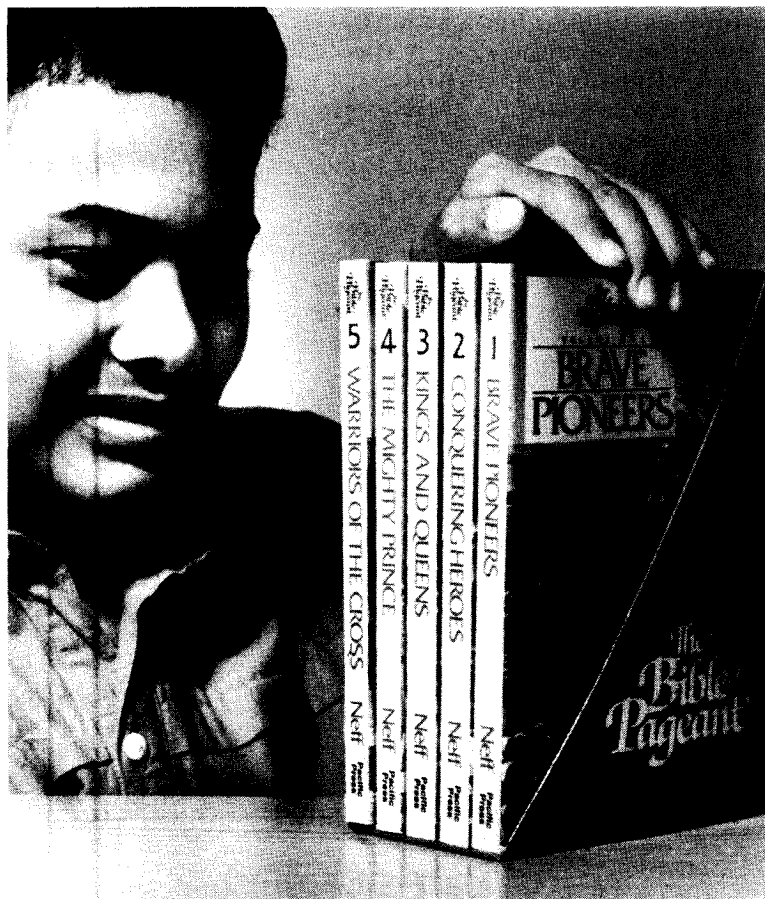
simply asserted. But because parents are often involved in their own rebellion against former or present role models, teenagers are provoked to anger.

"Do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord" (RSV). Paul's words suggest an unswerving commitment of parenthood that involves understanding, care, loving concern, and placing of reasonable, responsible limits.

But this counsel includes more than just parents. Teenagers today need the combined efforts of home, school, and church to provide the protection necessary for a minimum of stress and a maximum of security. □

\* See *All Grown Up and No Place to Go*, chap. 1.

Ed Zackrisson heads the Bible Department at La Sierra Academy in Riverside, California



# The Bible Pageant

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Robert H. Carter and his wife accept his reappointment as Lake Union president.

## Lake Union Conducts "Balanced" Session

*Delegates keep Harvest 90 in mind*

**B**alanced" is the way Michigan Conference secretary Arnold Swanson described the Lake Union Conference constituency meeting. "It was spiritual, we kept our mission in mind, and we did our business."

The session, held April 13 and 14,

By Jocelyn Fay, managing editor of the ADVENTIST REVIEW.

in Lake Geneva, Wisconsin, included reelecting the union's officers and departmental directors, with just a few minor changes of title; adopting a new constitution and bylaws that conform to General Conference guidelines; and hearing reports of the past five years from the officers and institution heads.

Reelected officers were Robert H. Carter, president; John L. Hayward,

secretary; and Herb Pritchard, treasurer.

Charles Woods, formerly assistant treasurer, was named associate treasurer. Don Copsey, formerly Sabbath school and personal ministries director, was named director of the new Church Ministries Department, with Charles C. Case, former communication and youth director, named as his associate. Harvey Kilsby, formerly director of data processing, was given the new title director of information services.

