

# A Fleet of Islands

By WALTER RAYMOND BEACH

MARK TWAIN'S visit to the Hawaiian Islands late last century resulted in a number of letters to "folks back home" that are considered among the author's best contributions to literature. Commenting generally on the subject of his letters, the famous traveler referred to these islands as "the loveliest fleet of islands that lies anchored in any ocean."

Visitors since then have agreed fully with Mark Twain. In fact, artists flock here to paint the brilliant flowers and blue-purple seas, while writers sing praises and build homes along sparkling shores washed by sapphire waters. After five weeks of visit, I should add my personal comment to the effect that here are some of the loveliest spots on earth.

The Hawaiian archipelago from Cape Ka Lae, Hawaii, to Kure atoll is 1,900 miles in length. The group (To page 14)

*Walter Raymond Beach is a general field secretary of the General Conference.*



## LLU and the VA Hospital

ON OCTOBER 27 the Loma Linda University board of trustees voted to approve affiliation with the 630-bed, \$28.9 million, acute-care Veterans Administration hospital to be built in Loma Linda. This decision is of interest and concern to the entire Seventh-day Adventist Church. For two reasons: (1) the denomination appropriates enormous sums annually to LLU—more money than to any overseas division (at the 1971 Autumn Council \$4,471,500 went to LLU compared with \$3,190,902 to the Far Eastern Division, the largest overseas benefactor, and \$1,385,117 to the Australasian Division, the smallest); (2) because the kind and quality of medical education given at LLU, and the spiritual stamp given to its graduates, largely determine the kind of physicians that will staff the church's medical institutions all over the world.

From the very beginning it has been recognized that placing a VA hospital in Loma Linda, and affiliating with it, would have advantages and disadvantages, both actual and potential. The top advantage, from the Christian perspective, is the opportunity to meet human need. What a peerless opportunity to bring comfort, courage, hope, and healing to thousands in need of medical care! The almost unlimited clinical material available to medical students is another advantage. The convenience factor, for patients, staff, and students, likewise is an advantage. And from the standpoint of economy and efficiency, considerable advantage may be gained by being able to share staff personnel and expensive equipment.

The possible disadvantages, of course, cannot be overlooked. From the viewpoint of the community there is the possibility of higher taxes to provide added police and fire protection, increased water supplies, needed road improvements, and adequate traffic control facilities. It is possible also that the character of the community will change somewhat, with overcrowding, slums, increase of crime, et cetera. To have spent millions of dollars to provide the full four years of instruction on one campus in the rural atmosphere of Loma Linda, and then see the city conditions of Boyle Heights reproduced, is a disturbing prospect.

The possible disadvantages to the medical school itself perhaps are greater than even of those to the community. When two institutions of such dissimilar sponsorship, philosophies, and goals exist in tight affiliation, conflicts of ideals and policy are bound to arise. For example, on the philosophy of remuneration (although it has been pointed out that compensation to university personnel does not vary widely from community standards). Will secular pressure further erode the "living wage" concept and the importance of living sacrificially in order to carry forward the Lord's work? What effect will the presence of an enormous secular institution like the VA hospital, with 2,000 employees and a large

staff, have on the spiritual atmosphere of LLU? Will it gradually modify the unique character of the university? Will the interests of the VA hospital and the influence of Government money eventually have too much weight in decision-making regarding aspects of LLU that should be determined entirely on Bible- and Spirit of Prophecy-based principles?

These and many other questions are of concern to all who love LLU and believe it fills an important place in the life of the church. But inasmuch as church representatives began negotiating with the Government about five years ago to bring a VA hospital to Loma Linda, and inasmuch as the Government agreed to build a hospital at Loma Linda to take the place of the one destroyed at Sylmar by an earthquake on February 9, and inasmuch as President Nixon visited Loma Linda on August 20 and announced that the hospital would be built, and inasmuch as the trustees voted on October 27 to affiliate with the VA hospital, apparently the only course open at this point is to look unemotionally and realistically at both the advantages and disadvantages of the *fait accompli*, then set up and implement with vigor carefully spelled out guidelines to guarantee that the LLU-VA hospital affiliation will be constructive and fruitful for both the church and the Government.

At its October 27 meeting the university trustees authorized Board Chairman R. R. Bietz, who is also a general vice-president of the General Conference, to join with the administrators of the university in setting up a committee that will negotiate guidelines and policies governing the relationship between the university and the VA hospital. This committee must articulate its views clearly and kindly, but it must be immovable in holding to principle.

In our view, one of the most important provisions in the present understanding over the VA hospital is that the professional staff will be appointed by a dean's committee consisting of the deans of the LLU schools in the health professions.

Plans call for the new hospital to be completed during the next four years. During this time, and after the hospital is put into operation, numerous major and minor decisions will be made by university leaders in consultation with the board of trustees. These decisions must be made not merely within the framework of commonly accepted Christian ideals and goals, but in relation to the unique nature of the great Second Advent Movement, its calling, purposes, and commitment. Further, everything possible must be done not merely to preserve the present level of spiritual strength at LLU, but to increase it substantially in order to resist the additional secular pressures that seem inevitable. Let every Seventh-day Adventist pray daily that the leaders of this institution, planted by God back in 1905, may have the wisdom and courage needed to meet this challenge.

K. H. W.

**SOUTHERN BAPTISTS ADOPT RECORD MISSIONS BUDGET**

RICHMOND, VA.—The annual meeting of the Southern Baptist Foreign Mission Board here adopted a record budget of \$35 million and appointed 18 new missionaries to serve in Africa, Asia, and the Middle East.

The 1972 budget is \$970,899 greater than the previous year's according to Baker J. Cauthen, executive secretary of the board that has 2,532 missionaries stationed around the world.

In his report, Jesse C. Fletcher, director of the Mission Support Division, explained several new projects designed to promote the mission endeavors.

A "Missions Hot Line" will be operated by the board during November and December, Mr. Fletcher said. By dialing a Richmond number (703/385-7975) a caller may hear a three-minute recording of late news, information, and prayer requests about Southern Baptists' foreign missionaries.

**PROTESTANTS IN ROME BID FOR BILLY GRAHAM CRUSADE**

ROME—Evangelist Billy Graham has been invited to conduct a crusade in Rome, the heart of Roman Catholicism.

The American evangelist is expected to confer with officials of Italian Protestant agencies who wish him to hold a series of meetings, next May, at the 15,000-seat Sports Palace in Rome.

An announcement, however, indicated a problem for the Southern Baptist evangelist who has somewhat of a Roman Catholic following, or sympathy, in many areas.

It was indicated by sponsors that Mr. Graham would have to meet one "condition" in Rome while conducting the proposed crusade. The condition: Not to have contacts with Pope Paul or other represent-

atives of the Roman Catholic hierarchy, before, during, and after the proposed meetings.

**EKID CONSERVATIVES FORM COALITION IN GERMANY**

WEST BERLIN—An ongoing struggle between opposing "liberal" and "conservative" theological views in German Protestantism reached a new peak with the establishment of a conference of conservative groups within the Evangelical Church in (West) Germany (EKID).

Called the "Conference of the Confessing Movements in Germany," the organization has as its main objective opposition to "the politicalization" of the church, and to alleged "falsification of the Gospel" by modern theological and ideological teachings.

Particular targets of the conference are the strong "liberal theological traditions" of some German universities. At the same time, the conference is intended to be a "counter-balance" to the EKID Council.

**INTERMARRIAGE "CRISIS" CITED BY JEWISH AGENCY**

PHILADELPHIA—A B'nai B'rith report, issued at the organization's triennial convention here, stated that trends toward intermarriage and assimilation "could lose more Jews to the community in the decade to come than were lost in the Nazi holocaust."

**PRESIDENT'S ENVOY TO VATICAN ADDRESSES "AL SMITH" DINNER**

NEW YORK—President Nixon's special envoy to the Vatican said at the twenty-sixth annual fund-raising dinner of the Alfred E. Smith Memorial Foundation, Inc., that the subjects covered in his discussions with Vatican officials had included "whatever relates to the advancement of peace in the world and to the alleviation of human suffering."

"Particular attention has been paid," said Ambassador Henry Cabot Lodge, "to the plight of our prisoners, to measures to curb the drug traffic, and to economic and social aid to the underdeveloped countries."

**This Week...**

With the article on page 4 by Gordon Hyde on the book of Malachi, the series Messages of the Old Testament Prophets comes to an end. This series of 22 articles began January 21, and has covered the major prophets, the minor prophets, and the book of Daniel. Major and minor has reference not to the relative importance of the prophets or of their messages, but to the size of the books.

In the Hebrew Bible the book of Daniel is placed, not in the section called Prophets, but in the section called Writings, which contains among other books the Psalms. It is not clear why this was done. Some have suggested that the Jews may have regarded it as of lesser inspiration. Others suggest as a reason that the Jews considered Daniel as being a seer (*chózeh*) rather than a prophet (*nabí*). Those who assign a late date to the book believe it did not get into the Prophets section because it came along after the prophetic canon had been closed.

But in both the Septuagint and the Latin Vulgate the book appears where it does in our English Bibles, following Ezekiel. Seventh-day Adventists accord full inspiration to this book as they do to the entire Bible. In fact, the church's origin is strongly tied to an interpretation of the book of Daniel.

Another series is concluded this week.

On page 7 appears the fourth and last in the series by Harold Lickey on Music in the Life of a Christian. Because of rapidly changing musical tastes and styles, this series is particularly timely. Young people are especially affected. Dr. Lickey's critical analysis of contemporary music should help Christians properly to evaluate what they hear and what is appropriate music for church services.

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**TO OUR CONTRIBUTORS:** The REVIEW welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other events. All manuscripts should be typed, double spaced, with adequate margins. Stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the REVIEW. High quality color transparencies, black-and-white prints, or negatives are equally acceptable. Unsolicited manuscripts are welcome, but will be accepted without remuneration, and will be returned only if accompanied by a stamped, self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Items for "Letters to the Editor" cannot be acknowledged. Address all materials to: Editor, ADVENT REVIEW AND SABBATH HERALD, 6856 Eastern Ave., NW., Washington, D.C. 20012.

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# MALACHI

1 An oracle. The word of the LORD to Israel through Malachi.

*Religious decline and hope of recovery*

2 I LOVE YOU, says the LORD. You ask, 'How hast thou shown love to us?

3 I Is not Esau

4 hate Esau; I

5 into a lodging

6 let us rebuild

7 If they rebuild

8 ness, a people

9 see it with ye

10 reaches beyo

11 A son from

12 a father, who

13 due to me? S

14 name. You

15 offered defile

16 Because you

17 that if you of

18 victim lame

19 gift to the go

20 LORD of Hos

21 you do this,

22 has spoken. I

23 so that the li

24 pleasure in y

25 From further

26 Everywhere

27 my name is

28 profane it by

29 you can offer on it food you yourselves despise. You sniff at it, says the Lo

30 of Hosts, and say, 'How irksome!' If you bring as your offering victims th

31 are mutilated, lame, or diseased, shall I accept them from you? says th

**Malachi**

**Summons to Judgment**

By GORDON M. HYDE

**Love and Discipline**

What seems difficult for our generation to grasp must have been equally difficult for Malachi's generation—namely the principle that love does not exclude discipline. The entire tone of the message given by God through Malachi reminds the reader

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IT IS interesting to note that the name of the book, Malachi, carries a communications emphasis. The name means "my messenger," and may be a short form for "a messenger of Jehovah." Some scholars question whether "Malachi" is actually the name of the author. They think that the author was perhaps satisfied to be known only as the messenger of Jehovah. On the other hand, if Malachi was his name, that still is all the information we have concerning the writer of this short and final book of the Old Testament. The messenger is subordinate to the message.

The book of Malachi is relevant to the communications emphasis of today, for the prophet uses the popular format of dialog as his mode of communication.

It is easy, also, to see the "Who, me?" phenomenon in this book. And who would deny that the "Who, me?" attitude is a characteristic of modern generations? Against the accusing finger of divine insight, the people of Israel of old were quick to bring forward their excuses and rationalizations. And is this not a characteristic of all those who would cast off the claims of a righteous God?

"But," says one, "no one can be reached by a finger of accusation and condemnation. It is only the positive approach that is effective in communications today." Whether that be so or not, let it be observed that the Lord and His prophet Malachi were not ignorant of the effectiveness of a positive approach to people who had problems. Who today could improve upon the appealing opening of this brief prophetic book: "I love you, says the Lord." Yet the people blandly retorted, "'How hast thou shown love to us?' " (verse 2, N.E.B.).

### Love and Discipline

What seems difficult for our generation to grasp must have been equally difficult for Malachi's generation—namely the principle that love does not exclude discipline. The entire tone of the message given by God through Malachi reminds the reader

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... because you pay no heed. I will cut off your arm," bring offal in  
 ... the offal of your pilgrim-feasts, and I will banish you from my  
 ... Then you will know that I have issued this decree against you:  
 ... covenant with Levi falls to the ground, says the Lord of Hosts. My  
 ... was with him; I bestowed life and prosperity on him; I laid on  
 ... the duty of reverence, he revered me and lived in awe of my name.  
 ... instruction he gave was true, and no word of injustice fell from his  
 ... he walked in harmony with me and in uprightness, and he turned  
 ... back from sin. For men hang upon the words of the priest and seek  
 ... and instruction from him, because he is the messenger of the  
 ... of Hosts. But you have turned away from that course; you have made

of the message of God in the book  
 of Revelation, in which the most  
 pathetic condition of the Laodicean  
 church is portrayed—a church that  
 thinks itself absolutely adequate for  
 any situation when in reality it is  
 utterly unprepared to cope with  
 any testing situation. Yet the assur-  
 ance is given to the Laodicean  
 church, "As many as I love, I rebuke  
 and chasten: be zealous therefore,  
 and repent" (Rev. 3:19).

Further, it should appeal to our  
 generation that Malachi, the mes-  
 senger of the Lord, was specific and  
 impartial in his accusations against  
 Israel. In this hypocrisy-sensitive age,  
 the youth should know that the Lord  
 was as concerned over the hollow  
 pretensions and empty worship of  
 the priests as He was over the sins  
 of the common people. The prophet  
 makes it clear that by word and  
 action even men in high spiritual  
 responsibilities reveal their attitude  
 toward God Himself. Thus the dia-  
 log runs:

"If I am a father, where is the  
 honor due to me? If I am a master,  
 where is the fear due to me? So says  
 the Lord of Hosts to you, you priests  
 who despise my name. You ask, 'How  
 have we despised thy name?' Because  
 you have offered defiled food on my  
 altar" (Mal. 1:6, 7, N.E.B.).

Through His prophet the Lord  
 presses His accusation on the point  
 that all the chantings and prayers of  
 the priests were both nullified and  
 made offensive blasphemy because  
 of the blind, sick, and lame sacrifices  
 presented to God. Was it any won-  
 der, then, that the prophet proceeded  
 to warn ancient Israel that there was  
 One coming who would be like a

blazing fire refining precious metal  
 —One who could burn away the  
 dross and refine the silver and the  
 gold so that the work of men's hearts  
 would again be pure and so that the  
 Lord could again enjoy and accept  
 the offerings and gifts of His people.  
 And is there anyone who can sug-  
 gest that such a communication is  
 not relevant to our time and situa-  
 tion?

