



"Watchman, what of the night?"

The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come. Isaiah 21:11-12

WHY OUR SPIRITUAL TRAUMA?

All is not well in the Adventist community. All who have truly known our historic faith know this to be true. Merely changing "the first minister" of the church from Pierson to Wilson between General Conference Sessions has not altered the picture. The Seventh-day Adventist Church today is not the church we united with about a half Century ago. And this is the consensus from the numerous letters coming to this desk from others, some of which have only been in the Church, a decade. Paxton's book - The Shaking of Adventism - the response to it by many of the laity; the reaction to it by the hierarchs of the curia on the Sligo; plus the accord given to it by notable heretics in our midst, all speak the same language. We have a disordered psyche which is the result of mental and emotional stress. We are in a spiritual trauma caused by the fact that we are still in this old world, when over and over again we had been told that we should have been in the heavenly kingdom.¹

Every wind of doctrine is blowing through the ivy towers of the church; its gusty breezes are sweeping through the gothic piles, and architectural splendors in which the laity worship. The ancient landmarks erected by the pioneers of this Movement are being removed; the pillars of our historic faith are being questioned by science falsely so-called and human philosophy. Why has this happened to us; why are we unable to cope with the present situation? Why do conclaves called to solve our doctrinal problems, end in the same disunity as existed before the conferences were called? To find the answer to these questions, we need to make a brief historical survey.

The Advent Movement was raised up by God in 1844. He blessed this Movement with the Spirit of divine revelation through the ministry of Ellen G. White. He looked with favor upon the organizational vehicle by which this Movement was to be spread into all the earth, and the Three Angels' Messages would be proclaimed to every nation, tongue, and people. To this vehicle - the corporate entity known and organized as the Seventh-day Adventist Church in 1863 - God gave precious promises of success and blessings if they would be true to the trust committed to them. ALSO, through the same messenger, God gave prophetic warnings of what would happen should the corporate entity prove untrue to its trust. We have preferred to ignore these warnings, and say they will never happen to us. But in our evaluation and recognition of these very prophetic warnings can be found the answer and solution to our spiritual trauma. As we take a good hard look at these Testimonies, we need to consider carefully, as advised, the "time and place" (SM, bk 1, p. 57) or the time of fulfillment as the context would indicate.

In the Review (July 24, 1888) the lead article by Mrs. E. G. White was entitled - "How Do We Stand?" (Keep in mind that the 1888 General Conference Session did not

convene until October 17 of that year.) In answering her own question, the servant of the Lord wrote:

Spiritual death has come upon the people that should be manifesting life and zeal, purity and consecration, by the most earnest devotion to the cause of truth: The facts concerning the real condition of the professed people of God, speak more loudly than their profession, and make it evident that some power has cut the cable that anchored them to the Eternal Rock, and that they are drifting away to sea, without chart or compass.

God proposed to restore to the Church, their chart and compass in the giving of the message of Righteousness by Faith through the ministry of Elder A. T. Jones and Dr. E. J. Waggoner. But what did we do with this message? Speaking of the occasion at the 1888 Minneapolis General Conference session, the servant of the Lord revealed how heaven saw the scene. She wrote:

All the universe of heaven witnessed the disgraceful treatment of Jesus Christ, represented by the Holy Spirit. Had Christ been before them, they would have treated Him in a manner similar to that in which the Jews treated Christ. (Special Testimonies, Series A, #6, p. 20)

But this rejection did not stop at Minneapolis. We are told further:

Those who opened the door of their hearts to temptation at Minneapolis, and carried the same spirit home with them, will realize, if not now, in the near future, that they resisted the Holy Spirit of God, and did despite to the Spirit of grace. (Ibid., p. 21)

Then the questions were asked - "Will they repent? or will they harden their hearts, and resist evidence?" (Ibid.)

During the decade which followed the Minneapolis session in 1888, the Lord bore long with His people, seeking to lead them by continued messages through Elders Jones and Waggoner to an acceptance of Righteousness by Faith, and its practical outworking in church polity. To the messages of these brethren were added the direct testimonies through the Lord's messenger to His people.²

Then came the 1901 General Conference Session. When the Chairman declared the conference officially opened for business, Ellen G. White moved to the podium and declared:

I feel a special interest in the movements and decisions that shall be made at this Conference regarding the things that should have been done years ago, and especially ten years ago, when we were assembled in Conference, and the Spirit and power of God came into our meeting, testifying that God was ready to work for His people if they would come into working order. The brethren assented to the light God had given, but there were those connected with our institutions, especially with the

Review and Herald Office and the [General] Conference, who brought in elements of unbelief, so that the light that was given was not acted upon. It was assented to, but no special change was made to bring about such a condition of things that the power of God could be revealed among His people. . .

