

# ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

APRIL 21, 1994



## Is the **Golden Goose** Sick?

NEVER ALONE, 11

INTERPRETERS OF PROPHECY, 20



## The Unthinkable

I wish to thank you for the Turning Point article "Suicide" (Feb. 24). While certainly not a pleasant subject, the insights offered by author Reba Turner were helpful. My son, Kevin, committed suicide three months before Reba's Michael, and I can certainly understand her distress. This sort of tragedy becomes a lifelong ordeal and grief. As Reba points out, it is unnatural to outlive one's child, and I can assure you that suicide is the most unthinkable way for it to happen.

The *Review* is a very good magazine, but I especially enjoy the down-to-earth articles in Turning Point, Reflections, and Dear Miriam, because they are so helpful with the nitty-gritty process of everyday living, while keeping a good spiritual perspective on things.

Marilyn W. Kintz  
Centralia, Washington

## For the Deaf

We so appreciated editor Kit Watts's "How Deaf Can We Be?" and Joyce Rigsby's "Meet My Deaf Friends" (Feb. 17). We have four children, two deaf and two hearing, and have spent five years in deaf ministry, so we read these articles with special interest.

The articles gave some excellent ways to help the deaf. Another idea is to have some of our TV programs closed-captioned. All TV sets of over 13 inches in the U.S.A. and Canada must now have the capability of showing captions. Most prime-time programs have captioning. Right now we have no way to reach the deaf through the electronic media. Many older people who become deaf will never learn signing. The deaf and the hearing-impaired are scattered in small numbers throughout North America. Captioning is one way to reach deaf and hearing at the same time.

The cost of captioning *It Is Written* would be about \$500 per program. What a small price to pay for the ability to reach so many. In our conference a group of deaf people are saving toward this project, but there needs to be many

hearing and other deaf joining in. Perhaps closed captioning could become a Global Mission project.

We also agree about the need for more workers for the deaf, and that they not be limited to conferences, as is now the case. Having lived and worked within the deaf community and understanding their culture, we see the need as acute, complex, and extremely difficult, but not beyond God's answers—if we will only look.

Pastor and Mrs. John Blake  
St. Albert, AB, Canada

Thank you for the editorial "How Deaf Can We Be?" and "Meet My Deaf Friends." This is the first time I've seen articles on the deaf.

I am a person with profound deafness who can talk and lip-read. I have not learned sign language. I am thankful for my friend Dorothy Bliss, who takes notes for me during church service. It is difficult for me to make friends, but I like to be friendly to everyone I make contact with.

Linda Freeman  
Spokane, Washington

We would like to call your attention to a couple errors in the note under our picture in "Meet My Deaf Friends." I was ordained in July 1969. I've never worked for the Northern California Conference. I think someone confused me with our eldest son, Alfred, who was ordained in the Idaho Conference while ministering to a hearing congregation. He is not deaf. That was in 1979, and immediately afterward he was called to the Northern California Conference, where he is still carrying a heavy load for the deaf, driving miles far beyond the conference allowance because of the many scattered deaf groups he serves.

Arthur Griffith, Pastor  
Grants Pass, Oregon

## Hit With Children

The February 10 issue of the *Adventist Review* was so visually attractive and interesting that I decided to share it with my primary Sabbath

school class (ages 7-9). The cover featuring a colorful portrayal of a multicultural picnic in heaven sparked a lively discussion about God's love for people of all ethnic backgrounds.

We talked briefly about each article, with the pictures holding the children's attention. They were especially fascinated by the story of the pastor asleep at the steering wheel. When I asked them who they thought woke the pastor up, they chorused, "An angel!" The children's story also captured their interest, and they seemed glad to hear that there is one in every issue.

This exploration of the *Adventist Review* was such a hit with the primaries that I plan to make it an occasional feature of future Sabbath school programs.

Judith Carrico  
Muskogee, Oklahoma

## Three Angels in Quilt

I belong to the Venice Area Quilter's Guild, and we are putting on a quilt show in 1994. I wanted to make a quilt with a message for the show, and decided on the three angels of Revelation 14:6.

While on a cruise in the Greek Isles, we stopped at the island of Patmos, where the apostle John wrote the last book of the Bible. I have enjoyed studying Revelation, and it came to me that this was the message I wanted for my quilt—the gospel to the whole world before Jesus comes again.

The quilt is now donated to my church and hangs from the pulpit.

Marjorie Bower  
Venice, Florida





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Cover photo by Stockmarket

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Seventh-day Adventist Church

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# The Final Days—Normalcy<sup>1</sup>

*"As it was in the days of Noah, so it will be at the coming of the Son of Man" (Matt. 24:37).<sup>2</sup>*

Consciously or unconsciously, all of us who believe in the Second Coming have formed a mental picture of earth's final days. For many that picture is one of earthquakes and volcanic eruptions, tidal waves and storms, rising crime and immorality, international military confrontation and total economic collapse.

But many will be surprised to find that Jesus painted a somewhat different picture in His great apocalyptic discourse on the Mount of Olives almost 2,000 years ago—a picture that I find truly sobering.

## As Jesus Told It

Before repeating the words of the text before us, Jesus had spoken about "wars and rumors of wars." But do not be alarmed, He cautioned, "for this must take place, but the end is not yet. For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places" (Matt. 24:6, 7, RSV). All these things, He said, are "merely the beginning of birth pangs" (verse 8, NASB).

Only afterward, following His description of the great tribulation, did Jesus come to the big signs, so to speak: the darkening of the sun (1780), the crimson moon (same date), and the great meteoric shower (1833). These are the omens that point to the imminence of the Advent. After their occurrence, He said, "the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will [then] see the Son of Man coming on the clouds of the sky, with power and great glory" (verses 29, 30).

The picture drawn here might be expressed as follows: Messianic impostors will arise—do not be misled by them. There will be political and military unrest. Natural disasters will bring devastation to various parts of the earth—do not become anxious, thinking it's the end of the world, for it is not. Before the end, He continued, there will be a period of unprecedented persecution, followed by three spectacular celestial signs. After that, look out. It's just around the corner.

But the last of the big three celestial omens is now more than 160 years behind us. To what might we point today as a definitive harbinger of the end? To sordid social developments of our times? To political turmoil? To natural and human-made disasters? While we may correctly point to these as wake-up calls, let's remember that these things are not new. They've been occurring since Jesus uttered His forecast 2,000 years ago.

Which brings me to what I regard as the most sobering comment of the Olivet discourse. Speaking about the final days before the Flood, Jesus noted that "people were eating, drinking, marrying, and being given in marriage up to the day Noah entered the ark. Then the flood came and destroyed them all" (Luke 17:27). And "it was the same in the days of Lot," He continued. "People were . . . buying and selling, planting and building" (verse 28). But suddenly "fire and sulphur rained down from heaven and destroyed them all" (verse 29). "It will be just like this on the day the Son of Man is revealed" (verse 30).

It seems clear from the apocalyptic portrayals before us here that we are not to expect a state of total anarchy or chaos before the Advent. The basic structures of society will not collapse. At least on the face of it, the marriage

institution will still command respect. The wheels of commerce will not stop rolling—people will be buying (not taking by force) and selling (implying a degree of monetary stability). Families will be traveling on vacations when the heavens split asunder. Students will be making decisions for college or university. Missionaries will be on their way overseas. Groundbreaking ceremonies will be taking place, with speeches looking toward the future.

## A Complex Picture

The situation is exceedingly complex. True, there will be violence in the run-up to the Advent—as we have shown. And bumptious arrogance. And abominable moral turpitude. Even a time of trouble. But the sobering note in Jesus' statement is that on the very brink of divine judgment, things might look quite normal to us. We will have seen it all before. That's why He admonished us to keep alert, "because the Son of Man will come at an hour when you do not expect him" (Matt. 24:44).

The natural human tendency is to spring into action in the wake of the spectacular and to lapse into lethargy in the face of the normal. Yet the clear implication of Jesus' warning is that on the very eve of the most cataclysmic event in history, things will appear to be normal. Then suddenly, the heavens are opening! Jesus is coming!

Sobering, isn't it? And it's probably nearer than we think.

<sup>1</sup> For previous editorials on this theme see the *Adventist Review* for February 17, March 10, and March 24. This concludes the series.

<sup>2</sup> Unless otherwise indicated, all Scripture references are from the New International Version.





# While We Wait

After a flight from Reno to Los Angeles, the plane had pulled up to the terminal, the pilot had turned off the "Fasten Seat Belt" sign, and we were retrieving our belongings and lining up to exit the aircraft.

We waited and waited . . . and finally the pilot's voice came over the intercom: "Please excuse the delay, folks. We're having a little trouble with the auto-ramp. It was set up for another aircraft."

I was sitting next to the window, and I saw the jetway move away from the plane and back again, away and back . . .

Most of the passengers took the delay graciously. But there was one fellow standing near where I was who was becoming visibly bothered.

Meanwhile the ramp was being moved completely out of the way, and the captain came back on the intercom to announce, "Ladies and gentlemen, we apologize for the delay, but we're going to have to use a portable stairway." And I saw one of those contraptions like a pickup truck with stairs on the back being pulled into position.

By this time the fellow standing near me began muttering and cursing "this dash-dash, blankety-blank airline."

Unfortunately, there wasn't enough room for the pickup contraption to maneuver, and the captain came back on the intercom: "Ladies and gentlemen, we appreciate your patience. Please give us just a few more minutes; we're going to try to use the jetway again."

At this the fellow I was watching looked like he was going to flip. I don't know why he was in such a hurry. Maybe he had to catch a connecting flight. Perhaps he was waiting to see someone very dear. He might've been running late for an appointment. But whatever the case, he was steamed. He

was so near his destination, yet he acted as though he were still on the ground in Reno, waiting for the plane to take off.

## Making the Most of It

I often think of him when I observe how some people wait for the Lord's return.

Most Adventists I know wait for Christ's coming with dignity and grace. They're not happy about the delay. They're concerned—like everyone else—with the increase in crime, disease, and natural and human-made disasters. But "the joy of the Lord" is their strength. And their confidence is in the One who promised: "I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am" (John 14:2, 3, NIV).

But there are some who are so distressed by the delay that they get lost in some causes that are neither positive nor profitable. In their crusading they resort to name-calling and recrimination, and they castigate everyone who doesn't believe exactly as they do. They blame others for the delay in Christ's coming. I've seen this type of attitude in both the ultraliberal and the ultraconservative camps within the church.

Thankfully, the great majority of Adventists I know have discovered the secret of waiting productively for the Lord's return: serving Christ with a humble desire to exalt Him and His kingdom above any human institution or agenda. They take their cue from Jesus, who said, "I am among you as one who serves" (Luke 22:27, NIV).

## So Simple It's Profound

This type of service can be accomplished without a staff, without a bud-

get, and without a lot of fancy high-tech equipment. It's the type of service demonstrated when someone sits and listens to a single mother who's just discovered that her teenage daughter is pregnant. It's found in the hospital when someone stays with a friend who's just been told he or she has cancer. You can see it when someone invites a senior citizen out for lunch. It happens when someone drops a note to a high school or college student away at school. When someone picks up some flowers on the way home from work to give to a spouse, you know that person has learned the secret of waiting productively.

The benefits of this type of service are citizens for God's kingdom, as well as stronger homes, churches, schools, and communities.

We don't have to have a degree after our names or a lot of sophisticated training to accomplish something useful for Christ's kingdom. We just need the mind of Christ, leading us into paths of service to God and our fellow humans.

In fact, there are so many avenues for service—both inside and outside the church—that I can't understand how some people have the time to turn waiting for the Lord's coming into an ordeal when it ought to be an adventure.

Oh, sure, I don't like the delay any more than you do. But while I wait, I'm going to do what I can to serve Christ and His people. And I urge you to do the same. We're too close to our destination to turn ugly.

**STEPHEN CHAVEZ**





The main auditorium in the brand-new Jaarbeurs Convention Center holds up to 20,000 persons.

# Excitement Mounts as GC Session Nears

**T**he 1995 General Conference Session is now only 14 months away! The Adventist Church's world business session will be held June 29 to July 8, 1995, at the Jaarbeurs Convention Center in Utrecht, Netherlands.

"United in Christ," the session theme, welcomes official delegates from the church's 11 world divisions and thousands of church members who want to see their church in business.

During the 10-day meeting, General Conference officers and other leaders will be elected, changes will be made to the *SDA Church Manual*, and issues that affect the world church will be presented, discussed, and voted.

**Schedule.** During the day, business sessions will take place. Each night, world division leaders will give reports on the progress of the church during the past five years. At presstime the schedule of services, beyond the business session, looks like this:

**June 29** Opening session, 3:00 p.m.; election of nominating committee.

**June 30** Vesper service.

**July 1** GC secretary speaks Sabbath morning; Trans-European and South Pacific Division reports.

**July 2** Euro-Africa and Eastern Africa Division reports.

**July 3** Southern Asia Division and Southern Africa Union reports.

**July 4** Inter-American and North American Division reports.

**July 5** People's Republic of China, Middle East Union, and Far Eastern Division reports.

**July 6** Euro-Asia and South American Division reports.

**July 8** GC president speaks Sabbath morning; mission pageant; session ends.

Unlike previous sessions, no World Ministers' Council will precede the session. Church leaders voted at the 1993 Annual Council to hold meetings in each of the church's divisions so that more pastors could attend.

**Travel.** The closest airport is Schipol in Amsterdam. To book hotel and airline reservations, contact Travel Lite, 7152 SW. 47th St., Miami, Florida 33155, U.S.A.; (800) 327-8338. In Florida or outside the United States, call (305) 661-5115.

By Carlos Medley, Adventist Review news editor.