Returned to their same posts were Robert H. Carter, Ministerial Association secretary; Charles C. Case, communication director; Warren E. Minder, education director; Gary Randolph, associate education director; William E. Jones, health and temperance and ASI director; Vernon Alger, religious liberty and trust services director; John Bernet, publishing director; and George Dronen, associate publishing director.

### Constitution

During the Monday morning business session, delegates voted to adopt the proposed constitution and bylaws without discussion, but after lunch they had second thoughts. They then voted to reopen the discussion and reconsider Section I of Article VI—membership of the union executive committee.

Although this article specified the same number of members—39—as in the old bylaws, it listed as *ex officio* members several officers that the Lake Union does not have, such as undertreasurer and associate secretary. It failed also to include departmental and service directors, who previously were members, and it did not indicate how much lay representation there should be.

In opening up the discussion, a delegate from Illinois moved that 51 percent of the executive committee members be laypeople. Elder Hayward pointed out that if the committee were composed of 29 lay members and 19 denominational employees, 11 of whom are members by virtue of their office, that

would leave little room for pastors and department and service directors to be members.

While more felt lay involvement to be important, many were opposed to the idea of 51 percent, which implied to many that one group was trying to gain control of another. Elder Carter urged that balance be maintained and that the

committee include a good representation of departmental directors and pastors, the people who will be involved in implementing the plans this committee votes.

The motion, discussed good-naturedly and eventually amended to specify 16 to 18 laypeople, was voted down. After a little more give-and-take, another motion spec-

ifying "a minimum of 14 laypersons" carried, with the additional provision that anyone absent from three consecutive meetings should be replaced.

Once this item was voted, the nominating committee selected the executive committee members, including 11 *ex officio* members, 15 laypeople, 7 pastors, 4 departmental directors, and 2 representatives each from Andrews University and Adventist Health System/North. Seven of the committee's 39 members are women.

Delegates heard reports from the Lake Union's president, secretary, and treasurer, as well as from Andrews University president W. Richard Leshner, Adventist Health System/North president Lawrence E. Schalk, and Adventist Health Resources president Harry P. Hartsock. (See the accompanying box for highlights of these reports.)

The treasurer's report indicated unpaid tithe and offering remittances from the Lake Region Conference totaling \$1,119,996 as of December 31, 1985. This led to a discussion of Lake Region's financial status and the general philosophy underlying the church's policy of sharing tithe with the world field rather than keeping it to use on the local level.

An explanation given said that the Lake Region, which had seen about a 12 percent increase in tithe before the recession of 1981-1983, failed to cut back expenses quickly enough when tithe increases declined. Also, the conference had faced educational and medical emergencies for which its reserves were inadequate.

"We've tried to buy some time and then repay," said Charles Joseph, Lake Region Conference president. "Times have turned around for us, and we're on a repaying course."

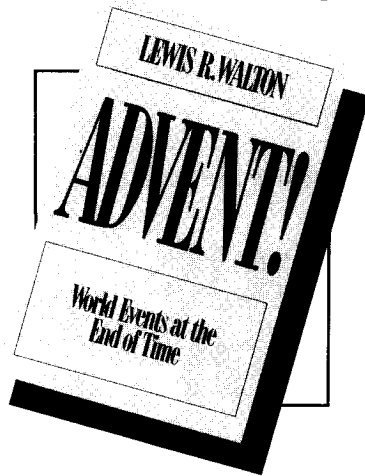
Delegates voted down a motion that would have required a full audit of the Lake Region Conference, a report of the auditor's findings to the conference constituency, and a review of the situation by the

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union in order to come up with a plan for repayment. The motion did not pass because this had already been done, and a plan for repayment had been agreed upon.