Year after year the same acknowledgment was made, but the principles which exalt a people were not woven into the work. God gave them clear light as to what they should do, and what they should not do, but they departed from that light, and it is a marvel to me that we stand in as much prosperity as we do today. It is because of the great mercy of our God, not because of our righteousness, but that His name should not be dishonored in the world. (G. C. Bulletin, April 3, 1901, p. 23)

As her message continued, Sr. White spoke of those men who sought to manage the work of God, but would not "manage in God's order." Then she stated:

That these men should stand in a sacred place, to be as the voice of God to the people, as we once believed the General Conference to be, - that is past. What we want now is a reorganization. We want to begin at the foundation, and to build upon a different principle. (Ibid., p. 25, Emphasis mine)

Certain changes were made at the 1901 Session, but were reversed at the next Session in 1903. However, we must note that as the servant of the Lord came to the close of the year, 1901, there was revealed to her what the future held for the Church. In a letter to Dr. P. T. Magan - dated Dec. 7, 1901 - she wrote:

We may have to remain here in this world because of insubordination many more years, as did the children of Israel, but for Christ's sake, His people should not add sin to sin by charging God with the consequence of their own wrong course of action. (M-184-1901)

AND we have been in this world many, many more decades. In fact, we are still here! Because we refuse to recognize certain clear-cut prophecies which pertain to our day due to our insubordination, and persist in clinging to certain promises that might have been fulfilled had we been faithful to the trust committed to us, we continue to experience a spiritual trauma not knowing what to do, nor where to go. We have again become a ship at sea without chart or compass, even as we were prior to the 1888 General Conference Session.

If in 1901, the prosperity of the Church was due only to the "great mercy of our God," and not because the Church was doing what it should have done, can we conclude that today after all of these decades, God's mercy to us will be different that it was toward His ancient people Israel? Will God reverse the order of history, and lengthen His mercy, while we increase our insubordination? Let us not deceive ourselves. God does place limits on His mercy. Have those limits of mercy been overstepped? This question must be answered, and on the answer hangs the destiny of each member of God's professed people, as how they will relate to that answer.

¹There can be no question but the fact that we are still here in this world, and should be in the kingdom weighs heavily on those who have administered the affairs of the Church, and those who are charged with the direction the ministry of the Church should take. The editor of Ministry, J. R. Spangler, tells of a conversation he had with Elder R. H. Pierson the day following his resignation as President of the General Conference. Spangler said to Pierson:

Brother Pierson, the Lord has greatly blessed your leadership. The advance of the work during your tenure of service has been nothing short of remarkable.

To this Pierson replied - "But the Lord isn't here yet, Bob, and anything short of that is not success." (Ministry, December, 1978, p. 18) In this, Pierson spoke the truth, and yet he has not yet recognized the "Why?"

Then in the next issue of Ministry (January, 1979, p. 19), the editor interviewed the incoming president, Neal C. Wilson. He asked Wilson - "In your heart of hearts, do you believe it would be possible for the Lord to return during your administration as General Conference president?" On this question Wilson "hedged." But the very asking of the question reveals the inner conflict and trauma that is plaguing the minds of many even at the level of the Curia on the Sligo. This over-all picture is tragic - tragic because of the eternal consequences involved. Yet we cannot bring ourselves face to face with what has happened, and what God is saying by what He has permitted to take place in fulfilled prophecy.

