

A black and white photograph of two fencing masks and two crossed foils. The masks are on the left and right sides, made of dark mesh with white face guards. The foils are crossed in the center, with their blades meeting at the top and their guards at the bottom. The background is a plain, light color.

# **ADVENTIST REVIEW**

Weekly News and Inspiration for Seventh-day Adventists

January 26, 1989

## **Conflicts**

How to  
"Be Angry and Sin Not"

**Christ Our Righteous Way, 11**

**Unsung Hero, 16**



## Management Skills

Hooray for Susan Sickler for her insightful analysis of what can and must be done to improve both the business management skills of our church leaders and the lines of accountability within denominational administration (Speaking Out, Dec. 1).

Her suggestions were excellent. I particularly like the one about requiring theology students to have more training in the area of business management. I used my lone semester of accounting training far more than my two years of biblical Greek.

May I add a few items to Sickler's list? First, require that the treasurers at all levels of the church be CPAs. Second, make all conference, union and higher presidents, vice presidents, etc., responsible solely for evangelism and give their management duties to an administrator with an M.B.A. Third, pay these professional managers salaries competitive with what they could earn in the commercial business world to make sure we are getting the best talent available.

WILLIAM NOEL  
Harvest, Alabama

## Gifted Students

Re "Why don't our church schools and academies have special learning programs for gifted students?" (see Dear Miriam, Oct. 27).

Raising funds for this specific project was mentioned as a major problem. To meet that need a volunteer program by senior citizens could be set up to aid gifted students in their desires to go beyond the fundamentals.

In our city some of the retired teachers who are residents of senior complex housing units are matched with students in the area's parochial and public schools. SDA teachers may be matched with SDA students. All is voluntary—no cost! Questionnaires are filled out by the senior volunteers and by students requesting help with school problems or by gifted students who would like instruction over and beyond the main-

stream level. The president of the RSVP, Retired Seniors Volunteer Program, matches the questionnaires of both generations. This includes the LINK program (Lincoln's Intergenerational Network for Kids) and LOVE (Lincoln's Older Volunteers in Education).

The system works. The retired, certified teachers and the eager students enrich each other in their after-school sessions.

HELEN ZEELAU LANZ  
Lincoln, Nebraska

## Glued

When I sat down to read the November 24 issue, I found every story and every article fascinating. I found myself glued to the magazine until I read it cover to cover. Well done!

Your report on Africa kept me on the edge of my seat. It's wonderful to see God fulfilling His biblical plan of growth in Africa. I'm excited for them.

In fact, I'm so impressed with this issue that I'm starting a campaign in my church in an effort to increase our subscriptions here. Thank you for staying on the cutting edge of issues in our church.

PASTOR ALAN WILLIAMS  
Baxley, Georgia

## Child Custody

"Quiet Threats to Religious Liberty" (Nov. 17) discusses a case of child custody, and seems to come down on the side of criticism of the judge, asserting, "Only religious practices that result in physical abuse of the child should become relevant for custody purposes."

I totally disagree. While Mitchell Tyner makes a good case for his argument, there are other subtle forms of abuse and brainwashing, and the judges who hear these cases have a difficult task. Whenever anything like a custody trial is involved, many factors must be weighed, and no judge should be so impaired as to insist that only evidence of physical abuse is a valid point in making a judgment.

I am also concerned at the quantum evasions that are involved in

the arguments on religious liberty. The author does not consider the fact that at times values are imparted in the school that may indeed be a direct assault on the values of homes. He does not seem to be aware that at various levels of public education, it seems to be perfectly all right to undermine religious values and principles and to ridicule them. The real danger that he perceives is educators sharing some of the same values of people of religious persuasion. While the whole area is very sticky and difficult, it seems to me that he is addressing only one side of the issue.

Enormous sums of money are taken from the people to support public education, and often the values that are taught from that forum are in direct opposition to the values of those who supply the money. Tyner seems to think that neutrality is the goal, but in my judgment this frequently is not achieved.

PASTOR CHARLES G. EDWARDS,  
Ph.D.  
Wenatchee, Washington

## Stream in the Desert

Among the many facets of Warren Banfield's work mentioned in your otherwise fine article "Office of Human Relations Helps Church Run More Smoothly" (Dec. 1), little was said about his interaction with and support for the women of our church. In his gracious, kindly way he advised and guided as the Association of Adventist Women was organized, and his work has made the representative women's commissions a growing reality. I find him unique among church leaders in that he has consistently attended and *listened* at women's conferences and meetings, and then with wise counsel and dialogue helped us move in constructive directions. The candid, non-judgmental and affirming attitude exhibited toward women by Elder Banfield has been like a "stream in the desert," and deeply appreciated.

NANCY A. MARTER  
Silver Spring, Maryland



# ADVENTIST REVIEW

January 26, 1989

General paper of the  
Seventh-day Adventist Church

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■ "Jesus and the Role of Women," by Charles Scriven. A challenge to those who would put the boys on the field

and the girls on the sidelines.

■ "Walter Horton: The Lifter," by Bill Knott. Whether it's weights, hearts, or the cross, this prison chaplain lifts.

■ "The Sabbath: A Gift to Value," by Noelene Johnsson. Teaching our children to keep the Sabbath without counting the rules.





## A TIME FOR SPEAKING UP

**S**peaking out against smoking is becoming ever more popular these days, thanks to the United States surgeon general's initial call in 1984 for a smoke-free society by the year 2000 and his report to Congress on the effects of smoking and passive smoking.

Yet at times C. Everett Koop's call has seemed to be a lonely voice crying in the wilderness. Millions of Americans have quit smoking, but millions still smoke. And millions of tobacco company dollars buy print advertising space and defend smoking in courts as the harmless right of every individual.

But times are changing. Koop's unwavering call is beginning to sink in, and to make sense. Public support is rising from all those who are tired of breathing polluted air and of seeing loved ones die from the complications caused by smoking.

Even influential movie stars and Olympic gold medalists—such as diver Greg Louganis, who gave up smoking five years ago—are jumping on the bandwagon. A young RJR Nabisco heir to some of the fortune of the tobacco giant has become upset enough over the early death of a close relative from emphysema to become an outspoken critic of the tobacco industry.

And Canada has enacted a stringent new law, as of January 1, that bans all tobacco advertising in magazines published in Canada.

In the realm of statistics the facts on smoking just keep piling up—and fortifying Koop's side. In the United States 360,000 Americans die annually from tobacco-related illnesses—that's more than three 747 jetliners crashing every day.

Worldwide the total is close to 20 747s each day.

Statistics also keep rolling in on the effects of another drug, alcohol. Alcohol is the number one killer of Americans under 40 years of age. Approximately half of all trauma deaths are alcohol-related.

Some fascinating insights surfaced in a recent survey of Washington, D.C., and suburban Maryland children by the Center for Science in the Public Interest: 8- to 12-year-olds surveyed could name, on average, 5.2 alcoholic beverages, but only 4.8 U.S. presidents. One 10-year-old girl could name only four presidents, but rattled off 14 different alcoholic beverages.

The media's effect is both powerful and tantalizing. So much so that *Reader's Digest* has stopped accepting liquor ads with its first issue of this new year. The action comes after a flood of letters urged it to reconcile its inconsistent stand of printing articles on the dangers of alcohol, with its advertising of alcohol.

### A Question for Adventists

Now comes a question, and a need for your opinions. What should the Seventh-day Adventist Church, with its historic stand against smoking and alcohol, be doing right now to influence individuals to quit smoking and to give up even social drinking?

For years our church pioneered in helping smokers quit through the Five-Day Plan. And our International Commission for the Prevention of Alcohol has been a worldwide influence against alcohol.

But in recent years our efforts have been outshined by the public

and private efforts of anti-smoking and anti-alcohol groups worldwide.

Maybe that's good. Someone else is carrying our message—utilizing their finances, time, and energy.

But maybe it isn't so good, especially if our lower profile is indicative of an attitudinal change suggested by a recent survey of Adventists in North America: a growing sentiment exists among younger Adventists that tobacco and alcohol use should not be a test of fellowship. Perhaps it is indicative of our busy lifestyle—too busy to be concerned with promoting, anti-smoking or anti-alcohol activities.

Whatever the case may be, some individuals believe the church should be taking a stronger public stance against smoking and alcohol use, and are making suggestions on how the church might achieve it. Tom R. Neslund, executive director of the church's International Commission for the Prevention of Alcohol (ICPA) and an associate director of the General Conference Health and Temperance Department, currently is floating some ideas and is seeking input, even yours.

One of Neslund's suggestions is called Operation Cancellation, in which Adventists target certain magazines and ask them to eliminate all cigarette and alcohol advertising. The heart of the program is a letter-writing campaign with the threat to cancel subscriptions to the magazines that continue to advertise such drugs.

But is the idea viable? Can we *really* count on Adventists to help? Will the impact of Adventists alone be sufficient? Would Adventists be willing to cancel a subscription to a magazine if it continues to advertise harmful substances?

The questions could go on. But the point still remains. This church is still committed to helping people live healthfully. If you have any suggestions on what the church should, or could, be doing, write to Tom Neslund, 6840 Eastern Ave., NW, Washington, D.C. 20012.

MYRON WIDMER





# LITTLE FOXES

A few years ago North American Defense Command headquarters received a computer message that the Soviet Union had fired intercontinental ballistic missiles at the United States. About 100 bomber crews prepared for takeoff, missile crews stood ready, and submarines were alerted. Three minutes later the computer was found to have erred, owing to failure of a dime-size component worth 46 cents.

A commercial airliner out of Miami lost power in all three engines and fell nearly four miles, to within 4,000 feet of the ocean. As the 162 passengers and 10 crew members prepared to ditch and Coast Guard cutters sped to the scene, one engine came alive and allowed the plane to return to Miami. The cause of the near disaster? Three thumb-size rubber seals known as O rings, each worth about 10 cents, had been left off of the oil plugs, causing an oil leak. O rings. Sound familiar?

