

Review

NOVEMBER 28, 1974

ADVENT REVIEW AND SABBATH HERALD + GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Orientation for New Christians

By RICHARD JEWETT

YOU are a new Christian. You have just been baptized. The future looks bright. Jesus loves you. You love Jesus. In fact, you love everybody. Smooth sailing from here on. Right? Wrong! The truth is, the battle has just begun. First thing you know your halo of good intentions no longer seems to fit quite right. Some of the old ways keep coming back and

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The Bill Gothard Seminars

Few personalities and religious programs in recent years have evoked stronger and more contrasting opinions than has Bill Gothard and his Institute in Basic Youth Conflicts. Some people who have attended the seminars declare that through them their lives have been changed and their marriages saved. Understandably, they are enthusiastic. Others have reacted negatively. They have criticized the seminars as merely a money-making device, called attention to weaknesses in the lectures, and asked, "What can a 40-year-old bachelor possibly know about successful marriage?"

We have not attended a seminar, nor have we met Mr. Gothard. But we have talked with many who have, and we have read reports of the seminars by both friends and critics. As a result, we have a few thoughts we would like to share.

But first a brief overview of the Bill Gothard phenomenon and some opinions of critics.

About eight years ago, as a result of observing young people in high school and college, Gothard, a mid-Westerner with a fundamentalist background, decided that the basic principles of the Christian life were not being grasped by either youth or adults. His Institute of Basic Youth Conflicts is the outgrowth of his decision that something should be done about this.

Consisting almost exclusively of lectures by Gothard, the program, as now constituted, runs nearly a week, Monday through Saturday. From Monday through Thursday the meetings begin at 7:00 P.M. and continue until 10:00. On Friday and Saturday they begin at 9:30 in the morning and, except for two mealtime breaks, run until 9:00 in the evening. Each person who enrolls pays between \$35 and \$55. The fee covers the basic tool of the seminars, a large loose-leaf manual. Those who attend the seminar once, become "alumni," and are well come to attend again free whenever the seminar is offered.

From the beginning eight years ago the interest has been phenomenal. And, amazingly, the interest has increased. For example, in St. Paul, Minnesota, attendance a year ago in the spring was 8,000; in the fall it doubled to 16,000; and in the spring of this year it reached 27,500. Large crowds have attended in other cities also—8,000 in Philadelphia, 8,000 in Chicago, 16,000 in Los Angeles, 17,000 in Seattle, 20,000 in Dallas. Many have attended the seminar at least twice.

What is the subject matter of Gothard's lectures? Writing in *The Christian Century*, September 25, 1974, Wilfred Bockelman, director of communication research for the American Lutheran Church, offers the following summary: "1. Self-image (acceptance of self). 2. Family (communication breakdown; chain of command). 3. Conscience (removing guilt; gaining a clear conscience). 4. Rights (turning bitterness to forgiveness; transforming irritations; yielding personal rights). 5. Freedom (moral freedom; increasing sensitivity; cycles of life). 6. Success (successful living). 7. Purpose (eight qualities essential to success; eight callings in discovering life purpose). 8. Friends. 9. Successful dating patterns. 10. Commitment—life in a new dimension."

These subjects are heavily undergirded with Scripture.

The concepts are illustrated or explained by drawings, diagrams, and charts.

It seems clear that any program as successful as Gothard's must be meeting a real need. That need may vary from individual to individual. With some it may be a need for a happier home. With others, for peace of mind. With others, for improved interpersonal relationships. With still others, for meaning in life. With still others, for relating satisfactorily to God.

As we mentioned at the outset, critics of the program are numerous and vocal. Bishop J. Elmo Agrimson, president of the American Lutheran Church's Southeastern Minnesota District, recently described Gothard's seminars as "a strange mixture of adolescent psychology, naive marriage counseling, Levitical legalism, disjointed use of Bible quotations, and even a few indications of superstition, all interlaced with a recurring thread of authoritarianism."