²The Message of Righteousness by Faith is much more than doctrinal teachings, or arguments over theology - although theology is involved. In the broadest aspects as it was given to this people, and understood by the servant of the Lord, it involved church polity. In all the give and take regarding the theology of Justification by Faith, this aspect has been overlooked. Even Elder R. J. Weiland in his expositions, and research on the history and aftermath of 1888 has overlooked this major facet of the issue. Only Elder D. L. Bauer has actually come to grips with this phase of the message of 1888. And anyone studying the history of this period including the 1901 General Conference Session, and the "defection" of A. T. Jones cannot rightly evaluate what took place without taking this facet of the message into account. In the very same letter in which the servant of the Lord tells how the "universe of heaven" viewed the "disgraceful treatment of Jesus Christ, represented by the Holy Spirit" at the 1888 Session, the full issue involved in the Message of Righteousness by Faith is given. This letter was written from "Avondale" January 16, 1896. It was addressed to "Dear Brethren Who Occupy Responsible Positions in the Work." To them, Sr White wrote:

The Lord has a controversy with you. I have no need to specify the reasons; you have had them laid before you again and again. The clean hands, the pure, unselfish, holy purposes have not been brought into your practices, and the benediction of God has not come upon many of those who handle sacred things. The lifting up of the soul and speaking vanity, and the lifting up of men to manage their fellow men, body and soul, is all open before God with whom we have to do. There is no man or set of men that can manage men. "All ye are brethren." The Holy Spirit of God alone can do this. When you, because of your position, supposed you could say the word, and it would be done just after

your idea, you made a mistake. Truth, honor, and integrity have been compromised to gain certain advantages. Justice is fallen in the street and equity cannot enter.

Religious principles have been corrupted. We will either make more pure, noble, and holy the principles held by God's heritage, or else we will mislead by false proposition, unholy schemes, saying, "The temple of the Lord, The temple of the Lord are" we. The work and the cause of the Lord are sacred. There is to be no mingling of human, common, unholy fire with God's offering. This has been and is still being done; but the men are blind, and see not the result of their zealous efforts. (Special Testimonies, Series A, #6, pp. 17-18)

And after seven decades - 1896 - 1966 - of this continual insubordination, God had enough of the failure of a practical outworking of Righteousness by Faith, and let the Scroll of Prophecy unfold in the final and last sign His Son gave in prophecy from the Mount of Olives.

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AS IT WAS IN THE DAYS OF

On different occasions, Jesus spoke about the end times. He told about the signs that would precede the final days of human history. He compared the days before His second coming to different experiences that had occurred in Old Testament times. It is interesting to note that Jesus never said that as it was in the days of Jonah, so shall it be in the days of the coming of the Son of man. The whole city with its teeming thousands repented and turned to the Lord.

Instead the Lord chose two other incidents from Old Testament history. He said:

As it was in the days of Noe, so shall it be also in the days of the Son of man. (Luke 17:26)

And Peter indicated that "the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." (I Peter 3:20)

Again Jesus said:

Likewise also as it was in the days of Lot. . . even thus shall it be when the Son of man is revealed. (Luke 17:28, 30)

The record in Genesis indicates that four left Sodom, and one of these looked back and became a pillar of salt. Of this Jesus warned - "Remember Lot's wife." (Luke 17:32)

Jesus in His teachings warned about the "few" and the "many." He told us:

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. (Matt. 7:13-14)

He asked the question - "When the Son of man cometh, shall He find faith on the earth?" (Luke 18:8) Within the Greek sentence is an untranslatable particle - ἀρα - which marks an inferential question to which a negative answer is expected. Indeed the promise Jesus made gives the one ray of hope - "Fear not little flock, it is your Father's good pleasure to give to you the kingdom." (Luke 12:32)

So the real question at this time is simply - are you among the "few" that have found the strait gate, and narrow way? Are you holding to the "faith" of Jesus? Only the faith of which He is the author will find acknowledgment by Him. In other words - Are you a part of the "Little Flock?"

Interestingly, this emphasis on the "few" and the "many" which was a part of the eschatological teaching of Jesus, is also a part of those prophecies found in the Spirit of Prophecy from which we would like to disassociate ourselves. We, like the Jewish leaders of Christ's day, cherish the idea that we are the favorites of heaven, and that we will always be exalted as the church of God. We are willing to defy earth and heaven to dispossess us of our rights. But as with the Jews of old, our lives of unfaithfulness have prepared us for the condemnation of heaven and our separation from God. (See C. O. L., p. 294 for comparison) However, we are told at the time when "Jesus is about to leave the mercy-seat of the heavenly sanctuary," (5T:207) "when the danger and depression of the church are greatest, the little company who are standing in the light will be sighing and crying for the abominations that are done in the land." (5T:209) [The phrase - "in the land" - is interpreted elsewhere as - "in the church". 3T:267] We dare not overlook the contrast here presented except at peril to our souls. "The little company" are presented as a distinct group in contrast to the "church." The next sentence emphasizes this further - "But more especially will their prayers arise in behalf of the church, because its members are doing after the manner of the world."