An Army clerk ordered a \$6.04 incandescent lamp. What arrived in response to his order was a \$28,560 anchor big enough for a destroyer or light cruiser! It cost about \$2,000 to truck the 14,500-pound anchor from an Army depot. The reason for the mistake? The order number for the lamp is 2040-00-368-4972. The number for the anchor: 2040-00-368-4772.

## No Little Things

Just this past month a space shuttle worker tripped on the tail of his lab coat and fell into the exhaust nozzle of a rocket, cracking it beyond repair. Replacement cost (for the entire first stage of the rocket): about \$6 million.

Author Bruce Barton wrote, "Sometimes when I consider what tremendous consequences come from little things . . . I am tempted to think . . . there are no little things." How true! "There are few who realize the influence of the little things of life upon the development of character. Nothing with which we have to do is really small" (*Patriarchs and Prophets*, p. 222). "Little drops of water, little grains of sand, make the mighty ocean and the pleasant land. So the little moments, humble tho' they be, make the mighty ages of eternity!" observed Julia Carney. "As drops of water make the river, so little things make up life," added Ellen White (*That I May Know Him*, p. 209).

## Peach Trees

The Bible speaks of "the little foxes, that spoil the vines" (S. of Sol. 2:15). I don't know about vines, but I do know about peach trees. A few years ago when I went to pick the newly ripe peaches from our tree, I found they had all disappeared, except for a few near the top. Later that day I came upon the thieves: a mother fox and her two little ones trying vainly to reach those last few peaches.

"It is the little foxes that spoil the vines: the little neglects, the little deficiencies, the little dishonesties, the little departures from principle, that blind the soul and separate it from God. . . . Those who neglect the little things will not be prepared to endure severe tests. . . . Life is made up, not of great sacrifices and of wonderful achievements, but of little things" (*In Heavenly Places*, p. 226).

The habit of neglecting small things leads us to neglect larger duties, as well, placing us in danger of failing completely. We tend to concentrate on big things, to feel that small ones don't matter much. But it is those little things that really test the character. "In great matters men show themselves as they wish to be seen; in small matters as they are," observed one sage.

Satan rests content if we limit our sins to little ones. He blinds our minds to the danger of such indulgences, knowing that "these little sins eat out the life of godliness in the soul" (*That I May Know Him*, p. 252).

## Faithful in Much

On the other hand, carefulness in small matters has as great an influence for good as carelessness does for ill. "He that is faithful in that which is least is faithful also in much" (Luke 16:10). When Jesus welcomes the redeemed to His kingdom, He "does not commend them for the eloquent orations they have made, the intellectual power they have displayed, or the liberal donations they have given. It is for doing little things that are generally overlooked that they are rewarded" (*Welfare Ministry*, p. 314).

What do these "little things" include? "Little deeds of charity, little words of kindness, little acts of self-denial, a wise improvement of little opportunities, a diligent cultivation of little talents, make great men in God's sight" (*Testimonies*, vol. 4, p. 543).

Careful attention to detail helps us reflect the character of Jesus, who set an example in this area while on earth as well as in Creation. No wonder, then, that "success in this life, success in gaining the future life, depends upon a faithful, conscientious attention to the little things" (*Patriarchs and Prophets*, p. 574).

EUGENE F. DURAND



# AHS Implements Strategic Changes

*Repositioning strengthens system, helps it remain viable*

Nationwide hospital closures in 1988 may have surpassed the record-setting level of 1987 when 79 facilities closed, according to the December 23, 1988, issue of *Modern Healthcare*. In a survey of more than 1,400 chief executive officers, 48 percent of them said their institutions faced possible financial failure by 1993.



Donald Welch J. Russell Shawver

It should come as no surprise, therefore, that the Adventist Health System (AHS) is adapting to the changing conditions of health care. Strengthening and repositioning the hospitals and the health-care businesses is not an easy challenge and demands rethinking the ways health care is currently delivered. The focus must be on protecting AHS current assets, reevaluating communities' health-care needs, and concentrating investments in regions where resources can be responsive to community needs.

More than 18 months ago, in a July issue of the *Adventist Review*, Donald Welch, president of Adventist Health System/United States, outlined the difficult choices facing the church's health-care system and actions that may be necessary for the health system to remain viable. The article was based on a five-month study commissioned by AHS leaders and conducted by the national auditing firm of Peat, Marwick, Main & Co. The study concluded the "AHS must redefine its goals, reduce debt, give greater focus to its key hospitals, evaluate smaller or rural hospitals that fail to make a profit, improve productivity, reduce staffing, study its corporate structure, and lessen growth in diversified enterprises."

In pursuing these goals, the Adventist Health System/North, Eastern and Middle America (AHS/NEMA), a division with corporate offices located in Shawnee Mission, Kansas, began the difficult task of evaluating and repositioning certain hospitals for future success. Under the direction of J. Russell Shawver, president, three NEMA hospitals were affected by this strategy in the past 12 months: Hyde Park Hospital, a managed facility in Chicago, Illinois; Thorek Hospital and Medical Center, also located in Chicago; and most recently, Boulder Memorial Hospital, in Boulder, Colorado.

Hyde Park Hospital has been managed by the AHS for the past seven years. On August 5, 1988, the manage-

ment contract with Hyde Park was not renewed, primarily because of a continued decline in revenue. This is expected to be a beneficial move for the AHS. As an independent hospital, Hyde Park can pursue strong local affiliations, especially with the University of Chicago, which would effect cost savings.

Thorek Hospital and Medical Center, founded in 1911 by Max Thorek, M.D., became affiliated with the AHS in the fall of 1982. This 218-bed acute-care hospital is located in one of the most heavily populated, overbedded and culturally diverse lake shore communities on the near north side of Chicago. On December 1, 1988, the Great Lakes Region of AHS/NEMA transferred ownership of Thorek Hospital and Medical Center to a community board headed by Dr. Philip Thorek, medical director of the hospital. The transfer of ownership was accomplished quite smoothly through a new bond issue that reduced the debt of AHS/NEMA by \$21 million.

Boulder Memorial Hospital, founded in 1895 by the Seventh-day Adventist Church and known then as the Boulder, Colorado, Sanitarium, has become a 93-bed acute-care hospital.

Except for several of the past few years, Boulder Memorial has struggled financially since its inception. Many of its prosperous years were a result of Boulder Memorial and Boulder Community Hospital, a 172-bed acute-care hospital, sharing services. For example, in 1972 Boulder Memorial transferred emergency room and obstetrics services to Boulder Community in exchange for pediatrics. Recent changes in health care led to the end of this agreement. As a result, competition between both hospitals has increased dramatically. In 1987 Boulder Memorial opened an emergency room and Boulder Community moved ahead with plans to add pediatrics, pediatric surgery, and cardiac catheterization.

## Declining Market Share

A strategic decision was made by the Rocky Mountain Corporation of AHS/NEMA on December 21, 1988, to sign a letter of intent to sell certain Boulder Memorial Hospital assets to Boulder Community Hospital, effective February 1, 1989. This decision was based on such issues as the hospital's poor location, declining market share, and duplication of services among hospitals within the community and medical staff. The letter of intent contains several contingencies subject to administrative approval later this month by the corporate entities of the AHS.

Boulder Memorial Hospital and the Rocky Mountain Corporation are exploring plans to build a new 50-bed hospital in the growth region of Boulder County adjacent to the Boulder/Denver Turnpike and near the pro-

*By Kelly Jose, editor of corporate communications for AHS/NEMA.*



proposed route for W-470. The new hospital would be built in Louisville as part of the 73-acre Centennial Health Park owned by AHS. The final consolidation between Boulder Memorial Hospital and Boulder Community Hospital is an attempt to avoid further duplication of services by building a third hospital. In this way, the Adventist Health System can still serve the needs of Boulder residents while repositioning to ensure financial stability.

Boulder Community Hospital has agreed to purchase all of Boulder Memorial Hospital's hard assets, including the main hospital building, the 40 acres of ground, and a major portion of fixed and movable equipment. The transaction does not include the grounds belonging to the Boulder Seventh-day Adventist Church, Boulder Junior Academy, the Mapleton Hill Medical Plaza, and Louisville Therapy Clinic. Boulder Community Hospital plans on keeping the Boulder Memorial Hospital building as the chief rehabilitation and non-acute-care area and possibly adding long-term care for the elderly.

In many ways, the strategic repositioning of the AHS has just begun. "We recognize that personal pain is felt in every area of the organization," says Donald Welch. "However, change is necessary to secure a strong position of Adventist health care into the 1990s and beyond. Our goal is to ensure that each Adventist hospital in each community be able to meet clearly the health-care needs of all patients with integrity, high-quality care, and compassion, as well as financial viability. We remain dedicated to our mission to continue the healing ministry of Jesus Christ."

## NORTH AMERICA

**Pennsylvania Youth Dies of Starvation.** Newspapers across North America have been reporting stories about the January 4 starvation death of the son of a former Adventist pastoral intern. The press reports have given widely varying accounts, and many church members are contacting the General Conference and *Adventist Review* for clarification.

According to the latest facts gathered by the General Conference Communication Department, Eric Cottam, the 14-year-old son of Larry and Leona Cottam, of Nungo, Pennsylvania, apparently died from malnutrition after he and his family allegedly went without food for three weeks.

Larry Cottam, an unemployed truck driver, served in the Minnesota and Pennsylvania conferences as a pastoral intern for more than three years, reports Shirley Burton, General Conference communication director. Cottam was released from his duties in the Pennsylvania Conference during March of 1985. In 1987 the Leechburg, Pennsylvania, Adventist Church notified the conference that the church was listing the Cottam family as "missing" and dropping their membership.

According to Associated Press reports, Eric weighed 69 pounds, 80 pounds less than normal. Eric's parents,

Larry and Leona Cottam, and their 12-year-old daughter were hospitalized at Wilkes-Barre for malnutrition.