The General Conference says the agency has booked sufficient hotel accommodations for the anticipated number of attendees. Unfortunately, housing in Utrecht is limited, and many reserved hotel rooms are located in Amsterdam and

Rotterdam, nearly one hour from Utrecht.

However, train service is good. The GC says room rates will be higher than in the United States, but in many cases will include bus shuttle service to and from the convention center.

**Food Service.** As a convenience for delegates and guests, the General Conference will offer a meal service. A meal ticket is necessary for Sabbath lunch. Tickets can be purchased at the session.

Those interested in working for the food service can write for an application from Joyce Lowry, Treasury, General Conference, 12501 Old Columbia Pike, Silver Spring, Maryland 20904-6600. (No housing or expenses will be paid.)

**Musical Performers.** Musicians interested in performing at the session can send audition cassettes to their division music coordinator. In North America, contact José Rojas at the North American Division, 12501 Old Columbia Pike, Silver Spring, Maryland 20904-6600; or call (301) 680-6435.

**Exhibitors.** The 1995 GC session will have more space available for exhibits than ever before, says Martin Ytreberg, an associate GC treasurer and exhibit manager. "We will attempt to handle all bona fide organizations."

The 100,000 square feet of exhibit space will be divided into three classifications: promotional; commercial; and general.

The commercial area will include an Adventist Book Center, café, food store, and other commercial booths. The promotional area will include GC departments, services, agencies, and institutions; other denominational services listed in the *SDA Yearbook*; members of Adventist-Laymen's Services and Industries recommended by ASI; and other entities recommended by a division. The central, or general, area will feature the worldwide church and specific entities, such as Adventist World Radio and the Adventist Media Center.

To apply for exhibit space, write to Martin Ytreberg at the above General Conference address or call (301) 680-6206.





# Church Leaders Vote Three Financial Actions

**T**he General Conference Executive Committee recently voted three actions that impact the church's finances.

Voted at the committee's annual Spring Meeting on March 30 in Silver Spring, Maryland, were the new Personal Choice Giving plan, a tithe definition statement, and a change in where the Annual Sacrifice Offering goes.

**Personal Choice Giving.** A new plan for members' giving,

Personal Choice Giving (PCG), was adopted as the *worldwide* giving plan of the Seventh-day Adventist Church.

In addition to tithe (10 percent of one's increase), this *optional* plan recommends that members give 5 percent for local church needs, 2 percent for local conference needs, 3 percent for world missions through the Sabbath school and annual appeals, and support for special projects.

Charles Griffin, codirector of stewardship ministries and an associate director of the General Conference Church Ministries Department, says, "PCG is a deliberate attempt to give members a choice in how they distribute offerings. 'PCG is similar to the Personal Giving Plan initiated years ago in North America, but PCG gives members the option of designating specific projects that they want to support.'"

**Definition of Tithing Principle.** A new statement adopted will give guidance to members

wondering how to figure a faithful tithe (see full statement in center column). Though not voted as either a policy item or official guidelines, the tithing principle will be used in the church's stewardship education programs around the world.

**Annual Sacrifice Offering.** Beginning with 1995, 100 percent of the Annual Sacrifice Offering received during the Week of Prayer will fund Global Mission projects.

## Definition of a Faithful Tithe

**V**oted, To approve the following principle: What Constitutes a Faithful Tithe?

The principle that has been followed since the beginning of the Seventh-day Adventist Church is that a faithful tithe is a full tithe returned to God in recognition that we and all creation belong to Him. "All the tithe of the land, whether of the seed of the land or of the fruit of the trees, is the Lord's; it is holy to the Lord" (Lev. 27:30, RSV). "Bring the full tithes into the storehouse, that there may be food in my house . . . says the Lord of hosts" (Mal. 3:10, RSV). The tithe is as holy as the Sabbath is holy. Because all tithe belongs to God, human beings have only one responsibility—to return the full tithe to God, the Owner of the universe. "This is a matter of simple honesty" (*Education*, p. 139).

A faithful tithe on personal income means returning the tithe as first fruits of personal income. The tithe is "to be given from the first fruits of all the increase" (*Counsels on Stewardship*, p. 71; Prov. 3:9).

The following recommendations are based on the biblical principles of tithing. A faithful tithe on personal income should be computed on the gross amount of a wage or salary earner's income before legally required (federal or state) income taxes or employee authorized deductions. (Personal income includes: salary, hourly wages, tips, commissions, perquisites, job-related allowances, benefits, pension income, investment income, trusts, inheritances, annuities, net gain on the sale of securities and real estate, etc. Allowances and benefits are personal income to the extent that they are not offset by actual job-related expenses.)

A faithful tithe on business or professional operations is based on net income after having deducted all expenses involved in running the business or profession. Business tithe should also include net income received on the sale of capital assets such as capital gains realized on investments sold or gain on the sale of securities. In businesses in which actual net income is determined only at the end of a long accounting period, tithe should be returned on a systematic and timely basis based on estimated income.

An adjustment should be made at the end of the accounting period as to the actual tithe due. In determining profits from businesses or professions, accepted accounting procedures applied in a consistent manner from year-to-year should be followed.

The Annual Sacrifice Offering, which raises between \$2.5 and \$3 million annually, currently is divided among Global Mission (37.5 percent) and regular mission offerings (62.5 percent). Nearly half the money raised each year comes from Adventists in Germany who have a strong tradition in giving to this offering.

Michael Ryan, director of the Office of Global Mission at the General Conference, says the church leaders' desire to give 100 percent of the offering to Global Mission projects is because the church is unable to respond to the numerous outreach opportunities in unentered areas, and church leaders want to clarify the offering's purpose, thus making it more promotable.

The *entire offering* will go for Global Mission projects, not for upkeep of the Global Mission office, which will now be funded by the proceeds of the \$12.8 million endowment fund created from the sale of Loma Linda Foods and La Loma Foods.





## PART 2

BY L. EDGEL PHILLIPS

# What Makes Family

*The answer may surprise you.*

**B**reakfast is ready!" Maria calls out. The children troop into the kitchen. Michael, Helen, and Billy listen with sleepy attention as Maria reads the junior devotional. Then they hold hands, and Maria commends her little family to the care of the loving God they worship.

What is happening here? How

does sharing time together before everyone leaves for school and work make a positive impact on one family but not another?

Today many Adventists agree that family worship is important. But finding a way to implement it is not always easy. (In my study I found that family worship is conducted in about 50 percent of Adventist homes.)<sup>1</sup>

One question about family worship, then, is how do you schedule it? How can it be a meaningful part of family life, rather than something that intrudes or comes to be resented?

But there is a much more basic and important question to be answered. It is this: In what kind of family do worships work best?

## Why Family Worship?

The idea of family worship appeals to us. We see family worship as a setting in which parents can pass on their religious values to the next generation. It's a setting in which children can come to learn that God is real and that He cares about them.

Worshipping together can also provide an atmosphere in which each family member finds spiritual identification and a sense of belonging to one another.

But the manner in which family worship is conducted may spell its success or failure. And the manner



JOEL D. SPRINGER



*The most successful  
family worships are  
relational. But only  
healthy families  
Worship Work?  
can risk being  
relational.*

depends upon something even more basic: the attitudes parents have and the home leadership style they use.

If the manner in which worship is conducted sends a message that parents' religious values are stern, harsh, rigid, and not very loving, children may reject the values.

On the other hand, if the parents don't value the worship experience by planning it well and providing appropriate time for it, this may also send a negative message to the children. They may come to think that family worship isn't important.

## The Key Element

Family worship is only one evidence of the family environment. The element that is most likely to determine whether or not family worship is effective is *the health of the family unit itself*.

What kind of family is most healthy? Researchers have identified four basic leadership styles in families—authoritative, authoritarian, neglectful, and permissive.

The style recognized as most healthy is the authoritative. Authoritative is very different than authoritarian. The authoritative style tends to be democratic, open, and reflective. Each member of the family

is allowed to contribute to the well-being of the unit. Rules are few and reflect the best interests of each member of the family.

If parents are rigid, authoritarian, and legalistic, they probably will not suddenly become warm and relational in family worship. Nor will they easily give each family member a sense of acceptance and well-being. Yet these are the very elements that help make

family worship successful.

The authoritative style of interaction is consistent with the nature of true Christianity. The New Testament message of Jesus Christ is highly relational. For example, Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).<sup>2</sup>

In analyzing the responses to my study, I discovered that the factors that contributed most to a good family worship experience were those called "relational/self-disclosure," "affirmation/existential," and "prayer."

What does this mean? It suggests that when parents are able to share and disclose about their inner selves and their own personal walk with God, the family worship experience is enhanced.

What became apparent in this study is that family worship cannot be studied in isolation. We have to look at what is the wellness of the family. When the environment is conducive to family worship, then we can consider things that help improve the worship experience itself.

## Three Important Factors

While a number of things may contribute to good family worship, the study showed that beyond the basic health of the family itself, three factors have the most significance. What are they?

### □ The relational/self-disclosure factor

This factor, as it might be experienced in the family worship setting, would be characterized by some of the following activities:

1. Ask forgiveness for wrongs done to each other.
2. Talk about what God means to each individual.
3. Greet and welcome each other.
4. Discuss the problems of the day.
5. Express thanks for good that has happened.
6. Share experiences from the day.
7. Make prayer requests.

8. Invite the Holy Spirit into one's personal life.

9. Quote meaningful Bible promises.

As we look over the elements in the relational/self-disclosure factor, one central theme emerges: personal expression.

**T**raditional family worship uses singing, praying, and reading, with little emphasis on drawing out responses from the individuals present.

What emerges here, however, is the value of interaction, self-disclosure, and being emotionally vulnerable. Of course, the home environment must be safe. Family members are unlikely to interact or disclose their feelings and opinions honestly unless they know they are safe from shame, ridicule, or reprisal.

Another observation about the relational/self-disclosure factor is the potential for a sense of balance and progression. The nine activities can be arranged in a sequence that is dynamic and draws family members together.

A word about the last activity listed above—Bible promises. It is interesting to note that of all the methods of using the Bible in family worship—and my study suggested seven different ways—*only* the one listed here, "Quote meaningful Bible promises," was meaningful to the data.

One explanation may be that this contributes most to the relational setting. The centrality of the Bible is not



# W O R S H I P O N T H E R U N

BY KAREN FLOWERS

It was an odd place for family worship. My son Jonathan and I stood together on the platform, awaiting the arrival of the Metro train bound for the Smithsonian. His brother had already returned to college, and it was Jon's last day home for Christmas. We had seen a special exhibit advertised on the power of the map-maker. Since Jon is a lover of maps, and my inability to use them has confirmed for my kids that I have a learning disability in this regard, we were off to see what we could learn.

I couldn't break his confidence to tell you what we talked about. Maybe I will ask him someday if I can share his questions, his insights, his emotion, his quest for truth. Until then it will be enough to let you in on the experience at arm's length.

Sometimes there are things that are too heavy to talk about on the sofa, with hymnals and Bibles, and eyes shut, kneeling in prayer. Sometimes you can talk about life and God only where there's room to escape. Where a train's due any minute, or when something sets a boundary that won't allow emotions to get out of control.

Jon has always talked more easily about spiritual things on the run. On the drive back to the academy after home leave. At night when I kneaded his knotted calf muscles after a big basketball game. In the woods tracking down a saw-whet owl, or in a field at twilight waiting for a woodcock display. Popping into my study with a question, but with his hand resting on the doorknob.

He has a way of leaving before I'm finished. But I guess what's more important is that *he's* finished. At least for now. On that front anyway.



Establishing family worship as a routine is worth stretching toward. It's about daily covenant renewal, positive relationship building, values transmission. Worship, however, must also pervade life. Worship must touch the road.

*Karen Flowers is codirector of family life ministries for the General Conference Department of Church Ministries.*

diminished by this observation. The Bible can be read or quoted, but it must then be actively applied by the individual to his or her needs.

I think this is consistent with what we learn about worship in the Bible, particularly in the Psalms, which have a strong adoration/praise dimension. This study suggests a worship model that has a practical use of Scripture—it applies to the individual. This is a reaching out of the creature to the Creator in awe and adoration. This is the most profound meaning of worship.

## ☐ The affirmation/existential factor

The study also showed that this factor is essential to the success of family worship and may be expressed in these ways:

1. A personal sense of each individ-

ual's well-being.

2. An accepting, loving, affirming atmosphere.

3. Adequate time.

The implications of this factor underscore the need for a safe and healthy family environment.

How would we apply this factor as we design our family worship? We would make sure our worships center on the needs of individuals. The focus would be to nurture each person in a wholistic manner.

## ☐ The prayer factor

Prayer is the primary ingredient of worship that makes this family event both spiritual and worshipful. Prayer can enhance the other two factors—relational/self-disclosure and affirmation/existential.

The relational aspect of family wor-

ship is reflected in prayer activities. The amount of time and frequency of prayer also have an impact. For example:

1. Pray around the circle.
2. Pray sentence prayers holding hands.
3. Take turns praying.
4. Length of time devoted to prayer: as much as 20 to 30 minutes may be desirable.
5. Frequency of prayers: both morning and evening may be desirable.

It is interesting to note how much time was seen by those responding to this study as "adequate." Each of the three factors involves time, and respondents suggested 20 minutes or "adequate time" for each factor.

The traditional family worship is usually 10 to 15 minutes, according to a review of the literature. What materialized here was a worship model of 30 minutes or more. This time component is consistent with the nature of the activities listed for each factor. We will look into this further next week.

**Next week: The series concludes as the author shares examples of successful family worships.**

<sup>1</sup> I sent my survey to Seventh-day Adventists living in the Lake Union Conference area. I received 466 usable responses, a return rate of 48 percent.