They took an action, however, reaffirming "the need of local conference officers and executive committees to abide by union and NAD policy as it relates to the programs which have funded and continue to fund the worldwide work of the SDA Church." And they registered their "discouragement and disapproval of any deviation from these established and recognized policies."

### Harvest 90

All of the session's business was conducted with Harvest 90 in mind. In fact, it might be said that Harvest 90 was the theme of the entire session, beginning Sunday evening with North American Division president Charles E. Bradford's keynote message and ending Monday evening with Elder Carter's challenge to departing delegates.

Bradford spoke from John 15 on the importance of being connected to the Vine to produce fruit. He emphasized each church member's need for communion with God and suggested tarrying with God "until you can see not only your mission out there but Christ in here [pointing to his heart]."

Fred Thomas, North American Division secretary, began his devotional message the next morning where Bradford had left off the evening before, speaking of the power of the Holy Spirit to enable the early Christian believers to fulfill their commission and to enable members today to fulfill theirs. "Why can't history repeat itself?"

Early Monday afternoon delegates watched "No One but You," a multimedia presentation encouraging personal involvement in Harvest 90. And once again, before the meeting closed, Elder Carter drew their attention to Harvest 90. The meeting ended with a Harvest 90 dedication litany, and Elder Bradford's prayer of dedication.



Indiana Conference president John Loor leads out in a conference caucus.

## Lake Union Session Highlights

**A**t the Lake Union Conference's sixteenth business session in Lake Geneva, Wisconsin, April 13 and 14, it was reported that:

- During Harvest 90, by the grace of God, the union plans to add 18,000 new converts to the union membership.

- At the beginning of the past quinquennium, January 1, 1981, union membership stood at 57,735. By December 31, 1985, membership had increased by 6,463 to 64,198. "Praise God for growth," said union president Robert H. Carter.

- During the past five years members in the Lake Union returned \$134,328,030 in tithe.

- The culmination of Harvest 90, the 1990 General Conference session, will be held in Lake Union territory—Indianapolis, Indiana.

- Among its Harvest 90 "doables" the union lists setting aside an additional \$100,000 for evangelism this year and more in coming years and blocking out one month in 1987 free of committees, seminars, and other meetings so that the Lake Union Conference staff can give their undivided attention to soul-winning activities.

- The Illinois Conference reports a five-year growth rate of

32.76 percent. Its nearest follower in the union is the Lake Region Conference, with a 19.59 percent growth rate. Union president Robert H. Carter says, "These conferences have given special emphasis to evangelism and soul-winning, and we see the results. Other fields are gearing up, and we feel that during the next quinquennium the gap will be narrowed."

- Lake Union tithe income (10 percent of the total tithe remitted through local conferences) for the years 1981 through 1985 reached \$13,432,802.98, an increase of 3.2 million, or 32.1 percent, over the prior quinquennium.

- Total mission offerings for this same period were \$9,985,248.69, 8.4 percent, or \$772,963.69, higher than the prior five years.

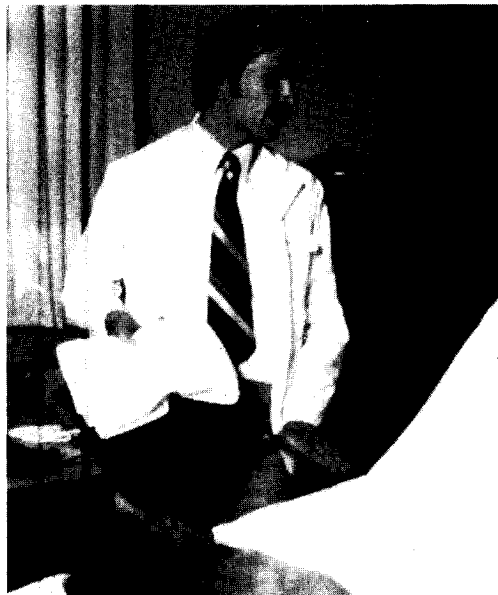
- The Lake Union Revolving Fund continues to provide low-cost loans to churches, schools, and conferences. Assets total \$5.2 million.