**Schlehuber Dies.** LaVerne Schlehuber, 40, who recently was elected president of the Canadian Maritime Conference, died from cancer in Lacombe, Alberta, on January 4.

Schlehuber, who was serving as pastor of the College Heights church on the campus of Canadian Union College, accepted the presidency in November but later resigned because of his illness.

Born in the African country of Kenya, Schlehuber served 12 years in denominational work in the United States and Canada.

Robert Schafer, 49, who formerly pastored the Westminster Adventist Church in Vancouver, British Columbia, was elected conference president to replace Schlehuber. Schafer has been an educator, pastor, and administrator for 28 years.

## WORLD CHURCH

**Panama Crusade Brings 218 Converts.** An evangelistic crusade in Panama City, Panama, resulted in 218 new persons joining the Adventist Church, reports Rochester A. Jolly, Panama Conference secretary and communication director.

The reaping campaign, held December 3-17 at the Metropolitan Adventist Academy, received wide coverage in the local newspapers, Jolly says.

## FOR YOUR INTEREST

**Message Offers Black History Special.** With Black History month coming up, *Message* magazine has produced a special Black history souvenir issue, which reveals how God providentially led Afro-Americans through slavery and the civil rights movement.

The special issue includes a foreword written by Coretta Scott King, a photo essay with more than 100 classic pictures of Black historical figures, and other special features. For information on bulk ordering, write: *Message* Editorial Office, 55 West Oak Ridge Drive, Hagerstown, Maryland 21740.



## CHURCH CALENDAR

- Jan. 28** Health Ministries Day
- Feb. 4** Bible Evangelism
- Feb. 4** Church Ministries Day
- Feb. 11** Adventist TV Ministries Offering
- Feb. 18** Christian Home and Family Altar Week begins



# Solving Your

BY REBECCA PONDER WITH JAN JOHNSON

Four cubicles faced each other in the corporate office of a retail sales store. We who sat in them shared many things: work, friendship, and the conflicts that arose in our various relationships.

When people work together or live together, conflicts arise. It's a normal part of life. But, like many other people, we didn't always resolve our problems effectively.

Over salad one day Tami told us, "For the past week I haven't been talking to David at supper. I'm mad at him. He's been helping his brother remodel his garage. Meanwhile, the woodworking project he began last month sits unfinished, cluttering our bedroom. I hope he figures out what's wrong, soon."

When Tami had a problem with her husband, she didn't say so to him; she just manipulated the situation until he sensed something somewhere was wrong. Psychologists call this a passive-aggressive method of meeting conflict.

Kim decorated her cubicle with pictures of her 2-year-old daughter. She centered her weekend and after-work activities around Sarah—taking her to the playground or to Grandma's, or capturing her childish activities on video.

Although Kim attended Weight Watchers every week, she confided in us, "I'm not motivated to lose weight. I promised my husband I'd think about having another baby after I lost 20 pounds. But I'm really not ready for another child yet." Kim used her weight to avoid an unwanted conflict.

## The Cost of Avoiding

People who solve conflicts in a passive-aggressive manner do not usually admit to having conflicts at all. They avoid their problems, leaving others to guess what they are.

The most serious problem with this strategy is that it usually doesn't solve anything. As one author puts it: "What is unjust remains unjust, what is unfair remains unfair, and what is disrespectful remains disrespectful."<sup>1</sup>

Of course, some situations exist in which the *cost* of working through a problem may be greater than the *value* realized by doing so. Avoiding or ignoring these problems may be a good choice. On the other hand, leaving conflict unresolved is dangerous in a valuable relationship.<sup>2</sup> The conflict can grow to be an issue larger than the original problem.



# Conflicts

## How to express anger appropriately

Avoiding conflict often has bad side effects, too. Loss of self-esteem. Increased anxiety. Stress. Ultimately such tension leads to physical illness. Bottled-up anger is potent. We may find ourselves exploding at innocent people. Or we may actually take it out on ourselves by falling into deep depression or attempting suicide.

**T**he aggressive executive who sat above our four cubicles certainly did not have the problem of bottling up her anger.

We heard firsthand exactly what she thought. Laverne, who was head of the buyers who purchased clothing for the store, was one of the most powerful women in the company.

One buyer's mistake was a Hawaiian print that was still in the store after suntan lotion had been replaced with Christmas ornaments. Laverne waved the print in front of him at one meeting while pointing to slumping sales figures. During her regime, buyers grew more and more quiet in such meetings. Laverne solved her people problems by behaving in an aggressive manner toward them. No one wanted to be humiliated by her.

Eventually Laverne made a mistake that ruined the critical Christmas sales one year. She was fired. It was a mistake her staff members caught, but were afraid to tell her.

### Verbal Assaults

Aggressive people stand up for themselves in a way that minimizes the rights of other people and belittles them. The anger of the aggressive boils over into verbal assaults on others—threats, screaming, yelling. On a more serious level they may become violent, even homicidal.

Dr. James Dobson, well-known Christian family-life expert, makes this interesting comment on anger: "Christians are often in greater danger when they are 'right' in a conflict than when they are clearly wrong. In other words, a person is more likely to become bitter and deeply hostile when someone has cheated him or taken advantage of him than is the offender himself."<sup>3</sup>

**L**ana often liked to enjoy a quiet lunch in her cubicle. Then a friend who was a compulsive talker began calling. For a week Lana listened, putting the caller's needs above her own need for a peaceful break. This was nonassertive behavior.

Then, for a couple days, she had someone take a message, saying she was in a business meeting. This was passive-aggressive behavior, avoiding the conflict.





Finally she answered the phone herself, saying, "This is a terrible time for me to talk. Let me call you back tomorrow after supper." Her assertive response worked.

### "I feel . . ."

People who deal with problems assertively explain their feelings honestly and directly. They are aware of their rights and the rights of others. They know when to take a "time-out" from conflict and how to pick an appropriate setting and time to resolve it. Assertive methods of dealing with conflict usually provide the most satisfactory outcomes.

Although we wish we could live without conflict, it is a real part of life. No good book or story is complete without it. How characters solve conflict is the plot or basic element of a story.

Conflict is not always destructive. For instance, it can be helpful in establishing values, correcting injustice, and promoting growth.

Bible stories provide fascinating examples of conflict. Many of these narratives can help us deal with our own problems.

### A Passive-Aggressive Brother

Jesus' story of the prodigal son illustrates conflict between two sons and their father. When the younger son aggressively asked to receive his inheritance early, his father gave it to him. After he'd spent the money, the boy summoned all his courage to ask his father to let him come home as a hired hand. The father gave him a welcome fit for royalty and threw a party in his honor.

The older brother was so angry he wouldn't attend the feast. His refusal represents typical passive-aggressive behavior. At first the father responded to this behavior and begged his son to change his mind.

Until the son directly told the father what was wrong, they could not work toward a solution to the problem. Said the son, "Look! All these years I've been slaving for you and never disobeyed your orders. Yet you never gave me even a young

goat so I could celebrate with my friends. But when this son of yours who has squandered your property with prostitutes comes home, you kill the fattened calf for him!"

"'My son,' the father said, 'you are always with me, and everything I have is yours. But we had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found'" (Luke 15:29-32, NIV).

Because this statement appears at the end of the story, I like to think they resolved the conflict and the older son joined the party with his father.

### Assertive Evangelists

The Bible records several examples of conflict in the early church. Mark was accompanying evangelist Paul and Barnabas on a missionary journey to preach the gospel. But when they encountered hardships along the way, Mark turned back. Angered by this desertion, Paul did not want Mark on future missionary trips. Barnabas disagreed; he saw potential in Mark.

Paul and Barnabas solved the disagreement by splitting up. Mark joined Barnabas; Paul took Silas.<sup>4</sup> Although the evangelists differed, they solved the problem so that each person got part of what he wanted. Today, of course, we recognize an unexpected benefit: the church suddenly had two evangelistic teams instead of one.

While substitute-teaching a school kindergarten class for six weeks, I was astonished when another teacher brought five children in to use my piano every morning to practice for an upcoming Christmas program.

I felt this interrupted my children and gave an underlying message that kindergarten is not important. Since I didn't want to risk offending the other teacher, however, I said nothing. I avoided conflict.

But my anger began to seep through in passive-aggressive ways. I caught myself making statements like, "We seem to be having a hard

time getting anything done" and, "Please repeat what you are saying; I can't hear you." At lunch one day I told the teacher, "I may not be able to make it to the Christmas program. I've been unusually tired after work. I feel like I am coming down with something." This wasn't true, of course, but it was my way of demonstrating inner anger.

Finally realizing my mistake, I forced myself to walk to the teacher's room after school one day. I said, "I'm having trouble concentrating on the kids during your music practice. And I feel like they will enjoy the program more if the songs are fresh for them. Maybe we could have the piano moved to your room until after the Christmas program."

Two weeks later I came out of the auditorium telling the teacher, "The Christmas program never sounded better."

All of us have wished we had handled conflict situations differently. It helps to remind ourselves that we have to do the best we can at any given moment. In some situations it is easier to be assertive than in others. Learning to express anger appropriately, like learning any new skill, takes practice. But the payoff to successfully managed conflict is peace—a peace made, not at someone's expense, but in mutual respect. □

<sup>1</sup> Speed Leas, *Discover Your Conflict Management Style* (Washington, D.C.: Alban Institute, 1984), p. 16.

<sup>2</sup> *Ibid.*

<sup>3</sup> Dr. Dobson *Answers Your Questions* (Wheaton, Ill.: Tyndale House Pub., Inc., 1982), p. 318.

<sup>4</sup> The story of the disagreement and its outcome is in Acts 15:36-41.



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BY CALVIN B. ROCK




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O U R R I G H T E O U S

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The basis of Christian assurance

**I**t is not enough to have an absolute righteous standard. It is not enough to have an acceptable, sinless sacrifice. There must be, in addition, a means of cleansing, of making the characters of fallen beings acceptable. We must, in the words of our prophetess, "be delivered from pollution, as well as from the curse and condemnation of the law" (*Selected Messages*, book 1, p. 395).