Now let us continue to read with care:

The earnest prayers of this faithful few will not be in vain. When the Lord comes forth as an avenger, He will come as a protector of all those who have preserved the faith in its purity, and kept themselves unspotted from the world. . . .

These sighing, crying ones had been holding forth the words of life; they had reprieved, counseled, and entreated. Some who had been dishonoring God, repented and humbled their hearts before Him. But the glory of the Lord had departed from Israel; although many still continued the forms of religion, His power and presence were lacking.

(5T:210)

Check the force of the verbs, and the time context. Are we able to face the conclusion, or will we continue to cherish the idea that we will always be exalted as the true church of God?

CORPORATE IDENTIFICATION - ILLUSTRATED

After a recent winter snow storm here in the Ozarks, we found it necessary to go to the valley on business. We put chains on the pick-up and proceeded down the mountain. Ron drove, and the five year old grandson, Jonathan, went with us. As we reached the foothills, we overtook a car also driving with extreme caution. We slowed our already reduced speed. On the side of the road sat a Meadowlark. As the car approached, the bird attempted to fly, and the next thing that we saw it was fluttering under the car, and landing on the side of the road again. As we passed, we noticed its wings outstretched and moving fitfully. We wondered if it were fatally injured, or only stunned. We agreed that on the way back up we would check and see if it was still there.

As we approached the spot on our return trip, Jonathan turned to me and said - "Pa-pa we didn't hit the bird did we?" I assured him we had not hit the bird. Here was a five year old child who understood that although his father was driving the pick-up, we - he and I - shared in the corporate identification because we were in the truck. Did not Jesus say - "Except ye become converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18:3) In deed, such a conversion on our part would help us to utilize the eye-salve offered by the heavenly Merchantman so that we could see our own corporate guilt in the betrayal of the sacred trust committed to us as a people. It would cause us to cry out - "Men and brethren, what shall we do?" Perhaps then we could hear Peter's voice say to us - "Save yourselves from this crooked generation." (Acts 2:40 ARV) And then we would willingly find ourselves identified with the "little company" and the "faithful few" who are seeking to preserve the faith in its purity. (5T:210)

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"LLU - A House Divided"

"The prestigious medical school has been torn apart in a bitter legal fight over the alleged misappropriation of doctors' funds."

[We herewith produce in its entirety a special feature appearing in the San Bernardino newspaper - The Sun - for December 10, 1978 under the title given above.]

"A bitter legal battle, with ramifications that could shake a three-million member church, is pitting a group of Seventh-day Adventist doctors against Loma Linda University, the hub of Adventist teaching hospitals in the United States.

"From both sides there have been charges of fraud and allegations that hundreds of thousands of dollars - and possibly millions - in LLU Medical Center faculty practice funds have been misappropriated. The legal fight, with a series of five lawsuits over a span of five years, led to the acknowledgment this year by LLU that its former medical center chief administrator allegedly embezzled \$900,000 in faculty practice funds from 1970 to 1975.

"Sources familiar with an audit of the LLU faculty practice accounts say the misappropriation of radiology practice group funds actually amounted to \$1.3 million.

"Asserting that LLU and Adventist church officials have "covered up' misappropriations at the medical center, one doctor's attorney called the situation an 'ecclesiastical Watergate.' Much of the legal dispute revolves around the faculty practice accounts, lettered and numbered accounts holding income from the practices of LLU doctors. Teaching physicians at the LLU Medical Center often have practices in conjunction with the hospital, using its facilities and personnel, and their fees are pooled in centralized accounts.

"During the early and mid-70's, when the controversy over the faculty practice funds first arose, all doctors' fees at LLU went directly to Loma Linda University Medical Group, Inc. (LLUMGI) a corporation formed to provide trust accounts for doctors' fees. Some of the doctors' fees remained in the LLUMGI accounts, and a portion was disbursed under the supervision of the dean of the LLU School of Medicine to corporations representing individual departments at the medical school. The directors of departmental corporations then disbursed those funds as salaries to doctors.

"The arrangements apparently was not an unusual one. Dr. Thomas Nesbitt, president of the American Medical Association told the Sun: 'In teaching institutions where there are a lot of faculty members, it is common practice to form a faculty fund. There are often funds for pediatrics, surgery and various hospital functions, or maybe just one fund for the whole school.' "The institution takes a percentage and the remaining portion is divided among the doctors on a prearranged formula,' he said. 'The types of formulas vary all over the place.'