But the Lord was not yet through  
 with His accusations against His  
 people and their hollow worship in  
 which the disease and deformity of  
 the offered sacrifices was matched by  
 selfishness that led the people to be  
 thieves in the kingdom of God. As  
 they cast up their typically evasive  
 questions—"What do you mean?  
 When did we ever rob you?"—the  
 Lord had a specific answer: "Why,  
 in tithes and contributions" (chap.  
 3:8, N.E.B.).

**Dissolute Living Decried**

But let no one feel that the Lord  
 is concerned only with the matters  
 of worship—offerings, sacrifices, and  
 tithes. He is concerned with social  
 behavior, which is neither a private  
 matter nor one for society itself to  
 settle. Let none think that behavior  
 which is not offensive to one's im-  
 mediate society is necessarily right  
 and good. God was specific in His  
 condemnation of the intermarriage  
 between His ancient people and  
 heathen peoples who worshiped  
 idols. As Israel cried out against  
 God for His failure to pay attention  
 to their offerings and to bestow bless-  
 ings upon them, as they accused Him  
 of having abandoned them, the mes-  
 senger of the Lord pointed the finger

of accusation at the dissolute living  
 that had led the men to abandon  
 the wives of their youth, to divorce  
 those women who had been faithful  
 to them through the years.

Could any warning be more perti-  
 nent or more relevant today—a day  
 in which all who work with the  
 youth of the church are forced to  
 marvel repeatedly that the youth re-  
 main as loyal and as upright as they  
 do in the light of the increasingly  
 harried and perverted family situa-  
 tions from which they come? What  
 pure love do our children see dem-  
 onstrated in the homes into which  
 we have brought them?

But let us press the issue. What is  
 the purpose of Jehovah and His ser-  
 vant the prophet in pressing to  
 the hearts of God's people these  
 specific accusations and condemna-  
 tions of their sins? The answer is  
 that by a combination of solemn  
 warnings of a day of judgment to  
 come and of loving invitations to the  
 impenitent to make their peace with  
 God the messenger of the Lord seeks  
 to save His people and in the process  
 he "tells it like it is:" "If you will  
 return to me, I will return to you"  
 (verse 7, N.E.B.).

**Self-denial and Self-sacrifice**

With inspired insight into the an-  
 cient purposes of God, Ellen G.  
 White has written: "It seems as if  
 every heart must respond to such an  
 invitation. . . . The Lord holds out  
 His hand to take the hand of Israel  
 and to help them to the narrow path  
 of self-denial and self-sacrifice, to  
 share with Him the heirship as sons  
 of God. Will they be entreated? Will  
 they discern their only hope?"—

... the Lord whom you seek will come to his temple; the messenger  
 ... covenant in whom you delight is here, here already, says the Lord  
 ... Who can endure the day of his coming? Who can stand firm when



*Prophets and Kings*, pp. 706, 707.

We can but press these relevant questions today with deepening concern. Will *we* today be entreated of the Lord? Will *we* discern our only hope? As God's supreme Messenger, about to visit ancient Israel, was preceded by one who would speak in the power of the prophet Elijah, so we are soon to be confronted by the coming of the same Lord Jesus

Christ, not as our atonement, or mediator, but coming as judge, king, and ruler.

To backsliding ancient Israel God would send the warning message of one endued with the power of the prophet Elijah. Today, we are called upon as a people to be God's "Elijah," preparing the way of the Lord, seeking to "turn the heart of the fathers to the children, and the

heart of the children to their fathers." (What a solemn and frightening "generation gap" is here indicated!)

Those who find God's communications credible and relevant will be communicating with one another in an attempt to reinforce one another in the faith and in the expectation of the near return of the King of kings and Lord of lords. They are not far from the day when He shall return who shall "discern between the righteous and the wicked, between him that serveth God and him that serveth him not" (verse 18). In that day the masks of all hypocrites will be torn away forever.

What an infinite tragedy it would be if God's Israel today should fall into the snare that entrapped His people in the days of Malachi. While they professed anticipation for the advent of the Messiah they "were so far separated from God in heart and life that they could have no true conception of the character or mission of the promised Redeemer. Instead of desiring redemption from sin, and the glory and peace of holiness, their hearts were fixed upon deliverance from their national foes, and restoration to worldly power."—*Ibid.*, p. 709.

#### FOR THE YOUNGER SET

### Father and Mother Linnet Teach a Lesson

By LOIS C. RANDOLPH

DURING all their ten years twin sisters Dena and Donna had shared everything because they were the only children in the family. Being so satisfied with each other, they felt no need for many friends.

Then one day Daddy announced he was taking the plane to North Dakota to visit his mother for a few days. He told his daughters that when he returned he would have their cousin, Judy, with him, and that he and Mother were thinking about adopting her.

The girls went out to the lawn chairs near the swimming pool to discuss their problem.

Donna spoke first. "It's awful that Judy has to live with us. I hear she's not a bit pretty. Maybe she's stupid in school too. Who wants a nine-year-old tagging along everywhere we go?"

"I guess Daddy thinks Grandma is getting too old to keep Judy," said Dena. "Anyway, I don't care what happens to her, just so she doesn't come here."

"Dad might have asked us to help decide whether we wanted her. He calls it his duty to take her 'cause both her parents are dead. Imagine that old-fashioned child from the sticks fitting into our school and our church! It's not fair at all."

Just then something caught their attention. A little bird with hardly any feathers fell into the soft grass near their feet. They could not spy the nest it had fallen from. But even if they could, it would have been too high for them to put the bird back.

"I know what to do with it," said Dena. "There's a linnets' nest near the side porch with four baby birds. Perhaps father and mother linnet won't mind having five."

Carefully putting the foundling into the nest, they found a place where they could sit and watch. Before long mother bird sat on a twig, looked into the nest, and flew off. Then both parent birds came, chattered to each other, and flew away.

The two girls sat fascinated, wanting to know what the birds would do next. They wished they could understand bird language.

Soon father bird came back with his bill full. He flew to the nest and put some food in the open mouths.

After a little while the mother bird came with her beak full of food and began to feed the brood, including the orphan.

"Oh, Donna," cried Dena, "the linnets have adopted the little castaway bird. Aren't you glad!"

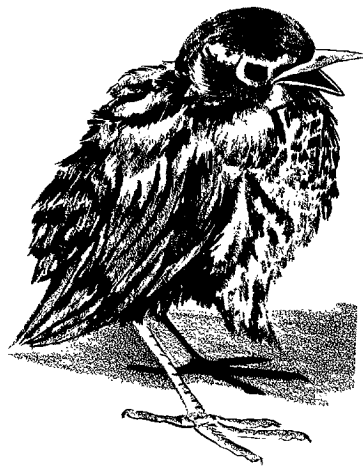
"Yes," cried her sister. "And do you know what that bird reminds me of?"

"Are you thinking the same thing I am? Daddy and Mother are like the father and mother bird who want to feed all five nestlings."

"I guess the linnets have shown us that we have been mean the way we talked about Cousin Judy."

Four days later when Daddy arrived with Judy, two happy cousins made her truly welcome. They decided that the newcomer should not be only a cousin. They would take her in as a really-truly sister.

Their parents wondered what had made the difference in their attitude, but it wasn't until several years later that they confessed, "The linnets taught us how to treat Judy."



**A little bird with hardly any feathers fell into the soft grass near the feet of Dena and Donna. They did not know that they were about to learn an important lesson.**

#### Spiritual Israel's Danger

Could it be that today we receive a greater lift from an improvement in the stock market, a successful moon flight, a drop in the price of automobiles, an increase in the availability of housing, a more exciting television series, than we do from a deeper devotion to the worship of God and from a more significant involvement in His service?

Could we be drifting so far from God in heart and life that we fail to sense our true mission and the kind of people that we must be if we are to meet in peace the Messenger of the Covenant? What an eternal tragedy it would be if works were consumed in the day that cometh, a day "that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch" (chap. 4:1).

Is it not time for us to cease our self-justifying dialogs with Jehovah? Shall we not rather listen to His voice of rebuke? Sensing the price paid for our salvation by the Messenger of the Covenant, shall we not enter into a total commitment to Him and His service so that we may grasp the fullness of His declaration, "I have loved you"? ✠✠

# A Christian's Philosophy of MUSIC

By HAROLD LICKEY

HOW should a Christian arrive at intelligent decisions in matters of spiritual import? Upon what basis should he choose between courses of action? Is it possible for him to know for sure where to draw the line when it comes to amusements, reading material, or music? This much is certain from God's Word: If Satan approaches the Christian with any temptation, a way of escape will be provided. It is equally clear that through Satan "music is often perverted to serve purposes of evil, and it thus becomes one of the most alluring of temptations" (Ellen G. White, in *Signs of the Times* [Australian], Sept. 25, 1905).

Is it possible that in the face of such clear danger the Christian will be left in uncertainty? Surely not, for to accept such a concept would entirely destroy the Christian's hope. "The power to discriminate between right and wrong we can possess only through individual dependence upon God. Each for himself is to learn from Him through His word. Our reasoning powers were given us for use, and God desires them to be exercised."—*Education*, p. 231.

In discussing the need for sensitive, careful discrimination in matters relating to music, it becomes obvious that a broad spiritual principle has been uncovered that relates

*Harold Lickey is a professor of music at Walla Walla College.*

to every aspect of man's daily experience. Man's dependence upon God is the central issue. "Man lost all because he chose to listen to the deceiver rather than to Him who is Truth, who alone has understanding. By the mingling of evil with good, his mind had become confused, his mental and spiritual powers benumbed. No longer could he appreciate the good that God had so freely bestowed."—*Ibid.*, p. 25.

But man was not abandoned to his fate: "As through Christ every human being has life, so also through Him every soul receives some ray of divine light. Not only intellectual but spiritual power, a perception of right, a desire for goodness, exists in every heart. But against these principles there is struggling an antagonistic power. The result of the eating of the tree of knowledge of good and evil is manifest in every man's experience. There is in his nature a bent to evil, a force which, unaided, he cannot resist. To withstand this force, to attain that ideal which in his inmost soul he accepts as alone worthy, he can find help in but one power. That power is Christ. Cooperation with that power is man's greatest need."—*Ibid.*, p. 29.

He who wishes to make correct choices in music must be totally committed to knowing and doing God's will. It is unfortunate that few seem to be genuinely alerted to the great spiritual dangers that exist

in the music world. The majority of churchgoing people have only the vaguest notion of the scope of moral involvement in the situation, and what little they know has come to them only by hearsay. Tragically, only a few have made a serious study of the subject with a true desire to know God's truth. The subject continues to be debated in the realm of opinion and taste with little or no reference to inspired counsel. Parents who would not think of allowing their children to eat foods that would harm their bodies seem totally insensitive to the damage wrought by that through which the children's other appetites are satisfied.

Only to the degree that the Christian is sensitive to the guidance of the Holy Spirit will he make right choices. This sensitivity increases as the spiritual life matures. Mature Christians will make wise choices because "their perceptions are trained by long use to discriminate between good and evil" (Heb. 5:14, N.E.B.). Those with less training but who are equally sincere will eagerly embark upon a course that will lead to the center of God's will in all things. They will progressively discard the trappings of this world as the origins of these trappings are perceived.

## Spirit-led Decisions Needed

In both the secular and sacred spheres of musical activity, today's concerned Christian must make some Spirit-led decisions. He must always remember that "error rarely appears for what it really is. It is by mingling with or attaching itself to truth that it gains acceptance."—*Ibid.*, p. 231. If it may be taken for granted that the Christian will reject music that openly promotes and glorifies drug use and various types of sexual adventures, how can Satan deceive him? "He mingles with amusements and folly some little improvements, and deceived souls make it an excuse that great good is to be derived by engaging in them."—*Messages to Young People*, p. 83.

An observer of the pop-music scene will note numerous styles that show some improvements over the extremes of rock 'n' roll. The most obvious improvement is in the subject matter of the lyrics. The folk-rock performers often present words that are in themselves innocuous, while the basic musical vehicle, the medium that carries the text, is unchanged. It is easy to imagine the almost infinite range of combinations that may and do exist between

textual subject matter and musical medium. Examples could be assembled that would show gradations in either words or music or both from the most flagrantly obscene and violent to the completely harmless. It is discouraging to see a number of Christians spending considerable energy and time avidly plowing through spiritually arid territory in search of a borderline number as if to learn just how far they can go without going too far! Such an approach seems hardly worthy of those for whom God's ideal is "higher than the highest human thought can reach."

What about the music? Can it carry evil connotations on its own, without any words? This may be the most widely debated point in this entire discussion. Primitive cultures have for centuries used certain media of sound to aid in achieving certain goals in their tribal rites. Most prominent among their tools is the heavy emphasis on percussion, often in the form of beating on a hollow log or an improvised drum made with an animal's skin stretched over a hand-carved instrument. A high degree of skill and native sophistication in rhythmic style has been highly successful in achieving the natives' version of a mind-blowing trip. Repetitious chanting is often a part of the procedure that leads to a state of uncontrolled hysteria. As the dancers circle around, contorting to the incessant, driving beat, they present a picture much like that which has been seen at unnumbered rock 'n' roll concerts. This may seem an exaggerated comparison, but anyone who has watched a group of teenagers react to the throbbing rhythms and the repetitive shoutings of a rock band knows that music does possess the power to reduce twentieth-century youth to primitive savages. The basic ingredients of the music possess intrinsic moral implications. They can appeal directly to the lower nature without the help of lyrics and destroy taste for "the tranquil pleasures and sober realities of life" (*Testimonies*, vol. 4, p. 653).

#### Music Effects a Response

There is a reason why this music originates and thrives in environments that have evil associations. Its inherent qualities make it the perfect vehicle for realization of the activities that are sought in such places. Marches are not played there; string quartets are not played there; hymns are not played there. The whole concept of the appropri-

ateness of music for certain occasions and events is based on the fact that the nature of the music does effect a response in the listener or at least provides a compatible atmosphere.

If this premise is accepted, how can a particular example of music that is related to certain psychological and physiological states be transformed into a promoter of noble, uplifting states of mind? If this question is difficult in the secular field, how much more mind-boggling in the sacred! Can the same music that was created to contribute directly to arousing base passions be used to draw one to the Saviour of men, who died that man might be lifted from his sinful state to regain the image in which he was created before good and evil were mixed in him?

Ellen White says, "Unless correct ideas of true worship and true reverence are impressed upon the people, there will be a growing tendency to place the sacred and eternal on a level with common things, and those professing the truth will be an offense to God and a disgrace to religion."—*Ibid.*, vol. 5, p. 500. Can the most sublime concepts accessible to the mind of man be borne on a

vehicle that was created to carry musical pornography?

The principle involved in coming to grips with this problem is that of compatibility between message and medium. If the medium appeals to man's distorted senses, a part of his lower nature, and the words to his higher nature, the two are obviously incompatible, and good and evil are mixed. Man is endlessly capable of lying to himself.

The avalanche of "people's" music that is flooding Seventh-day Adventist churches these days is certainly not an unmixed blessing. Popularity has never been an evidence of validity. Today there is a move to a popular music program in the church as seen in numerous folk-type gospel singing groups around the country. Gospel singing festivals are becoming the rage. They are well attended and enthusiastically received. The tastes of these enthusiasts have been shaped by the show business world that comes into their homes many hours each week through radio and television. For the first time in the history of the church, members can now hear their favorite musical style in the sanctuary. Whatever residue of guilt feelings they may have had about such musical styles has faded in a great sense of relief that now they can enjoy music in church.