We are lost. We are opposed by nature to what God is and who God is. And of ourselves we have neither the desire nor the capacity to change. Yet Christ our righteous standard and sacrifice commands: "Be ye holy; for I am holy" (1 Peter 1:16). Expanding on this thought, Ellen G. White writes: "The gospel of the New Testament is not the Old Testament standard lowered to meet the sinner and save him in his sins. [God] demands now as ever *perfect* righteousness as the only title to heaven" (*Review and Herald*, Sept. 21, 1886; italics supplied). Even at our best, however, we are not perfectly righteous. We are, at best, relatively perfect—and that admits to heights yet unconquered, to elements of self yet untamed.

### Neutral Nothingness

The distance between our "relative" and God's "absolute" is not blank space—clean pages on

which nature has made no entry. It is not a neutral nothingness that distinguishes us from God. The distance between our relative and God's absolute is selfishness, pride, poor judgment, intemperance, and that side of ourselves that God reveals to us as we grow in grace.

How, then, can we be saved? By what process are we humans—stymied in our growth to "perfect," or "absolute," righteousness by the very nature of our being—judged acceptable? Is there an adequate balm for our disease? Is there a way out of our dilemma?

Yes, and the way is obvious. John saw the redeemed in heaven. He saw the descendants of Adam and Eve, a multitude that no man could number. He saw them waving their palms in joyous acclamation. He heard them singing the song of Moses and the Lamb. And Ellen G. White saw the two Adams meet. She beheld as the first Adam cast his crown at the feet of the Second Adam. And she saw Adam's descendants scatter throughout the rich fields of the new earth.

But how did we make it? By what means are we, for whom justification is a never-ending experience (see *Selected Messages*, book 1, pp. 373, 374), prepared for life in environs such as these? What does God do about the foibles and deficiencies of the saints—the difference between *our* relative and *His* absolute?



# Paul is not saying that Jesus finishes what we start, but that all of our salvation— everything!—comes from Christ.

Jesus answers with clarity and absolute finality when He states: "I am the way" (John 14:6). And our brother Paul responds in rich confirmation when he explains: "Ye are complete in him" (Col. 2:10). This symbolism (completeness) utilized here by Paul unfolds as well as any other the process or the way whereby Christ accomplishes our acceptability.

Sin is brokenness, separation, reduction, a diminishing of the status with which we were originally endowed. We are by virtue of the Fall rendered both incomplete and incapable. Spiritual completeness *can* be ours again, but only through Christ—we are complete in Him. When Paul speaks this way, he is not saying that Jesus finishes what we start—that after we have done our best, Jesus does the rest, or that righteousness is a combination of human and divine merit, some human and some divine (or even slightly human and mostly divine). What Paul is saying is what Luther saw as he crawled up Pilate's stairs; what Jones, Waggoner, and White tried so valiantly to teach 100 years ago: that all of our salvation—everything!—comes from Christ.

## The Process of Salvation

How so? Let us consider. First of all, Christ initiates the salvation process by the wooing of the Holy Spirit. Before we hear or know or are interested, Christ stands at the door and knocks (Rev. 3:20); then when He gets our attention, He quickens us (John 6:63). He does this in two ways: first, He plants the seed of faith within (Rom. 10:17); and second, He gives us the will to respond to His wooing (1 Peter 1:23).

As we yield He gives us the power of repentance (Rom. 2:4). And as we repent He applies the blood that justifies (Rom. 3:24). Then as He justifies us He takes up residence in our hearts (Rom. 8:9, 10). As He takes up residence within He negotiates our adoption into the heavenly family (Gal. 4:7). And having adopted us, He provides the nourishment of His Word, which generates the fruit of righteousness (John 15:4). Then when we err, it is by His advocacy that we are pardoned (1 John 2:1, 2). And even if we are relatively perfect, because no human goodness is saving goodness, He covers us with His righteous robe—His perfect holiness. In other words, He substitutes His imputed absolute for our struggling, incomplete relative. Now I ask, How much of this is of our doing? From wooing to quickening to surrendering to forgiving to adopting to empowering to sanctifying to interceding to

covering? It is all in Him—the righteous way.

This is the everlasting gospel the apostles preached. Their testimony was: We are chosen in Him (Eph. 1:4). We have life in Him (2 Tim. 1:1). We have faith in Him (Col. 1:4). We are rooted in Him (Col. 2:7). We are built up in Him (verse 7). We walk in Him (verse 6). We trust in Him (Eph. 1:13). We have joy in Him (Phil. 3:1). We have hope in Him (1 Cor. 15:19). We have boldness in Him (Eph. 3:12). We have unity in Him (John 17:21). We are preserved in Him (Jude 1). We are made righteous in Him (2 Cor. 5:21). We have peace in Him (Rom. 5:1). It is not works or energy; it is not laws, or knowledge, or tenure, or position, or numbers, or accomplishments—all salvation is in Him! He is our righteous standard, He is our righteous sacrifice, He is the *righteous way*.

## Jesus Is the Way!

Thus, when we preach to our agnostic friends—those whose deepest creed is a civic religion—we must congratulate them for their earnest endeavors, their fervent efforts toward societal betterment. But we must let them know that true justice and real peace are available only in the Christ of the cross—that Jesus is the way!

When we preach to our philosopher friends, we must be quick to point out that all other moral designs have failed, that the best of the creature's wisdom is inadequate for character transformation, and that Jesus is the way!

When we preach to non-Christian religionists—the Buddhists, the Muslims, the Hindus, and others—we must congratulate them for the sincerity often expressed in their devotions, but we must let them know that the Christ of the empty grave offers a different way, a better way, a righteous way; that we offer a God "with us," that Jesus is the way!

And when we preach within our own circles, we must make it clear that no amount of effort or piety, and no level of human perfection, is saving perfection; that there is no stopping place in our climb; that "as long as Satan reigns we shall have self to subdue, besetments to overcome, and . . . no point to which we can come and say we have fully attained" (*Testimonies*, vol. 1, p. 340). And we must make it clear that now—even now—in our growing but needy condition we are proclaimed righteous (*Selected Messages*, book 1, p. 394; Rom. 4:3-5). We must preach that this present righteous-



# From wooing to quickening, surrendering, forgiving, adopting, empowering, sanctifying, interceding, and covering, it is all in Him—the righteous way.

ness is a reciprocal imputation—the sins of the guilty are imputed to One who is altogether perfect, while His righteousness is imputed to us—who are altogether guilty. It is not a fair or deserving exchange, but it is the only salvation possible. And if we have the courage to believe this incomprehensible magnanimity, we are complete in Him!

And notice, Paul speaks in the present tense: we are complete—not when we were baptized, not when Jesus comes or when we get to heaven, but now—right now! Already! By faith! If we dare to accept His gift, we are complete in Him.

## A Risky Business?

But I hear someone asking, How can it be? How can Divinity risk so much in behalf of humanity? How can God declare completeness for those who, though in process, have not fully attained, declare as accepted those who by nature are unacceptable? How can the Godhead risk Their reputation in such daring grace? The answer is twofold:

First, Christ is able to take such action because the faith that He sees in us is not really ours; it is His. He sees His faith in us and He honors that faith. It is ours in that we are the vehicles, the agents. But it is His in that our faith is really a *divine* principle working within us—it is heavenly treasure in earthen vessels. He knows that in time the dynamic of faith will accomplish its goal. Thus, it is an advanced application that He bestows. He regards us as if His faith had already made perfect its object. It is not really our faith in Him that affects the declaration; it is His faith within us that claims His confidence. It is not our hold on Him that saves; it is His grasp on us. “For it is God which worketh in [us] both to will and to do of his good pleasure” (Phil. 2:13).

Second, God acts with such confidence because, in the final analysis, it is not on us that the Father focuses—it is on the righteousness of Christ’s robe that covers us. The charge of the True Witness of Revelation 3, admonishing Laodicea to clothe herself in white raiment, is a reminder, not to the world, but to the church, that while Christ’s robe of righteousness does not cover cherished sin, it does cover our unholy flesh—the sinful nature that we shall have until the day of our translation (see *Selected Messages*, book 1, p. 373). Christ’s robe, therefore, is our only hope of acceptance—the only way to pass the exalted test of perfect holiness.

Righteousness by faith can be illustrated in many ways: by Abraham’s knife gleaming over the quivering flesh of Isaac (Gen. 22:10); by the fair miter upon the head of the priest (Ex. 28:36, 37); by the colorful robes of Aaron’s sons (verse 4); by the incense that ascended before the veil (Ex. 30:1-8); by Isaiah’s wedding garment (Isa. 61:10); by Joshua’s clean raiment (Zech. 3:1-5); by the garment in the wedding parable (Matt. 22:11, 12); by the robe extended to the penitent prodigal (Luke 15:22); by the unmerited pay provided to the laborers (Matt. 20:1-16); by the oil in the lamps of the prepared virgins (Matt. 25:4); by the white garments granted to Laodicea (Rev. 3:18); by the celestial robes in which the redeemed appear (Rev. 7:9-15); and, of course, in other ways as well.

But the most meaningful way for our purpose here is that of the Pearl of great price (Matt. 13:45, 46). It is of “great price” because Christ died for us and because He demands the life of His followers. Only when we are willing to die for its acquisition are we granted its possession. But it is worth it—this Pearl—for it is our guarantee to eternity, to the place where the ransomed of the Lord shall come with songs and “shall obtain joy and gladness” (Isa. 35:10).

What, then, is the way of salvation? Isaiah calls it a highway—the “way of holiness” (verse 8). Hebrews states that it is “a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh” (Heb. 10:20).