"The physicians who have sued LLU maintain that millions of dollars in doctors' fees were improperly divided after LLUMGI and departmental corporations preempted doctors' partnerships in controlling the funds. Some of the suits have attempted to force LLU to give an accounting of and re-distribute doctors' fees. One doctor suing LLU told the Sun that under the LLUMGI 'there was no way to know what was going into the pool and what was coming out.' But Dr. Harrison Evans, vice president of medical affairs for LLU said there are "no ongoing problems' with the faculty practice accounts.

"The litigation presents a far different picture of LLU than the outsider's typical perception of a closely-knit denominational institution. LLU is now a house divided by controversy. Information disclosed by the suits is being used as ammunition by dissidents actively campaigning for an ouster of the church's top leadership in a 1980 Adventist election. [Elder Neal C. Wilson, prior to his election as President of the General Conference was as President of the North American Division, Chairman of the Loma Linda University Board.]

"Some involved in the Loma Linda litigation, though say the lawsuits so far have raised more questions than they have answered. Only two of the lawsuits have gone to court. In one suit, an urologist dismissed from LLU, Dr. Richard Kuhn, won a \$141,000 judgment last June against the head of the medical center's urology department. In the other case, a San Bernardino Superior Court Judge last August reinstated dismissed urologist Edward Jacobs to the medical center staff. He had filed a suit claiming he was terminated without good cause and without a hearing. LLU has settled out of court with two radiologists - Dr. Carl Jansen and Dr. Ronald McCartney.

"In a turnabout from the previous litigation, LLU in October filed a suit against

its former medical center chief of staff, ophthalmologist Robert Shearer. LLU maintains that Shearer owes more than \$300,000 to a faculty practice account. Shearer, however, has filed a countersuit against the university, claiming LLU is indebted to him for more than \$200,000 in equipment and accounts receivable.

"The suit which has caused the greatest furor is the one filed by Dr. Jansen, now chief of radiology at the San Bernardino County Medical Center. Jansen in December, 1975, sued for an accounting of the Loma Linda Radiology Group partnership funds, claiming he was denied his fair share of the funds when he left LLU in June, 1975. In the course of the discovery procedures in Jansen's suit, an accountant employed by Jansen found irregularities in the flow of funds in and out of the radiology faculty practice accounts. As a result the Seventh-day Adventist Church hired an accounting firm, Ernst and Ernst, to conduct an audit of the LLU medical center books in 1977. The audit allegedly substantiated that medical center administrator C. Victor Way had siphoned off \$900,000 in radiology group practice funds from 1970-75. Earlier this year, LLU publically acknowledged the alleged embezzlement, and announced it had obtained a restitution agreement with Way. The university did not seek to prosecute him.

"Jansen's attorney sought to obtain the Ernst & Ernst report as part of the discovery phase of the lawsuit, but according to attorney Terry Bridges, 'They settled mighty fast when we asked for that.' Bridges said the report was central to Jansen's lawsuit, because it indicated how much money was missing from the faculty practice accounts and when LLU officials knew of the misappropriated funds. There are indications that LLU officials were concerned about the faculty practice accounts as far back as 1973, when the Adventist church was conducting another investigation of Way's activities.

"In 1971 Way formed a computer company - Desert Systems - with offices in Redlands and Placentia, operating terminals that were connected to the LLU computer system. Desert Systems employed a half-dozen university computer technicians, purportedly to do contract work for LLU in their off-time. The Adventist church General Conference became concerned in 1973 that Way's company may not have been performing the work it was being paid to do. A team of Adventist church computer experts was sent to LLU to examine the Desert Systems operation. One employee of Desert Systems told investigators the computer company was set up to generate \$100,000 worth of business a month. Another former employee of Desert Systems told the Sun the company was formed by Way 'as a money making operation' with 'some ideas to use it to make money that would accrue to the university.'