No flat denunciation of these developments would be sensible, but rather a strong urging that caution be exercised backed by deep study accompanied by earnest prayer for wisdom. Ellen White has advised great care in planning the musical activities of worship situations. Many who have eagerly plunged into the pop-gospel movement would do well to pause for reflection. Inspired counsel has clearly warned of the dangers of mixing the sacred and profane in worship, of lowering sacred things to the level of the common.

A complete philosophy of music for the Christian would include several aspects of music's relationship to man. First would be a recognition that God's purpose through music is to ennoble the character, raising the thoughts from worldly preoccupations to lofty concepts, away from "former lusts" to "whatsoever things are pure." Second, the Christian must clearly recognize that Satan is eager to use music to accomplish exactly the opposite results and that his most subtle temptations are those in which he skillfully intermingles the good with the bad. This he does in both secular and sacred fields, presenting a

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## It's Time to Be Thankful

By ADLAI ALBERT ESTEB

The Master healed ten lepers—  
A blessing of great magnitude!  
Yet only one expressed his thanks,  
And Christ was pained, we must  
conclude.

"How is it," cried the Lord of life,  
"Just one has shown his gratitude?  
Where are the nine?" How grieved  
was Christ,  
With this ungrateful attitude!

A proud man is not thankful,  
Though a banquet might be  
spread.  
A humble man is grateful  
Even for a crust of bread.

Friends, count the blessings we receive  
In such propitious plenitude.  
Are we among the nine who showed  
Such stupid, torpid, turpitude?

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most bewildering array of choices.

Music is one of the things of this earth that will continue in heaven. "As our Redeemer leads us to the threshold of the Infinite, flushed with the glory of God, we may catch

the themes of praise and thanksgiving from the heavenly choir round about the throne; and as the echo of the angels' song is awakened in our earthly homes, hearts will be drawn closer to the heavenly singers. Heav-

en's communion begins on earth. We learn here the keynote of its praise."—*Education*, p. 168. O that such noble concepts might characterize every Christian! ✦✦

(Concluded)

## When You're YOUNG

By Miriam Wood

**THE** "It's just that I finally realized what  
**EGGER-ONNER** Joe is. He's an 'egger-onner'; I've been 'conned' into more tight spots by him than you'd believe. Once I got it figured out in my dull brain, I decided to split. Safety first, you know," declared Alex.

This rather startling pronouncement came as the result of my inquiries regarding Alex's long-time buddy. For years the two of them had been almost inseparable, from snaggle-toothed childhood to young adulthood. Not knowing Joe well enough to properly assess the evaluation Alex had just given, I asked for more details.

"That's a cryptic term—'egger-onner'—and in a way it's somewhat self-explanatory, I suppose. But how does it relate to Joe's actions?"

Alex hesitated before replying. I could sense that he felt a bit disloyal in discussing his friend. I could sense the evasive, "Oh, I don't know" forming on his lips.

"Come on," I urged. "You've gotten my curiosity aroused."

"Well, you know how it is with groups of people. You sit around and rap and gripe and talk about what ought to be done and what ought to be said, but down deep you feel pretty sure that nobody's going to actually do anything or say anything—especially where it would be really wild to mix it up," Alex explained. "That is, usually everybody in the crowd doesn't expect it to go any further than the blowing-off-steam stage. Not Joe, though. He knows how to keep the flame burning, or how to fan it into a bonfire."

He paused for a moment, as memories crowded into his mind. Then he burst out, "To be specific, I'm sure you remember when my academy senior class distinguished(?) itself by climbing onto the gymnasium roof the night before graduation and painting our class year in enormous red letters. Of course the class didn't climb up there and mess up the new gym; just a few guys did it. And Joe wasn't one of them. But Joe was the guiding genius, the planner, the prodder, the *egger-onner*. I'll never forget how sore Prof was, and with good reason, and when the guys who did the deed confessed, he didn't let them

go down the aisle to get their diplomas. Whether he was right or wrong in that decision is irrelevant to this discussion. What is relevant is that Joe walked down the aisle as innocent as a newborn lamb. At that point I don't think any of the guys involved realized that he'd really been the chief organizer. He's such a clever operator, a real wheeler-dealer!"

Not wishing to be the "devil's advocate," and yet feeling constrained to defend Joe, I hesitantly asked, "But the guys who climbed to the roof and did the painting—didn't they have minds of their own? Were they mere robots to be directed by mastermind?"

Impatiently Alex brushed this aside. "Of course they have minds! I'm not excusing them, I'm just saying that when you have one person in a group who keeps whispering (not literally, maybe, but figuratively) that the stupidity you've contemplated is a *great* idea, someone gets hurt, and it's never the whisperer."

Since I knew Alex to be a fair-minded young man, I gently wondered aloud if this were the only incident in which Joe had egged others on to foolish, irresponsible conduct.

"Hardly!" was the emphatic response. "I could go on and on. That time when we were in the sixth grade and a bunch of us little guys went for a long hike out on the cliffs. You know that especially high bluff that we'd been told to stay away from? Well, like all little guys, we kept boasting that we could jump off it and roll to the bottom with no trouble at all. Joe was right there. 'Anybody could do *that!*' he declared expansively. We finally worked ourselves up into a state of dangerous bravado; I don't think, though, that we expected it to go beyond the boasting stage. I'll never forget Joe's turning to Kevin Kemper and saying admiringly, 'Kevin, I *know* you can do it!' Kevin felt his honor was at stake, I guess. Before we knew what had happened, he'd taken a running jump and was lying unconscious at the bottom of the cliff. Broken leg, broken collarbone. Three months in a cast, all sorts of pain and misery. But I didn't relate Joe to it then in any special way."

Alex ran his finger around the inside of his collar, uncomfortably.

"Talking about Joe like this is bad news. Sounds like I'm a squealer or a whiner or a weak sister. And I don't mean it that way. But in the past couple of years I've gotten pretty sick at the results of some of Joe's machinations. One of my buddies was going with a really sharp girl. Things looked great for the future. Then a misunderstanding blew up. You know how those things go. He thought she had double-crossed him. Being rather short-tempered, he was determined to let her have it, both barrels. Joe egged him on. 'Man, I'd never take that from any chick,' he declared. So Clint didn't; he lowered the boom, without giving her a chance to explain. Turned out, though, that it was all a mistake. She hadn't done anything wrong. Unfortunately, after the smoke of battle had cleared away, a pretty wonderful relationship was dead. But it wasn't Joe who suffered. It was Clint."

Alex glanced at his watch. Hurriedly, he continued, "Too many times, I now realize, Joe egged me on into rudeness to faculty members, disrespect to my parents, that sort of thing. And not just me. All us guys who grew up and hung around together have had pretty much the same experience."

The natural question sprang to my lips. "What does he gain by that course of conduct? Why does he do it, do you think?"

"I don't know," Alex replied slowly, contemplatively. "I've wondered and wondered. Could it be that there are people who thrive on a kind of negative excitement? In other words, perhaps Joe likes to have things in an uproar, as long as he's only an interested bystander. Life can be a dull business, you know. Maybe he's adopted the motto—'Put a little fun into your life; try being an EGGER-ONNER!'"

As he opened the door, Alex spoke quietly over his shoulder. "It's like this. Most of us have enough problems trying to live by Christ's principles without the added handicap of a 'friend' who's always wanting to bring out the worst in us. Personally, I'm hoping to meet up with a *positive* egger-onner—someone who'll prod me into a better life style."

Right on, Alex!

# Homemakers' Exchange



**We have just learned that our son has been experimenting with drugs. What can we do?**

► Ellen White has an answer for you in *Child Guidance*, pages 266 and 267.

"Do not withdraw your love now. That love and sympathy is needed now as never before. When others look with coldness and put the worst construction upon the misdeeds of your boy, should not the father and mother in pitying tenderness seek to guide his footsteps into safe paths? . . .

"Do not talk discouragement and hopelessness. Talk courage. Tell him he can redeem himself, that you, his father and mother, will help him to take hold from above to plant his feet on the solid Rock, Christ Jesus, to find a sure support and unflinching strength in Jesus. If his fault be ever so grievous, it will not cure your son to press this constantly upon him."

Judy Barbee

Bozeman, Montana

► After praying for guidance, which should always be the first step, stop and examine yourselves as parents. Be sure you're being a good Christian example. It's hard for a child to understand why he shouldn't experiment with or use drugs when he sees his parents drinking, smoking, using coffee, or taking sleeping pills and diet pills.

Then sit down with your child and explain to him that you are aware of his activities. Do it in such a way that he will not feel he is being condemned. But let him know that you don't condone the use of him drugs.

The next step can be a family project, one in which you will be working together as a unit and educating yourselves to the drug problem. While you are working together for the same goal—knowledge about drugs—both you and your child will learn the ill effects and dangers. This could help to discourage his use of them.

It won't be easy and it will take work, but pray and the Lord will guide and help you.

Sheryll Phillips

Yuma, Arizona

► Richard E. Garnett in an article entitled, "Drugs? Not My Children!" (*Listen*, November, 1971), sets forth a sensible approach to this question.

"If you learn your child has used drugs, don't blow your mind or flip out. Stay cool. Drug use and experimentation do not necessarily mean there is a deep 'psychological problem.' Most adolescent drug abusers are not regular drug users. Don't overreact to a single or very few experimental trials with drugs with obvious horror and rejection. You must make sure that those two-way lines of communication remain open and functioning. If your child admits to being (or obviously is) 'hooked' on drugs, seek

professional help, perhaps from a psychologist, psychiatrist, physician, or someone else with relevant experience. If you find through discussion that he is only experimenting, find out why, how, and when he started, to what extent he has indulged, and how he feels about it. Is he well educated on the subject? What is he taking? What does it do? Tell him how you feel (scared, worried, concerned, et cetera); he might not have considered what effect it would have on you. Remember that both you and he are on the defensive, so guard against and recognize defense reactions. Generally you should try to understand (not necessarily accept or condone) what he is doing."

Barbara L. Bryant

Indianapolis, Indiana

► Get involved with those helping addicts. Volunteer your services at the local drug-abuse center. Take your family along and let them see the results of experimenting with drugs.\* Your volunteer help is desperately needed, and while you help others, those you help will do more to keep your son off drugs than all your loving counsel, preaching, threats, or scoldings.

If we would all, as families, do volunteer work in drug-abuse prevention clinics, the problem of our children's experimenting with drugs would be eliminated.

Anita Molstead

Cupertino, California

► If you are Christians the only thing to do is pray with him. Fast and pray yourselves.

The main reasons people use drugs is that they have a lack of love or fulfillment and [need] to escape their present lives. Re-evaluate yourselves as parents and see if there has been enough love, respect, and concern shown to your son to make him love his home. If there hasn't been, he will certainly go deeper into drugs [seeking] to find what he doesn't have. But if he loves his home and feels confident there, he probably won't leave it to search for acceptance in the street.

Relate to him; listen to his ideas, his hopes. Ask him to explain his feelings to you. Accept and understand him as he is. Don't try to mold him to what you want. Don't hassle with him about his hair, clothes, music, or dates.

\* Many of the answers and suggestions we received to this question included the names and addresses of drug-abuse centers and places to write for pamphlets on various aspects of drug abuse.

We would suggest that anyone wishing detailed or specific information of this kind, contact Dr. Addison V. Pinkney, General Conference Temperance Department, 6840 Eastern Avenue NW., Washington, D.C. 20012.—EDITORS.

If you haven't shown him enough love, respect, and haven't already built a strong Christlike character in him, repent before God and ask that He give you power to correct your wrongs. Read *Child Guidance* now! Be honest.

Feed him well; wrong food leads directly to wrong habits. Read *Counsels on Diet and Foods*.

Lee Blankinship

Ellijay, Georgia

P.S. This comes from the voice of experience. I used all kinds of drugs for two and one-half years, but saw the end of the road and looked to Jesus for help. Praise the Lord, He saved and cleansed me!

► Wrong habits of eating are responsible for the use of drugs, tobacco, and alcohol. A simple diet of whole-grain bread, fresh fruits, vegetables, and nuts, along with fresh air, sunshine, and pure water will start your son on the pathway to health. Flesh foods, tea, coffee, and cola drinks must be eliminated.

Be kind, considerate, loving, and helpful as you would be to any ill person. A drug addict craves drugs like an alcoholic craves liquor. Do not criticize or show animosity in any way. Be understanding and patient. Don't expect too much too soon. Satan works extra hard to claim the addict's eternal destruction and you will need God's special help at this time.

Prayer can change things. Pray fervently for your son and with him if possible. Strive for his conversion. The Holy Spirit in his life can overcome the drug habit if he exerts will power and determination. But give him all the help you can.

Enlist the aid of professionals in this area.

Alice T. Starr

Holland, Michigan

## NEXT QUESTION

*For some time now I have tried to get my wife to adopt vegetarianism, but she is resentful of my request, even though she knows it is a better way of life and even though I have bought several vegetarian cookbooks for her. I have almost given up asking, because it doesn't seem to be a point that is really worth having family strife over. What should I do?*

Send your answers to Homemakers' Exchange, Review and Herald, Takoma Park, Washington, D.C. 20012. Letters must not exceed 300 words in length. Include complete return address. Three dollars will be paid for each answer published.

## GOD'S NAME IN THE TEN COMMANDMENTS

The observation has at times been made that God's name does not appear in the Ten Commandments until the fourth commandment; that apart from this commandment the law could be considered as applying to any god.

This argument is used in connection with a discussion of the seal of God. It is stated that an official seal gives the name of the one in authority, his title, and the territory over which his jurisdiction extends. These three requirements are to be found, it is pointed out, in the fourth commandment, which presents God as the one in authority, Creator as His title, and heaven and earth as His territory.

This argument may be safely used if it is not assumed that God's name appears *first* in the fourth commandment, for this is not the case.

The first words the trembling Israelites heard thundering from fire-and-smoke-enveloped Sinai were (literally): "I am Yahweh, your God, who brought you out of the country of Egypt."

This introduction clearly identifies the speaker. He is Yahweh. This is the personal name of the God the Israelites and Christians worship. In the King James Version the Hebrew term *Yhwh*, which we have rendered as Yahweh, is translated "LORD." The basis for such a translation is the Hebrew reverence for the divine name. Refusing to pronounce the divine name, the Jews substituted the term *'Adónay*, "Lord." Such a substitution is found in the Septuagint, the early translation of the Hebrew Old Testament into the Greek. (This version has *Kurios*, "Lord," for the Hebrew *Yhwh*.) New Testament writers follow the custom of the Septuagint.

"Yahweh" is the name that identifies the God of the Hebrews. Where the Philistines worshiped Dagon, the Egyptians, Amon, and the Ammonites, Milcom, the Hebrews worshiped Yahweh. The title "god" (*'elohim*) is applied to false deities in the Scriptures as well as to Yahweh, hence is not a term by which one can be distinguished from the other. When the voice said, "I am Yahweh," there was no doubt in any listener's mind as to the identity of the speaker. He was the god of the Hebrews. So far as is known, no other peoples called their god by this name.