Factor analysis was used to identify the underlying dimensions of the aims and methods of family worship. Regression analysis was employed to observe the relationships between the aims and methods.

Factor analysis produced two highly correlated (.83) aims factors, which were labeled "God-oriented" and "family-directed." Ten methods factors emerged with intercorrelations that were moderate to low. Regression analysis found that three methods factors had significant and meaningful correlations with the aims factors. These three were "relational/self-disclosure," "affirmation/existential," and "prayer" factors.

<sup>2</sup> Many years ago Evelyn Underhill defined worship as "an avenue which leads the creature out from his inveterate self-occupation to a knowledge of God, and ultimately to that union with God which is the beatitude of the soul" (*Worship* [New York: Harper and Brothers, 1938], pp. 17, 18).



*L. Edgel Phillips, Ph.D., wrote this series of articles based on his doctoral dissertation, which he undertook at Andrews University.*





# South Lancaster, Massachusetts

## Adventist Historical Center

BY PAUL A. GORDON



Founders Hall, the oldest educational building in the world built by Adventists. It's located on the campus of Atlantic Union College and serves as offices for the Theology Department.

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

In South Lancaster, Massachusetts, the Vigilant Missionary Society was organized in 1869 by a group of Adventist women who shared their faith by mail and tract distribution. S. N. Haskell built on their work to organize the first Adventist Tract and Missionary Society in 1870. This in turn gave birth

to the lay witnessing programs we have today.

In 1882, the same year that Healdsburg Academy started in California, South Lancaster Academy began here. The school later developed into Atlantic Union College, while the Healdsburg school later moved to Angwin and became Pacific Union College.

The original academy building, located on the Atlantic Union College campus, is today restored as Founders Hall, and is the oldest educational building in the world built by Seventh-day Adventists for that purpose. The hall contains a large collection of Adventist memorabilia, and also serves as the headquarters of the college's Theology Department.

In North Lancaster, just a short distance away, is the house in which J. N. Andrews lived when he was called as the first Adventist missionary to Europe. Andrews served as pastor of the village church. He moved here from Rochester, New York, after his wife died in 1872. Here he revised his book *History of the Sabbath*. The house is painted red and is well preserved, though not owned by Seventh-day Adventists.

In the South Lancaster village church, Adventists held the thirty-third session of the

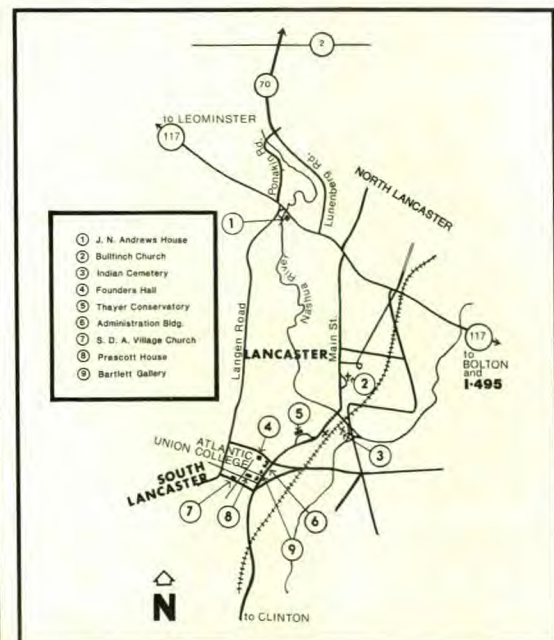
General Conference (1899). This was the first Adventist church in New England to have more than 1,000 members. South Lancaster is also the base for the Atlantic Union and Southern New England Conference headquarters.

A wealthy family, the Thayers, lived near the campus when a sanitarium operated there. Mrs. Thayer did not wish to see sick people, particularly those in wheelchairs, and asked her husband to buy the sanitarium and get rid of it. John Eliot Thayer purchased the property for \$50,000 and built a bird museum on the site. The sanitarium was moved, board by board, to Spot Pond in Stoneham, just north of Boston, in 1902. Today its successor, the beautiful New England Memorial Hospital, is located at Stoneham. It offers a full line of services in surgery, medicine, and maternity.

Sometime after the sanitarium was moved, Mrs. Thayer fell and broke her hip and became an invalid. She had to spend the rest of her life in a wheelchair. In 1973 the small plot of land that housed the Thayers' bird museum again became part of the campus, and serves as the Art Department for the college.

Complete information on Adventist sites in New England appears in a White Estate publication called *In the Footsteps of the Pioneers*, available for \$4.50, including postage and mailing. Write to E. G. White Estate, 12501 Old Columbia Pike, Silver Spring, MD 20904.

Paul A. Gordon is director of the Ellen G. White Estate, General Conference, Silver Spring, Maryland.





# Is the Golden Goose Sick?

*Inflation is eating away the strength of North America's tithe and pushing the church into asking serious questions.*

BY MYRON WIDMER

North America has been revered for years within the world church as the proverbial goose that lays the golden egg.

Its enormous tithe and generous offerings have fueled much of the church's worldwide growth through the years—and it still fuels that global growth. Seventh-day Adventists, way beyond doubt, are *the most generous givers among all Christians*.

But serious trouble looms on the horizon—and even now. A quick look at North America's tithe and world mission offerings for the past 15 years makes the severity of the issue crystal clear.

Since 1978, tithe has increased 124.3 percent—from \$202.7 million to \$454.8 million. That's no small amount of change, and helps to sustain the operations of conferences, unions, the division, and the General Conference's worldwide operations.

But we must compare this tithe increase with two other factors: inflation

of prices and church membership growth.

Tithe was up 124.3 percent, right? Now look at inflation's bite (as shown in the consumer price index). It was up 121 percent!

That means inflation ate up almost all



the buying power of those increased tithe dollars, which puts North America essentially at the same level of buying power as it had in 1978.

And if that's not enough, we haven't yet factored in the 43 percent growth in membership in North America since

1978—from 566,453 to 807,696.

The simplest way I can express these statistics—so you won't give up reading this—is this way:

If the church in North America was able to buy one loaf of bread for every one of its 566,453 members in 1978 out of the tithe, it essentially can buy only the same number (566,453) of loaves today because of inflation's impact, *yet the church has 241,243 more members to feed!*

That's the problem, and it is a serious problem for the *entire* church, not just North America. North America has been the golden-egg-laying goose for years, but today its leaders on all levels well know the struggle they have been undergoing in recent years to balance their continually growing expenses with their income.

As a result, almost every conference, union, school, and institution that is dependent—wholly or partially—upon tithe has undergone painful cutbacks of personnel and programs in recent years.

And if the giving does not increase immediately, more changes are on the horizon—cuts in personnel, programs, and subsidies, more redistricting of congregations, and smaller cost of living increases for the church's remaining employees and its host of retirees—now more than 11,500.

General Conference president Robert S. Folkenberg alluded to the possibility of such cutbacks in his weekly newsletter (Mar. 21) to church leaders when he spoke about the church's 1993 tithe and offering income.

According to his report, North America's tithe "increased 1.8 percent, while the consumer price index increased at a rate of 3.4 percent"—a finding President Folkenberg called "sobering" for the

church's yearly budget.

Folkenberg also said that Sabbath school mission offerings from North America decreased nearly \$1 million, and those from outside North America declined slightly.

A bright spot, however, was that



"project giving in North America processed through the General Conference increased by \$5 million, which was more than 60 percent compared with 1992."

In Folkenberg's concluding remarks to church leaders, he included a sincere appeal: "We thank God for those who directly support vital mission projects around the world. However, there will be serious consequences to our world mission program, and the 900-plus missionaries who serve every world division,

unless the trends in tithes and regular Sabbath school mission offerings improve during 1994. I appeal to every pastor and elder to make this a matter of personal attention."

Indeed, the matter is serious.

### What Might Have Been

For a moment let's ask what might have been if members' income and therefore tithe had kept pace with inflation and membership growth. The answer would have been \$192 million more in tithe funds—money that would have been added on top of the \$454.8 million received in 1993! No wonder the church has been facing tough financial times. And I might add that in the same 15 years North America has created 759 new congregations (up from 3,850 to 4,609), which has placed additional burdens on the tithe funds for pastoral care.

A quick look at giving to the World Mission Fund (which includes Sabbath school missions) by North American Adventists reveals an even more serious situation. In the past 15 years the actual offering funds have risen just 15 percent, and per capita giving has dropped 20 percent. And remember that inflation was up 121 percent! That means that even with 241,243 more members today we can't even purchase today what we could years ago with mission dollars!

However, a crucial point needs to be said here. While *regular* mission giving

## Comparison Chart for North America (15 years, from 1978 to 1993)

|                        | 1978          | 1993          | Percent Gain/Loss | Percent Gain/Loss Per Capita* |
|------------------------|---------------|---------------|-------------------|-------------------------------|
| Membership             | 566,453       | 807,696       | +42.6             |                               |
| Congregations          | 3,850         | 4,609         | +19.7             |                               |
| Tithe                  | \$202,750,299 | \$454,792,768 | +124.3            | +55.4                         |
| Regular Sabbath School |               |               |                   |                               |
| Mission Offerings      | \$19,045,934  | \$21,824,644  | +14.6             | -20.6                         |
| <b>Inflation (CPI)</b> |               |               | <b>+121.0</b>     |                               |

\* Per capita tithe and mission offering figures are based on membership figures for the June of the previous year, not the end-of-year membership figures listed here.

(Sabbath school, etc.) is down, *project giving* is roaring to life! About \$5 million more was given for special mission projects by members in 1993 than in 1992 through the General Conference (which does not include the additional funds directly given to mission projects by members). Thus overall mission giving by North America has risen in the past few years.

The downturn, however, in regular mission giving particularly impacts the General Conference's world operations and forces greater efforts to help all divisions become self-sustaining.

### Why? Why? Why?

No one factor is responsible for the drop in buying power of our tithe and offering dollars. Inflation is certainly a culprit. But there are more reasons, possibly these:

1. Member income has not kept up with inflation.
2. Membership rolls possibly are inflated with more nonattending members now than in the past, making the per capita giving appear worse than it should be.
3. Our older, loyal, generous givers are dying, and our younger members may not be giving as well.
4. The church's most rapid membership growth is coming from North America's minority populations, who are faithful givers but often have fewer resources from which to give. And

because of our principle of tithe sharing, those who give less still receive essentially the same level of service as those who give more.

5. Distrust of the church or disagreement with how the money is used.

6. Redirecting of tithe and offerings to a variety of recipients—though not stated as "tithe": to local church and school needs, independent and supporting ministries, other church entities (from Global Mission to the Adventist Development and Relief Agency), and to direct mission project giving.

7. Recession, cutbacks, layoffs, and natural disasters that have cut the income of some members.

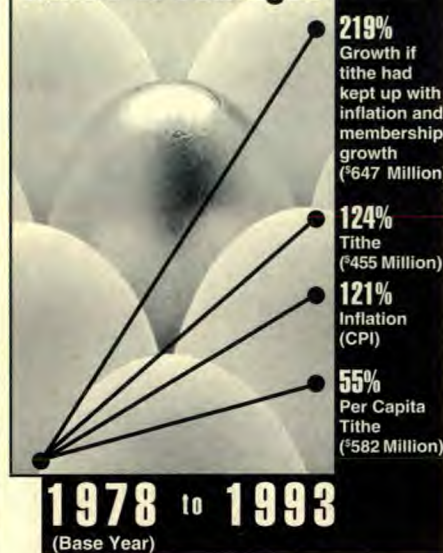
8. Free rein by most church agencies to solicit money all year long, combined with a perceived lack of assertive marketing and reporting of the general World Mission Fund projects.

9. Some members who have moved to North America from a "poorer" foreign country send their donations back to their homeland because this is a "rich" country and their money goes farther back home.

10. Adventists have subtly bought into society's norms and goals for what is acceptable, normal, and successful. The race with the Joneses is still on (even among churches and their facilities). Some members will spend more on one meal at a restaurant than they will give in tithe or offerings per month.



## North American Tithe Percentages



### So What Is on the Horizon?

Without any claim to be able to foresee the future, I sense some events are so clear that a prophetic mantle isn't needed. Here's what we can expect in North America:

1. A continued decrease in subsidies for our elementary and secondary schools, colleges, and universities, which often spells higher tuition rates. The cutbacks might encourage more serious efforts to save money through school closings or consolidations.

2. Decreased subsidies for all other institutions in North America, and decreased appropriations to other world divisions from funds sent by North America to the General Conference. (Most of the funding for the General Conference comes from North America.)

3. Downsizing of all levels of administration beyond the pastorate, including the possibility of consolidating conferences and unions to save administrative overhead—or even new, more efficient forms of administration created.

4. Redistricting of congregations to create larger pastoral districts.

5. Redirecting funds and staffing from areas in which the potential for growth is minimal to areas in which the potential is high. This would impact lots of little churches scattered across the division that are slowly dying or just

maintaining their numbers.

6. More competitive battles over who will get the funds available—from church boards to the General Conference committees.

7. Salaries of church employees that won't keep up with inflation.

8. Benefits of church employees—primarily health and education—may be whittled away.

9. Since funds for the employee retirement system are based on a set percentage of tithe funds (just under 10 percent), retirement pension increases won't keep up with inflation or the increases given to working employees. With tithe not up in comparison to the number of workers retiring, the fund must either increase its percentage of the tithe or cut benefits.

### What Must Our Church Do?

Not fully knowing all the reasons behind the hesitancy, inability, or choice of members not to return more tithe and give more World Mission Fund offerings, we can only guess at what we might do to encourage more giving:

1. Encourage more whole life stewardship among members—stewardship that recognizes that God owns everything we have and thus we are accountable for everything, not just the money we set aside and give as His.