- Lake Union literature evangelists reported sales of \$17,415,858.23 during the past quinquennium.

- Members in the union reported conducting 807 evangelistic series during the past five years. They have also reported giving 522,979 Bible studies.

# Weimar Backs Wellness

*Natural remedies working wonders*



Clockwise from top left: In relating to patients, physicians at the Weimar Institute in California attempt to treat the root cause of the malady rather than just the symptoms. One form of patient therapy is gardening. The institute seeks to determine the true state of a person's health through various tests of his physical fitness, as the Weimar medical director is doing in the photo above.

When Stan Musielak went to the Weimar Institute (Weimar, California) his family physician had given him only three months to live. He had uncontrolled diabetes, advanced heart disease that open-heart surgery had failed to correct, hypertension, and arthritis. His fasting blood sugar was in excess of 300 milligrams/100 milliliters. His blood cholesterol was 300-plus. His blood pressure was 220/110. And he could not walk even 10 steps without chest pain. He was taking 100 units of insulin daily, in addition to eight medications for his heart.

That was four years ago. Today Musielak is walking six miles (10 kilometers) a day. His blood pressure is 110/65. His blood sugar is 115. His cholesterol is 145. And he is taking no medicine—not even insulin.

## Radical Changes

According to Dr. Vernon W. Foster, a physician at the Weimar Institute, such laboratory-verified, physiological changes, plus the more fundamental lifestyle changes, occur nearly every month at Weimar.

Weimar Institute embraces three components—a college, academy, and health-care facility called NEWSTART. (The NEWSTART acronym, created by a Weimar guest, is based on eight essentials of health that become remedies when a person is ill: Nutrition, Exercise, pure Water, Sunshine, Temperance, fresh Air, Rest, and Trust in a loving personal God.)

## Primarily Education

Weimar's health facility is not a conventional medical clinic, nor is it a typical health spa. Staffed by medical professionals—physicians, nurses, physical therapists, dietitians, and other health-care personnel—NEWSTART is primarily an educational program in which people are taught lifestyle change.

NEWSTART Lodge has facilities for 30 live-in guests. In addition to its 25-day live-in program, the health center conducts an eight-

# Introduce Someone to Jesus

People need many things. But when it is all said and done, all need Jesus. He is the hope for a dying world. He is the one who can turn tragedy into triumph, pain and suffering into peace and contentment, sorrow into joy. He is what the world needs most.

One way to introduce someone to Jesus is by sharing *Signs of the Times* with them. *Signs* combines award-winning graphics with well-written, thought-provoking articles.