### Lawgiver Clearly Identified

Someone may ask, Why Yahweh and not Jehovah? Yahweh is a transliteration of the divine name, based on its most likely pronunciation (the ancient Hebrew text contains no vowels, hence there is some doubt as to what vowel sounds to supply). Some centuries after Christ, Hebrew scholars supplied vowels for the consonantal text of the Old Testament Scriptures. When they came to the consonants of the divine name *Yhwh*, since in that period no one pronounced the divine name but substituted *'Adónay*, "Lord," as we noted earlier, the scholars supplied the vowels for *'Adónay*. The consonants of the divine name combined with the vowels of *'Adónay* yield the hybrid term Jehovah. Such a combination was never intended by the scholars who supplied the vowels. Of course, in English usage this term has been accepted, but because of its bizarre origin, we choose to use the form Yahweh, which represents almost certainly the way the patriarchs and prophets pronounced the divine name.

Hence the God who gave the Ten Commandments is clearly identified in the introduction to the ten com-

mands. In the second commandment is the statement (literally): "for I, Yahweh, your God, am a jealous God." Again in the third commandment is the statement (literally): "You shall not take the name of Yahweh, your God, in vain."

Thus thrice before the fourth commandment the divine name appears. In the fourth commandment the name Yahweh appears twice: (1) "the seventh day is the Sabbath of Yahweh, your God"; (2) "in six days Yahweh made the heavens and the earth."

When Ellen White spoke of the seal from the point of view of the fourth commandment she did not fall into the error of stating that the divine name occurred first in this commandment. This is what she said: "The seal of God's law is found in the fourth commandment. This only, of all the ten, brings to view both the name and the title of the Lawgiver. It declares Him to be the Creator of the heavens and the earth, and thus shows His claim to reverence and worship above all others. Aside from this precept, there is nothing in the Decalogue to show by whose authority [not name] the law is given." —*The Great Controversy*, p. 452.

The fact that Yahweh was the Creator gave Him the authority to make the Sabbath and command His people to rest on that day. "The Sabbath of the fourth commandment" is the "sign of His [the Creator's] authority" (*ibid.*).

Anciently only those who worshiped Yahweh kept the Sabbath. Therefore the keeping of the Sabbath was a sign of a Yahweh-worshiper. Today there are worshipers of Yahweh who are keeping the first day of the week. Before the end, the issue will be placed so clearly before earth's inhabitants that all will have to choose between worshipping Yahweh and keeping His Sabbath or worshipping the beast (albeit thinking they are still worshipping Yahweh) and observing his sabbath. After this test becomes universal, Sabbathkeeping will in a special sense identify true Yahweh-worshipers.

It is in the light of the final test of the Sabbath that the command of the first angel's message becomes significant: "Worship him that made heaven, and earth," identified in the Old Testament as Yahweh.

Also significant is Ezekiel's statement (literally): "Keep holy my Sabbaths and they shall be a sign between me and you, that you may know that I, Yahweh, am your God" (chap. 20:20).  
D. F. N.

## A LOOK AT NORTH AMERICAN ADVENTISTS' GIVING FOR MISSIONS

During 1970 the approximately 440,000 Seventh-day Adventists in North America gave some \$165 million for the program of the church. This comprises tithe, mission offerings, including Sabbath school offerings, home missions offerings, and funds for local church needs. In addition, they raised between 5 million and 6 million dollars during their annual Ingathering campaign. Thus, more than \$171 million was given and raised in 1970 by North American Adventists for the work of the church. (We note that these figures do not include what they paid in tuition to the church schools.)

This is indeed a large sum of money, representing both the blessings of God upon this church and the generosity of the individual Adventist. This generosity is indicated by the *Yearbook of American Churches* for 1971, which lists Adventists as giving \$350.90 per capita. This is the highest per capita of any church listed. A picture similar to this emerges rather consistently year after year.

We recognize that we have nothing whereof to boast. Our giving does not earn us merits with God. We are all unprofitable servants, even when we do our very best. Yet we can be humbly grateful for these figures.

It was, then, with statistics such as the above tucked in the back of our minds that we learned an astonishing fact recently: Less than 11 per cent (actually 10.7 per cent) of each of those \$171 million dollars went to further the work outside of North America. In other words, the General Conference was able to send a little more than \$18 million overseas, while \$153 million remained in North America. The \$18 million, added to the amount our believers in other parts of the world were able to give and raise, is being used to keep the work going in the mission fields, and to help evangelize the *more than 3 billion people* living outside North America. The \$153 million is being used to keep the work going here and to evangelize *some 230 million people*.

### Nine to One

To look at it another way, we keep more than nine times as many dollars for the work here in North America, with its some 230 million population, as we send overseas for the needs of the rest of the world, with its more than 3 billion.

Again, we may look at it this way: Assume that of every Adventist dollar given to the church in North America, ten cents is tithe. Less than 11 cents of the remaining 89 cents given by the average Adventist goes for overseas missions. Some 79 cents is used for other types of work here in North America.

We clearly recognize that it costs more to carry on our work in North America than in most other parts of the world. Evangelism costs are higher, administrative costs are higher, building costs are generally higher, the costs of operating our institutions are much higher than in most if not every other area of the world. Nevertheless, we cannot but feel that there is a disproportion here. To use 79 cents of a dollar to carry the gospel to 6.5 per cent of the world population (and surely this is the ultimate purpose of our giving to the church) while we use only 11 per cent to help to evangelize the other 93.5 per cent somehow doesn't add up.

We do not believe our leaders are gratified with this sort of picture. They recognize the great need for more

funds for our overseas work. We do not think our people plan to give according to these percentages. Possibly the calls for home needs are so many that they do not realize how small is the actual amount that goes for missions.

Whatever the reason may be for the comparatively small amount we send overseas, we think it is time we changed the trend of our giving. Perhaps in order to do this we may have to build churches a little more economically, to find ways to operate some of our institutions a bit more frugally, and to look for other means, as a church, to conserve our dollars so that a larger proportion of our people's offerings can go for missions.

We are gratified that our leaders are taking a hard look at the way money is being spent by the church. It is hoped that the present study being given to organizational adjustment and consolidation in North America will put less demand on our people for money to be used in this division, so that more can be channeled overseas.

What Ellen G. White wrote in *Testimonies*, volume 6, pertaining to giving for missions in her day is just as applicable today. "I appeal to the officers of our conferences to make earnest efforts in our churches. Arouse them to give of their means for foreign missions. Unless your hearts are touched in view of the situation in foreign fields, the last message of mercy to the world will be restricted, and the work which God desires to have done will be left unaccomplished."—Page 446. "The *home missionary work will be farther advanced in every way* when a more liberal, self-denying, self-sacrificing spirit is manifested for the prosperity of foreign missions; for the prosperity of the home work depends largely, under God, upon the reflex influence of the evangelical work done in countries afar off. It is in working actively to supply the necessities of the cause of God that we bring our souls in touch with the Source of all power. . . .

"Much less means has been spent in these fields than in the home fields, and the work has been done under the hardest pressure and without proper facilities."—*Ibid.*, pp. 27, 28. (Italics supplied.)

Much is being done by our missionaries in other lands. But much, much more remains to be done to tell the multitudes of earth of Jesus' love for them, and thus to make His return possible.

It is going to take a larger percentage of our dollar than we are presently giving to do this. T. A. D.

## LETTERS

... to the Editor

[Letters submitted for publication in this column cannot be acknowledged or returned. All must carry the writer's name and address. Short letters (less than 250 words) will be given preference. All will be edited to meet space and literary requirements. The views do not necessarily represent those of the editors or of the denomination.]

### FROM A LOCAL ELDER

Congrats on the excellent job being done with the REVIEW. Not only is one kept abreast of the rapid movements of the denomination, but excellent counsel and guidance for the perilous times in which we live are also enjoyed.

I also vote "yes" for the Index. As a local elder, past articles can be used in various ways years later.

JAMES E. MERIDETH, JR.  
Wappingers Falls, New York

### FOR THE MASTER'S GLORY

"Radioactive Ages" [Oct. 21] is a marvelous, if short, compilation of science, Bible, and the Spirit of Prophecy writings at their best.

Though our primary aim is to give the third angel's message, would not more scientific information of this type point to our God as the great Creator? We would also become a leading force in the world, not only in the philosophy of true science but in the application of the practical and beneficial aspects of true science.

BURNEY L. DYCK

Ooltewah, Tennessee

### FOOD FOR THOUGHT

As a young mother with three young children I eagerly look forward to the arrival of my REVIEW. I "eat" each article like a hungry child. "Letters to the Editor" is a favorite. I especially enjoyed the letters written regarding "Those Who Can-

not Give." I don't understand why this prayer should be so disturbing; if the words "Bless those who cannot give" encourage persons to give less or none at all, I am afraid they are people who need to re-examine their relationship with Christ.

MRS. VALETTA F. SINGH

Syracuse, New York

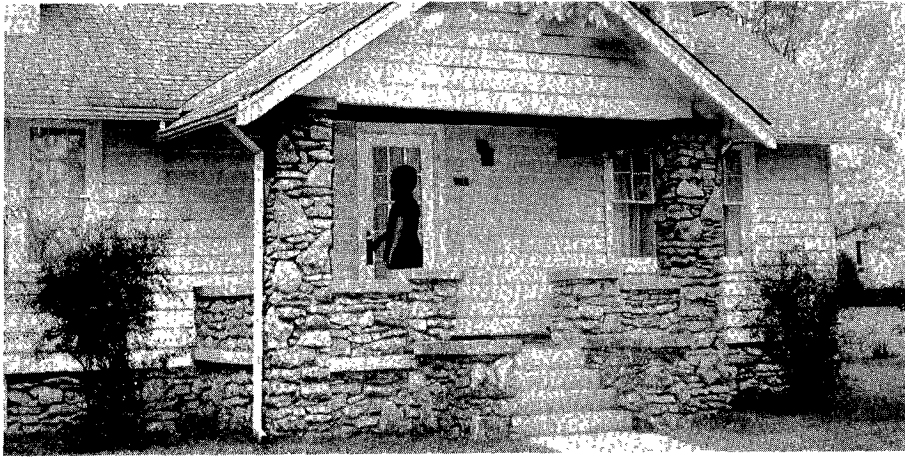
### TESTIMONIES LIVE ON

Now that Testimony Countdown is in the past for many of us, it is well to recount and keep fresh some of the blessings that it brought to us.

In my own case and above all other good things Testimony Countdown means *Testimonies*, volume 2, pages 200-203.

Here we find our Lord and Master taking time out of His busy responsible life to hold communion with His heavenly Father—our example in how to live a prayerful life.

NIGEL A. BUXTON  
Willowdale, Ontario



The Family Life Service Center is a homelike building with a sign saying, "Walk In."

## Madison Hospital Sponsors Family Life Services

By MYRLE TABLER, R.N.

**A** NEW way to reach and keep people for Christ is found, we believe, in Family Life Services sponsored by Madison Hospital, Madison, Tennessee.

Take Jean,\* for example. This attractive, intelligent young woman seemed to have everything in her favor. Yet she had been in and out of psychiatrists' offices over a number of years. Each time help had been only temporary. As a last resort, her psychiatrist referred her to Family Life Services. She was quite reserved, and the counselor sensed that she was holding something back. It took time and patience, plus real Christian concern, before she confessed—what she had not told anyone before—that a traumatic experience in childhood had led to the formation of a habit that her conscience told her was wrong. Remorse, deep and unremitting, was undermining her emotional strength. It took much counseling, prayer, and Bible study—which she accepted readily—before she was able to accept Christ's forgiveness.

"Now you must forgive yourself," she was told. Her recovery seems to be lasting.

Family Life Services, a first in Adventist medical institutions, opened in January of this year and is a natural outgrowth of the hospital's social-service department. In addition, however, it has an outreach into the community and the church beyond its former capacity. The counseling offices are housed in a residence-like building across the road from the hospital, a psychological advantage of seeming to be community-instead-of-hospital-orientated.

*Myrle Tabler, R.N., is a nurse at Madison Hospital, Madison, Tennessee.*

Licensed by the State of Tennessee, the agency is advised by a 24-man board made up of Seventh-day Adventist business and professional people. Director and coordinator Marvin Troutman, an ordained Seventh-day Adventist minister, has a Master's degree and broad experience in social work. On the staff is Mary Casler, a former dean and Bible instructor, who has a Master's degree and wide experience in family counseling. Four other full-time professionals, a part-time psychologist, a budget counselor, and a legal consultant complete the staff of Family Life Services.

### Helping the Whole Person

Helping hands from the service extend in three general areas: hospital patients and personnel, people in the community at large, Adventist church members and students. The aim and ideal centers on helping the whole person as Christ would have done.

How this is done is demonstrated in the case of the Millers. Mr. and Mrs. Miller knew they had some problems, but they also had some they were unaware of. Mrs. Miller's doctor explained to her why she needed surgery and was puzzled when she was resistant to a rather routine operation. He referred her to Family Life Services. A confidential chat with Mrs. Casler revealed the mother's worry about who would care for her four young children while she was hospitalized. She could not afford a baby-sitter and had no near relatives to accept the responsibility. Then it was discovered that one child was retarded, the baby was undernourished, and Mr. Miller hated his job and took his hostility out on his family.

Family Life Services got busy. By utilizing community resources it was able

to provide baby-sitting services for the children while the mother was in the hospital and for an additional week while she recuperated. The Services also arranged with the Retarded Children's Day Care Center for training and educational services for the handicapped little one. And they taught the mother how to feed her baby properly. Further, they referred Mr. Miller to an agency in town that offered retraining for a job better suited to his temperament.

Things worked out well for all concerned, and now there is a happier and healthier family unit. In such an atmosphere prejudice is dissolved and the heart is made tender to receive spiritual enlightenment.

Psychiatrists say they see more young people as patients today than formerly. The cause, most of them agree, is the disintegration of family ties. Yet we know that "He who made us ordained that we should be associated in families, and the child nature will develop best in the loving atmosphere of a Christian home."—*The Ministry of Healing*, p. 203.

### Families Brought Together

Among those who come to the Services for help are couples on the verge of divorce, single parents, unwed mothers, maladjusted juveniles. Tad and Rose, an Adventist couple, were not achieving a successful marriage. They were also drifting spiritually. A friend suggested Family Life Services. Counseling helped them to see through and to resolve some of their problems, and they were encouraged to reinstate family worship. Later they reported, "It's wonderful how family worship brings us together!"

Recognizing the importance of prevention, the agency recently instituted Family Enrichment Services. This facet of its work includes classes in planned parenthood, group programs for teenagers, young parents, and others. Once a month the Services provides a speaker for the Madison Academy chapel period and for elementary-school worship. Consultation is freely offered to parents, teachers, and ministers on subjects such as better communication within the family circle, effective means of discipline, and constructive family recreation.

That the need exists for Family Life Services was highlighted recently when Dr. W. John Cannon, editor of *The Adventist Home*, held a week-long family conference here. More than 220 adults attended the first evening, eager to learn and to ask questions.

It is as yet too early to estimate how far reaching the results of Family Life Services may be. But it shall continue to serve with these words of Mrs. White as its guiding principle: "The true principles of psychology are found in the Holy Scriptures."—*My Life Today*, p. 176.

\* Names used in case histories in this article are fictitious.