Another critic, Wilfred Bockelman, whom we quoted earlier, though sympathetic to Gothard's goals, writes: "Gothard insists that for every problem in life there is a particular Scripture passage that offers the solution. For him the Bible is essentially an answer book—a verse here to answer this problem, a verse there to answer that."

To balance his criticisms, Mr. Bockelman continues: "Critical as I am of Bill Gothard, I remember that it is exactly through his kind of theology that I came into the kingdom. And I know that a lot of people whom I consider giants in the faith grew up on the same kind of theology, though, like me, they reject it now."

Tendency to Be Simplistic

Another sympathetic critic is Robert T. Coote, managing editor of *Eternity* magazine. Writing in *Eternity*, November, 1973, Mr. Coote says: "The most disconcerting element . . . is the recurring impression that Gothard manipulates his Biblical texts and oversimplifies the ambiguities of human experience. . . . His tendency to be simplistic and careless with Biblical contexts is seen in an anecdote concerning a girl who recently faced the threat of sexual assault. 'You saved my life!' Gothard quotes her as saying. She followed the advice he had given in a lecture and God delivered her.

"The advice? 'Cry out to God!'

"The text? Deut. 22:23ff.

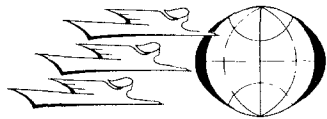
"What Gothard seems to overlook is that the passage is concerned not with saving a girl from attack but with the problem of determining guilt or innocence in the case of such an attack. If she's within the city, witnesses should be able to hear her cry for help and thereby attest to her innocence, whether or not help comes in time to rescue her. If she's in the country and no one is nearby to witness her cry of alarm, her innocence is to be assumed. Only her attacker will be punished. Gothard's account makes 'Crying out to God' sound like a fail-safe insurance in a time of urban violence."

Now, with this overview of Gothard's program and a sample of the criticisms that are leveled against it, next week we will present some thoughts from an Adventist perspective.

(Concluded next week)

K. H. W.

Review



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This Week

Richard Jewett, "Orientation for New Christians" (cover), is a pastor in Rochester, New York. Besides his regular pastoral duties, Elder Jewett has a weekly radio program, On Line, on Sunday at 11:00 P.M. on station WAXC. Listeners call and receive advice on problem-solving.

Elder Jewett received a B.A. from Union College in 1960, an M.A. from Andrews University in 1965, and a B.D. in 1966. He

has served as a district pastor in Iowa and Ohio. In 1969 he moved to Shenandoah Valley Academy, New Market, Virginia, where he taught Bible and served as church pastor. In New Market he broadcast the program Pilgrim's Problems and ran a regular newspaper column, Pastor, I Have a Problem.

While his article is particularly applicable to new Christians, the advice he gives is sound for Christians in all stages of growth, since all experience times when the halo of "good intentions no longer seems to fit quite right."

"Where Does the Church Stand?" by Robert H. Pierson, president of the General Conference (p. 4), was written in response to many letters that cross Elder Pierson's desk asking whether the Seventh-day Adventist Church has changed its position regarding the doctrines of Biblical inspiration, Creation, and the sanctuary. A summary review of the church's position leads him to a strong affirmation of the church's former positions.

The 1974 Annual Council actions begin on page 16 of this issue. The material in italics refers to changes made in existing policies. The rest of the actions will appear next week.

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Letters

[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 presented do not necessarily represent those of the editors or of the denomination.]

For New Adventists

I enjoyed so very much reading and studying the article "Teach Us to Pray" (Sept. 26).

Articles such as this are a great help to a new Adventist like myself. How much easier life now appears to me, full of contentment and peace, and learning to pray is such a wonderful thing.