This, then, is the everlasting gospel; “it is the third angel’s message in verity” (*ibid.*; p. 372). Faithfully presented, it parallels Noah’s proclaiming; it mirrors Nehemiah’s rebuilding; it duplicates Elijah’s restoring; it repeats John the Baptist’s reviving; it fulfills the three angels’ reforming; and, by His immutable, unalterable promise, it will hasten the Lord’s returning. □



Calvin B. Rock, formerly president of Oakwood College, serves as a general vice president of the General Conference.





MEYLAN C. THORESEN

# PASS THE POTASSIUM, PLEASE

**This mineral in fruits and vegetables may help you combat hypertension.**

BY WINSTON J. CRAIG

**O**ne of six adult Americans has high blood pressure—a major risk factor for stroke and coronary heart disease. More than 1,700 adults die

every day in the United States from cardiovascular disease. Can anything be done to reduce deaths that result from high blood pressure?

Blood pressure can be influenced by genetic factors, age, race, emotional stress, alcohol consumption, obesity, physical activity, and nutrition.

Authors have suggested a variety of nutritional changes to help lower high blood pressure. Recommendations include reducing sodium, alcohol, and caffeine consumption; avoiding use of cheese, wine, and

chocolate (by sensitive individuals and those using mood elevators); and increasing consumption of foods rich in potassium, magnesium, calcium, polyunsaturated fat, and dietary fiber.<sup>1</sup>

## Focus on Potassium

Interest recently has focused upon potassium. *The New England Journal of Medicine* reports that a high intake of this mineral from food sources protects against death from stroke.<sup>2</sup> An increase in potassium equivalent to that found in one serving of fresh fruit or vegetables has been associated with a 40 percent reduction in risk of stroke (see adjoining box). In contrast, elevated blood pressure is associated with a low intake of potassium.

Researchers at Johns Hopkins University in Baltimore suggest that increasing potassium could easily lower blood pressure in the general population as an alternative to drug therapy for mild hypertensives.<sup>3</sup>

Fifteen clinical trials conducted between 1980 and 1986 showed the

value of potassium as a hypotensive agent, especially in subjects who are Black, elderly, and/or consume high sodium diets.<sup>4</sup>

## What About Sodium?

Hypertension and stroke are closely related to salt intake. In unsophisticated societies such as the highlands of Papua New Guinea, where sodium intake is low and potassium intake is high (largely from sweet potatoes), hypertension is virtually absent. Adding salt to this diet, however, will raise blood pressure significantly. Half an ounce of salt per day added to the food of 10 males living in the Papua New Guinea highlands raised their systolic and diastolic blood pressure about 10 percent after only 10 days.<sup>5</sup>

On the other hand, in northern Japan, where sodium intake is excessive, hypertension runs high. When individuals in neighboring villages of northern Japan consumed similar amounts of sodium, a lower blood pressure appeared in the village with the higher potassium intake.<sup>6</sup>

A high ratio of sodium to potassium in the diet may be more important in the development of high

## A Banana a Day May Cut Strokes

BY Nanci HELLMICH

An extra serving of potassium-rich fresh fruits and vegetables every day could reduce the risk of stroke, says a study out today.

But experts warn that potassium pills may be dangerous.

Dr. Elizabeth Barrett-Connor, of the University of California at San Diego, and colleagues studied 859 men and women ages 50-79 years. Among their findings, reported in the *New England Journal of Medicine*: Men with low-potassium diets were almost three times as likely



blood pressure than sodium alone. Fresh fruits and vegetables contain very little sodium, but there are 200 to 400 milligrams of potassium per portion. Processing dramatically increases the sodium level of foods (see table). Replacing processed foods with fresh equivalents clearly reduces sodium in the diet and gives a more favorable ratio of sodium to potassium. Scientists believe that potassium's protective effect possibly results from increased sodium excretion when potassium intake is increased.

### Does Potassium Deficiency Exist?

Potassium works with sodium within the cells of the body to maintain acid-base balance, influence muscle activity (especially the heart muscle), and facilitate the transmission of nerve impulses. Because potassium occurs widely in foods, deficiency is unlikely to occur in the average healthy person.

Potassium deficiency may result, however, from prolonged fasting, severe diarrhea, or vomiting, and more commonly from the long-term use of diuretic drugs. Chronic use of thiazide diuretics (a popular medication to lower blood pressure) can

cause substantial loss of potassium and result in low blood levels of the mineral (hypokalemia). This condition is associated with an increased risk of heart arrhythmia and sudden coronary death.<sup>7</sup>

### Problems With Supplements

Since potassium supplements are so easily obtained from health food stores, laypersons sometimes use them in an attempt to reduce blood pressure. This calls for a word of caution. Potassium supplements should not be used except under the direction of a physician, especially for persons with diabetes or kidney failure, the elderly, and patients receiving potassium-retaining diuretics. Furthermore, chronic use of potassium supplements can produce abnormal heart rhythms and small bowel ulcerations.<sup>8</sup>

For individuals with mild hypertension, drug therapy provides a low benefit-to-risk ratio. On the other hand, nondrug therapies—increasing use of potassium-rich fruits and vegetables and changing other nutritional practices such as avoiding alcohol and caffeine, reducing salt, maintaining ideal weight, and getting moderate exercise regularly—play a vital role in

blood pressure control. These positive lifestyle changes can aid in reducing the risk of developing high blood pressure in those people with normal blood pressure. □

### The Effect of Food Processing on the Sodium (Na) to Potassium (K) Ratio of Food

Food Item	Na/K Ratio
Sweet Corn	0.002
Corn Flakes	8.38
Cucumber	0.038
Pickles	7.14
Baked Potato	0.008
Potato Chips	0.89
Fresh Tomatoes	0.012
Tomato Catsup	2.87
Wheat Flour	0.009
Pretzels	12.91

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to die after a stroke than those who had higher potassium diets. And women who consumed little potassium were almost five times more likely to die after a stroke.

Barrett-Connor says her results indicate that "one extra serving of fresh fruits and vegetables a day may decrease the risk of stroke by as much as 40 percent regardless of other known risk factors."

About 165,000 people die from strokes each year in the U.S.A.

She says no one should take potassium supplements without supervision.

Gail C. Frank, spokeswoman for the American Dietetic Association, and an epidemiologist at Louisiana State University at New

Orleans, agrees. "Adding an extra banana or half a cup of orange juice is not a bad idea," she says. "But when you get into tablets, you risk complications that could affect the kidneys and heart."

The recommended dietary range for potassium is 1,800-5,600 milligrams a day, Frank says. A small banana has 380 milligrams; one cup of orange juice, 400 milligrams; a small potato, 350 milligrams; one cup of carrots, 150 milligrams.

Potassium is crucial to bodily function. The average person who eats a well-balanced diet with fruits and vegetables will meet the range.

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Dr. Winston Craig, a registered dietitian, is a professor of nutrition at Andrews University. This article is provided by the General Conference Department of Health and Temperance.





## J. S. WASHBURN: UNSUNG HERO

**Would British Adventism have survived without him?**

BY DAVID N. MARSHALL

**J**udson S. Washburn could be called the unsung hero of Adventism in Britain. Born in Waukon, Iowa, in 1863, Washburn was

25 at the time of the "righteousness by faith" General Conference of 1888. He, along with a small group of pastors, emerged from that session with a new fervor, a new perspective on every Adventist belief, and began to preach revival.

In February 1891, Washburn attended a ministerial Bible school in

Battle Creek at which Ellen White spoke. He must have been among those who complained that "in our camp meetings," 1888 notwithstanding, speakers continue to dwell "upon the law . . . and not on Jesus."<sup>1</sup> He doubtless appreciated the way Ellen White dealt with this complaint. "Many of our ministers have merely sermonized, presenting subjects in an argumentative way and scarcely mentioning the saving power of the Redeemer. . . . Of all professed Christians, Seventh-day Adventists should be

foremost in uplifting Christ before the world."

"There is danger," she also wrote in her diary, "of presenting the truth in such a way that the intellect is exalted, leaving the souls of the hearers unsatisfied." Like harsh taskmasters, too many ministers were imposing "stern duty" upon their congregations "as if it were a master ruling with a scepter of iron—a master, stern, inflexible, all-powerful—devoid of the sweet, melting love and tender compassion of Christ."

With these ideals pushing back his horizons, Washburn took a ship to Britain, arriving in December 1891.

Adventism had scarcely secured a toehold in England when Washburn arrived. Despite hard work by evangelists such as John Loughborough, S. H. Lane, and A. Allen John in the preceding dozen years, membership remained small: Southampton and Ulceby, a little more than 20; in Grimsby, Kettering, and Wellingborough, substantially less. And these figures included the expatriate evangelists and headquarters and publishing house staff, with

their families. As yet there was little to show for long years of hard work by literature evangelist George Drew in the port cities of Hull and Liverpool. In London the work had scarcely begun. The first baptism there, a result of the effort of two Bible workers, took place in 1888.

### Massive Changes

During the 10 years of his first stay in Britain, Washburn presided over massive changes. His campaigns in Southampton increased the membership from 20 to 120. Unprecedented success attended his crusades in London, Bath, Bristol, Newport, and Cardiff. This growth in membership left other workers amazed. By 1898 it became necessary to convene a meeting of ministers in Bath to discuss the "division of the British field into conferences."

The precarious state of things at the time of Washburn's arrival and the great escalation in membership as a result of his ministry led one researcher to conclude that British Adventism might have perished but for his contribution.<sup>2</sup>

On April 28, 1882, Washburn began corresponding with Ellen White.<sup>3</sup> His letters reflect the impact upon his thinking of both 1888 and the Bible conference of 1891. They help catalog the extent to which his new perceptions influenced his approach to evangelism. And that approach provides a clue as to why the Holy Spirit was able to bless his endeavors.

Before examining the method, however, let us look at the man.<sup>4</sup>

Washburn fell far short of our modern image of a successful evangelist. No one of us would have been impressed by his presence or delivery. For years he wore the same suit, until it became shiny. Though avoiding actual untidiness, he could never have been accused of being a snappy dresser.