## A FLEET OF ISLANDS

*(Continued from page 1)*

includes 132 islands, islets, atolls, and shoals, but most people consider Hawaii to be a group of eight islands located within a 400-mile radius. Like many islands of the Pacific these are volcanic in origin. Molten lava pushing up through rifts under the sea formed black jagged peaks above the waters. Apparently, the islands are still in the process of formation. On Hawaii (the Big Island from which the archipelago gets its name) volcanic action is in evidence in many places. The largest active volcano is Mauna Loa. In 1959 an eruption at the Kilauea Iki Crater gave a dazzling display of natural fireworks. Shooting upward nearly 2,000 feet, rocks weighing up to 14 tons were hurled into the sky while clouds of dust rose more than 20,000 feet. The 1960 volcanic eruption in the same area destroyed town and fields, but the lava flow spread to the shores and added some 500 acres of new land. Hawaii is America's "fastest growing" State!

In fact, two volcanic peaks tower above the ocean floor on Hawaii. There is also Mauna Kea, which with Mauna Loa reaches more than 13,000 feet above sea level. From the ocean floor the height is 31,750 feet. That is higher than Mount Everest! Mauna Kea is often snow-capped.

The biggest lava flow recorded was on the night of June 1, 1950, when a fissure 13 miles long tore open Mauna Loa. Rivers of molten lava raced 17 miles to the sea. The eruption continued 23 days, in which about 600 million yards of lava were spewed over 35 square miles. That was enough lava to pave a four-lane highway four and one half times around the globe.

In view of this volcanic origin, from whence came the Hawaiian people? Here we have pretty much of a consensus. The only place where Hawaii's lovely lei custom (giving of floral garlands) still survives, outside the South Seas, is India. Apparently, in the dim past Hawaii's progenitors migrated from Southern Asia to the East Indies, and then eastward to the hundreds of islands that make up Pacific Oceania. The early Hawaiians' place of departure for their voyage to their present home probably was a little island called Havaii near Tahiti in the Society Group (French). In those days there must have been a good many comings and goings between Hawaii and Tahiti—even though the islands were more than 2,000 miles apart—because the channel southward between the islands of Lanai and Kahoolawe today still bears the name "The Way to Tahiti." It was there, no doubt, that the voyagers lined up their big outrigger canoes for the return voyage to Tahiti and set their courses by the stars.

These early people in Tahiti jumped in several other directions, for today the Maoris (New Zealand), the Sa-

moans, Tongans, Easter Islanders, and others in Polynesia ("many islands") all resemble one another physically and have similar languages and customs. Legends report prehistoric navigators and various explanations of racial origin. Polynesians had no written language until the coming of the missionaries; so it is difficult to determine where fancy stops and fact begins in these multiplied word-of-mouth accounts handed down for many generations. Certainly the Polynesians were strong, curious-minded seamen, traversing thousands of unknown ocean miles in great double outrigger canoes with no navigating facilities except the wind, stars, and ocean currents to guide them. There were, of course, no cold-storage rations, so the Hawaiians planted seagoing farms on the wide platforms that joined the canoes. There they raised gardens of taro and sweet potatoes, and maintained live pigs and chickens for the long journey. The travelers also carried seed coconuts and plant cuttings for future support.

The English explorer, Capt. James Cook, who for some years had been prowling around the Pacific, actually started recording Hawaiian history when he accidentally came upon the islands on a trip north from Tahiti. That was in 1778. The first contact was with Kauai Island and was just at the time when George Washington's tattered Continental Army was holed up at Valley Forge. The second contact was with the Island of Hawaii. Captain Cook called the archipelago the Sandwich Islands in honor of the Earl of Sandwich, who at that time was first lord of the British Admiralty. His name did not stay with the islands, though it did give the Western world its substitute for the European Continental lunch!

**Did Cook Discover Hawaii?**

Most historians believe that Captain Cook wasn't the first to discover Hawaii. They suspect that he had previous knowledge of its existence from charts made by Spanish navigators. Too, many Hawaiian customs and legends suggest previous visits by outsiders, including the Dutch as well as the Spanish. Then there was the predilection of the Hawaiians for iron. The volcanic origin of these islands deprived their subsoil of any minerals. This no doubt is the reason why when the first contacts were made with the archipelago the people were still trapped in the stone age. Yet, when Captain Cook arrived, former contacts with outsiders apparently had aroused the Hawaiians' interest in the magic iron.

When Cook dropped anchor the Hawaiians never before had seen real ships. They thought the English vessels were floating islands—the masts and spars resembling trees. Today the Hawaiian word for both ship and island is the same (*iemoku*).

By the time the first white men arrived in their tall winged ships, a Pa-

cific Napoleon had appeared on the Hawaiian scene bent on uniting the islands under his rule. His name was Kamehameha, ruler of the island of Hawaii, which probably accounts for giving the name of that island to the entire archipelago. The king first considered Captain Cook to be the Lono—a god the Hawaiians revered in expectation. The Europeans were well received until the captain intervened in a skirmish between his men and their hosts. The Hawaiians then struck him down. A monument on Kealakekua Bay, Hawaii, marks the spot where he and some of his comrades died.

After Cook's arrival many sorts of white men came to Hawaii. They came for provisioning and for escape. Commerce flourished, as did iniquity. By early nineteenth century, trade and intemperance had run the gamut of sandalwood commerce, brewing, drinking, gambling, and brawling. This was resulting in the destruction of the people of the islands. By 1820 the islands were used to white men but they had not known any like those who came that year in the *Thaddeus*. Here were no Yankee traders, no agents from the business houses, but missionaries—seven men, their wives and children. They were fitted out and sent by Americans who took the Scriptures literally, "Go ye into all the world, and preach the gospel." It is remarkable that the arrival of these missionaries, first on the Kona Coast of Hawaii and then at Honolulu, occurred just 200 years after their pilgrim ancestors had stepped ashore on Plymouth Rock.

**Ready for Change**

Now it must be said that the arrival of the missionaries found the Hawaiian stage partially set for what they had come to do. There seemed to be a feeling that something had to be done to forestall destruction. Contacts there had been with Christian teachings. A young native had gone to New England on a sailing vessel to beg Americans to visit his islands and bring his people the enlightenment and benefits of Christianity. In fact, when Kamehameha I died his son Liholiho with one regal blow swept away many temples, destroyed hideous images, and looked forward to a new status for women. He was smart enough to notice that visiting sea captains and other newcomers paid scant heed to taboos and apparently suffered no displeasure from the gods. He likewise could see that the pagan religion had many drawbacks, not the least of which was the expense to build and maintain temples and parasitic priesthood. So Kamehameha II moved for change. He sat down to supper with his wife, and other households soon followed the example. Princess Kapiolani, who had fallen under missionary influence from abroad, decided the evil power of Pele, the awful fire goddess of the volcano, had to be destroyed. For centuries her worship had instilled terror in Hawaiian



hearts. The indomitable princess with a little band of faithful followers likewise touched by Christian influences made the trip to the brink of the terrifying fire pit. We made this trip to Kilauea Crater in a Toyota over a smooth, paved highway. There at the brink of the crater, we thought of the Hawaiians who had trekked up a long and dim trail, across rough lava flows and through dense forests to open their hymnbooks and lift their voices to Jehovah while Kapiolani flung a handful of sacred berries right into Pele's face. This stirring act, which destroyed the fire goddess, was immortalized in verse by Alfred, Lord Tennyson.

The first seven years of the missionaries under the leadership of Hiram Bingham, saw remarkable changes. The sandalwood business ebbed and the Pacific whaling began its great half century. In those seven years the chiefs turned from idle roving, intemperance, and arrogance to sobriety, humility, and self-restraint; abandoning tyranny and caprice for responsibility and law. Seamen off the whaling ships fought the missionaries for the natives' interests. In the end the churchmen triumphed, crime decreased and industry and husbandry flourished. The Hawaiian people proved remarkably receptive to the new order. Soon cattle and horses were imported. The ranch hands came from Mexico. The corrupted original Spanish became *paniolo* ("cowboy"). Today the cheery, hard riding Hawaiian *paniolo* is as picturesque as his forerunner. He rides bedecked with hat and lei, and goes plucking a guitar or ukulele. These Hawaiian cowboys were much in evidence when we visited the great Parker Ranch (the largest privately owned ranch in the world) on the uplands of the Big Island.

#### Revival and Reformation

Unfortunately, the teaching of the early missionaries was betrayed to a degree by later generations. Many times in the course of history the Christian community gradually has lost its identity and merged into the total community of Christianized civilization. On the heels of revival and reformation, the Christian community has been renewed and strengthened. Such a renewal became imperious in these islands; all the more so that the prophetic clock had struck the hour for the start of the messages of the three angels and the proclamation of the everlasting gospel in all the world (Rev. 14:1-6).

The flight of the angels arrived over the Hawaiian Islands in 1883-1884 when the ubiquitous Abram La Rue came to sell Seventh-day Adventist publications on the island of Oahu (Honolulu). Today, nearly 3,000 believers worship on Sabbath on these islands in 22 churches. Large institutions are operating in support of God's work. We now look back on nearly 90 years of advance—but that story deserves another letter and a further report.

(Concluded next week)



A young people's orchestra, part of the French group that shared their faith last summer, organized for beach evangelism at Aresquiers, on the French Mediterranean.

#### FRANCE:

### Youth Take Gospel to Holiday Resorts

Some 30 French Seventh-day Adventist youth formed a small orchestra and a choir this past summer and visited several seaside resorts in an effort to take the gospel to the holiday crowds in the south of France.

G. Vandenvelde, president of the Franco-Belgian Union, reports that at the Mediterranean town of Sète 95 gift Bibles were given away and 35 people enrolled for the correspondence course "Bible in the Home." Encouraging personal contacts have been made. The young people plan to continue their outreach.

E. E. WHITE  
Educational Secretary  
Trans-Mediterranean Division

#### NORWAY:

### Pilot Five-Day Plan Held in Oslo

A demonstration Five-Day Plan Clinic was held in the large auditorium of the University Hospital, Oslo, Norway, September 12 to 17. The plan was made possible through the coordinated efforts of the Thomas Jefferson University, University of Pennsylvania, and the University of Oslo.

More than 200 attended the first session. One hundred and fifty-six of these became active participants in the plan. Eighty-five per cent of those participating were successful in overcoming the smoking habit. Most of the participants came from the neighborhood of Oslo. However, one woman came from as far away as Vadso, northern Norway, a few miles from the Russian border. She had heard the announcement over the tel-

evision and had seen it in the newspapers. "More people die of lung cancer in northern Norway than in any other place in our country," the woman said. "Doctors, clergymen, and officials smoke. Professors in the schools show the students a bad example by smoking. Please have a Five-Day Plan as soon as possible in the three cities in this area beyond the Lapland—Vadso, Kirkenes, and Hammerfest."

The "Five-Day Plan Guide Book" and other literature was given away each evening of the program. The final night a special stop-smoking song was distributed for community singing.

Among those leading out in the demonstration Stop-Smoking Clinic were Dr. L. Terry, of the University of Pennsylvania, former Surgeon General of the United States Government; Dr. J. Wayne McFarland, of Thomas Jefferson University, Philadelphia; Dr. P. Sundby, of the University of Oslo; J. Wollan, of the West Nordic Union Conference; and the writer.

This Five-Day Plan was supported financially by the Northern Europe-West Africa Division and the West Nordic Union Conference. It was made clear to the public that the program was a community service sponsored by Seventh-day Adventists. Our workers in Norway who have conducted many Five-Day Plan programs in the past see this venture as a springboard from which our doctors and ministers can carry on an effective follow-up program and maintain the interest of the participants.

During the same week in which the Plan was held a health-and-temperance workshop was conducted in Oslo for Adventist ministers and health workers by Dr. McFarland and the writer.

J. D. HENRIKSEN, M.D.  
Health and Temperance Secretary  
Northern Europe-West Africa  
Division

## World Divisions

### FAR EASTERN DIVISION

✦ Opening ceremonies for a new church school, the Hokkaido Saniku Shogako, were held in Sapporo, Japan, recently. This school in the Hokkaido Mission of northern Japan, was founded in 1951. W. I. Hilliard, former president of the mission, now president of the Okinawa Mission, was present for the opening. Also present was C. B. Watts, Japan Union Mission president; Dr. T. Yamagata, secretary of the department of education for the Japan Union; and Y. Yokomizo, present president of the Hokkaido Mission. M. Nemoto is principal of the school.

✦ The Gideons of Hong Kong presented a number of Chinese and English Bibles to the new Hong Kong Adventist Hospital recently.

✦ E. W. Tarr, secretary of the Public Relations Bureau of the General Conference, spoke at the capping exercises held recently at Philippine Union College. Forty-nine nursing students were capped. Miss Dioscorides B. Salmin is the dean of the school of nursing. Five hundred thirty-four students are enrolled in nursing at PUC.

D. A. ROTH, *Correspondent*

### NORTHERN EUROPE-WEST AFRICA DIVISION

✦ The Brixton, South London, church has "swarmed" twice since 1969. The sanctuary, which is large enough to seat 120 people, plus 60 in the youth hall, has a membership of 268. In addition 138 have been baptized since 1968. Consequently, members have left there and started churches at Peckham, with 64 members, and Balham, with 103 members.

✦ Forty-eight candidates, 12 from the teacher training college and 36 from the secondary school, were baptized at the Bekwai Training College, Bekwai, Ghana, recently.

J. P. SUNDQUIST, *Correspondent*

### TRANS-MEDITERRANEAN DIVISION

✦ E. Ludescher, president of the Equatorial African Union Mission, reports 383 baptisms for the third quarter of 1971. This makes a total of more than 1,000 persons added to the church in the mission so far this year.

✦ A decision was made in October, during a publishing department meeting held in Belgrade, Yugoslavia, to reorganize the printing house and the production and distribution of our literature in that country. Book and Bible Houses, which will be established in the four local conferences, will be the channels of distribution to the pastors,

colporteurs, and church members. A five-year plan was drawn up for a balanced program of printing Spirit of Prophecy, educational, and health literature. Printing of Ellen G. White's books has begun with *Testimony Treasures*, *Messages to Young People*, *Steps to Christ*, *The Great Controversy*, and *Christ's Object Lessons*. Future projects are *The Desire of Ages* and *The Story of Redemption*. In Yugoslavia there are 11 million people speaking Serbian, six million speaking Croatian, 1.5 million speaking Slovakian, and one million speaking Macedonian, in addition to several other languages.

✦ A ministerial convention was conducted in Portugal recently under the direction of P. Lanares and A. Schmidt. More than 150 attended the retreat.

EDWARD E. WHITE, *Correspondent*

## Atlantic Union

✦ Ten people were baptized recently as a result of a Voice of Prophecy Bible crusade held in Fall River, Massachusetts. Evangelist Richard Pollard of the Southern New England Conference was the speaker. J. N. Siqueira was director of the crusade.

✦ The Boston, Massachusetts, mission, which has been in operation for 31 years, has helped the needy to the value of more than \$7,000 in the past year. This included more than 1,500 bags of food. Augustus Newman, who is more than 80 years of age, is director of the mission.

✦ A company of 28 Portuguese believers has been organized in New York City, making 11 language groups in the Adventist churches in that area. The group was organized as a result of the efforts of Walter Vsobovslai, a layman. The group meets in the Spanish Broadway church. J. M. Miranda, pastor of the Trenton church, is in charge of the group.

EMMA KIRK, *Correspondent*

## Canadian Union

✦ D. C. Heinrichs, administrator of the Adventist Sunnyside Nursing Home in Saskatoon, Saskatchewan, was elected director of the executive committee of the Saskatchewan Nursing Home Association recently.