CHRISTINE A. PURCELL
Wickliffe, Ohio

Aflame With Vital Truth

Thank you for the article "Worship God" (July 11)! We need more articles like this, written from a heart aflame with vital truth on vital topics, and written with such power that the words pierce the reader's heart and drive us to our knees. Having just returned from 15 weeks overseas, it was a great pleasure to begin feasting on the accumulated REVIEWS when we got home, and this article is so compelling that I have read it more than once already, and will continue to do so.

I have often wondered whether our public prayers do not speak too lightly of the privilege that is ours in coming together to worship God, and do not seem to voice recognition of the awesome responsibility that is ours in seeking the face of the everlasting God. As the author says, we need to "fall in trembling adoration before the great mystery of self-sufficient Being and all-merciful Love."

MARGIT STROM HEPPENSTALL
Riverside, California

Scan

News Briefs From the Religious World

BRITISH BIBLE SOCIETY PROGRAM TO AID THE "NEWLY LITERATE"

LONDON—A new program to raise \$600,000 to help "newly literate" people throughout the world to improve their reading skills has been launched by the British and Foreign Bible Society. Called "Good News for New Readers," the program is part of a global Bible Society campaign to produce and distribute 725 million Good News Scripture Literacy Selections in more than 200 languages during the next decade.

Commenting on the project, the Rev. Neville B. Cryer, general secretary of the British and Foreign Bible Society, said: "It is estimated that up to 50 per cent of new readers slip back into illiteracy simply because they do not have reading material on which to practice and improve their new-found skills. Good News Selections are designed to help them."

GRANDMA'S CHRISTIAN RESPONSIBILITY: EVANGELISM AMONG TRUCK DRIVERS

BLANDFORD, ENGLAND—In a first in Britain, Mrs. Violet Ginever, a retired clergyman's wife and a grandmother, is promoting evangelistic outreach among the drivers of big trucks—or juggernauts, as the huge road monsters that thunder through quiet villages and country lanes are called in this country. Mrs. Ginever's evangelism is conducted through regular visits to a small café where she sits and talks with long-distance truck drivers. She explains, "These men are very, very lonely in the kind of lives they lead, and they have no chaplains or missions in the way that seamen, industrial workers, and actors, for instance, have. I thought What a marvelous opportunity it would be to make contact with men who are, on the whole, completely out of contact with the church. To my surprise, many are showing interest and are taking away my handout, entitled 'Crossroads.'"

NEW GOVERNMENT STUDY SUGGESTS HARMFUL EFFECTS FROM MARIJUANA

WASHINGTON, D.C.—A new Government study suggests that marijuana may be more harmful than had been thought earlier, according to Dr. William Pollin, director of the National Institute of Drug Abuse here. Preliminary data indicate possible effects could range from birth defects to lowering a user's resistance to disease.

CENSUS BUREAU REPORT: SENIOR CITIZENS' POPULATION UP 9 PER CENT

WASHINGTON, D.C.—While the number of Americans age 65 and over increased by 9 per cent from April 1, 1970 (20 million), to July 1 of this year (almost 22 million), the number of preschool-age children (under 5) dropped by 5 per cent, from 17 to 16 million during the same period. But, says the U.S. Census Bureau in reporting these statistics, the largest increase in U.S. population was registered by young adults ages 25 to 34, whose numbers grew by more than 18 per cent (4.6 million) during that four-year span. The 9 per cent increase in the senior citizen population continues the long-term trend from 1900 to 1974, when the 65-and-over age group grew from 3 million to its present 22 million, the bureau notes.

"Where Does the Church Stand?"

BROTHER I. M. CONCERNED had some questions to ask. They were urgent questions. Recently they all cascaded onto my desk in the form of a letter. I want to share one or two paragraphs of that letter with you. Perhaps some of his questions have crossed your mind sometime.

"Do we, as a church, still believe in an infallible Bible? Is it really what it claims to be, 'in truth the Word of God,' or is it not?" Brother Concerned demanded. "Did God create the earth and all that is in it in six literal 24-hour days, or didn't He? Is there a sanctuary in heaven, or isn't there?"