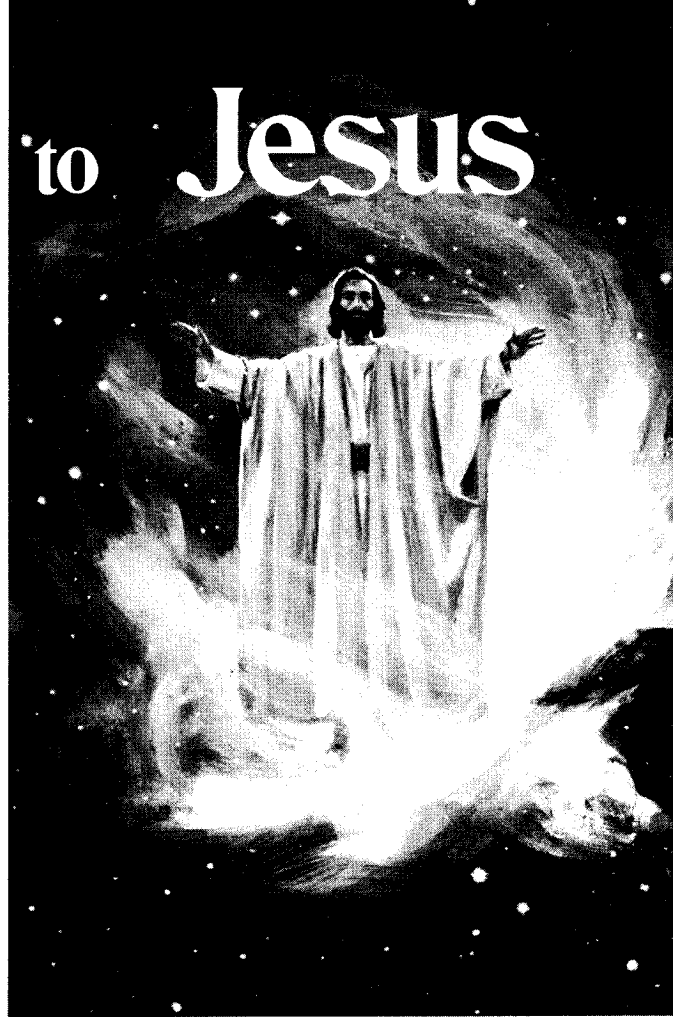
To send *Signs* to someone who needs Jesus, all you need to do is see your personal ministries secretary, or visit your ABC today.



For a full year of *Signs*, the cost is a low U.S. \$6.99. Price effective until July 31, 1986.

## The eloquent witness.

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week NEWSTART outpatient clinic for those who can drive in one day a week. At present, 20 such guests use the clinic facilities weekly.

### Idyllic Situation

Weimar Institute is nestled on 450 acres (180 hectares) of tall pines and cedars in the foothills of the Sierra Nevada range in northern California. Situated 2,250 feet (686 meters) above sea level and about 50 miles (80 kilometers) northeast of Sacramento.

"Weimar Institute does not represent a new gospel, neither is it an attempt to demonstrate a new brand of piety," says Foster. "But the world has turned many corners in the past few decades, and health professionals are recognizing that Weimar is simply one of the sharpest cutting edges in the vast revolution taking place in both health care and educational practices."

Foster notes that leaders in the field say the future of health care is in the "wellness" approach, with a major emphasis on prevention.

## FROM COMMUNISM TO CHRIST

Religion "is the opium of the people."

Those famous words of Karl Marx captured the heart and mind of Hans Ruhsam. But in 1979 the Austrian Marxist found a new Saviour.

"For a young and idealistic person like myself, it was only natural to seek ideas and that made society bearable," Ruhsam comments. "Instead of freedom, equality, and comradeship, I saw corruption, exploitation, and profiteering being imposed by government."

In his search for answers Ruhsam embraced Marxism. "One essential component of Marxism is the principle of change," he explained. "Social conventions must be changed. This promises [a future] salvation to each man who feels oppressed by society."

But change came for Ruhsam when he attended a Five-Day Plan.

Two lay members contacted Ruhsam to offer Bible studies. "As a tolerant, rational man I thought I should read the literature of the opposition. Week by week our patient new friends came to our home," he recounted. "Looking back, I now regard those Bible study hours as among the most beautiful experiences of my life. Never did I feel that my own worldview was not seriously considered. I was surprised by how frequently we agreed in our critical analysis of existing [social] conditions."

After two years of Bible study—and a severe personal struggle—Ruhsam accepted the God he once scoffed. He is presently employed as a purchasing officer for OPTIMO factory, an Adventist-owned furniture factory affiliated with Seminar Schloss Bogenhofen, Braunau, Austria.



T. A. McNealy baptizes one of 600 converts he led into the Seventh-day Adventist Church during a crusade in Charleston.

## Are 17,000 Baptisms a Day Possible?

*A South Atlantic evangelist sees boundless opportunities*

**P**astor T. A. McNealy, of the South Atlantic Conference, has baptized, through the blessing of the Holy Spirit, nearly 7,000 people during the past 17 years. His secret? McNealy believes in lay evangelism, that after baptism everyone is called and empowered by the Spirit to witness.