✦ An MV Emphasis weekend at Kingsway College, Oshawa, was attended by the conference MV secretaries of the Canadian Union. Lawrence Nelson, associate secretary of the General Conference Youth Department, and Emmerson Hillock, Canadian Union MV secretary, directed the session. Sabbath afternoon

discussions with Kingsway College students centered around such subjects as Ingroups, Act Teams, Wayout, and Voice of Youth.

✦ Brian Fenton, Bonnie Buchanan, and James Sharpe of Kingsway College in Oshawa, Ontario, were invited to the centennial dinner honoring the one-hundredth birthday of Col. R. S. McLaughlin, founder of General Motors in Oshawa. James, composer of a large number of songs, composed two numbers that he and Bonnie sang for the occasion.

THEDA KUESTER, *Correspondent*

## Central Union

✦ Gift Bible Evangelism resulted in the baptism of four persons in Hannibal, Missouri.

✦ Laymen of the Littleton, Colorado, Seventh-day Adventist church conducted a four-week Focus on Faith evangelistic crusade recently. Ben George, pastor of the church, directed the meetings.

✦ The Colorado MV Department sponsored a youth rally for the northeast section of the conference, December 3-4, at Campion Academy. Paul W. Schmidt, MV secretary of the Colorado Conference, was in charge of the program.

✦ Members of the Gillette, Wyoming, church held their first service in a new 100-seat church building a few weeks ago. A three-week evangelistic series was begun the evening of the first Sabbath.

CLARA ANDERSON, *Correspondent*

## Columbia Union

✦ Little Lake Industries, a California-based company, has opened a redwood furniture assembly plant in Pottstown, Pennsylvania. Most of the work is to be done by Pine Forge Academy students. Plant Manager Wendell Marsh expects the industry to expand and plans to hire 30 to 40 students for each four-hour shift.

✦ Current trends in medical care were discussed at the recent annual medical symposium held at Washington Sanitarium and Hospital. Gene Aaby, M.D., was chairman of the symposium, which featured the Honorable Gilbert Gude, United States House of Representatives, and C. Willard Camalier, M.D., of the Washington Medical Center. Other speakers were Gilbert R. Bernhart, of the U.S. Department of Health, Education and Welfare, and Mathew Tayback, assistant secretary, Health and Mental Hygiene, U.S. Department of Health and Mental Hygiene.

✦ Four hundred seventy Dayton, Ohio,

businessmen have volunteered to help with a special five-year pulmonary function and physical fitness project at Cox Heart Institute and Kettering Memorial Hospital, Ohio.

✦ The Hackensack, New Jersey, church has raised \$1,200 for Investment so far this year.

MORTEN JUBERG, *Correspondent*

## Lake Union

✦ Ten people were baptized as a result of a two-week series held in Dowagiac, Michigan, by David Jones, local pastor, and Andrews University seminarian William Byrd.

✦ Groundbreaking ceremonies for the new Marshfield, Wisconsin, church took place on October 28.

✦ Seven women were baptized in Antigo, Wisconsin, by Conference Evangelist Lynn Martell and the local pastor, James Fanella, as the first fruits of a series of evangelistic meetings.

GORDON ENGEN, *Correspondent*

## Northern Union

✦ Approximately 5,000 pieces of literature were distributed last summer at two county fair booths sponsored by the Artichoke, Minnesota, church. One hundred eighty young people signed up for the *Wayout* magazine and a number signed up for Bible correspondence courses.

✦ Forty-eight families received approximately 1,000 articles of clothing from the Wadena, Minnesota, Community Service Center recently. Two hundred forty-two pieces of literature were also given away.

✦ Three hundred and thirty-one students entered Iowa church schools this year, the highest enrollment yet to be reached. Three hundred and fourteen were enrolled last year.

L. H. NETTEBURG, *Correspondent*

## Pacific Union

✦ The St. Helena Health Center has produced a five-part Five-Day Plan to Stop Smoking program that is being run by KGO-TV, San Francisco, twice monthly as a public service. The second part, released recently, brought more than 600 letters to the station. This response is greater than the station has received for any other public-service program. The five segments, made with class

members from sessions at St. Helena, are taught by Dr. Wayne McFarland, of the General Conference Health Department, and Chaplain Willis Graves, of Hinsdale Sanitarium.

✦ Hawaii reports a record-breaking tithe for October with receipts in excess of \$75,300. Mission offerings averaged \$1,375 during the first eight months of the year.

✦ Replacing the traditional groundbreaking, Roseville, California, members planted a tree to begin activity at the site of their new church. The pastor, W. Lee Grady, was joined by conference officials and the Roseville mayor for the ceremony.

✦ Cooperating with Pastor Frank T. Munsey, the health education committee of the Santa Cruz church has just completed a fall evangelistic series under the title "Your Body a Temple." The health educators baptized three in the most recent campaign of a continuing education project.

✦ Joann Robbins, assistant professor of music at Loma Linda University's College of Arts and Sciences, was recently awarded the Doctor of Musical Arts degree from the University of Southern California, Los Angeles.

SHIRLEY BURTON, *Correspondent*



## Central States Ordains Publishing Secretary

R. L. LaGrone, publishing secretary of the Central States Conference, was ordained recently. With him is his wife (right) and his daughter, Gloria. Elder LaGrone has served for 17 years in the publishing work, first as a literature evangelist, then as an associate publishing secretary in the conference before assuming his present post. Participating in the ordination service were R. H. Nightingale and W. S. Lee, president and secretary, respectively, of the Central Union Conference.

S. H. COX  
PR Secretary  
Central States Conference

## Southern Union

✦ Members of the Florida SDA medical-ministerial family met for a retreat at Camp Kulaqua recently. The featured speaker was Dr. Richard Nies, clinical psychologist from Glendale, California.

✦ Four hundred and twenty-five Florida Teen-Pathfinders, representing 18 clubs, met at Fish Eating Creek in the Wilderness campground on the weekend of November 5-7 for a camporee. Don Holland, union youth director, was the guest speaker.

✦ Tithe paid in the Alabama-Mississippi Conference in October totaled more than \$90,570—the highest amount for any given month in the history of the conference.

OSCAR L. HEINRICH, *Correspondent*

## Southwestern Union

✦ The third quarter statistical report of the Texas Conference reveals that the membership has passed the 10,000 mark. The net membership increase has averaged approximately 500 each year for the past three years.

✦ One hundred and eighteen young people attended the November College Days at Southwestern Union College. Many of these students now attending State schools plan to transfer to SUC for the second quarter.

✦ Dr. F. E. J. Harder, executive secretary, North American Division Board of Education, was a guest at Southwestern Union College in November. Dr. Harder outlined the responsibilities of the Board of Higher Education and gave valuable help and counsel to the leaders at the college. The college has had better than a 30 per cent growth this quarter.

✦ Lloyd Strickland has accepted an invitation to become the associate auditor of the Southwestern Union Conference. Elder Strickland formerly served as business manager of Southwestern Union College.

J. N. MORGAN, *Correspondent*

## Church Calendar

Stewardship Day	December 18
Thirteenth Sabbath Offering (Far Eastern Division)	December 25

1972

Soul-winning Commitment	January 1
Church Lay Activities Offering	January 1
Liberty Magazine Campaign	January 15-22
Religious Liberty Offering	January 22
The Adventist Layman Emphasis	January 29
Gift Bible Evangelism	February 5
Church Lay Activities Offering	February 5
Faith for Today Offering	February 12

# Report of the North American Division Committee on Administration

## Educational Recommendations

### • Statement on Teaching of Literature

*Voted,* That the following statement on the teaching of literature, as prepared by the Committee on the Teaching of Literature which met in Washington, D.C., from June 14-17, 1971, and as amended, be accepted and referred to the General Conference Department of Education for implementation. It is further suggested that institutional board members study this document, adopt it, and encourage our school librarians and classroom teachers to choose their books and literature in harmony with these guidelines, and that we request our educational leaders on all levels, union educational secretaries, local superintendents, and elementary supervisors, to use the principles herein enunciated as criteria and guidelines in the selection of English teachers.

#### Philosophy:

Literature, in general, sets forth man's impressions of his world as well as his aspirations, deeds, thoughts, and accomplishments, whether good or bad. The literature selected for Seventh-day Adventist schools, however, should lead to the development of the whole man. It may be expressed through poetry or prose; it may be factual or nonfactual; it may be drawn from secular or religious sources. It will give a comprehensive view of the universe, help solve fundamental problems and answer questions on the origin, nature, and destiny of man while emphasizing the true, the honest, and the beautiful.

The study of literature should support the fundamental premise that God is the Creator and Sustainer of the earth and the entire universe, and is the Source of all knowledge and wisdom. The presentation of literature should confirm the truth that God created man in His image, and help restore that image by developing faith in Christ. It should nurture an intelligent dedication to the work of God and develop a desire to serve mankind.

Seventh-day Adventist educational philosophy holds that acquaintance with God can best be obtained through divine revelations of His nature and purposes. The objectives of the teaching of literature in Seventh-day Adventist schools will therefore be in harmony with those revelations, particularly as vouchsafed in Holy Scripture and emphasized in the writings of Ellen G. White.

The teaching of literature in Seventh-day Adventist schools should give primary emphasis to character building. It should transmit to the students the spiritual ideals, beliefs, attitudes, and values of the church, and furthermore should encourage them to

be thoughtful, law-abiding citizens as well as loyal, conscientious Christians.

Careful study of Ellen G. White's counsels and her total relationship to reading principles indicates that guided study of secular literature, both the fact-based and some true-to-principle nonfact-based, is legitimate for Seventh-day Adventist schools. It should be studied with a sober regard to the positive principles set forth in Mrs. White's writings.

Acceptable literature, whatever its form, is serious art and should be taught in such a manner that students will become vividly aware of its aesthetic qualities—its heauty of word and structure, of rhythm and rhyme, of light and shade. The teacher should share with his students an innate and cultivated love of the best in literature that they might learn to appreciate the highest and to employ its principles in their own literary endeavors.

#### Selection of Literature for Seventh-day Adventist Schools:

##### Function:

The function of literature selected for study in Seventh-day Adventist schools is to acquaint the student with the artistic wealth available in all forms of the written word. Literature is designed to provide significant, artistic, lasting insights into essential human experience. It develops an appreciation and emulation of the beauty of language and the art of literary structure. The study of literature confronts the student with reality, explores significant questions, and introduces ideas in their historical context. It provides a basis for developing discriminatory powers and encourages the students to emulate the skills demonstrated by selections studied. It should tend to draw the reader to Christ, build up and strengthen understanding and faith, and help him to become a whole spiritual man.

##### Criteria:

1. General—Literature assigned in Seventh-day Adventist schools should:

a. Be serious art. It will tend to lead to significant insight into the nature of man in society and will be compatible with Seventh-day Adventist values.

b. Avoid sensationalism (the exploitation of sex or violence) and maudlin sentimentality (the exploitation of softer feelings to the detriment of a sane and level view of life).

c. Not be characterized by profanity or other crude and offensive language.

d. Avoid elements that give the appearance of making evil desirable or goodness appear trivial.

e. Avoid simplified, excitingly suspense-

ful, or plot-dominated stories that encourage hasty and superficial reading.

f. Be adapted to the maturity level of the group or individual.

2. Fiction—*Webster's New International Dictionary of the English Language*, Second Edition, Unabridged, defines fiction as: "That which is feigned, invented, or imagined; esp., a feigned or invented story, whether uttered or written with intent to deceive or not; opposed to fact or reality. Fictitious literature; all works of imagination in narrative or dramatic form; specif., novels & romances. . . ." In the minds of many the term *fiction* denotes the perverted, harmful form of imaginative writings often designed to exalt sin and sordidness. In most literary circles the term *fiction* has been understood merely to mean the categories of the novel and the short story.

From an intensive examination of her references to fiction, it appears that Ellen G. White used the term *fiction* to apply to works with the following characteristics:

a. It is addictive.

b. It may be sentimental or sensational, or erotic, or profane, or trashy.

c. It is escapist, causing the reader to revert to a dream world and to be less able to cope with the problems of everyday life.

d. It unfits the mind for serious study, devotional life, et cetera.

e. It is time consuming and valueless.

Ellen G. White, while characterizing objectionable literature, recognized a proper limited use of certain nonfactual materials by her endorsement of *Pilgrim's Progress*, and by including in her compilation of Sabbath readings (1877-1878) some such materials in the form of simple stories teaching "moral and religious" lessons "that defend a sound morality and breathe a spirit of devotion, tenderness and true piety," at the same time specifying their value in contrast with "religious fiction" which had proved to be a curse.

We recommend that in the selection of literary material we follow the counsel of Ellen White, avoiding materials marked by the characteristics she attributed to fiction. Within these limitations some nonfactual works, cataloged commonly as fiction, might be appropriately taught.

3. Biographies—Biographies may include the lives of persons whose religious views or personal lives are unworthy of emulation, as well as such novel or imaginative presentation.

We therefore recommend that all biographical selections be chosen with caution, and when nonfactually presented, the same guidelines as recommended for other reading material be followed.

4. Glorification of Authors—We are warned by the inspired counsel of the Spirit of Prophecy writings to refrain from glorifying the authors of literary works (see *Counsels to Writers and Editors* pp. 173, 174). It is recognized that certain undevout and ungodly authors have sometimes embodied in their writings gems of wisdom and truth, and have written some things that express cultural, moral, and aesthetic values, and, "We can trace the line of the

world's teachers as far back as human records extend; but the Light was before them. As the moon and the stars of our solar system shine by the reflected light of the sun, so, as far as their teaching is true, do the world's great thinkers reflect the rays of the Sun of Righteousness. Every gleam of thought, every flash of the intellect, is from the Light of the world."—*Education*, pp. 13, 14.

Since we are admonished to teach our students "how to choose the good, and refuse the evil," we therefore recommend that in the teaching of literature primary emphasis be placed upon the values, insights, and understandings to be found in the literature itself, avoiding the glorification of authors in any way.

5. **Relevance**—Present-day students are particularly concerned that their studies should be relevant to their experience and interests, and we recognize that, besides its traditionally appreciated values, literary study can promote understandings that may be useful for problem solving and for coping with personal and cultural change.

We recommend:

a. That teachers of literature in Adventist schools build on the premise that both selection of materials and methods of teaching be governed by relevance to the development of students into mature Adventist

Christians committed to the search for wisdom and truth and concerned with the physical and spiritual well-being of their fellow men.

b. That teachers of literature assist students to discover the relevance of the literature of the Bible and the writings of Ellen G. White to present-day concerns.

c. That Adventist schools (particularly on the higher educational level), recognizing students' interest in currently pressing human problems, may include in their literature program such materials as encourage sharpened perceptions and fresh insights, and challenge values that students have accepted or held without critical examination. Should such materials be used, the teacher's judicious attitude toward the material together with candid explanation should reveal to students the usefulness of the material for such higher values as perception and insight despite certain drawbacks. The teachers should inform administrators about the purposes and approaches involved in the use of such material. Appropriateness of topics and materials to the age of the student and in harmony with the philosophy expressed in this document must always be important considerations.

6. **Individual Student Conviction**—Some students come to SDA classrooms with deep conscientious convictions about the kinds of assignments they may or may not accept.

We recommend that every effort be made by all teachers of literature to provide optional acceptable reading on related topics for these students and that no one be embarrassed because of his individual interpretation of Spirit of Prophecy quotations regarding the subject at hand.