2. Continue to provide all members with a distinct vision of the role the church can and must accomplish in the days ahead, calling everyone to rededicate themselves and their giving to the Lord.

3. Build a more assertive communication plan for explaining the needs around the world and how our offering dollars have been and will be spent.

4. Downsize, consolidating, and restructuring all administrative units beyond the congregational level now, without waiting until forced into doing it. Some have already done so, but much more still needs to be done. This is something that can also be initiated and urged by lay leaders through proper channels.

5. Cut funding for all entities and programs that are not directly related to some specific aspect of productive soul winning.

6. By every means, continue to enhance the credibility and integrity of the church, its leaders, and its handling of money.

### Questions Still Remain

□ How much is the church willing to spend to attempt to attract more persons from the higher socioeconomic levels—who would bring greater, and needed, resources to the church?

□ Can we afford to have so many conferences and unions, and a division (for a total of 68 administrative units), in North America for its 807,696 members—many of whom do not attend? Is there not a simpler, less-expensive way of governing this church that would place many more funds available at the congregational level for ministry?

□ Can we “afford” to build beautiful, impressive churches and other structures (whose upkeep is also expensive) and not adequately fund worldwide growth?

□ Can we afford to provide pastors for small congregations that have little or no hope of self-sustaining growth, while other areas ripe for soul winning go without help?

Has the proverbial goose that lays golden eggs laid its last one? Probably not, since \$454 million given in tithe last year is an enormous amount of money and represents the faithfulness of so many members.

But after inflation's bite, the money isn't buying much more these days, and the influx of new members to minister to is adding to the nature of the issue. Serious times indeed are here that call each of us to faithful stewardship of our possessions. And God loves a cheerful giver.

*The May 5 Review will carry an interview with General Conference president Robert S. Folkenberg about the finances and needs of the worldwide church.*



*Myron Widmer is an associate editor of the Adventist Review.*





By Calvin B. Rock

# What About My Good Works?

**C**onsidering all the sin in my life—both the intentional and the unintentional—I see myself as a strong candidate for eternal death.

But it does not seem fair that God will forget all the good I have done and see me as *pure evil*. It would be nice if the fire that burns me will be a little cooler or quicker because of the good works I did. In other words, is my evil reward offset by my righteous reward? Do I have hope in this regard?

**Y**our question surfaces a number of mistakes that many Christians make in dealing with the subject of salvation.

First, it presupposes that God classifies character by individual acts, good or bad. That is not so. We are judged by our state of being, not by a collection of acts. True, acts reveal the state of heart, but remember, the God who reads our hearts sees the evil acts we would have committed and didn't because the circumstances did not exist.

Second, our acts are not graded by the volume of their goodness and badness. Ellen White states: "The character is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts" (*Steps to Christ*, pp. 57, 58).

Third, one does not have to be *pure evil* to be lost. Since heaven will not tolerate any evil, every evil in our lives must be eliminated—confessed, forgiven, and overcome. All evil is rebellion against God, and no evil will be tolerated in that day when "affliction shall not rise up the second time" (Nahum 1:9).

How then are we who inherit and inhabit "unholy flesh" (flesh in which dwells "no good thing" [Rom. 7:18]) saved? We are saved by the substitution of His character, His victory, His life for

our own (*ibid.*, p. 62). Our good deeds make heaven *happy*, but they do not make heaven *happen*. Only Christ's unsullied, uncompromising, absolute righteousness does that.

So forget about the temperature of "hell"—you and I *deserve* final destruction in any event. Rather, rejoice that Jesus, by His blood of forgiveness and robe of righteousness, has made a way of escape.

Jesus saves! That is the good news! Believe it, claim it, depend upon it—hope in any quantity or quality of your own goodness is futile.

*You and I deserve  
final destruction in  
any event.*

**I** left my husband six years ago after he admitted fathering illegitimate children during our 41 years of marriage. The only way he can hurt me now is through our daughter. He tells her that I'm lost because I will not forgive him. He keeps upsetting her. What can I say to my daughter to convince her that all is well between God and me?

**U**nfortunately, some well-meaning Christians think that true forgiveness precludes separation for any reason and requires the innocent party to suffer "unto death"—even if it is the situation that kills them!

There is a forgiveness that includes reconciliation and the continuation of the

relationship. That is an act of grace to be genuinely sought and greatly admired. However, this forgiveness assumes sincere repentance as well as the emotional ability of the innocent spouse to cope. The *Seventh-day Adventist Church Manual* speaks to the point when it states that "even though the Scriptures allow divorce for 'unfaithfulness to the marriage vow,' earnest endeavors should be made by those concerned to effect a reconciliation urging the innocent spouse to forgive the guilty one and the latter to amend his or her conduct, so that the marriage union may be maintained" (p. 172).

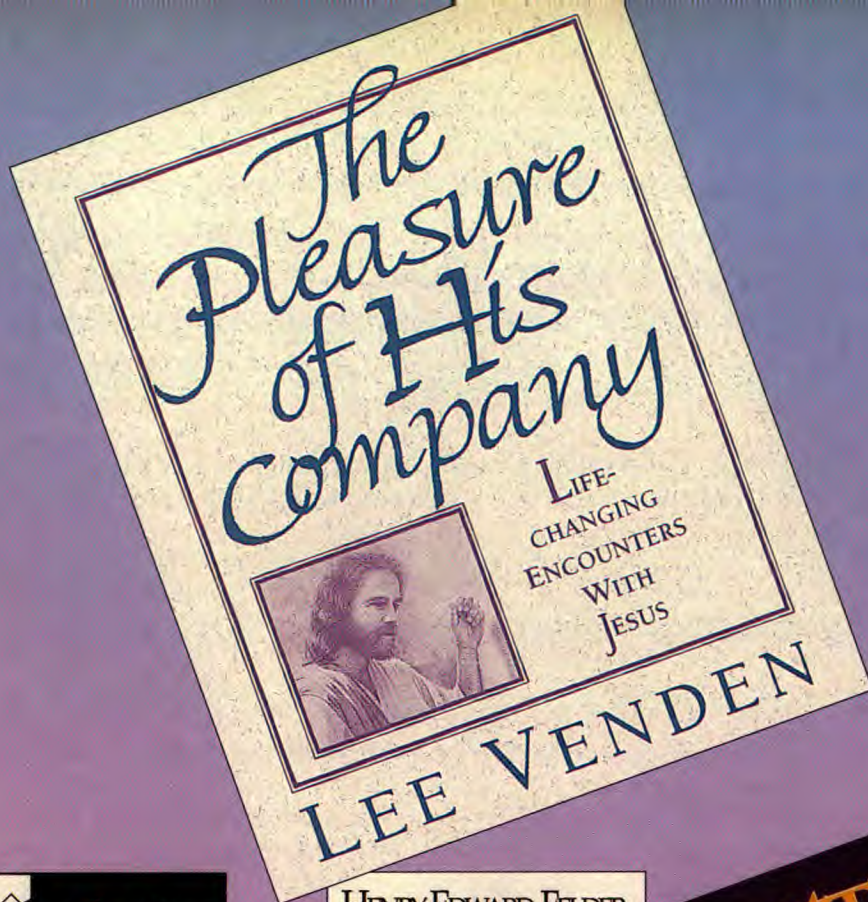
On the other hand, there is a quality of forgiveness that includes separation should one choose. In fact, item 3 on the page quoted above states: "In the event that reconciliation is not effected, the innocent spouse has the biblical right to secure a divorce, and also to remarry" (*ibid.*). The latter decision is not preferable, but it is legitimate (Matt. 19:9).

What can you tell your daughter? Tell her that her father has hurt you enough, that you did not divorce him because you did not forgive him, but because having been hurt for so long, you chose to exercise this legitimate option. Tell her that while you love her dearly, your peace of mind is more important than whatever embarrassment or discomfort she may have. And finally, tell her that while you respect her concern for your salvation, you have already settled the matter with the One whose opinion alone can make the difference.

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*Calvin B. Rock is a general vice president of the General Conference. He holds doctoral degrees in ministry and religious ethics.*

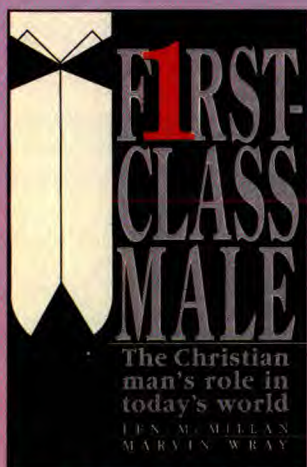




## The Pleasure of His Company

Open this book, and you'll be swept through the centuries into the very presence of Jesus. Suddenly you're part of the crowd, pondering His words, rejoicing at His miracles, drinking in His love. *The Pleasure of His Company* makes the old, old story sparkle with new life. And here in Christ's company you too will find renewal. By Lee Venden. Features beautiful drawings of Christ by Darrel Tank. Paper, 112 pages.

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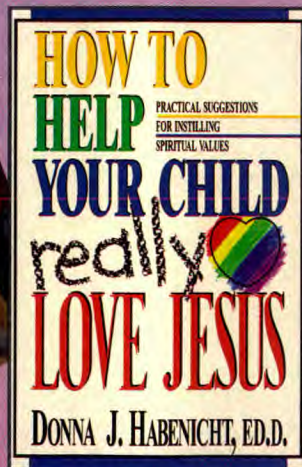
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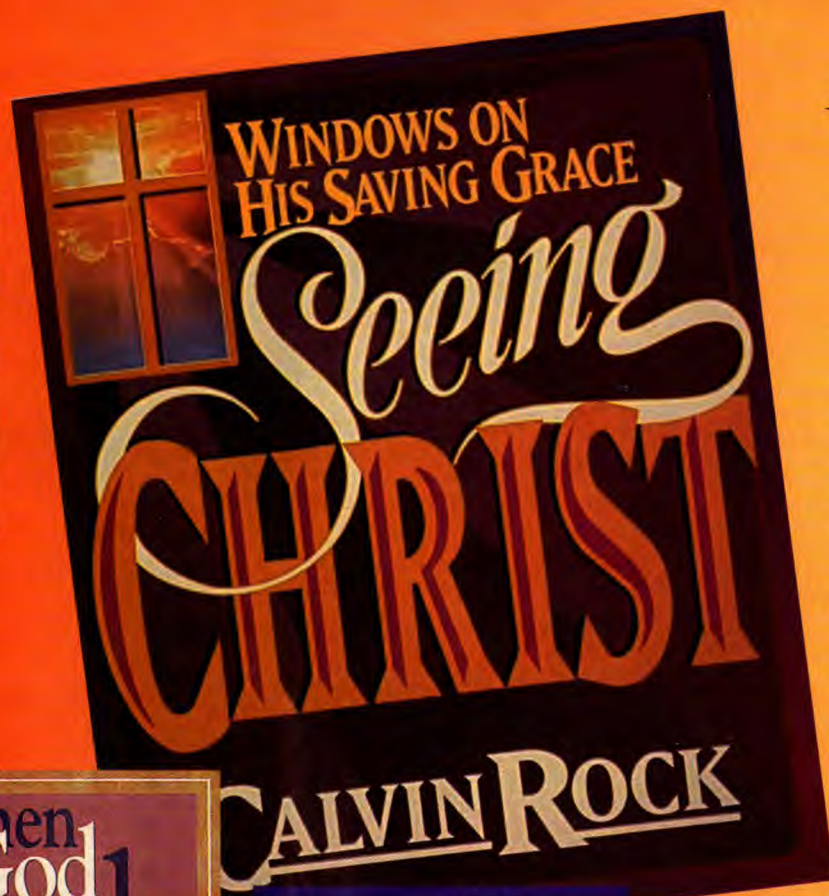
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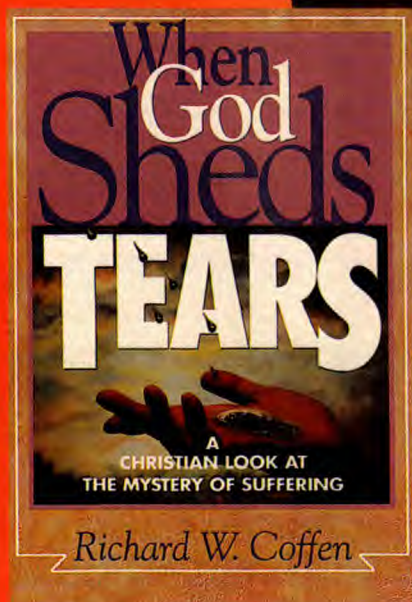
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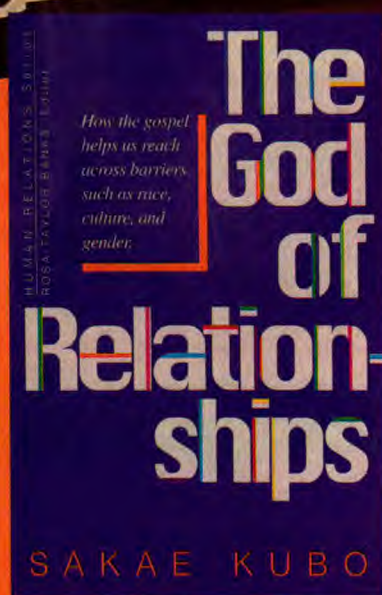
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CHARLES MILLS

# Faith OR MEDICINE?

Do we have to choose?

BY SIEGFRIED J. SCHWANTES



H. ARMSTRONG ROBERTS

**I**n the thirty-ninth year of his reign Asa was diseased in his feet, and his disease became severe; yet even in his disease he did not seek the Lord, but sought help from physicians" (2 Chron. 16:12).<sup>1</sup>

Most of the kings of Israel were reproached for not living up to God's expectations in regard to their private lives or their administration of public affairs. But the negative verdict of our text was given only in the case of King Asa—he "sought help from physicians."