He delivered his sermons in front of, rather than behind, the lectern. To the astonishment of his hearers, he frequently preached for two hours without notes or a Bible.



Washburn knew the whole New Testament by heart, together with portions of the Old Testament, including the book of Daniel. Verse by verse he could at will draw from what he had memorized.

"I began meetings here in Bath . . . on 10 January [1892]," Washburn told Ellen White. "There was a company of five or six before the work began." He preached twice during the workweek, in addition to once on Sabbath and once on Sunday. The Sunday meetings drew the largest attendance. He began with 30 and, as the crusade gathered momentum, eventually preached to 450. The population of the city was 60,000.

Prior to his departure from the United States, Washburn sought advice on how to evangelize the English. The advice proved indecisive and only implanted in his mind some unhelpful stereotypes regarding those he would seek to save. From the start, he told Ellen White, he had abandoned the approach favored in the United States. Like Paul in Corinth, he "determined not to know any thing among you, save Jesus Christ" (1 Cor. 2:2). "We thought we would not begin in the old way here, so began with Christ as Creator," and "I have made Christ, in fact, the central and one important thing in every sermon." The preaching of righteousness by faith began "getting people to come to Christ." Within the context of the centrality of Christ, he presented every doctrine, including the Sabbath.

## Prophetic Support

Ellen White wrote to E. J. Waggoner, supporting Washburn's approach. Waggoner read the letter at a workers' meeting in London, which proved a source of considerable encouragement. The progress of the work in England, Ellen White told them, had been hindered by the preconception that work in England must of necessity go slowly.

By December 1892, Washburn was preaching to congregations of 500, and never less than 160. From the beginning of the summer until

October 23, every sermon took the form of an exposition of a passage from the book of Romans. Not until he had instilled that gospel message into the minds of his hearers, Washburn told Ellen White, did he begin a study of the prophetic book of Daniel. And even this book he found "to focus in on Christ." Before the close of his first year of evangelism in Bath, 50 were worshipping every Sabbath, and between 25 and 30 had committed themselves to keep the Sabbath.

## Opposition Arises

But opposition had arisen. Preachers thundered from their pulpits against Washburn and the Sabbath. They printed tracts against the Adventist faith. Nevertheless, Washburn explained to Ellen White, "all who know anything about us know that we believe in the gospel and that our doctrine is not simply a legal theory. . . . I do truly believe that if Christ is lifted up *He* will draw."

Washburn concluded one of his letters to Ellen White with the thought that he still had much to learn about the book of Revelation. He appeared wary of using it in his evangelistic approach, at least in the initial stages.

In the 1890s the work of an evangelist was sufficiently newsworthy to attract attention from local newspapers. In Bath, Newport, and Cardiff, they reproduced Washburn's sermons verbatim, a godsend to the modern researcher. Thus we may read exactly what he said and analyze his evangelistic method.

Washburn treated Revelation as a "postgraduate" course. In both Newport and Cardiff he preached from the book, but only after spending two evangelistic seasons preaching on Christ-centered topics and Daniel. His evangelistic method may be summed up as Christ always up front—His atonement, His righteousness, His soon return.

When Washburn returned to the United States in 1900, he played "a leading part in the transfer of denominational headquarters from

Battle Creek, Michigan, to Washington, D.C."<sup>5</sup> His return visits to Britain during the 1920s and early 1930s saw him engaged in revival crusades. Many Adventists still living date their conversion to Washburn meetings in dingy public halls under the influence of the Holy Spirit.

Washburn outlived two wives. His first wife died in 1932, his second in 1953. He himself died on July 21, 1955, at Hagerstown, Maryland, at the age of 92.

Speakers at his funeral service recalled his great love of music. He had composed hymns, led choirs, and sung solos throughout the United States and Great Britain. The style of his compositions was simple but indicative of his one abiding passion: the love of Christ for the sinner.

Thirty years after Washburn's death, a conference committee met to choose the name for a new school hall. Aware of his importance in the history of British Adventism, the president suggested, "Why not the J. S. Washburn Hall?"

Embarrassed puzzlement spread through the committee. "Never heard of him," said one member. The others admitted that they had not heard of him either. They chose another name. □

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<sup>1</sup> A report on the discussion and presentations at that Bible school is found in Ellen White's diary for February 27, 1891 (manuscript 21, 1891). The quotations in this and the following paragraph may be found reproduced in *The Ellen G. White 1888 Materials*, vol. 2, pp. 890, 891, 896.

<sup>2</sup> Bryan Phillips, in an unpublished Ph.D. dissertation on early Adventism in Wales, at the University of Wales. See also David Marshall, *The Third Angel's Message* (Stanborough Press, 1987), pp. 52-59.

<sup>3</sup> Washburn correspondence, White Centre, Newbold College.

<sup>4</sup> For these details, we are indebted to the diaries and recollections of those who remember Washburn's extended visits to Britain in the 1920s and early 1930s, especially to Charles Smart of Gower-ton.

<sup>5</sup> *Review and Herald*, Aug. 25, 1955, obituaries.



David N. Marshall serves as editor at Stanborough Press, England.



# Loma Linda Hosts Abortion Conference

*Speakers present 35 topics in three days.*

**A**bortion: Ethical Issues and Options" provided the topic of a landmark Seventh-day Adventist conference sponsored by the Loma Linda University Center for Christian Bioethics, held November 14-16. More than 60 delegates from the worldwide church attended, as well as hundreds of observers. During the three-day conference, which was open to the public, 35 SDA speakers presented papers on various aspects of abortion.

David R. Larson, associate professor of Christian ethics at the LLU School of Religion, director of the Ethics Center, and conference organizer, explained the purpose of the conference. "We wanted to provide an open, honest environment for Adventists to express their convictions about abortion. In view of the fact that the Seventh-day Adventist Church has not taken an official stand on abortion, potential for controversy exists. We're trying to provide a forum for people to express their views in hopes an informal consensus may eventually be reached.

## Book Planned

"We hope to compile a book, based on the presentations at the conference. A tentative agreement has been made with Pacific Press to publish it."

Of the more than 1.5 million abortions performed in the United States each year, the overwhelming majority are elective. Less than two percent take place in order to save the life of the mother, or as a result of rape or incest.

Dr. Larson cited several questions raised during the conference: What is the moral status of the fetus in SDA theology? What is the proper

role of the church in secular society? How should we relate to the weak, vulnerable, and impaired? How are we to interpret Bible passages such as Exodus 21:20-25? What can we know about the physiological development of the fetus?

Diane Forsyth, an associate pastor of the LLU church, told of mothers who felt abortion was their only recourse. Instead of condemning them, Forsyth called on those in attendance to adhere to the "Jesus ethic," which she described in six steps: (1) Accurately assess people and situations first; Jesus looked at the whole person. (2) Protect the weak and vulnerable. (3) Confront offenders as Jesus did. (4) Respond compassionately to the needs of people. (5) Proclaim the good news of salvation. (6) Make a difference in the lives of others.

"We often do to others the very thing we fear the most," Forsyth said, "considering the numbers of men who abandon the mothers of their children. Abandonment is something we all fear, and I would dare say it is an almost universal feeling among the women who choose to have an abortion. Compassion is the bravest, toughest act of all," she stated. "The Christian ethic calls us to have compassion on all three of the lives involved: the father, the mother, and the unborn."

While differences of opinion existed throughout the conference, they were dealt with "in a loving, Christian way," observed Larson.

Summarizing points upon which all present were in agreement, John Brunt, dean of the School of Theology, Walla Walla College, cited the following: "We have all adopted some kind of quality of life ethic. We all agree that God values life. And we agree that wholesale abortion is unacceptable."

Warren Banfield, from the office of human relations in the General

Conference of SDA, stated, "This is the first time in all my years of attending meetings where I think both sides were able to express their views in a spirit of love and acceptance."

## Updated Guidelines Coming

A General Conference committee under the direction of Albert Whiting, M.D., of the GC Health and Temperance Department, is studying the abortion issue and will recommend updated abortion guidelines for church policy. Although the Loma Linda Ethics Center conference on abortion was not policy-making, the research that went into the preparation of the many papers presented may serve as a valuable resource to the GC committee.

George Gainer, a religion teacher at Takoma Academy, presented his findings on the history of the SDA Church's stand on abortion. In the 1800s, Adventist leaders such as James White and J. N. Andrews spoke out strongly against abortion. The June 25, 1867, *Review* contained what "apparently was the first statement on abortion to appear in Adventist literature," Gainer stated. "In an article titled 'Fashionable Murder,' the author, John Todd, praised the work of the Physicians' Crusade [against abortion]. . . . Todd went on to say that 'in the sight of God, it is willful murder.'"

Gainer cited many statements that verify the "widely unknown fact that historic Adventism has not been silent regarding the abortion question. While the church did not directly involve itself in the 40-year battle to promote an antiabortion statute in the United States, there can be no question as to where these Adventist leaders stood."

As the call for abortion rights was sounded "with increasing intensity in American society throughout the 1960s," Gainer explained, "a move-

*By Patti Gentry Guthrie, Loma Linda University Special projects editor.*



ment was begun to repeal the anti-abortion laws enacted in the nineteenth century."

With the liberalization of secular laws, the General Conference officers issued abortion guidelines in 1970 that allowed for therapeutic abortions when the mother's life is in danger, when the unborn is known to have grave physical deformities or mental retardation, and when conception results from rape or incest. In 1971, an ad hoc GC committee met again, this time revising the 1970 guidelines to in-

clude approval for abortion for mothers less than 15 years of age and when "for some reason the requirements of functional human life demand the sacrifice of the lesser potential human value."

According to Gerald Winslow, associate professor of Christian ethics and religion at LLU, "Adventist hospitals have incorporated the 1971 guidelines in varying degrees. Although not all of them conduct abortions, the number of elective abortions in some of our hospitals has risen since 1971."