For example, when McNealy baptized Eartha Massard after a tent revival in the summer of 1984, he immediately enrolled her and the other new Seventh-day Adventists in what he calls the Shiloh Bible Institute of Lay Evangelism.

During the lay evangelism class, McNealy explained to Massard and the others how God has given everyone spiritual gifts—administration, evangelism, hospitality, teaching,

*By Eugene Hamlin, communication intern, Adventist Information Ministries, Andrews University.*

and pastoring—to help them witness to friends and neighbors.

In a second class, on church identity, McNealy explained that the church exists “to save souls.” Jobs that provide a living are but a sideline; the main purpose in life is to lead people to Jesus Christ, he said.

After a third class, on Daniel and Revelation, Massard and her new Adventist friends finally decided to begin witnessing to their friends and neighbors. McNealy asked each class member to write the names of 10 people he or she would like to see baptized within a year. He then posted them on the church bulletin board.

Giving the class members the first lesson of a Bible correspondence course, McNealy asked them to read it and to pray for the 10 names on their list. At the next class he taught them how to approach those on

their lists. He encouraged them with the statistic that 5 out of 10 would complete all 10 lessons.

Massard distributed lessons to the 10 people on her list, but a serious auto accident interrupted her witness in March 1985. Doctors said she wouldn’t walk for at least six months because of a broken pelvis and broken leg. However, after McNealy anointed her, she was out distributing Bible lessons again within two months.

Those who completed the lesson series were invited to participate in a graduation ceremony at the church. And as McNealy presented their certificates, he invited them to attend a tent revival.

Each evening Massard bused between 55 and 80 people to the tent meetings, which were in Charleston, South Carolina, in July 1985. At the conclusion, more than 160 people were baptized, among them the

wife of the mayor of Summerville, South Carolina. More than 50 of these baptisms were a result of Massard's witness.

When the tent meetings ended, Massard was off witnessing again—even though she had to go on foot because her finances would not allow her to purchase and maintain an automobile. Each Sabbath since then she and her two daughters have brought three or four new adults or children to church.

Recognizing that there are people like Massard in every Adventist church around the world, McNealy has dreamed of a master evangelistic plan whereby, he says, more than 17,000 baptisms could take place every day in the North American Division during Harvest 90. McNealy's plan is predicated on the premise that each SDA church member, empowered by the Spirit, could prepare one person for baptism every three months.

To accomplish this, McNealy says: 1. Church members need to receive evangelistic training. 2. Pastors and laypersons should seek to raise the visibility of Jesus Christ and the Adventist Church through local radio programs. (For example, not only does McNealy have a daily broadcast heard throughout South Carolina, but Massard has been running a 15-minute radio program, the *Last Hour of Prophecy*. Twice a week she has showed how Bible prophecy points toward the soon return of Jesus Christ and has invited her listeners to visit an Adventist church or attend McNealy's tent revivals.) 3. Pastors or lay members should conduct reaping meetings to consolidate the interest of those who have learned about Adventist beliefs from their Adventist friends or through the radio programs.

If church members filled with the power of the Holy Spirit did bring in one new member each quarter, McNealy points out, a church of 100 members would grow to a membership of 1,600 within one year. That is the kind of growth both McNealy and Massard would like to see.

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a lonely rebel island adrift in the

sea of space, cut off from the continent of heaven.

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## To New Posts

### Regular Missionary Service

**Roy Evan Maki**, returning to serve as music teacher, Chile Adventist College, Chillan, Chile, and **Teresa (Espinosa) Maki**, left April 2.

**Lloyd Dean Wenzel**, to serve as dentist, Guam Seventh-day Adventist Clinic, Tamuning, Guam, and **Sharon Joyce (Kretsinger) Wenzel**, of Montrose, Colorado, left April 10. Two daughters will leave when school is out.