This reproach has been the object of many speculations. For some, it translates into a general condemnation of medical science. What does it mean?

In the ninth century B.C.—the time of King Asa—there was little to distinguish a physician from a witch doctor. There were no medical schools in Israel or anywhere in the world.

Only in Egypt were things slightly different. There we see a flowering of medical lore, as mirrored in the Edwin Smith Surgical Papyrus, dating back to the time when the pyramids of Khufu, Khefren, and Mykerinos were erected.<sup>2</sup> It was an age when the Egyptian genius shone in the various branches of knowledge, such as architecture and mathematics and medicine. The Egyptians separated medicine from magic, and described the various diseases with surprising objectivity. In the



above-mentioned papyrus, for example, a number of sicknesses are described by their symptoms, and a prognosis made as to their duration and gravity.

The *materia medica*, however, was minimal: various potions concocted with seeds, roots, or bark of trees—or worse yet, with horns or other parts of animals reduced to powder. The Egyptian doctor believed, though, that time was the great healer, and in many cases did no more than prescribe a diet. Unhappily, nevertheless, after having attained a certain level of rationality, Egyptian medical lore succumbed to the influence of witchcraft. Witchcraft, as one scholar observed, was the plague that in antiquity ruined both religion and medicine.

Could the Israelites have learned much from the Egyptians in terms of medical knowledge? Hardly. There is a reference to Egyptian physicians in relation to the embalming of the body of the patriarch Jacob (Gen. 50:2). But these royal officers (called physicians) were actually no more than experts in the art of embalming.

Conditions were not much different in Babylon, notwithstanding its brilliance in the areas of astronomy and mathematics. The Babylonians had their primitive pharmacopoeia and practiced certain simple surgery, but as a whole their medical lore was hidebound by the heavy hand of tradition and suffocated by the pernicious belief in magic.<sup>3</sup> While visiting Babylon about the middle of the fifth century B.C., Herodotus, “the father of history,” was able to observe the low state of Babylonian medicine. With his own eyes he saw the sick standing in public squares waiting to receive medical advice from any passerby.<sup>4</sup>

## Seeing Things in Context

So we need to understand the case of King Asa within its own context. Asa was generally a God-fearing ruler, receiving the high encomium that he “did what was right in the eyes of the Lord” (1 Kings 15:11). His “heart . . . was wholly true to the Lord all his days” (verse 14).

But a praiseworthy life is never a guarantee against disease. And Asa “in his old age” was “diseased in his feet” (verse 23). “His disease became severe,” the chronicler said—or, as *The New English Bible* has it, he “became gravely affected with gangrene in his feet.”

In his anguish Asa forgot the Lord. He forgot the divine promise brought earlier to him by the prophet Hanani that “the eyes of the Lord range through the whole earth, to bring aid and comfort to those whose hearts are loyal to him” (2 Chron. 16:9, NEB). Aid and comfort were at his reach, but in the furnace of affliction Asa forgot to direct his eyes heavenward, from whence the Lord looks with pity upon His earthly children.

Taking into account, then, what we have now seen—namely, that physicians in the days of Asa were little better than witch doctors—it becomes understandable why the king was reproached for having “resorted to physicians” (NEB). Nowhere in that remote age was there medical knowledge worthy of the name. Medicine and witchcraft went hand in hand in that far-off time, and the king would have known that. As King Hezekiah had sought and received the counsel of the prophet Isaiah in his sickness, Asa too could have sought the advice of Hanani the prophet. A word of comfort and instruction from the Lord would have done him much more good than any potion prescribed by the witch doctor physicians of the time.

We ought not, then, to interpret our text against the background of the twentieth century. In fact, even by the first century of our era, things had changed—witness the life and activity of “Luke the beloved physician” (Col. 4:14). But back in the time of Asa, the situation was different. The only appropriate course in the face of his grave infirmity would have been to put his trust and confidence in the Lord.

So is it faith or medicine? We do not have to choose. The answer is both.



**Siegfried J. Schwantes was chairman of the Bible Department at Saleve Adventist Institute, Collonges, France, when he wrote this article.**

<sup>1</sup> Unless otherwise noted, Bible texts are quoted from the Revised Standard Version.

<sup>2</sup> Pierre Montet, *Eternal Egypt*, p. 228ff.

<sup>3</sup> A. Leo Oppenheim, *Ancient Mesopotamia*, p. 288ff.

<sup>4</sup> Herodotus *Persian Wars* 3. 1.



# Interpreters of Prophecy

*Who were the preachers who spread the advent message worldwide?*

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BY HUGH I. DUNTON

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When God is about to intervene in history, He gives clear warning. As the "time of the end" approached, Bible scholars sought to unlock the books of Daniel and the Revelation. "Here a little, and there a little" the prophetic plan was decoded, until it was proclaimed with clarity and certainty by William Miller. Old World studies enriched American writers, and were in turn helped in their understanding.

L. E. Froom's *Prophetic Faith of Our Fathers* brought to light many otherwise forgotten interpreters of Bible prophecy. Some of these names are well known for other aspects of their scholarship, but their biographers have chosen, in some cases, to downplay their interest in prophecy.

## A Handful of Preachers

### Johann Albrecht Bengel

The German Lutheran Pietist Johann Albrecht Bengel (1687-1752), was best known for his careful edition of the Greek New Testament and for his *Gnomon Novi Testamenti* ("pointer" to the New Testament), a word-by-word

commentary on the Greek text. Most of the *Gnomon* was translated by John Wesley. Bengel also wrote a commentary on the Apocalypse and some works on prophetic chronology. Although his calculations have been superseded, some of his work is of lasting value today. He upheld the historicist interpretation of Daniel and Revelation, believing that the events there predicted were unfolding throughout history. They were not all in the past (preterist) or all in the future (futurist). He affirmed that Scripture must be explained by Scripture.

Against the trend of the German Enlightenment, he maintained the principle of God's unique revelation in the whole Bible. Holding to the year-day principle, although introducing some curious mathematics based on 666, Bengel showed that Revelation could and should be studied. It held the key to the future. The final millennium would begin in 1836.

### Johann Petri and Hans Wood

Less well known to history are two Germans, Johann Petri (1718-1792), a pastor, and Hans Wood (d. c. 1803), a layman, both of whom taught that the 70

weeks and 2300 days commenced together. This is central to the Adventist understanding of time prophecy and provides the anchor for 1844. Without that link, the 2300 days has no stated beginning, and so no identifiable end.

### Manuel Lacunza

Manuel Lacunza (1731-1801) was born in Santiago, Chile. At age 16 he began his education as a Jesuit, taking the four vows in 1766. After the Jesuits were expelled from his homeland in 1767, he eventually settled in Imola, central Italy, living as a religious recluse from 1772 on. Five hours of daily prayers, intense study, and a meager diet made up his regimen. He had no money for luxuries, even if he had desired them. Books became perhaps his only extravagance.

Around 1791 Lacunza completed his manuscript *On the Coming of Christ in Glory and Majesty* under the pseudonym of Juan Josafat Ben-Ezra, a fictitious converted Jew. Copies circulated throughout South America and Europe. Some Catholics praised the work, others denounced it. Either way, it was discussed.

What had Lacunza written to arouse such controversy? He asserted the premillennial Second Advent yet to come. (The Roman Catholic Church had never officially rejected the idea of the Second Coming, as the historic creeds reveal, but apart from the day of judgment, the return was not taught.) According to Bengel, the lamblike beast with two horns represents the priesthood. The harlot of Revelation is papal Rome.

Lacunza retained many traditional Roman Catholic beliefs, and his understanding of Daniel and Revelation was limited, with many futurist ideas. However, the title and predominant theme of his book was pioneering for a Catholic and a Jesuit. It was earlier Jesuits who had devised Futurism (Francisco Ribera, 1537-1591) and Preterism (Luis de Alcazar, 1554-1613) to divert the Reformers' teaching that Rome was the apostate power of Daniel and Revelation, while the formidable controversialist Cardinal Robert Bellarmine (1542-1621) attacked the foundational year-day principle.



## Edward Irving

From Spanish-speaking Jesuit to Presbyterian Scot seems an ideological leap, but the connection is clear. Edward Irving (1792-1834), a tall, dark, handsome, and gifted preacher, moved in 1822 from his homeland to a fashionable London parish. In those far-off pretelevision days when pulpit oratory attracted not only the godly but the curious, Irving was a crowd puller. A larger church was soon needed to accommodate his hearers.

Deep fires burned within him. He was convinced of the soon coming of Jesus, a belief that was demonstrated and probably reinforced by his reading and then translating and publishing Manuel Lacunza's book in 1827, a massive 766 pages, plus his own 194-page *Preliminary Discourse*.

In 1826 Irving preached and published "Babylon and Infidelity Foredoomed of God," a three-hour sermon. Irving helped to launch *The Morning Watch*, a journal devoted to prophetic interpretation, and took part in the Albury Park Prophetic Conference of 1826. He believed the Advent would come in 1867, the end of the 1,335 days, within his generation.

In his intense earnestness, Irving felt the need of a special outpouring of the Holy Spirit in preparation for the Advent, and we as Seventh-day Adventists would agree. On his preaching tours in Scotland he convinced Horatius Bonar and his brothers of the imminent Second Coming. Horatius (1808-1889) became the editor of the *Quarterly Journal of Prophecy* and "the prince of Scottish hymn writers."

So eager was Irving for an outpouring of the Spirit that when there was a manifestation of tongues and prophecy in his native Scotland, he accepted it as genuine. In 1831 the movement spread to his own London church. At first reluctant to allow the phenomena in the main service, he gave way lest he should be quenching the Spirit whom he so earnestly desired.

The result was division within the congregation. The charismatic element swept Irving along, and yet curiously bypassed him. Others took the lead in founding the Catholic Apostolic

Church, in which Irving was assigned a humble role, a mere "angel," while Henry Drummond, the wealthy banker who had funded the Albury Park Conference, became an "apostle." In addition, Irving was tried by the presbytery for alleged heresy, teaching that Christ had come in fallen and sinful flesh. Although Irving claimed that he had been misunderstood by his detractors, he lost his credentials.

Misunderstood, caught up in currents beyond his control, his health broke, and the "Blinded Eagle" (H. C. Whitley's phrase) died of tuberculosis and a broken heart, aged 42, when he should have been at the height of his powers. A Pentecostalist before the time was ready, he himself never spoke in tongues or prophesied. Whether his Second Advent witness was "marred,"

*When God is about to  
intervene in history, He  
gives clear warning.*

as Froom suggests, or enhanced, will depend upon one's view of tongues. Irving's concern for the gifts of the Spirit grew from the urgency of being prepared for the Second Coming.

His life and teachings continue to fascinate writers. Perhaps there is room for a serious Adventist study. Adventists accept the genuine operation of the Holy Spirit in the case of the child preachers of southern Sweden in the early 1840s, but reject the Irvingite tongues, perhaps because the end results were very different.

## François Gaussen

Swiss-born François Gaussen (1790-1863), a graduate of Geneva University, was part of the revival of evangelical faith in Switzerland led by Robert Haldane, an Englishman, who was part of a circle teaching the soon coming of Christ. In an address to his students Gaussen listed 14 marks identifying the

"Roman apostasy" with the apostate "little horn" in Daniel. Joshua Himes published this in the *Midnight Cry!* and as a pamphlet, *The German Rebuke of American Neology*.

He used the novel method of lecturing on Daniel to children. Publishing the lectures as Sunday school lessons, he hoped to catch the attention of adults. As Froom notes, although Gaussen taught by repetition and reviewing, "it must have been rather deep for the children." Gaussen, nothing daunted, claimed that the children understood him, so there was no excuse for the adults.

While not setting the date for the end of the 2,300 days or the Second Advent, Gaussen held many positions that readers of Uriah Smith's *Daniel and Revelation* will be familiar with.

His evangelical emphasis, his refusal to compromise with the incoming biblical criticism, and his promotion of prophetic study were his significant contributions. His book *Theopneustia* was a defense of the verbal inspiration of the Scriptures, a position some Adventists have and may still hold if they have not read carefully Ellen White's statements in *Selected Messages*, book 1, pages 15-23, and the introduction to *The Great Controversy*.

## Joseph Wolff

Joseph Wolff (1795-1862), son of a rabbi, invites comparison with that other restless, energetic, eccentric itinerant, Michael Bonaventura (or Belina) Czechowski (1818-1876), unofficial Adventist pioneer in Switzerland and Central and Eastern Europe.

At home Wolff heard rabbis discussing the coming of the Messiah and from a Lutheran layman, found Christ to be that Messiah. Persecuted by the Jews for deserting the ancestral faith, he moved to Frankfurt and then Munich, encountering rationalist Protestants, and was eventually baptized as a Catholic. He studied in both Catholic and Protestant universities before moving to Rome in 1818, where he attended the College of Missionary Propaganda. The term *propaganda*, meaning "that which should be propagated," did not then have that bad taste it acquired in the 1930s.



Wolff openly challenged key Catholic doctrines, including the right to burn heretics. In 1819, expelled from Rome and breaking with Catholicism, he accepted an invitation from the ubiquitous Henry Drummond, noted earlier, to go to England. Wolff became an Anglican, and his association with Drummond introduced him to students of prophecy.

A fearless preacher, he left in 1821 for Palestine as a missionary. His wife, Georgiana Mary, an English aristocrat who married him in 1827, saw little of the restless traveler, with his message of the Second Advent in 1847. He attended the prophetic conference at Albury Park, England, in 1826, depicted in Harry Anderson's painting. On some of his travels he even took a printing press.