During the conference, several physicians expressed a desire for counsel about what to advise patients seeking abortions. James W. Walters, associate professor of Christian ethics and religion at LLU, proposed seven guidelines Adventists might take on abortion. In conclusion, he stated, "The need of the church is not proscription or 'anything goes.' A helpful response by our church would be a set of theological guidelines that can inform the conscientious layperson, professional, and administrator."

## Philippine Seminar Prepares Scribes

**T**he second Adventist Writers' Seminar-Workshop, held October 17-20 in Puerto Azul Beach Club Hotel in Cavite, saw the emergence of a number of potential writers among the 40 selected participants from the North, Central, and South Philippine unions.

In the writing contest introduced during the seminar-workshop, Nestor Dayson's "How I Found Christ" won the first award. The author serves as church ministries director of Southern Luzon Mission. The second award was given to Esther D. Fangonilo, copy editor of the Philippine Publishing House (PPH), for her article "My Most

Unforgettable Christian." Lucy Ho's "How I Found Christ" received the third award. She is the assistant editor of the *Far Eastern Division Outlook*.

"I hope that these participants, particularly the writing contest winners, will continue to write, for it is the only way to sharpen one's writing ability," Dr. Miriam Tumangday, one of the writing clinic's instructors, remarked.

Kenneth Holland, *Signs of the Times* editor and the main resource person at the session, presented the awards. Drawing from top authors and journalists such as Ric Cox of the *Reader's Digest* and Peter Jacoby's recent lectures at the Associated Church Press Convention in Minne-

apolis, Holland discussed the "27 important elements that make articles interesting and effective."

Dr. Gloria Diokno, editor of *Habitat*, the Philippine counterpart of *National Geographic* magazine, and chief researcher of the Ecosystems Research at the University of the Philippines in Los Baños, Laguna, gave the basic methods of research that "could be applied by writers in the preparation of their articles." Jose Sarmiento, a veteran photojournalist, shared his expertise as a multi-awarded professional news photographer.

According to PPH editor Flor Conopio, who coordinated the meetings, "the seminar-workshop was intended to help participants rediscover their writing potential and to motivate them to get involved in the exciting ministry of spreading the Adventist message by pen." Violeta C. Palma, PPH manager, noted: "If three or four of this group become regular contributors to *Health & Home* and write for our other church publications, the time, effort, and money invested will have been repaid."

*By Flor B. Conopio, public relations director, Philippine Publishing House.*



Participants in the second Adventist Writers' Seminar-Workshop at Puerto Azul Beach Club Hotel.



# Revelation Seminars Stir Davao City

*450 graduate, 110 baptized in Philippines.*

**M**any people in Davao City, Philippines, will never be the same after the Revelation Seminar Field School of Evangelism, directed by Victor Brown of the Far East Theological Seminary, August 23-October 15. Enthusiastic pastors, mission personnel, and lay Bible instructors see the Revelation Seminar as the wave of the future in the Davao Mission.

Here are some of the reasons why.

Mrs. Marcos had heard the Adventist message 16 years before in a public meeting conducted by Robert Spangler of the General Conference Ministerial Department. During the intervening years much sorrow and tragedy has come to the Marcos family. Upon learning of the upcoming Revelation Seminar, she was among the first to preregister, determined to find the truth.

Not only did Mrs. Marcos not miss a single class, but she obtained the highest score among the more than 500 persons attending the various satellite seminars. When an appeal to unite with the church was given on graduation Sabbath, October 15, Mrs. Marcos was among the more than 100 who responded. She, along with 110 others, has now become a part of the remnant church.

## They Were Right

Edithe Saguban had known about Adventists and believed they were right. She had attended the Davao Central SDA Church a few times. When she heard about the Revelation Seminar at the Merco Restaurant in Central Davao City, she and her husband registered. She also persuaded her neighbors Silverio and Gregoria Ninoria to preregister.

On opening night they along with more than 400 others came to a room that could accommodate only

130 comfortably. When two sessions were announced, they chose the early session and never missed a class. On October 15 the Sagubans were baptized. The Ninorias are attending church, looking forward to becoming Seventh-day Adventists. Mr. Ninoria providentially had free time because of being between jobs, and spent much of that with his Bible. He has resigned his position as lay leader of the local church parish to which their family belongs.

Evangeline Magallanes, a member of the Davao City Central SDA Church, works as head office manager in a Davao branch of the Mindanao Savings and Loan Bank. When she learned of the Revelation Seminar, she registered herself and invited all the employees in the bank to register. To her delight more than 10 came on opening night to the Merco Restaurant, and almost all completed the course. All testified that the Bible has become a new book to them and their lives have been changed.

## 2,000 Attend Graduation

Nearly half of the more than 2,000 at the graduation were non-Adventists, including graduates with guests and family. They heard about the unique qualities of the remnant church and the 100-voice

Revelation Seminar mass choir singing. They heard Pastor Ephraim Gersava review the doctrines in the Sabbath school and V. R. Brown present "Why I Am an Adventist Christian," and witnessed more than 100 come forward to take their stand for God's remnant church. They contributed a US\$535 (P11,401) offering, believed to be the largest offering in Davao Mission history. Finally, they witnessed 450 persons receive their Revelation Seminar certificate of completion.

The Revelation Seminar field school involved approximately 25



**A seminar speaker challenges his students.**

pastors, mission personnel, and laypersons.

The meetings were held in five different locations in and around Davao City. In the Pampanga Executive Homes subdivision, one recently baptized member donated a parcel of ground on which to build a shelter and hold a satellite seminar. As a result, a new company was raised up, and Sabbath services are now being held where no church previously existed.

While 110 have been baptized, more than 200 more currently attend follow-up weekly Daniel seminars conducted by pastors in local churches. It is expected that many more will be baptized during the next several weeks.



# College Radio Station Celebrates 25 Years on the Air

*KGTS in Walla Walla covers eastern Washington.*

**G**reetings from Walla Walla College. This is KGTS-FM, College Place, Washington. The time is one minute after five. Stay tuned for opening ceremonies." Broadcasting from a tiny room on the main floor of the administration building, these were Walla Walla College's KGTS-FM's first official words of broadcast.

Exactly 25 years later to the hour, listeners to KGTS heard the same words, as Kevin Krueger, station manager, and Loren Dickinson, professor of communications, replayed the first 13 minutes of that October 5, 1963, broadcast.

KGTS was the first FM station to broadcast from the Walla Walla Valley, although many people didn't even own an FM radio in 1963. The station has seen many changes through the years. In 1975 it became the first FM station in the Walla Walla area to broadcast in stereo. Contributions by the North Pacific Union, matched by the Upper Columbia Conference, enabled the station to purchase new equipment for the change. Though most of the equipment is now outdated, KGTS has managed to cope. "I spend a lot of time in the control room with a screwdriver, trying to hold things together," Krueger explains.

## Expanded Coverage

KGTS has greatly expanded its coverage in the past few years. In 1986 the station moved its transmitter from atop the WWC administration building to Pike's Peak in the Blue Mountains and increased

transmitter power from 1,000 to 4,600 watts, adding nearby TriCities, Washington, and Pendleton, Oregon, to their audience. KGTS is also heard in Moses Lake, Wenatchee, and Yakima through translators—small receiving stations transmitting the original signal short distances. Area churches raised the money for their local translators.

Plans call for translators to cover the Moscow and Lewiston, Idaho, areas and the Pullman, Clarkston, and Spokane areas of Washington.

KGTS then would be heard over all of eastern Washington. "I don't know of any other FM station that covers all major markets in eastern Washington," Krueger says, a big step from 1963 when the station had a mere 200 watts and even listeners in Walla Walla couldn't get a clear signal.

Programming at KGTS has changed through the years. Twenty-five years ago it began with *Music for Dining*, an evening show playing music by Mantovani, Percy Faith, and the 101 Strings, among others. The station came on only in the evening because it had very little music and few volunteers to play it. As its popularity grew, KGTS began broadcasting earlier in the day, playing classical music while reserving the Sabbath hours for Christian music. It also came up with funds to pay students for the time they spent on the air.

In the early eighties, when another classical station began broadcasting in the area, KGTS felt it could better serve the public by concentrating more on a sacred music format. But this caused problems.

What may seem an appropriate Christian song for one person may sound inappropriate to another. "You wouldn't believe how many times we listen to a song before it goes on the air," declares Krueger. "We play maybe 15 percent of the music we get from Christian record companies."

## Increased Listenership

Listeners to the college station have increased. Two years ago KGTS placed fifth out of 15 FM/AM stations covering the Walla Walla area. But serving listeners isn't its only purpose. Says Krueger: "We're training students and running an effective ministry for the church. I'm glad we can bring Christ into so many homes and lives."

Many lives have been touched by this ministry. The station frequently receives letters and telephone calls from listeners encouraged by the message of Christian songs. One man whose wife had left him the night before called after hearing a song titled "Every Heart That Is Breaking," which promises that God holds such hearts. He found comfort and encouragement in the words and called to thank KGTS for playing the song.

Another listener tuned in while driving his car. Hearing a sermon broadcast from the College church, he remembered his years in an Adventist home and felt a need to get back in touch with God. That same day he walked into an Adventist church and talked with the pastor. "Experiences like this keep us going," says Krueger.

KGTS has come a long way since 1963—from a tiny room in the administration building to almost all of eastern Washington.

*By Jim Williamson, staff writer, Walla Walla College Office of College Relations.*



# ADRA Dams Create Lakeside Villages Near Sahara

**N**ot long ago the Mali famine-belt villages of Tienko and Njilla lay simmering and shimmering in a heat haze. Nothing green appeared. The great Sahara stood ready to spread its burnt Sienna mantle over the whole landscape.

The latest pictures from Mali show a transformed scene—Njilla has become a lakeside resort, while Tienko has its own waterway. Irrigation, fertility, and food are no longer a dream, but a present reality. The formerly malnourished village children can now look forward to a future. Dams partnered by Adventist Development and Relief Agency (ADRA), with backbreaking labor by eager villagers, have made all the difference.