#### *Role of the Teacher:*

The teacher of literature in a Seventh-day Adventist school will be thoroughly dedicated to the beliefs and ideals of the church and will exemplify these in his personal and professional life. He will be concerned with the salvation of his students and the glorification of God.

The teacher will use materials and methods to assist students in attaining the highest goals God has designed for man. He will be selective in his choice of assignments, and his methods of teaching will instill in each student those principles set forth in the Bible and the writings of Ellen G. White. He will also remember that truth is best communicated in a setting of love, compassion, beauty, and simplicity. He will take into consideration the Adventist constituency in which he teaches, the homes from which the students come, and most importantly the students themselves, adapting to their needs.

In attempting to solve his professional problems, the teacher should counsel with his colleagues and in case of doubt on certain reading material to be presented to or read by the students, he should seek further counsel from the school administration.

#### ● **Employment Policy for SDA Educational Institutions in the USA**

*Voted,* To adopt the following as policy: The basic teachings and international nature of the Seventh-day Adventist Church require that its institutions be committed in philosophy and practice to the doctrine of equal human rights. The church insists that all persons should be given full and equal opportunity within the church to develop the knowledge and skills needed for the upbuilding of that church. Positions on all levels of church activity are, therefore, open on the basis of qualifications, without regard to race, color, ethnic background, country of origin, age or sex. Identification with any of these categories is a matter in which the individual has no choice and cannot alter.

However, in choosing and following a career, a person acquires a role determined chiefly by himself. It is he who decides his beliefs, creed, and church affiliation, rights guaranteed each citizen by the Constitution of the United States.

For Seventh-day Adventists the free exercise of religion includes the right to operate educational institutions that are distinctively Adventist. The creation and maintenance of such institutions require that they be staffed only by those individuals who are in complete harmony with the beliefs and practices of the church. Hence in the employment of personnel for its educational institutions one of the occupational qualifications for any position is for the individual to be a Seventh-day Adventist, committed to the program of the church.



### **Church Dedicated in High Andes of Chile**

A new Seventh-day Adventist church was dedicated at Chuquicamata, Chile, recently. The town, which is situated on the high slopes of the Andes, is a center for the mining of copper.

R. A. Wilcox and Enoch Oliveira, president and secretary, respectively, of the South American Division, participated in the dedication.

**WERNER MAYR**  
*PR Secretary*  
*Chile Union Mission*



In exceptional cases, within professional areas for which Seventh-day Adventist personnel are not available, the governing board may employ non-Adventists who are sympathetic to the religious concepts and in harmony with the basic philosophy of the church.

The governing body of the church in the United States of America has ruled officially, and in practice abides by the following policies:

1. Equal employment opportunities shall be afforded, with no discrimination in recruitment or hiring against any employee or applicant because of race, color, ethnic background, country of origin, age or sex, except where age or sex are bona fide occupational qualifications.

2. Preferential hiring shall be practiced only on the basis of freely chosen adherence to Adventist tenets as an essential to the operation of an Adventist institution.

3. Compensation and benefits will be administered without regard to race, color, ethnic background, country of origin, creed, age or sex, except where age or sex are bona fide occupational qualifications.

4. Decisions for the promotion of employees will be based upon the qualifications of an individual as related to the requirements of the position for which he is being considered.

5. Inasmuch as the personal life and the professional identity of an individual are inseparable, all employees are expected to conform to the standards of conduct that are in harmony with Seventh-day Adventist practices.

**● The Academy of Adventist Ministers**

WHEREAS, The need for continuing education for our ministers, adapted to their busy programs, is and has long been an urgent need; and

WHEREAS, NADCA at the time of the 1969 Autumn Council appointed a standing committee to give study to continuing education for ministers, which committee was reconstituted by the General Conference Committee and has been functioning in the development of such a program; it was

*Voted*, To accept the following recommendation:

That in providing for the continuing education of the ministers of the Seventh-day Adventist Church an Academy be organized to be known as the Academy of Adventist Ministers.

*Objectives:*

The purpose of this Academy shall be to suggest plans and programs to be made available to the ministry of the church through the following three areas:

1. *Independent Studies.* These independent studies shall be selected by individual ministers in the specific areas of their interest. Material shall be made available through the Academy in such areas as:

- a. How to Study the Bible
- b. Sound Principles of Biblical Interpretation
- c. Pastoral Counseling
- d. Methods of Evangelism
- e. Visual Aids
- f. Effective Preaching

2. *Formal Studies.* It would be the Academy's purpose to guide and encourage men in the pursuit of continuing formal education through the development of programs and preparation of materials in cooperation with the Seminary, Loma Linda University, and Home Study Institute.

3. *Field Training.* This would be accomplished through workshops, institutes, seminars, and field schools. The Academy would cooperate with the Seminary and with union and local conferences in planning these areas of continuing education for their ministers. This field education would be done under the supervision and in cooperation with the officers of the Academy of Adventist Ministers.

*Organization:*

The Academy of Adventist Ministers shall be organized under the supervision of the Ministerial Association of the General Conference. Its officers shall be a director-executive secretary, an associate of the Ministerial Association, a registrar to be appointed by the Ministerial Association. The treasurer shall be the General Conference treasurer designated for North America.

Its Advisory Committee shall be the standing committee of the General Conference known as the Ministerial Committee, with such additions from the field as may be approved by the General Conference Committee.

*Classification of Membership:*

The membership of the Academy shall be open to all workers of the Seventh-day Adventist Church who are willing to meet the specific requirements herein adopted. There shall be four classes of memberships:

	<i>Annual Fee</i>
Regular Membership	\$15
Associate Membership	\$15
Retired Ministry Membership	\$10
Student Membership	\$ 5

*Definition of Membership.* A regular member shall be defined as a Seventh-day Adventist minister, either credentialed or having been in ministerial work for five years.

An associate member is a minister with less than five years' experience.

A student member is one who is preparing for the ministry in one of our colleges or the Seminary.

*Requirements of Membership:*

He shall agree to complete a minimum of 150 clock hours of approved continuing professional education under the supervision of the Adventist Academy of Ministers each three years. (This 150 clock hours may be in any three of the above areas, namely independent study, formal study, or field training. It is understood that to maintain his membership this study must be done under the supervision of the Academy of Adventist Ministers. Depending upon his selection, it might be for academic credit or merely for personal improvement.)

*Fees and Their Utilization:*

Membership fees may be reported as a part of the Professional Equipment Im-

provement Allowance. Fees will cover the cost of developing programs, providing materials, keeping records, and expenses of participating personnel not otherwise provided by their employing organizations.

**● Educational Vouchers**

WHEREAS, The voucher system is becoming more and more of an issue in the problem of financing education,

*Voted*, That the Seventh-day Adventist Church take no open position on the question pending the introduction of definite and detailed laws governing the issuance of educational vouchers, but that the following points be taken into consideration as the problem is studied:

1. If the issuance of vouchers is related solely to financial aid for parents to send their children to any school of their choice, with no conditions placed on the operation of the school, the acceptance or nonacceptance of such vouchers is the responsibility of the parents.

2. The management and control of Seventh-day Adventist educational institutions must be the responsibility of church-elected school boards. If a voucher plan entails restrictions on the operation of a school, such as controls on admission, employment of staff, application of standards, development of curriculum, selection of textbooks, et cetera, Seventh-day Adventist schools could not accept such vouchers.

**● Loans to Medical Students—North American Division**

*Voted*, To adopt the following recommendations relative to Loans to Medical Students in the North American Division:

*Conference Loans to Students of Medicine and Dentistry*

WHEREAS, Intern stipends are now generally sufficient to support the intern,

*We recommend*, That the loan for the intern year be discontinued.

WHEREAS, Student tuition and expenses generally have increased materially since the present loan amounts were established in 1962,

*We recommend*, An increase in the maximum limit of loans which may be extended by conferences and institutions in the North American Division to students of medicine and dentistry to \$2,200 for each of the following years: sophomore, junior, and senior; and further,

*We recommend*, 1. That the sophomore-year loan be made available after the first-period grades have been published and that the loans for the two subsequent years be made available at the time of registration.

2. That the recipient sign a statement indicating that he is dependent on this loan to cover school expenses or essential living expenses and that he has included in his budget for the year all funds over which he or his wife has jurisdiction, and their application.

*Conference Assistance in Securing Bank Loans*

*We recommend*, That the maximum limit on loans secured by a dentist or physician for the setting up of a practice in which the conference may grant assistance in securing such loan through local banking facil-



ities be increased from \$10,000 to \$12,000.  
*Notes and Contracts*

*We recommend,* That the rate of interest on loans to students of medicine and dentistry be set at the bank prime rate of interest at the time the note is signed plus 2 per cent.

● **Bus Transportation**

The Autumn Council of 1965 voted on Church-State Relationships in the United States. One item reads: "The church recognizes the right of its individual members to accept assistance from the state under such programs as the public health service, school lunches and similar programs designed for the benefit of both parent and child."

*Voted,* That this be interpreted to include bus transportation as long as enabling legislation does not place restrictions on the operation of the parochial school. Such restrictions would include controls on admission, employment, standards, curricula, and textbooks.

*North American Division Organization:*

*Voted,* That as a result of studying and analyzing the needs and challenges of a finished work in North America, we express our support for some plan of organizational adjustment and consolidation in North America, and request the officers of the General Conference to appoint a representative committee that would be given the responsibility of developing a comprehensive proposal that would include:

1. The possible reorganization of unions and conferences, and realignment of territory with the idea that the "V plus 1 Unions" suggestion be given serious consideration, and
2. The role of unions and conferences and the administrative relationships between them, and
3. The function, need, structure, and size of departmental and administrative staffs on all levels including the General Conference be studied with the possibility of effective grouping of departments, and
4. The study of procedures and phasing that would be necessary to implement such a plan of consolidation, and
5. Constitutional changes that would ensure at least the same representation as at present from North America on the General Conference Committee and General Conference institutional boards.

The full report should be presented at the 1972 Autumn Council for final refinements and decision.

**Publishing Recommendations**

● **Independent Publications**

*Voted,* To approve paragraph 12 of Independent Publications as policy, and to refer paragraphs 8 and 11 back to the officers for further study and report to the 1972 Autumn Council:

"12. The General Conference recognizes the Ellen G. White Estate Incorporated, established by Ellen White herself, as the owner and proprietor of all her writings, thus bearing responsibility for their care and publication. This relates to all Ellen G. White writings whether under copyright or

not. Permission for publication of these writings emanates from the White Estate Board. The General Conference calls upon organizations and persons, within or without the church, to honor the provisions of the author for the continuing custody of her writings."

● **Book and Bible House Discounts**

*Voted,* 1. That publishing houses in the North American Division continue to grant a cash discount of 2 per cent on net business of Book and Bible Houses and Home Health Education Service offices for payment within 25 days of the date of the statement, and

2. That Book and Bible Houses and Home Health Education Service offices eligible for the 2 per cent cash discount who become 30 days in arrears of their accounts with the publishing houses in the North American Division, be subject to a monthly interest charge of the legal rate, but not to exceed 1 per cent; with the understanding that upon recommendation of the related union conferences, the indebtedness as of January 1, 1972, may not be subject to this interest charge if a regular plan for its liquidation is in operation.

3. That if accounts become 30 additional days delinquent (60 days after due date),

the publishing house be authorized to terminate credit.

**Medical Recommendations**

● **Roster of Available Qualified Health Workers**

*Voted,* That the Department of Health be requested to compile a roster of qualified health workers, resident in North America, who are available for volunteer church service in areas of health education, health evangelism, and free clinic service, and to circulate this information to conference administrators.

**Ingathering Recommendations**

● **Comeback Funds Percentages**

*Voted,* That in view of the elimination of Ingathering funds from the One-Dollar-a-Week Fund Mission Offerings, the Comeback percentages (see General Conference Working Policy, p. 282, 1968 ed.) be revised effective January 1, 1972, as follows:

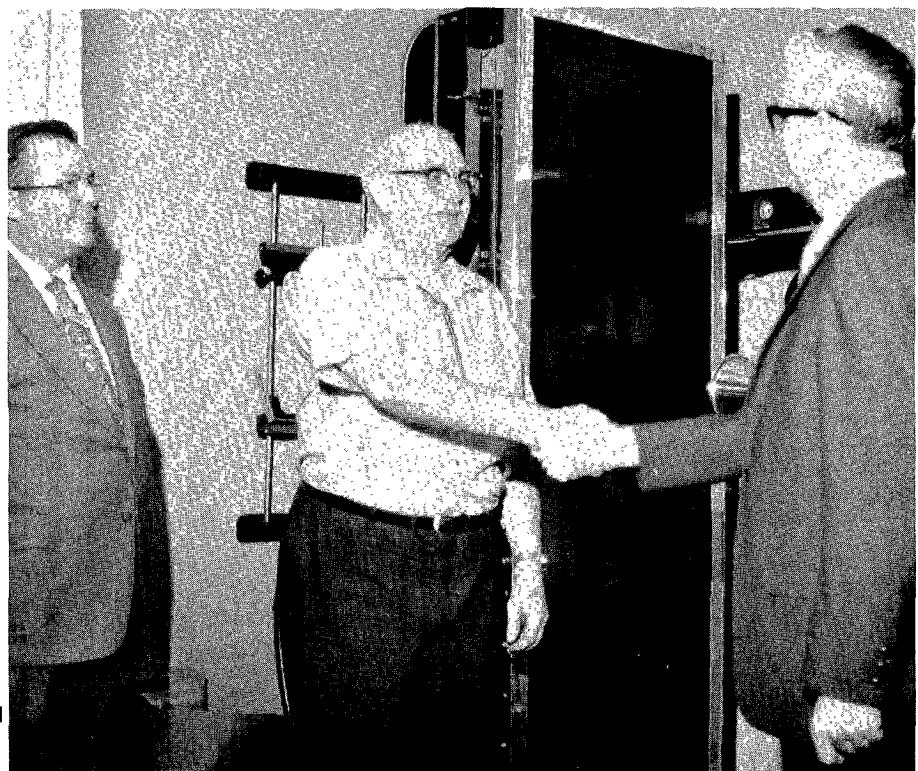
	<i>Per Cent of Mission Offerings</i>
General Conference:	
1. Church Extension	4.2
2. Ministerial Training Scholarships	1.5
Union Conference:	