Wolff's flair for publicity ensured that his travels were well known. He had been "sold as a slave, thrice condemned

to death, attacked with cholera and typhus fever, and almost every Asiatic fever in existence, and bastinadoed [beaten on the soles of the feet] and starved." Perhaps his greatest gift was his fearless preaching of Christ in non-Christian lands regardless of the risks.

In his own words, he traveled "from the Thames [England] to the Oxus [now Amu Darya, flowing through several southern republics of the former Soviet Union], to the Ganges [India], the wilderness of Arabia, and the mountains of Abyssinia [Ethiopia]" as well as the young republic of the United States, where he addressed Congress. No Second Advent preacher traveled so extensively.

In later years he gave up some of his positions, including the 1847 date for the Advent, the papal antichrist, and his former position on the 1260 days. Despite his tremendous energy and zeal, Wolff does not seem to have been a die-

hard dogmatist. As time threatened to disprove him, he revised or abandoned certain views.

Here were men of different backgrounds, some of them living in different ages, but all united in the purpose of decoding the two great prophetic books. None had the complete truth, but each brought his own contribution to the structure of witness that the Lord was building. God always has people in the right place at the right time with the right message.

*Hugh I. Dunton, Ph.D., is the director of the Ellen G. White SDA Research Centre at Newbold College in Berkshire, England.*

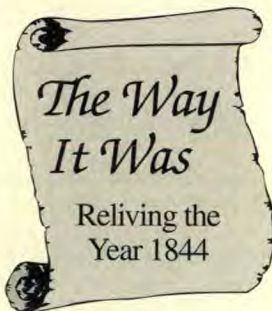
## When 1843 Became 1844

Although the Millerites continued to look for Jesus to return at any moment, this delay was perplexing to them. Every day that passed beyond March 21 stretched the credibility of William Miller's original position. Samuel Snow was suggesting that the 2300-day prophecy really would reach its fulfillment in the fall, but his arguments were not being given serious consideration by the Millerites.<sup>1</sup>

In the March 21, 1844, issue of the *Midnight Cry*, an article by prominent Millerite leader George Storrs suggested that the prophetic periods "do not all terminate till sometime in April or May 1844."<sup>2</sup> He went on to add, "Still should even that period pass, with Brother Miller, I shall, I trust, look and watch for our Lord shortly to come."<sup>3</sup>

The idea that the Jewish year might extend beyond the March 21, 1844, date that William Miller had been preaching was suggested in an article that appeared in the March 20 issue of the *Advent Herald*<sup>4</sup> and that was reprinted in condensed form in the March 28 issue of the *Midnight Cry*.<sup>5</sup> "According to the twenty-third of Leviticus, the year was to commence with the appearance of the new moon, nearest the barley harvest, which in Judea is one entire moon later. . . . than was currently being used to commence the new year."

Several authorities were cited to support the view of the



Xaraite Jews, a strict sect who were described as "the most learned of the Jewish doctors," who taught "the true year cannot commence till the appearance of the next new moon in April."<sup>6</sup> So rather than March 21 as the last date for the Lord's return, after close biblical study the Millerites came to believe that He would return sometime before sunset on April 18, 1844.<sup>7</sup>

This date effectively closed what is now seen as the first or progressive phase of Millerism. It had extended from the summer of 1831, when William Miller had first preached, through the spring of 1844. Focusing as it did on the Jewish year 1843, it is popularly known as the "1843" phase. The second, or "1844," phase of the Millerite movement, as we will see, was compressed into a relatively brief space—from August to October 1844. It was short, intensive, and climactic. Between these two phases was a period of time that has come to be known as the "tarrying time."<sup>8</sup>

<sup>1</sup> F. D. Nichol, the *Midnight Cry* (1944), pp. 207, 208.

<sup>2</sup> *Midnight Cry*, Mar. 21, 1844, p. 284.

<sup>3</sup> *Ibid.*

<sup>4</sup> *Advent Herald and Signs of the Times Reporter*, Mar. 20, 1844, pp. 52, 53.

<sup>5</sup> *Midnight Cry*, Mar. 28, 1844, p. [289].

<sup>6</sup> *Advent Herald*, p. 52.

<sup>7</sup> L. E. Froom, *The Prophetic Faith of Our Fathers* (1954), Vol. IV, p. 784.

<sup>8</sup> *Ibid.*, p. 786.

*Compiled by James R. Nix, executive secretary, Ellen G. White Estate, at the General Conference.*



People in the Past:

# Ellen's First Vision

BY BRIAN JONES

In her first vision Ellen saw Jesus come and take His people to heaven on a journey of seven days.

On reaching heaven, they all came first to the sea of glass. There Jesus placed crowns of gold on their heads and harps of gold in their hands, as well as palms of victory.

The sea of glass led up to the Holy City. Jesus opened the gates of pearl and said to everyone, "You have washed your robes in My blood, stood stiffly for My truth, enter in." With a perfect sense of belonging, all His people entered New Jerusalem.

There they saw "the tree of life and the throne of God. Out of the throne came a pure river of water, and on either side of the river was the tree of life." The trunk of the tree was a transparent golden arch that spanned the river. From this trunk came many branches, all laden with beautiful fruit, silvery gold in color.

All the redeemed sat under the tree to visit with loved ones and friends. As they tried to remember some of the troubles they had on earth, none of the pain and sorrow of the past seemed to matter. Heaven's glory and joy swept away all sad memories. Together everyone sang and played songs of joy and praise to God.

Then Ellen saw the earth made new. Jesus showed them beautiful houses there, which looked like gleaming palaces. These were to be the homes of the saved. Everyone had a garden, and enjoyed working in it. There were no bugs or weeds or stones or bad weather to make the work unpleasant. Everyone was happy.



Then Jesus showed His people the many different kinds of animals on the new earth. Lions, lambs, leopards, wolves, and every sort of animal will live in perfect peace, never fighting or killing each other, but playing and eating together with perfect safety and happiness.

Jesus took His people for a walk through the woods to Mount Zion, which had a golden temple on top.

Around the temple were groves of beautiful trees, some of them bearing fruit, such as figs and pomegranates. Jesus invited the 144,000 to enter His temple. These are the people who, because they trust and follow their Saviour, will victoriously go through earth's final troubles and tests. Ellen found the temple far too beautiful to describe.

Then Jesus led His people out of the temple and back inside the Holy City. There He invited them to sit at a silver table, many miles long. The table was laden with fruits and nuts of the most delectable kind. Jesus told His people how happy He was that they had trusted and obeyed Him even in the time of greatest danger and difficulty, and that He would now serve them at this table.

Ellen asked Jesus if she could eat the fruit too. Jesus said, "Not now. . . . But in a little while, if faithful, you shall both eat of the fruit of the tree of life and drink of the water of the fountain. You must go back to the earth again and relate to others what I have revealed to you."

(Concluded)

Excerpted and adapted from *Early Writings*, pp. 13-20.

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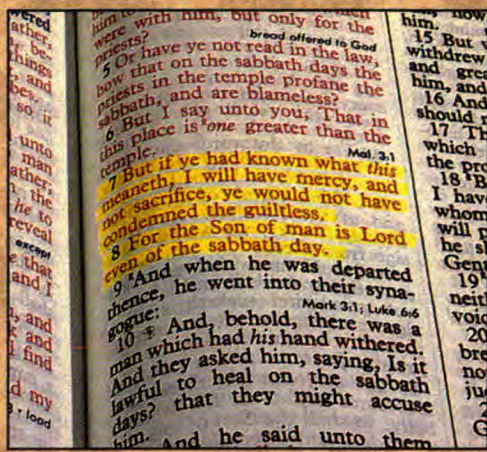
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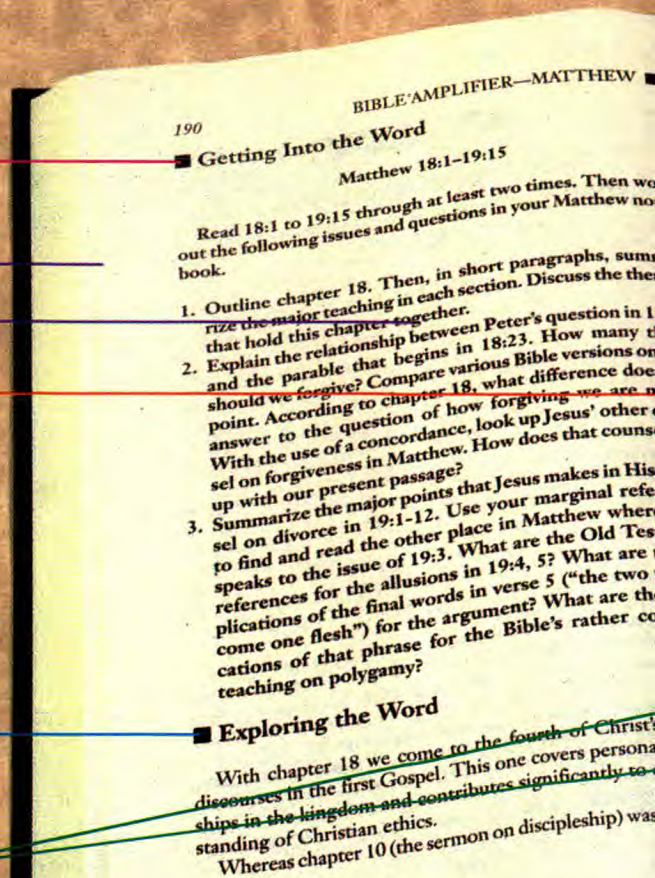
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## ■ THE LIFE OF THE CROSS

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with the outward (missionary) orientation of the kingdom, chapter 18 is a collection of teachings devoted to internal relationships—relationships between members that make churches into successes or failures. Jesus' teaching on divorce (19:1-12) has been included in the chapter because it also deals with internal ethical relations in the kingdom. This entire section of Matthew, running from 18:1 to 19:12, can be viewed in terms of Christian living in the light of the cross.

scribed to the disciples. Even on the way to Jerusalem, Jesus' mind could have understandably been on His children and little ones. Such, also, should the followers of such a One.

## ■ Applying the Word

Matthew 18:1-20:34

1. What is my view of greatness? Have I operated in my daily life? In what sense have I proved that implementation?
2. How have I exemplified mercy this past year?

The desire to stand out, to be superior, to be admired "me," is part of the great rebellion of the human mind.

this word. Then examine the treatise in the *Seventh-day Adventist Bible Commentary*. In what ways is it helpful in understanding Jesus' words? In what ways does it fall short?

## ■ Further Study of the Word

1. For general insight, see E. G. White, *Selected Writings*, 432-442, 511-523, 547-551; E. G. White, *Lessons*, 390-404.
2. For an informative summary on the subject, see J. B. Green and S. McKnight, *The Kingdom of God*.

## ■ Researching the Word

1. Matthew 18:10 brought to our attention the guardian angels. Through the study of the Bible, discover what you can about the angels in both testaments. List their functions to humans, God, etc. After your study, it will be helpful to compare

the disciples that the greatest in the kingdom are the least. We need to understand that

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# North American Division Year-End Actions

At the 1993 year-end meetings for North America, division leaders voted numerous actions. Beyond the normal administrative-type actions, the North American Division (NAD) voted four significant documents. Because we publish actions we consider to be of interest to our readers, we have chosen to print them in various issues of the *Adventist Review*.

You will find these documents in these issues:

□ **"World Survey Commission Report and Recommendations for Strategic Planning."**—Dec. 30, 1993, pp. 14-19. (Voted by GC and NAD.)

□ **"Stewardship, Self-reliance, and Sacrifice Proposal."**—Coming in May 1994. (Voted by GC and NAD.)

□ **"Conciliation and Dispute Resolution Procedures, New Policy."**—This issue.

□ **"Sexual Misconduct in Church Relationships Involving Denominational Employees and Approved Volunteers" and "Sexual Misconduct Guidelines for the North American Division, Local, and Union Conference Offices."**—Jan. 27, 1994, pp. 17-21.

## CONCILIATION AND DISPUTE RESOLUTION PROCEDURES—NEW POLICY

VOTED, To adopt a new policy NAD B 90, Conciliation and Dispute Resolution Procedures, to read as follows:

B 90 Conciliation and Dispute Resolution Procedures

B 90 05 Purpose—The Conciliation and Dispute Resolution Procedures were developed to provide a method whereby the church may resolve disputes between church members, individual lay members and various church leaders, employees and church employers, church organizations (service organizations, departments, associations, etc.), and/or between conferences and institutions.

The role of the Seventh-day Adventist Church in resolving disputes among its members has a long historical tradition. These procedures were prompted by a doctrinal concern based on the Bible and counsel given to the church by Ellen G. White. The Conciliation and Dispute Resolution process is designed to be neutral, impartial, and independent.

B 90 10 Church Policy—The Conciliation and Dispute Resolution Procedures are subject to the policies recorded in the *Seventh-day Adventist Church Manual* and the General Conference and North American Division

*Working Policy*. Before applying the following procedures, all parties involved in the resolution of a dispute should read "Safeguarding the Unity of the Church" in the current edition of the *Church Manual*.

B 90 15 Binding Arbitration—The method that is available to the church (local church, local conference, union, and division) for resolving disputes in ways that lead to reconciliation. It is a quasi-legal procedure in which the parties in dispute meet voluntarily in the presence of one or more arbitrators for a hearing. The verdict of the arbitrator(s) is binding upon all parties.