**Leland Wesley Yialelis**, returning to serve as president, Greek Mission, Athens, Greece, **Esther (Requenez) Yialelis**, and one child, left April 6.

### Volunteer Service

**Jerald Elvin Christensen** (Special Service), to serve as revivalist, Taiwan Mission, Taichung, Taiwan, and **Rose Madonna (Merth) Christensen**, of Nordland, Washington, left October 7, 1985.

**Delbert William Curry** (SOS), to serve as fund-raiser, Hong Kong Adventist Hospital, Hong Kong, and **Maeci Lu (Poole) Curry**, of Fair Oaks, California, left March 31.

**Raymond Earl Hansen** (Special Service), to serve as teacher, Marshall Islands Adventist Academy, Majuro, Marshall Islands, of Alix, Alberta, left November 13, 1985.

## Deaths

**MILLER, Raybert E.**—b. Oct. 8, 1935, Walla Walla, Wash.; d. Jan. 1, 1986, Tacoma, Wash. He taught at Plainview and Milo academies as well as various other elementary schools in Washington and Alabama. He is survived by his wife, Lorraine; one daughter, Rhoda; three sons, Isaac, Everett, and Reuben; his mother, Irena Gish Miller; one brother, James; three grandchildren.

**SCHROEDER, Clara Frieda**—b. Oct. 16, 1900, Bramback, Germany; d. Feb. 2, 1986, Hagerstown, Md. She was a private nurse and a strong support to her literature evangelist husband, who for more than 30 years colporteur in various conferences of the Columbia Union. Survivors include her husband, Rudolph; one daughter, Dorothy Conner; three grandchildren; and three great-grandchildren.

**SPICER, Joseph**—b. Aug. 30, 1893, Marlestska, Yugoslavia; d. Jan. 7, 1986, Warm Springs, Fla. During his ministry in the Ohio Conference, he established churches in Akron and Cleveland. After his retirement in 1962 he became a literature evangelist in Florida. Survivors include his wife Anna; one son, Joseph; one daughter, Ruth Ann; and five grandchildren.

**SWENSON, Helen Ruth**—b. Sept. 26, 1908, Denver, Colo.; d. Feb. 25, 1986, Riverside, Calif. She taught school for 40 years in the Massachusetts, Illinois, Colorado, and Southeastern California conferences. She is survived by her sister, Esther.

**VARGA, Gabriel**—b. April 16, 1882, Hungary; d. March 1, 1986, Loma Linda, Calif. For 25 years he pastored in New York, Chicago, and New Jersey. During his 16 years with the Voice of Prophecy, he started the Hungarian Bible school. Survivors include his wife, Hildah.

**WILLIAMS, John Ray**—b. Feb. 8, 1913, Sale Creek, Tenn.; d. Feb. 28, 1986, Avon Park, Fla. He was maintenance superintendent for 17 years at

Washington Adventist Hospital (Maryland). Survivors include his wife, Minnie Irena; three sons, Roger, Earnest, and Edgar; three daughters, Peggie Noll, Jeanetta Manuel, and Charlotte; one sister, Lila Foard; and 12 grandchildren.

**WOODBURN, Burnett A.**—b. Feb. 4, 1909, St. Catherine, Jamaica; d. Dec. 3, 1985, Kingston, Jamaica. He served in the British Honduras Mission and was pastor-evangelist in the Central and East Jamaica conferences. Survivors include his wife, Lucille.