To some people those thousands

of gallons of water that are transforming the desert land represent a miracle. With the heavy rains of May only weeks away, a supply crisis developed. An essential dam-building element was missing. Nine tons of wire were lost somewhere between Baltimore and Bamako. But Larry Mahlum, ADRA/Mali director, and his project engineer, student missionary Wayne Herbel, of Walla Walla, received a reassuring message: an alternative supply of wire had been located in Abidjan and would be sent by truck across the savannah direct to the dam sites.

The galvanized steel wire was twisted on jigs and made into cages called gabions to hold the rocks that hold back the water. This is the stron-

gest alternative to ferroconcrete and has the advantage of being available within a few kilometers of the dam. Donkey carts and loads carried on heads ferried the rocks to the dry creekbed where, as fast as the gabions came off the jigs, they were laid in place on the barrier. Broad at the base, the dam appears in cross section like a flat-topped step pyramid. This step formation slows down the rushing water of the monsoon rains so that it does not erode the dam.

Generous funding by ADRA/Canada and ADRA/South Pacific has made possible this African project. As a spiritual spin-off, we now have a new, lively church in Mali. Patrick Maeder, Mali Mission Station director and formerly a civil engineer, has designed a church complex at the village of Wolodo in the center of the famine belt, where ADRA is preparing a system of self-help rural dams to hold back the Sahara.

## CHILDREN'S CORNER

# THE LONG TWIG AND THE NARROW HOLE

BY EDNA MAY OLSEN

**M**r. and Mrs. Wren, two small brown songbirds, swooped into the backyard and lighted on the little wooden birdhouse Mark had attached to a post on the lawn. Mrs. Wren hopped about for a few seconds, entered the small hole in the front, looked around, and popped out again to tell her mate how much she enjoyed it.

Mr. Wren, happy that Mrs. Wren was pleased with it, had watched Mark put it up and decided it was just the right place in which to raise a family. There was a beautiful apple tree nearby to give shade, and plenty to eat in the garden.

Away they flew chirping happily. Soon Mr. Wren returned with a twig from the apple tree in his bill, but

when he tried to get it through the front door, it wouldn't fit. He tugged at it, and fluttered and fussed about it. Finally he gave up the struggle and flew off in search of a smaller twig.

He returned with another, but it was too long. He hadn't figured out the problem, so he fluttered and fussed again. Finally he gave up the attempt, dropped the twig on the ground, and flew away.

In the meantime, Mrs. Wren had come back with a twig that was also much too long to get through the hole. After tugging and pulling on it, and with a great deal of chirping, she dropped the twig on the ground. For a moment it appeared as though their nest building was at an end. But instead of flying away in disgust, she

thought the matter over. Then piece by piece, she ran her bill along the twig until she held it by the very tip. In through the door it went, end first, as easily as could be. After that, whenever she brought a long twig, she always put it in end first.

Mark watched all this nest-building from his bedroom window. Of course, he was unable to give Mr. Wren any advice, and somehow Mrs. Wren wasn't able to help him with his problem either. Mark even reported two years later that when the birds returned to their little home by the apple tree, Mr. Wren still hadn't figured out how to get a long stick through a narrow hole. But Mrs. Wren has never forgotten the lesson she learned.





# 1889—GATEWAY YEAR TO MISSION ADVANCE

BY JAMES R. NIX

In recent years 1889 has been remembered primarily as the year that followed the 1888 Minneapolis General Conference. Frustrated at the reception given by church leaders to the message of A. T. Jones and E. J. Waggoner, Ellen White joined the two men in taking their message to the Adventist laity at camp meetings and other gatherings during 1889 and following.

This was also the year that foreshadowed the explosion of overseas mission work during the following decade. S. N. Haskell, assisted by young Percy T. Magan, set out on an around-the-world trip that lasted well into 1890. They visited Adventist missions and sought locations for future work in western Europe, southern Africa, India, China, Japan, and Australia.

## Hamburg Headquarters

In 1889 Hamburg became headquarters for the Adventist work in Germany, where a branch of the European publishing house was established. That summer the first training institute to prepare workers took place there, and later that year a church of 25 was organized in the city. Jacob Klein, a graduate of that first institute, returned to his native Russia to begin work along the Volga River. Other branch publishing offices were also established during the year. Pacific Press opened one in London, and the Review and Herald opened branches in Toronto, Canada, and in Atlanta, Georgia.

A Greek shoemaker named Theodore Anthony, who had become an Adventist in the United States, returned to his native Turkey to open

the work in that country. Probably in 1889 two workers visited some converts in Algeria who had previously been won by a baker. While there the workers baptized them. The same year Nellie and Alma Druillard went to South Africa as missionaries.

Either in 1889 or 1890 William Arnold went to the West Indies to sell books. He sold one on the island of Antigua to a man who sent it on to Kingston, Jamaica, to his son, James Palmer, who became the first convert on that island.

# Tithe

## increased by 37 percent from 1888 to 1889.

### Will history repeat?

A mission board was established in 1889 to coordinate the work of the church. The *Home Missionary*, a periodical designed to promote mission work, began publication. The 1889 General Conference session decided to raise funds to build a mission ship for the South Pacific. Its name was to have been *Glad Tidings*, but the schooner was launched the following year as the *Pitcairn*.

In the United States, religious liberty became an issue, with R. M. King arrested, convicted, and imprisoned in Tennessee for violating Sunday laws. Two church members in Nova Scotia were fined for laboring on Sunday. As a result of such problems, during the year the church organized the National Religious Liberty Association. In this religious liberty arena A. T. Jones and J. O. Corliss testified before a congressional committee in Washington, D.C., against the Breckenridge bill, intended to compel Sunday observance in the District of Columbia. Corliss also spoke before a committee of the Arkansas legislature and helped defeat a bill there aimed at Sabbathkeepers.

An unhappy event in 1889 saw former Adventist minister D. M. Canright publish a book attacking the church. The book has been republished by critics during this century.

## Organizational Changes

Several important organizational changes took place during the year. The United States was divided into six permanent administrative districts with a General Conference committee member as superintendent of each district. The American Health and Temperance Association became the International Health and Temperance Association, in recognition of the wider work of the church. Also, Sabbath school lessons were first produced on a quarterly basis.

During 1889 SDA membership grew to 28,324, a one-year increase of about 8 percent. Tithe jumped from \$163,129 to \$224,743, or more than 37 percent! In all, it proved to be a year of outreach and mission expansion, as the church moved forward into the last decade of the century.

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# LESSONS THAT CHALLENGE

Christa McAuliffe, the smiling, go-for-it teacher from Concord, New Hampshire, never realized her dream of teaching earthbound children from her space shuttle classroom.

When *Challenger* exploded in flames and plunged into the Atlantic Ocean just 73 seconds after lifting off from Cape Canaveral on January 28, 1986, the tragedy took her life and that of six other crew members. Yet the event itself has taught us unforgettable lessons.

"Someone they admired and loved has been taken away. They have learned that nothing in this life is certain," said Concord High School principal Charles Foley of his horrified students who had gathered in the auditorium to cheer the televised launching of their celebrated teacher.

Although American flags were lowered to half-mast that day, they still rippled in the breeze. One of the lessons? While it is appropriate for us to mourn, we should never give up.

NASA didn't. They immediately went back to the drawing board to correct the space shuttle's problems. After extensive testing, they launched *Discovery* in September 1988. Thousands of spectators cheered wildly as the shuttle returned safely to earth on October 3.

Some of the lessons we've learned from *Challenger* include: 1. To accomplish great things involves great risk. Sometimes it involves the sacrifice of life. 2. Even so, one human life is worth infinitely more than billions of dollars of space technol-

ogy. 3. Administrators need to listen to the suggestions of their employees and not presume upon the wisdom of their own judgment alone.

We could certainly apply these lessons widely ourselves. I would like to focus, however, on two other lessons that I believe have special significance to Seventh-day Adventists as we, in Christa McAuliffe's words, "reach for the stars."

## ■ Teachers Deserve Our Support.

President Reagan himself decided that a teacher should be the first citizen to fly in space. I think he realized that no other group of professionals affects the lives of more people than teachers.

It's time to show our full measure of support for Adventist teachers. Not only do they teach mathematics, history, and science, but they direct their students' lives in the spiritual dimension, equipping them to work for the Lord and showing them how to have a viable relationship with Him.

The Sabbath after the space shuttle tragedy, I visited Trudy Hoffman, principal of the elementary school in Holland, Nebraska. She told me how she used the tragedy to teach her students lessons about Jesus' Second Coming and the resurrection. Adventist teachers make a difference in the lives of our children.

## ■ The Church Needs All of Its Members.

Never before had such a cosmopolitan crew trained together for a space mission. In addition to Christa McAuliffe, they were Ron McNair (Black); Judith Resnik (Jew-

ish); Ellison Onizuka (a Hawaiian Japanese with a Buddhist heritage); and three Whites—Francis Scobee, Gregory Jarvis, and Michael Smith.

Diverse in background, sex, and religion, the shuttle crew could not afford to let these things separate them. They depended on one another. When they walked in single file toward the launch pad, dressed alike in their blue NASA uniforms, they were one crew with one mission.

The apostle Paul declared in Galatians 3:27, 28, "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

Like the *Challenger* crew we must be one crew with one mission. Our Mission Commander has instructed us to take the everlasting gospel to every nation and kindred and tongue and people. We need to work together in harmony, contributing our Spirit-given talents to accomplish this mission.

There's one additional parallel. Our mission too will culminate with a great space journey. It will be a voyage beyond the stars to the kingdom of the redeemed. And all those who put their trust in Jesus are assured safe travel to this glorious destination. □

*James L. Fly is communication director of the Mid-America Union and edits the Mid-America Outlook.*

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BY JAMES L. FLY

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