Binding arbitration is not to be entered into without prior efforts to negotiate or mediate the dispute. It must be evident that these steps, as listed below, have been taken before a request for binding arbitration is approved:

1. **Informal Negotiation**—The parties in dispute must voluntarily meet with one another in order to resolve their differences and become reconciled (Matt. 18:15). A pastor or other spiritual counselors may prompt the parties to meet for this purpose.

Adequate time for spiritual preparation should be allowed in order for the Holy Spirit to work in the hearts of the parties in dispute. The disputing parties must begin the conciliation and dispute resolution process with informal negotiation.

2. **Mediation**—If the informal negotiation does not suffice, the parties in dispute must voluntarily meet together with one or more mediators. The mediator(s) serve(s) as facilitator(s) to guide the negotiation as the parties seek to agree and become reconciled (Matt. 18:16).

Before the process of binding arbitration can begin, all pending lawsuits or administrative charges related to the dispute must be dismissed, and/or the parties involved must sign an agreement not to institute a lawsuit or administrative charge against each other.

B 90 20 Exemptions—The Conciliation and Dispute Resolution Procedures may not apply in situations that are deemed to be outside the jurisdiction of the church or for which the church agrees that it has no adequate process for orderly settlement. Examples of cases that are not covered by these procedures may include but are not limited to:

1. Settlement of insurance or self-insurance claims.
2. Issuance of decrees affecting the boundaries and ownership of real property.
3. Marital differences.

4. Awarding custody of minor children.

5. Deciding matters involving the administration of estates.

6. Debt collection matters.

7. Individual disputes with any branch of civil government or law enforcement agencies.

8. Specific theological questions.

9. Questions regarding church discipline and the transfer or reinstatement of membership.\*

10. Church elections.

B 90 25 Jurisdiction—It is the expectation of the North American Division that all grievances be resolved at the level where they arose. An in-house procedure that is equitable for all parties concerned, and which includes informal negotiation and mediation as essential first steps to resolution and reconciliation, should be used to settle the dispute.

If an in-house procedure fails to bring about resolution and reconciliation, either the grievant or the organization may request binding arbitration using the North American Division Conciliation and Dispute Resolution Procedures. The higher authority over the territory where a dispute arises has jurisdiction in the resolution of the conflict when the Conciliation and Dispute Resolution Procedures are used. Requests are to be carefully reviewed by the higher body and approved in situations in which to do so is in the best interests of the party(ies) concerned. In disputes involving members of different churches, and employees of different conferences, unions, and institutions, jurisdiction is with the next higher level of the church/conference/institution of the member/employee whom the claim is against. The arbitration initiation form and agreement, the binding arbitration protocol statement, and the confidentiality agreement referred to in this section are made available to the administrators of this process by the North American Division Office of Human Relations.

1. **Local Church Disputes**—The local church has jurisdiction in disputes between its lay members. Disputes that affect the employment of members hired by the conference, the conference institution, or the division to serve the local church are in the jurisdiction of the hiring body.

2. **Local Conference Disputes**—The local conference has jurisdiction in disputes between:

- a. Local conference employees and/or employees of local conference institutions or churches.
- b. Local conference employees and the congregation.



c. Conference institution employees and the institution.

d. Lay members and the local conference.

e. Local church employees, local conference employees, local conference institution employees, and the local conference.

f. Local conference churches, organizations, and/or institutions.

g. Congregation splits within the conference.

**3. Union Conference Disputes**—The union conference has jurisdiction in disputes between:

a. Intraunion conference employees (includes employees of local conference churches, organizations, and institutions) and/or union employees.

b. Local conference employees and the conference.

c. Union institution employees and the institution.

d. Lay members or local churches and the union conference.

e. Local conference employees, conference institutional employees, union conference institution employees, and the union conference.

f. Intraunion organizations, union institutions, and/or local conferences within the union.

**4. Division Disputes**—The North American Division has jurisdiction in disputes between:

a. Interunion denominational employees, division employees, and/or employees of division institutions.

b. Union conference employees and the union conference.

c. Division institution employees and the union conference.

d. Division employees and the division (through the Office of Human Relations rather than administration).

e. Lay members and the division.

f. Local and union conference institutions or division institution employees and the division.

g. Any two denominational organizations within the division that do not come under the jurisdiction of a single union conference.

h. Any denominational organization within the division and the division.

**5. Institution Disputes**—The next higher level of the institution has jurisdiction in resolving disputes of institutional employees that have been approved to use the Conciliation and Dispute Resolution Procedures.

**B 90 30 Initiation Process**—The following steps must be taken to initiate the Conciliation and Dispute Resolution Procedures at all levels of the North American Division.

**1. Local Church**—To initiate the procedures at the local church level, the grievant(s) shall make a written request for binding arbitration to the local church pastor or church board. Normally, within 15 working days of the

receipt of the request, the pastor or church board shall respond to the grievant(s) with a written acknowledgment and statement as to how and when the request will be processed. Arbitration forms shall be enclosed for the grievant(s) to complete and return to the pastor or board as soon as possible.

**2. Local Conference**—To initiate the procedures at the local conference level the grievant(s) shall make a written request for an arbitration hearing to the secretary/human relations director of the local conference. Normally, within 15 working days of the receipt of the request, the conference secretary/human relations director shall respond to the party making the request with a written acknowledgment and statement as to how and when the request will be processed. Arbitration forms shall be enclosed for the grievant(s) to complete and return to the conference secretary/human relations director as soon as possible. These include the conciliation and dispute spiritual preparation study, the binding arbitration protocol statement, and the confidentiality agreement statement. After the arbitration initiation forms have been signed and returned, the following steps shall be taken by the local conference secretary:

a. Present the request and arbitration initiation forms to the local conference administrative committee (or other appropriate body) for action.

b. Notify the grievant of the decision of the conference. If that decision is for binding arbitration, in communication with the grievant, set the date, time, and place for the hearing; and select the arbitrator(s) and observer(s). The arbitrator(s) and observer(s) must be approved by the parties in dispute.

c. Furnish the arbitrator(s) and observer(s) a copy of the arbitration initiation agreement signed by the parties in dispute within (10) working days prior to the arbitration hearing date. The information contained in the agreement shall include time, place, and date of the hearing; complaints and charges of the defense; issues to be discussed; positions taken relative to the issues; documents of evidence, proof, or verification; names of invited witnesses; and nature of the settlement requested.

**3. Union Conference**—Union conference personnel shall initiate the dispute process at the union conference level. To do this, the grievant(s) shall make a written request for an arbitration hearing to the secretary/human relations director of the union conference. Normally, within 15 days of the receipt of the request, the union conference secretary/human relations director should respond to the grievant(s) with a written acknowledgment and statement as to how and when the request will be processed. Arbitration forms shall be enclosed for the grievant(s) to complete and

return to the union secretary/human relations director as soon as possible. These include the conciliation and dispute spiritual preparation study, the binding arbitration protocol statement, and the confidentiality agreement statement. After the arbitration initiation forms have been signed and returned, the following steps shall be taken by the union conference secretary/human relations director:

a. Present the request and arbitration initiation forms to the union conference administrative committee (or other appropriate body) for action.

b. Notify the grievant(s) of the decision of the union conference. If that decision is for binding arbitration, in communication with the grievant(s), set the date, time, and place for the hearing; and select the arbitrator(s) and observer(s). The arbitrator(s) and observer(s) must be approved by the parties in dispute.

c. Furnish the arbitrator(s) and observer(s) a copy of the arbitration initiation agreement signed by the parties in dispute within 10 working days prior to the arbitration hearing date. The information contained in the agreement shall include time, place, and date of the hearing; complaints and charges of the defense; issues to be addressed; positions taken relative to the issues; documents of evidence, proof, or verification; names of invited witnesses; and nature of the settlement requested.

**4. Division Office**—Division office personnel shall initiate the dispute process through the associate secretary of the division/Office of Human Relations director. Normally, within 15 working days of the receipt of the request, the associate secretary/Office of Human Relations director shall respond to the grievant(s) with a written acknowledgment and statement as to how and when the request will be processed. Arbitration forms shall be enclosed for the grievant(s) to complete and return to the associate secretary/Office of Human Relations director as soon as possible. These include the conciliation and dispute spiritual preparation study, the binding arbitration protocol statement, and the confidentiality agreement statement. After the arbitration initiation forms have been signed and returned, the following steps shall be taken by the associate secretary/human relations director:

a. Present the request and arbitration initiation forms to the division administrative committee for action.

b. Notify the grievant(s) of the decision of the division administrative committee. If that decision is for binding arbitration, in communicating with the grievant(s), set the date, time, and place for the hearing; and select the arbitrator(s) and observer(s). The arbitrator(s) and observer(s) must be approved by the parties in dispute.

c. Furnish the arbitrator(s) and observer(s) a copy of the arbitration initiation agreement



signed by the parties in dispute within 10 working days prior to the arbitration hearing date. The information contained in the agreement should include time, place, and date of hearing; complaints and charges of the defense; issues to be discussed; positions taken relative to the issues; documents of evidence, proof, or verification; names of invited witnesses; and nature of settlement requested.

**B 90 35 Institutions**—Educational and other institutions affiliated with the local and union conferences and the division are expected to have established grievance procedures that are designed to address disputes between its employees. When an in-house grievance process has failed to bring about resolution, the grievant or the administration of the institution may request a binding arbitration hearing to be administered by the next higher body. The acceptance or rejection of this request is left to the discretion of the administration at the next higher level.

When an in-house grievance process has failed in a General Conference institution based in the North American Division, the grievant or the administration of the institution may request that a binding arbitration hearing be

conducted by the president or secretary of the General Conference. The General Conference officers may ask the administration of the North American Division to conduct the hearing. The acceptance or rejection of the request from the institution is left to the discretion of the General Conference administration.

**B 90 40 The Arbitration Panel**—The credibility of the arbitration panel in the eyes of the parties in dispute is of utmost importance. The panel should be perceived by the parties in dispute to be neutral, impartial, and independent.

An arbitration hearing may be conducted by either one or three persons, including the moderator; however, in either case, the parties in dispute must agree on the person(s) as well as the number of persons appointed to serve. An arbitration panel may consist of three persons and should include one person chosen by each of two parties and one person mutually agreed upon. The moderator should also be mutually agreed upon.

On the local church level, the arbitrator(s) as well as the moderator of the arbitration panel are appointed by the church board after they have been agreed upon by all parties in dispute.

On the local conference, union conference,

and division levels, the arbitration panel as well as the moderator are appointed by the secretary/human relations director of these organizations after they have been agreed upon by all parties in dispute.

**B 90 45 Qualifications of the Arbitrator(s)**—Arbitrators must be church members in good and regular standing who are trained and qualified to serve on arbitration panels and who have the potential for bringing about a resolution. A pool of volunteer arbitrators shall be formed from which individuals may be randomly selected to serve as needed. Every effort should be made to include ethnic minorities, women, nondenominationally employed persons, retired former church employees, and others as appropriate to the situation.

**B 90 50 Legal Representation**—The Conciliation and Dispute Resolution Procedures are designed to be an alternative process to the court system in which legal representatives are present. Since the intent is to engage in a process that is semiformal, flexible, and nonlegalistic, it is therefore recommended that:

1. Legal representation be discouraged unless the attorneys are present to provide expert counsel on specific legal matters. All parties must

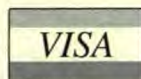
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agree on both the attendance and personnel involved.

2. Peer representation be permitted if both the attendance and personnel are agreed upon by all parties in the dispute.

B 90 55 Observers—To ensure that the hearing is conducted in keeping with church policy and the arbitration agreement, an observer may be permitted only at the request of and with the consent of all parties in dispute. Observers may answer questions that are asked by either the arbitrator(s) or the parties in dispute.

B 90 60 Conflicts of Interest—The arbitrator(s) and observer(s) shall commit themselves to strict confidentiality and shall disclose all real or potential conflicts of interest in the dispute. When such conflicts of interest are disclosed, the person(s) involved shall be replaced.

B 90 65 Witnesses—Witnesses appear in an arbitration hearing at the call of the moderator. They are present in the hearing only to testify and must leave when they have completed their testimony.

B 90 70 Transcripts and Recordings—Formal transcripts or electronic recordings are permissible in arbitration hearings.

B 90 75 Duration of an Arbitration Hearing—An arbitration hearing should normally consume one day or less.

B 90 80 Financial Arrangements—The costs for conducting arbitration hearings are to be allocated in the following manner unless otherwise agreed to by all parties involved:

1. The parties in dispute are to pay all of the travel expenses (transportation, per diem, lodging) for themselves and the witnesses they invite.

2. The parties in dispute are to pay on a 50-50 basis the travel expenses of any layperson or retired former church employee who serves as an arbitrator.

3. The local or union conference is to pay the travel and lodging expenses for their employees who serve as arbitrators and observers.

4. When a local conference employee is asked to serve as an arbitrator or an observer in another local conference, the inviting conference pays the travel and lodging expenses.

5. When a union conference employee is asked to serve as an arbitrator or an observer in another union, the inviting union pays the travel and lodging expenses.

6. The North American Division pays the travel expenses for its employees who serve as arbitrators and observers.

7. Incidental expenses incurred by private moderators and arbitrators such as secretarial help, telephone calls, postage, etc., are to be paid by the local church, the local or union conference, or the division that appointed them.

B 90 85 Follow-up—after-the-fact details are to be cared for by a person(s) assigned the

responsibility by the local church, the conference, or the division. These include:

1. Filing of any materials generated by the arbitration hearing with the secretary of the conference or institution that had original jurisdiction.

2. Healing relationships hurt by the dispute.

3. Effectuating and monitoring the settlement.

4. Filing annual reports of union and division arbitration hearings with the North American Division associate secretary/director of the Office of Human Relations.  
(See NAD B 60.)