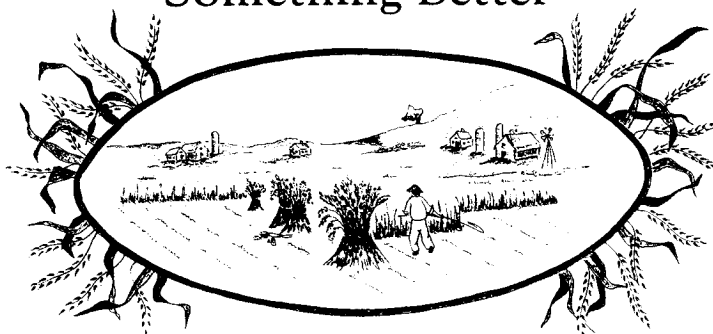
## Notice

### Yosemite Services

Sabbath services will be conducted in the Yosemite National Park Church Bowl (near the Ahwahnee Hotel) beginning May 24 and continuing through August 30. Sabbath school convenes at 10:00 a.m., the worship service at 11:00 a.m. If you play a musical instrument, bring it along.

ORLEY BERG, Pastor

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peasants and philosophers

**H**omesick for Heaven." How many sermons I have heard with that title!

But how can I be homesick for a place that I have never seen?

The apostle calls us exiles (1 Peter 1:17, RSV), but how can we be exiled from a place where we have never lived? Do we seem like the Jews of yore or the Palestinians of today—aliens in the land of our birth, longing for a homeland we have never known?

Whenever we complain about our situation; whenever we become dissatisfied with the world, with life, with the "system"; whenever we restlessly sense that we were made for something better, we prove that we are not at home here. We dwell in a diaspora, singing old songs about the happy world to come, the eternal bright land of Canaan, songs of longing and expectation.

God has implanted in believers a longing for something more perfect and satisfying than this short life can supply. True, we can enjoy life in Christ now, a foretaste of heaven. But it tastes so good that our hunger and thirst for more only grows.

But what will the future home be like?

The apostle Paul applied Isaiah 64:4 in this way: "What no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love him, God has revealed



ROBERT AYRES

to us through the Spirit" (1 Cor. 2:9, RSV).

Saints of the past have pictured paradise in terms of their own experience. An old German folksong looks forward to a great banquet served by angels, at which we shall eat asparagus. A venerable Negro spiritual anticipates the place where "all God's chillun have shoes."

Ellen White's first vision describes the "most glorious houses" "to be inhabited by the saints" (*Early Writings*, p. 18). She says: "In each was a golden shelf. I saw many of the saints go into the houses, take off their glittering crowns and lay them on the

shelf, then go out into the field by the houses to do something with the earth. . . . I saw another field full of all kinds of flowers, and as I plucked them, I cried out, 'They will never fade'" (*ibid.*).

Doubtless we could all form some picture in our imagination, appropriate to our experience, of the paradise we want. But that picture would prove false, for whatever we can imagine will remain inferior to the final reality. Such a picture, however, would be true in the sense that a heaven unattractive to us would amount to no heaven at all. It must be paradise for both peasants and philosophers.

What will it be like, then? What can we really know about it? Let me tell you.

Think back to the happiest moment in your life. Was it Christmas morning when you were 6 years old? Perhaps graduation day? Or that moment when a certain person told you for the first time, "I love you"? How about your wedding?

Can you remember? Into every life come only a few such moments of pure happiness. If you can remember one of them, imagine stretching that moment out for all eternity. Heaven will be like that. □

Robert M. Johnston serves as professor of theology at the Andrews University Seminary.

BY ROBERT M. JOHNSTON

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*From left to right starting on the back row is Texas banker and investor, Wayne Palmer; Oklahoma rancher and oil man Bob Price, and standing next to SWJC president Ben Leach is Texas politician and electronics manufacturer George Marti; Texas banker Ray Nichols; and world's largest cement truck manufacturer Denzil McNeilus. In the second row is Texas banker Ray Dickerson; Texas transporter and investor Dave Hartman; and Al Micallef, world's largest processor of silicone-rubber products; and Dr. Marvin Anderson, SAC president. In the front row is Louisiana rancher, oil man, and banker Rex Callicott; Texas nursing homes owner Duane Tucker; and Oklahoma rancher and oil man James Price. Not shown is Tennessee baker Ellsworth McKee.*



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