"An LLU spokesman related that the investigation and audit did not indicate the company was stealing time from the university's computer. Nonetheless, LLU severed its contract with Desert Systems. Part of the Desert Systems examination involved an audit of LLU accounts, according to a source close to the investigation, and the audit raised questions about the faculty practice accounts. The church's internal auditor had reservations about scrutinizing the faculty practice accounts, the source said, because by this time many of the faculty departments had formed medical corporations. The medical corporations, he said, technically were separate from LLU, and the auditor was concerned he might not have jurisdiction to examine their books. 'There was always an aura of mystery around those practice groups,' the source said. 'That (their assets) was an awfully big pie to slice up.' About a year after the Desert Systems investigation, Way was demoted from medical center administrator to business manager - ironically, in charge of the faculty practice accounts.

"LLU officials at some point became convinced that Way had been manipulating the faculty practice accounts to his own benefit. And the fallout from the alleged embezzlement reached the former LLU medical school dean, Dr. David Hinshaw. As chief administrator at the LLU Medical Center, Way reported directly to Hinshaw. Hinshaw was also a director of LLUMGI, the Loma Linda Surgery Medical Group, Inc., and the Loma Linda Radiology Medical Group, Inc., three of the eight medical corporations formed at LLU between 1973 and 1976. Hinshaw resigned his post as medical school dean to become head of the medical center's department of surgery in early 1975, a few months after Way was demoted from medical center administrator to business manager. Earlier this year, before LLU disclosed Way's alleged embezzlement, Hinshaw was asked to resign as chairman of the surgery department. While LLU did not accuse Hinshaw of participating in the alleged misappropriations, the university trustees said Hinshaw did not properly oversee Way's activities.

"Sources at LLU indicate Hinshaw and Way worked closely together - and that Hinshaw was the driving force behind the establishment of the medical corporations. One of the physicians suing LLU described Hinshaw as the 'king-pin' in the formation and operation of the LLU medical corporations. Corporate records filed with the secretary of state on April 21, 1978, indicate that Hinshaw remained a director of the Loma Linda Surgery Medical Group after his dismissal from LLU. Hinshaw is now chief of surgery at the Veterans Hospital in Loma Linda, located adjacent to LLU and which utilizes the university medical center's staff physicians.

"Way and Hinshaw also were connected outside LLU. In March 1975, shortly before Way left the university, Hinshaw and Way purchased a 2,073-acre ranch near Lakeview, OR, for \$525,000. Hinshaw previously has denied that he knew of Way's alleged financial dealings at the time the ranch was purchased. The two men also were named as defendants in Jansen's and McCartney's suits.

"McCartney's suit said the defendants were 'responsible for accounting, receipt of funds, purchase of assets and disbursement of the funds of the (radiology group) partnership belonging to the plaintiff.' In July 1974, about a year after the radiology corporation was formed, 'the defendants conspired together to cheat and deprive plaintiff (McCartney) of his interest in the partnership and to this end, defendants have caused the assets of the partnership to be transferred fraudulently and without consideration to themselves,' the suit says. McCartney contended that the partnership was defrauded of 'sums of money in excess of \$1 million, together with all other assets of the partnership.' In answering McCartney's complaint, LLU maintained that the partnership was reimbursed \$270,000 when the partnership was dissolved, and the corporation formed.

"McCartney in an interview, said the radiology group partners were not consulted about the dissolution of the partnership and the formation of the corporation, whose directors were Hinshaw, and Dr. Melvin Judkins, head of the LLU radiology department. He also said the radiologists did not know how their funds were being handled by the corporation's administrators - Hinshaw, Way, and Ed Heeb, the medical center's business manager prior to Way. McCartney received a \$20,000 out-of-court settlement in his suit against LLU.

"Both McCartney and Jansen said in interviews that they were frustrated in efforts to trace funds transferred from their partnership - a factor which figured in

their decisions to settle. In addition, Jansen said the experience of suing LLU was 'an emotional and financial drain.' He said he accepted a settlement that was 'about \$25,000' less than he expended on his lawsuit.

"Lawsuits involving two other former Loma Linda doctors have not been settled, however, and these cases may extend the controversy over the administration of the medical center and faculty practices. These are the cases of Dr Shearer and Dr. Jacobs. LLU has sued Shearer, a prominent Loma Linda ophthalmologist and once chief of staff at the medical center. The suit alleges that Shearer and other as yet unnamed defendants 'became indebted to plaintiff (LLU) on an open book account for a balance due in the sum of \$303,900 for goods, wares, merchandise, and services, sold and delivered and money advanced to defendants at their request. No part of that sum has been paid.' David Gurney, an attorney representing LLU said the 'open book account' was similar to the charge account, which Shearer drew off without paying back. In mid-November of this year the university revoked Shearer's staff privileges, and Shearer was invited to discuss the termination with the LLU board of trustees at a meeting early this month.