\*Covered by policies in the *Seventh-day Adventist Church Manual*.

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# CAMP MEETING SCHEDULE FOR 1994

## Conference

## Dates

### Atlantic Union Conference

|                           |                  |
|---------------------------|------------------|
| Bermuda.....              | July 15-23       |
| Greater New York          |                  |
| English.....              | July 2-9         |
| Portuguese.....           | May 27-30        |
| Spanish.....              | July 16-23       |
| French.....               | July 30-August 6 |
| New York.....             | June 24-July 2   |
| Northeastern.....         | June 24-July 2   |
| Northern New England..... | June 24-July 2   |
| Southern New England..... | June 17-26       |

### Canadian Union Conference

|                            |               |
|----------------------------|---------------|
| Alberta.....               | July 1-9      |
| British Columbia.....      | July 22-30    |
| Manitoba-Saskatchewan..... | July 1-9      |
| Maritime.....              | July 29-Aug 6 |
| Newfoundland Mission.....  | July 18-23    |
| Ontario.....               | July 21-24    |
| Quebec.....                | July 15-23    |

### Columbia Union Conference

|                     |                 |
|---------------------|-----------------|
| Allegheny East..... | June 30-July 10 |
| Allegheny West..... | June 22-June 26 |

|                               |                |
|-------------------------------|----------------|
| Chesapeake.....               | June 17-25     |
| Mountain View Conference..... | June 17-25     |
| New Jersey, English.....      | June 17-25     |
| New Jersey, Spanish.....      | June 27-July 2 |
| Ohio Conference.....          | June 17-25     |
| Pennsylvania Conference.....  | June 10-18     |
| Potomac, English.....         | June 21-25     |
| Potomac, Spanish.....         | June 29-July 3 |

### Lake Union Conference

|                          |                |
|--------------------------|----------------|
| Illinois.....            | June 10-11     |
| Illinois, Hispanic.....  | September 1-5  |
| Indiana.....             | June 12-18     |
| Indiana, Hispanic.....   | June 11        |
| Lake Region.....         | June 24-July 2 |
| (tentative date)         |                |
| Michigan                 |                |
| Holly.....               | June 17-19     |
| Cedar Lake.....          | June 24-26     |
| U.P.....                 | August 19-21   |
| Wisconsin.....           | June 17-25     |
| Wisconsin, Hispanic..... | August 19-21   |

### Mid-America Union Conference

|                             |                |
|-----------------------------|----------------|
| Central States.....         | June 17-25     |
| Dakota.....                 | June 10-18     |
| Iowa-Missouri.....          | May 31-June 4  |
| Kansas-Nebraska.....        | June 3-11      |
| Panhandle, Scottsbluff..... | Sept. 23, 24   |
| Spiritual Convocation       |                |
| Enterprise, Kans.....       | October 14, 15 |
| Kansas City, Kans.....      | March 12       |
| Shelton, Nebr.....          | October 28, 29 |
| Wichita, Kans.....          | March 5        |
| Minnesota.....              | June 10-18     |
| Rocky Mountain              |                |
| Western Slope.....          | May 31-June 4  |
| Eastern Slope.....          | June 14-18     |
| Wyoming.....                | July 12-16     |
| Spanish.....                | September 2-4  |

### North Pacific Union Conference

|                                 |                 |
|---------------------------------|-----------------|
| Alaska.....                     | August 2-6      |
| Idaho.....                      | June 7-11       |
| Montana.....                    | June 15-18      |
| Oregon.....                     | July 13-17      |
| Southern Oregon.....            | June 17, 18     |
| Upper Columbia.....             | June 15-19      |
| Family Camp Meeting.....        | August 7-13     |
| Family Fellowship Festival..... | November 11, 12 |
| Washington.....                 | June 16-25      |
| Black Convocation.....          | May 18-21       |
| Hispanic Convocation.....       | July 22-24      |
| Native American.....            | May 20-21       |
| Camp Hope.....                  | August 25-28    |
| Mission.....                    | June 22-26      |

### Pacific Union Conference

|                            |                  |
|----------------------------|------------------|
| Arizona.....               | June 10-18       |
| Central California         |                  |
| Soquel.....                | July 21-30       |
| Las Vegas Convocation..... | May 20, 21       |
| Nevada-Utah                |                  |
| Springville.....           | June 20-25       |
| Northern California        |                  |
| Redwood.....               | July 30-August 6 |

### Southern Union Conference

|                         |               |
|-------------------------|---------------|
| Carolina.....           | May 22-28     |
| Florida.....            | May 27-June 4 |
| Georgia-Cumberland..... | May 25-28     |
| Gulf States.....        | May 22-28     |
| Kentucky-Tennessee..... | May 27-June 4 |
| South Atlantic.....     | June 9-18     |
| South Central.....      | June 17-25    |
| Southeastern.....       | June 16-25    |

### Southwestern Union

|                        |                 |
|------------------------|-----------------|
| Arkansas-Louisiana     |                 |
| Baton Rouge.....       | November 11, 12 |
| Gentry.....            | June 2-5        |
| Jefferson Academy..... | April 8-10      |
| Little Rock.....       | March 25, 26    |
| New Orleans.....       | May 6, 7        |
| Oklahoma.....          | July 22-30      |
| Shreveport.....        | Sept 23, 24     |

## To New Posts

### Regular Missionary Service

**Joseph Nubuo Nozaki**, returning as physician/surgeon, Guam SDA Clinic, Tamuning, Guam, and **Verna Keiko Nozaki** left Honolulu October 11.

**Asubuhi Otieno**, returning as teacher, Ikizu Secondary School, Ikizu, Tanzania, East Africa, **Kezziah D. Ogillo Otieno**, and six children left Los Angeles June 1, 1992.

**Barbara Payton**, returning as matron/nursing director, Malamulo Hospital, Makwasa, Malawi, Africa, left Toronto November 15.

**Gerhard Pfandl**, to serve as field secretary, South Pacific Division, Wairoa, Australia, and **Maureen A. Pfandl**, of Culver City, California, left Los Angeles October 20.

**Juan Rafael Prestol**, to serve as chief financial officer, Euro-Asia Division, Moscow, Russia, and **Bekis M. Prestol**, of Leominster, Massachusetts, left Boston September 20.

**Emilia Elena Rosu**, returning as dentist, Kinshasa Dental Clinic, Kinshasa, Zaire, and **Nicolae Rosu** left Los Angeles August 8.

**Neal Talbert Scott**, returning as manager and treasurer, Tanzania Adventist Press, Morogoro, Tanzania, East Africa, **Matilda Amelia Scott**, and two children left Houston, Texas, August 16.

**Glenn Walter St. Clair**, returning as administrator, Masanga Leprosy Hospital, Freetown, Sierra Leone, West Africa, and **Geraldine St. Clair** left Chicago September 13.

**Albert Dwight Smith**, returning as chairman, Biology and Chemistry departments, West Indies College, Mandeville, Jamaica, and **Ruth Ellen Smith** left Boston August 30.

**Keith Alan Snyder**, returning as biology teacher, Indonesia Union College, Bandung, Indonesia, **Elizabeth Ann Streeter Snyder**, and two children left Los Angeles September 12.

**John Jong-Eun Song**, returning as physician/urologist, Guam SDA Clinic, Tamuning, Guam, and **Sarah Kyong-Soon Im Song** left Chicago October 31.

**Zdravko Stefanovic**, returning as professor, Adventist International Institute of Advanced Studies, Metro Manila, Philippines, **Bozana Radovanovic Stefanovic**, and two children left San Francisco September 8.

**Russell Clare Thomas**, returning as publishing director, Far Eastern Division, Singapore, and **Annis Faith Thomas** left Chicago July 21.

**Charles Herman Tidwell, Jr.**, returning as academic dean, Hong Kong Adventist College, Hong Kong, and **Ruth Elaine Patterson Tidwell** left Boston August 13.

**Carlos Enrique Turcios**, returning as pastor/evangelist, Greater Sydney Conference, Strathfield, Australia, **Gloria Esther Turcios**, and two children left Los Angeles July 27.

**Date Vanderwerff**, returning as ADRA director/HTD secretary, Zaire Union Mission, Lubumbashi, Zaire Republic, and **Corrine B. Vanderwerff** left Washington, D.C., August 1.

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# Miracle-working Words

None of us can avoid doing or saying things we later regret. But Christians can always say "I'm sorry."

No matter how seriously we take our faith, or how earnestly we may pray, verbal missteps will occur. We are all, well, so human.

## Tripping Up

We get in a great hurry, things are going wrong, and we speak sharply to spouse or children even when they aren't really to blame. Or we are bone-weary from a hard and trying day at the office or shop, and we come home and respond irritably to a family member who says or does something we could ordinarily handle in a mild manner.

Or someone says something unfair or uncharitable about us, and while we don't strike back harshly, we find subtle ways to get even.

Someone interrupts us with a commercial phone call that is an unjustifiable invasion of privacy. We respond discourteously. At a committee meeting, someone expresses a view we regard as ill-considered, and instead of pointing out the presumed error in a moderate and respectful tone, we correct the offender in a somewhat humiliating manner.

There are innumerable circumstances in which we may respond to a situation with words or actions incompatible with our Christian standards. Because they don't quite fit the pattern of the provocations we have learned to deal with in a Christian manner, they catch us off guard. We blurt out something that, in retrospect, makes us wince.

No matter how devoutly we pray "Lord, help me always to respond to every irritation in a Christian spirit," God doesn't instantaneously curb our tongues or our impulses when a temptation suddenly arises.

What God does do, when we pray for help as temptation confronts us, is give us the strength to resist that temptation. But sometimes our tongues betray us before we realize what we are saying or how we are saying it.

Saying "I'm sorry" is often hard to do. We



*So often we don't  
say "I'm sorry"  
because we  
think the other  
person deserves  
what they got.*

see it as acknowledging a weakness, something our sinful nature stubbornly resists. It wounds our pride (which very much needs wounding from time to time). Above all, it is often easy to convince ourselves that the other person had it coming and that what we said was not disproportionate to the provocation.

An interesting aspect of "I'm sorry" is that these words actually improve people's perception of us rather than dramatizing our weakness. People respect us more and like us better if we can admit our faults. Our specific faults, that is. It's so easy to say "I have my faults" and often so difficult to say "I have committed this [specific sin] against you, and I ask your forgiveness."

## Sign of Strength

Saying "I'm sorry" indicates not weakness but strength. It is the insecure person lacking basic self-esteem who finds it hardest to apologize, because that seems to reveal a weakness he or she fears to concede.

But those who have a measure of self-respect (perhaps because they recognize that they are sufficiently important in God's eyes for Jesus to die for them) can say "I'm sorry" without feeling diminished or shamed. And since saying that often takes considerable courage, courage is not the mark of a weak person.

The best thing about "I'm sorry" is worth repeating. We can't always avoid saying or doing the wrong thing, but all of us can say we're sorry when we realize we have erred.

If we can't, the kingdom of God is, indeed, far from us.



*Reo Christensen is professor of political science at Miami University, Oxford, Ohio.*

BY REO CHRISTENSEN



# The chosen?

Incest. Adultery. Theft. Prejudice. Murder.

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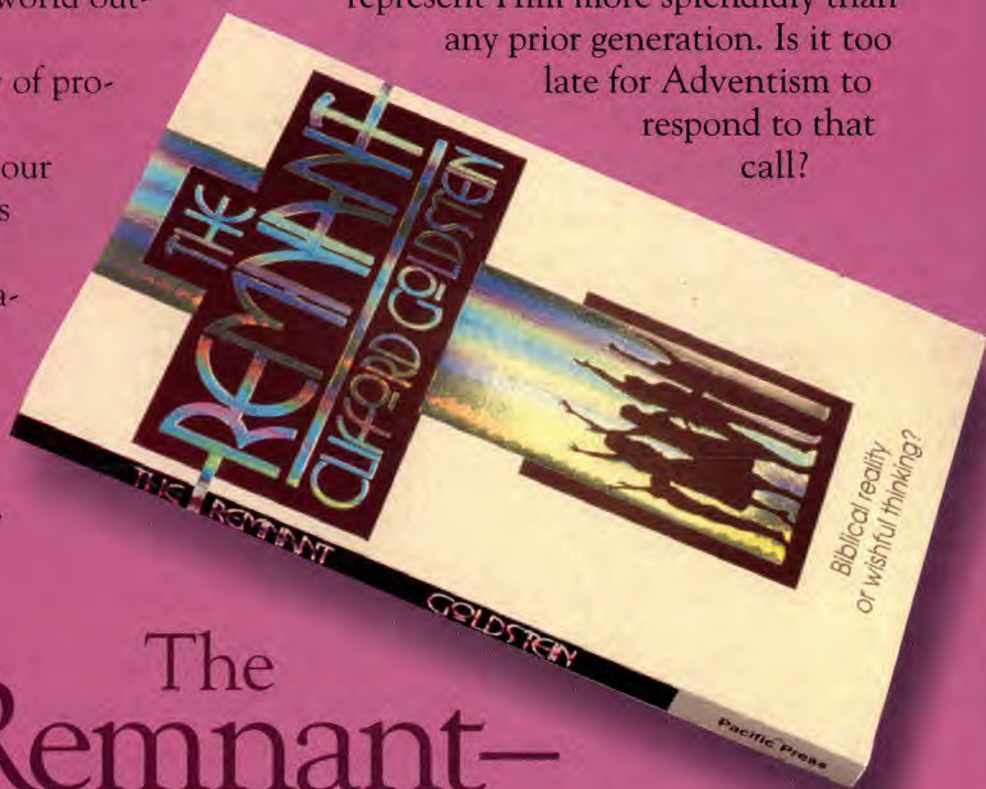
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