**Illinois Doctor Donates X-ray Machine for Mission Hospital**

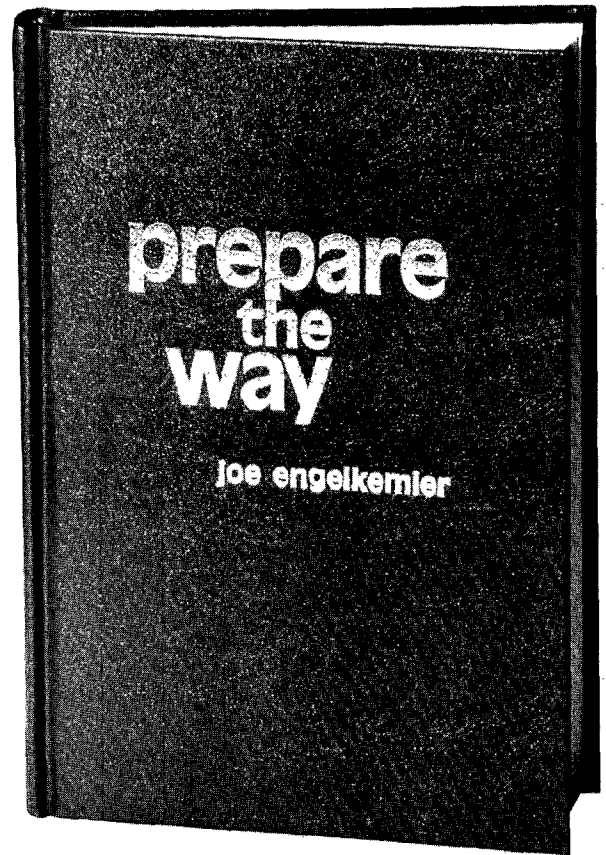
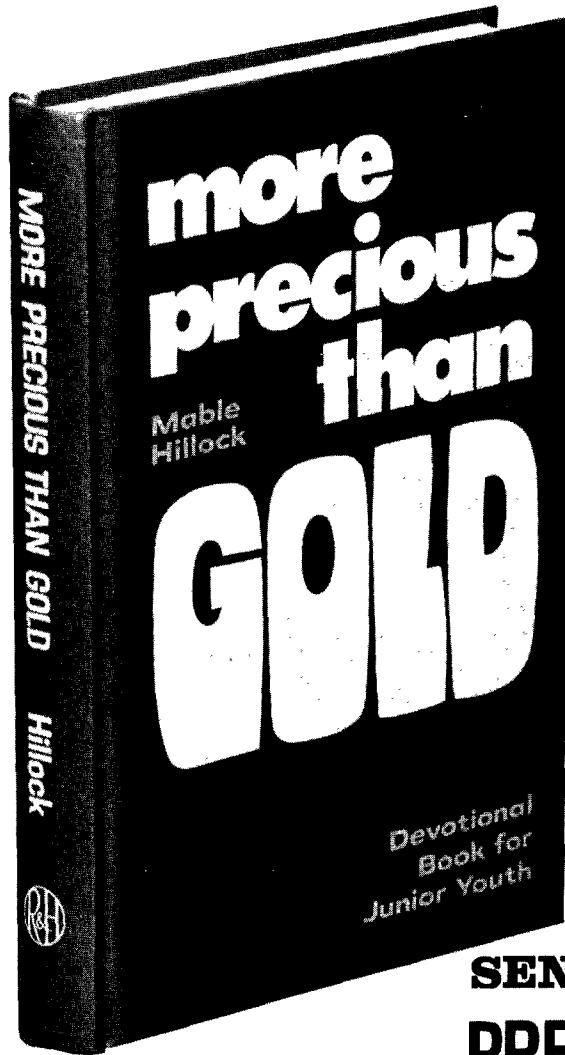
Dr. Robert D. Evans (center) of New Lenox, Illinois, has given an X-ray machine to the Illinois Conference to be sent to a Seventh-day Adventist mission hospital.

Dr. Evans was contacted by Darryl Council (left), a sales representative for Loma Linda Foods, who made a business call at his office. During their visit the doctor, who is retiring, mentioned his desire to give his machine to some institution where it would be valued. Mr. Council told him of our worldwide system of hospitals and suggested that one of these places would be happy to receive it. John Hayward (right), Illinois Conference president, thanks Dr. Evans for his gift. The machine is to go to the Maluti Hospital, South Africa.

**ESTON ALLEN**  
*PR Secretary, Illinois Conference*



# DARE TO LIVE NOW!



**SENIOR—**

## PREPARE THE WAY

by Joe Engelkemier

This book has been written especially for 1972—the year of evangelism, when the Adventist Church plans to tell the world of Christ's soon return.

**CLOTH, \$3.25**

**JUNIOR—**

## MORE PRECIOUS THAN GOLD

by Mable Hillock

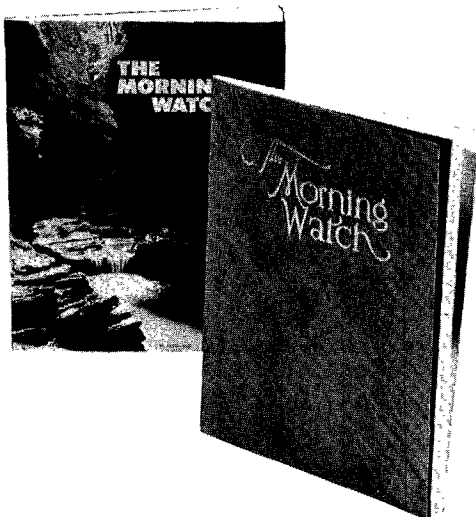
The scriptures, illustrations, and thoughts for each day show that life is more precious than gold.

**CLOTH, \$3.75**

## MORNING WATCH—1972

Start each morning with a text and a prayer.

**PAPER—30c**  
**DELUXE—40c**



**FOR YOU AT YOUR LOCAL BOOK AND BIBLE HOUSE** For postage please include 25c for the first book and 10c for each additional book. Add State sales tax where necessary.

3. College and Academy Notes Payable and Interest 1.4  
 4. Senior and Junior College Operating Gifts and Grants 1.4  
 Local Conference:  
 5. Church School Teachers' Salaries 5.6  
 6. Church School Teachers' Salaries and School Equipment 5.6

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Total Portion of Mission Offerings 19.7

● **Annual Closing Date for Remittance of Ingathering Funds**

*Voted*, That the North American Division *Working Policy* provision relative to the annual closing date for remittances of Ingathering funds in North America be revised as follows:

In the North American Division, Ingathering funds received and remitted following the January report, shall be credited to the succeeding year's Ingathering campaign.

**Other Recommendations**

● **In-Service Training for Leadership and Management**

The successful administration and operation of an organization in realizing its objectives will depend largely on its leadership. Present leadership varies considerably in the areas of experience, preparation, and orientation.

Because of the larger responsibilities of leadership in planning, directing, coordinating, and administering goals, it is felt that personnel in leadership roles should possess not only ability and experience, but should have the opportunity for additional preparation and orientation.

*Voted*, That the following programs be arranged for the training and orientation of administrative personnel:

1. Attendance at seminars on a rotating basis for union and local conference administrators conducted and sponsored inter-departmentally as an administrative responsibility of the North American Division Committee on Administration.
2. Area-wide workshops for union and local conference staffs arranged by the respective union conferences.
3. Local conference-wide orientation workshops for office staffs and field workers as the responsibility of the respective local conferences.
4. Study in appropriate extension courses as the goal for professional growth of individual workers.
5. That the General Conference officers be requested to work out the details.

● **Books and Professional Equipment for Workers—Revision of Policy**

*Voted*, That effective January 1, 1972, the "Books and Professional Equipment for Workers" policy be revised to read as follows:

*We recommend*, That employing organizations in granting assistance annually to workers in the purchase of books and professional equipment, pay the full cost of such books and equipment up to \$100 per year. It is understood that assistance



**Ordination in Colorado**

Charles Hanson (left), principal, Mile High Academy, Denver, Colorado, and Jerry Miller, Bible instructor, Union College, Lincoln, Nebraska, were ordained at the Colorado Conference camp meeting this past summer. Their wives are beside them.

**A. R. LICKEY**

*PR Secretary, Colorado Conference*

will be paid against invoices or receipts on books and approved equipment related to the professional work of our workers. Where major purchases are made exceeding the full allowance for one year, the remaining balance may be reported for credit the following year only, but no unused allowance will be carried forward from one calendar year to the next. This is not applicable to those on the package plan.

● **Vacation Policy**

*WHEREAS*, The present vacation policy seems to work a hardship on younger workers who have less than ten years of service, it was

*Voted*, To adopt as the Vacation Policy for the North American Division, the Vacation Policy on page 83 of the 1970 edition of the General Conference *Working Policy*, with the exception of paragraph "3" which would read as follows:

3. For workers with less than ten years of service, and who live at a distance greater than 500 miles from parents or children, additional time for travel above the regular vacation period may be allowed on the following basis:

- a. One additional calendar day for each 500 miles beyond the first 1,000 miles based on the total round-trip mileage.
- b. That this special consideration be granted not more often than every second year for the purpose of visiting parents or children.
- c. That the maximum extra times be seven calendar days.

● **Thirteenth Sabbath Overflow—Second Quarter, 1972**

*Voted*, That the thirteenth Sabbath overflow offering for the second quarter of 1972, which has been assigned to the North American Division, be distributed as follows:

Indian Mission School in Holbrook, Arizona	30 per cent
Pine Forge Academy dormitory	40 per cent
Multipurpose Building for Pioneer Work in Yellow- knife, Northwest Territories, Canada	30 per cent

● **Local Conference Advisory Council—Guidelines**

Conference sessions and constituency

meetings in North America reveal a growing concern on the part of our laity for information, communication, and the opportunity for greater involvement in policy decisions within the church. It is desired that all conferences plan for active lay advisory councils, to meet not less than once a year to make recommendations to the conference committee in the planning and operation of their conference and institutions.

*Voted*, To adopt the following guidelines for local conference advisory councils:

*Committee Function*

1. The conference executive committee is the administrative body which operates the conference between sessions of the constituency. The Advisory Council is designed to provide wider counsel through its recommendations to the conference executive committee.

2. It will be the responsibility of the officers of the Advisory Council to develop an agenda which shall include such items as the financial status of the conference, over-all evangelistic plans, meeting of the educational needs and other special conference-wide endeavors.

*Organization*

1. It is suggested that each church board recommend two or more names of lay members to be considered by the conference executive committee in developing the membership of the Conference Advisory Council.

2. The conference executive committee shall choose the Advisory Council from the names submitted, on the basis of one from each church or district.

3. The Conference Advisory Council shall include the conference officers. Other conference workers may be invited to attend when needed for counsel.

4. This council shall serve for the regular conference term.

*Officers*

It is recommended that the president of the conference serve as chairman of the Conference Advisory Council. The secretary shall be chosen by the Advisory Council from its membership.

*Meetings*

The time and place of meetings shall be set by the Conference Advisory Council, and as far as possible the meetings should be held not less than once a year. Special meetings may convene at the call of the Chair.

## MISSION '72 Meetings to Be Widely Publicized

Division-wide publicity in North America for the MISSION '72 "Reach Out for Life" meetings scheduled for March will include full-page advertisements in four major magazines, *Time*, *Life*, *Ebony*, and *Macleans*, the latter part of February, 1972.

Instant information will be a feature of these advertisements. A nationwide toll-free telephone number will be listed. Persons dialing that number can obtain information on the location nearest them where meetings will be held. The toll-free line will be active February 9 through March 4.

Seventh-day Adventists are requested not to use the line so that it will be free for others.

In Canada, *Macleans* and *Time* magazines will alert that nation to the opportunities provided through the "Reach Out for Life" series. Separate local contacts will be listed in the Canadian releases.

This division-wide advertising program is planned to provide a solid foundation for local publicity sponsored by conferences and churches. Reproduction proofs of the magazine advertisements will be available for local newspaper use. Radio and TV spot announcements are also being readied for local airing. Such local publicity will be doubly effective if scheduled to appear concurrently with the magazine advertisements.

N. R. DOWER

## Missionaries Evacuated From Pakistan

As a result of the recent outbreak of hostilities between India and Pakistan, several missionary families have been evacuated from Karachi, Pakistan, to Teheran, Iran. Government officials assure us that all our workers are safe. In this critical situation we solicit the prayers and concern of all our members.

D. W. HUNTER

## Music Star Uses *Desire of Ages* as Film Basis

Johnny Cash, well-known country-music star, drew heavily from Ellen G. White's book *The Desire of Ages*, as well as from the Bible, for a special Easter TV film just completed in the Holy Land. This fact was learned recently while the General Conference Bureau of Public Relations and Radio-TV Department were filming a portion of the new motion picture film *Arrow of Prophecy*, in the home of the Cashes.

The Cashes spent a month in Palestine, walking where Jesus walked, to capture for TV audiences next spring some reflections on the life of Christ that can help people personally to, as Johnny Cash puts it, "worship God and love your neighbor."

## Health-Personnel Needs

Present openings for personnel in SDA hospitals include those listed below:

### North America

- 3 assistant directors of nursing service
- 2 cafeteria-food service
- 2 carpenters
- 2 general maintenance
- 2 operating-room supervisors
- 2 occupational therapists
- 5 physical therapists
- 5 pharmacists
- 1 volunteer services director

### Overseas

- 15 physicians (G)
- 7 physicians (with specialty)
- 6 dentists (2 self-supporting)
- 3 nurses (service and administration)
- 5 nurses (education and administration)

Information regarding openings and placement assistance may be obtained by contacting Department of Health, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Singer Johnny Cash is a successful alumnus of the 5-Day Plan to Stop Smoking. Neither he nor his wife, June, smokes or uses alcoholic beverages. In *Arrow of Prophecy*, the film on the Adventist Church to be released in January for TV and non-Adventist audiences, Mr. Cash tells what Ellen White had to say about the use of tobacco, and what a difference abandoning the habit has made in his life.

M. CAROL HETZELL

## Strong Evangelistic Program in Progress in Mexico

In Tuxtla Gutierrez, the capital of the state of Chiapas in Mexico, an intensive evangelistic campaign is being carried on under the leadership of Carlos Aeschlimann and eight young workers from the South Mexican Mission.

The campaign began with a large graduation ceremony of students of the Voice of Hope, with more than a thousand receiving certificates on that occasion. This was followed by lectures in two of the best-known meeting places in the city. Then the meetings were transferred to six church buildings in the city and its environs.

More than 1,500 attended the meetings. The workers are giving Bible studies to 500 persons, and ten baptismal classes have been organized. There is tremendous enthusiasm, especially among the laymen of Villa Allende, a town about 12 miles from Tuxtla Gutierrez.

The brethren at this place have built two church buildings and are carrying on a very active missionary work.

On Sabbath, October 23, three baptisms were held, in which 117 souls were united to the church.

JERONIMO MADRIGAL

## N.A. Ingathering Report—3

Total raised through November 27, 1971: \$2,991,541.43. Total raised for comparative period last year: \$3,026,490.96. This is \$34,949.53 less than for the comparative period last year.

The amount raised this week is \$516,667.21 as against \$543,328.70 raised in the comparative week a year ago.

Five unions (Canadian, Central, Northern, Pacific, and Southern) and 34 conferences show gains.

### IN BRIEF

★ The Afro-Mideast Division reports that 6,450 were baptized on Division Baptism Day, September 18. The baptisms by unions are as follows: East Africa, 4,708; Ethiopian, 478; Middle East, 93; and Tanzania, 1,171.

★ New Positions: Werner Vyhmeister, secretary, department of education, South American Division, formerly chairman, department of religion, River Plate College. • Joel Sarli, assistant Ministerial Association secretary, South American Division, formerly same position, South Brazil Union Conference.

★ Deaths: Dolphy Mae Goransson, 68, at Hendersonville, North Carolina, November 26, as the result of being hit by a falling tree. She with her husband, Elder William Goransson, served 18 years in the South American Division. • Hiroshi Kuniya, veteran Japanese worker of 60 years' service, in Japan, December 1.

### CHANGE OF ADDRESS

MOVING? Please send your CHANGE OF ADDRESS four weeks in advance. Give your new address here, clip out the entire corner, including label, and mail to Periodical Department, Review and Herald Publishing Association, Washington, D.C. 20012.

Name \_\_\_\_\_

New Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip Code \_\_\_\_\_

Always enclose your address label when writing on any matter concerning your subscription or when renewing.