"Shearer last week filed a \$200,000 countersuit against LLU, alleging that the university confiscated personal equipment, medical records and outstanding accounts when Shearer quit the ophthalmology group practice at the medical center in 1976. (Shearer left the group practice but retained his staff privileges at the medical center until they were revoked.) In an interview, Shearer told the Sun he believes LLU has sued him because he failed to go along with the management of the faculty practices. He said LLU doctors were asked to contribute a total of \$90,000 for legal fees involved in defending an LLU surgeon against an investigation by the Internal Revenue Service. Shearer opposed the idea, and about a month later was asked to leave his faculty practice, he said.

"In the other pending case, Dr Edward Jacobs, who was reinstated to the medical center staff in a court decision earlier this year, is seeking legal damages against members of the LLU urology department. Jacobs, formerly, a U. S. Public Health Service officer, quit his government post in 1973 to join the urology staff at LLU. According to his lawsuit, Jacobs was told he would gain full partnership in LLU urology group within 2½ to 3 years. But, Jacob's suit says, the urology partnership was dissolved in September, 1976 - after Jacobs had helped the urology department receive accreditation for resident training in urology - and the physician was told he was being terminated from his faculty practice. During October, Jacob says in his suit, he was locked out of his office, and was denied access to the records, supplies, and equipment of the urology partnership. Jacob's maintains he was released from his LLU position because of pressure on LLU administrators from Dr. Henry Hadley, head of the urology department and one of the urology group partners sued by Jacobs.

"Doug Welebir, an attorney representing Hadley, said the dispute 'was one of those typical partnership things that happen. . . where partners just decided to break up their partnership.' He said Jacobs and Hadley had a written partnership agreement, and the procedure for dissolution of the partnership was followed.

"Besides the legal battle itself, the lawsuits have provided fuel for a group of maverick Seventh-day Adventists who are agitating for top-level changes in the church at the 1980 General Conference meeting."

Comment - It can be summed up in one word - a mess! But more significantly it points up another prophecy which we are reluctant to recognize. This reads - "When God shall work His strange work on the earth, when holy hands bear the ark no longer, woe will be upon the people. Oh, that thou hadst known, even thou, in this thy day, the things that belong unto thy peace! Oh, that our people may, as did Nineveh, repent with all their might and believe with all their heart, that God may turn away his fierce anger from them!" (5T:77-78) But what can we expect. All of the things at LLU have taken place since 1967, when God permitted the prophecy of Jesus in Luke 21:24 to be fulfilled.

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SIGNS OF THE TRENDS

Loma Linda, Dec. 13, 1978 - "Although conferences on religion may be nothing new to this center of Adventism, the university here may be host next fall to an extraordinary gathering of religious leaders. It is scheduled for the first week in October, 1979, and includes more than 30 leaders of religions around the world." Baron Fray von Blomberg, the international president of the World United Religions organization was on campus to arrange for the fall event. When von Blomberg first contacted LLU President V. Norskov Olsen in regard to LLU hosting this world conclave, Blomberg said, "President Olsen grasped the significance and importance of it immediately."

This October conference "will represent literally millions of the faithful. . . including Buddhists, Hindus, Shintos, Sikhs, Moslems, Zoroastrians, Jews, Catholics, and Protestant." Blomberg said the final day of the conference will be open to the public and include religious services and music.

The Sun, (Redlands) B-2

Fayetteville, AR - "Some of the liquor dealers in Fayetteville, Arkansas, are sponsoring drug education and Five-Day Plans to Stop Smoking under the direction of Keith McBeth, pastor of the local Adventist church."

Adventist Review, January 18, 1979, p. 23

Comment - Do you suppose that the tobacco merchants of Fayetteville will sponsor our temperance programs to help alcoholics? Perhaps, rather, the pastor of the Adventist Church in Fayetteville hasn't read lately from Ministry of Healing, p. 340 - "He who declared to the first murderer, 'The voice of thy brother's blood crieth unto Me from the ground,' will not accept for His altar the gifts of the liquor-dealer. His anger is kindled against those who attempt to cover their guilt with a cloak of liberality. Their money is stained with blood. A curse is upon it." (This also applies to our Ingathering solicitations.)

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