"We want some answers to these questions. We want to know where the church stands on some of these issues that we have felt were important through the years. We want to know where the church is heading. Are we going to follow some other churches down the road to unbelief, or are we going to stand for something? Please give us some answers!"

Probably if Brother Concerned's letter had been the only inquiry of this nature I had received recently, it would not have prompted an article in the REVIEW AND HERALD. But, living in a world of ferment and change as we do, there have been many asking such questions, "Does the church still believe this or that?" "Is this still our position?" "Where do we stand?"

While the church has never officially adopted a creed, through the years we have maintained a consensus among us on doctrines of major import. We have formulated a statement delineating the fundamental beliefs of Seventh-day Adventists, which appears in our denominational *Yearbook*. From time to time questions for baptismal candidates have been prepared. Many of our writers have dealt with points of doctrine in our denominational journals. Thus on major "truths" the church has remained remarkably united.

There have been times when certain members have launched out on their own and drawn away disciples after them for a period. In most cases, however, these dissident movements have come to

naught, and those who have departed from the church for a season have either returned, given up religion altogether, or remained in a small, hard core of opposition to the church.

There are many peripheral areas where varied views have posed no problems. The church is large enough and mature enough to live with such "problems" as the attempt precisely to identify the 144,000, divergent views in the area of speculative prophecy, and other issues not relevant to salvation.

It is not surprising that in a world becoming "unglued" politically, morally, ecologically, and spiritually, questions such as Brother Concerned and others are asking these days should come our way. It would be strange indeed if some of the faithless ferment in the world around did not lick at the edges of our own church. We do not live in a vacuum. Though we are not to be *of* the world, certainly we are *in* the world, and some of the secularist and humanist influences about us are almost bound to ease their way into the remnant church.

The Saviour Himself sounded a warning to those of us living in the days just before His second advent. He warned that it would be a faithless age. "When the Son of man cometh," He asked, "shall he find faith on the earth?" (Luke 18:8). He described the subtle effectiveness of some who would destroy faith when He declared, "If it were possible, they shall deceive the very elect" (Matt. 24:24).

"Rebellion and apostasy," Ellen White states, "are in the very air we breathe."—*Selected Messages*, book 2, p. 394.

Where Do We Stand on the Inspiration of the Bible?

In such an age of ferment where does the Seventh-day Adventist Church stand on some of the issues that have made us a people—a peculiar people, but a people of the Book? Have we repudiated some of those truths that have characterized our church through the years? Have we discarded an inspired Bible? Have we walked into the waiting arms of humanists and evolutionists? Have we outgrown the sanctuary message?

The psalmist declares clearly,

"For ever, O Lord, Thy word is settled in heaven" (Ps. 119:89). The word "settle" comes from a Hebrew root meaning "to stand," "to take one's stand." I am glad I belong to a church that has settled the question of the divine inspiration of the Bible. The character of the Word of God is settled in heaven, and it has also been settled in the Seventh-day Adventist Church. There is no question about it; this church believes that the Bible is the inspired Word of God. This is still our position. We still stand there!

"There should be a settled faith in the divinity of God's holy word," the Lord's last-day messenger writes (*The Signs of the Times*, March 13, 1884, p. 161).

The first point in the "Fundamental Beliefs of Seventh-day Adventists" (as they appear in the *1973-1974 Seventh-day Adventist Yearbook*, page 5) states our firm position. It declares that Seventh-day Adventists hold "that the Holy Scriptures of the Old and New Testaments were given by inspiration of God, contain an all-sufficient revelation of His will to men, and are the only unerring rule of faith and practice. 2 Tim. 3:15-17."

Among theologians who feel they have found flaws in the Bible, there are those who seek to retain some semblance of respect for the Word by theorizing that, while parts of the Bible are not entirely reliable, the Book may well "contain the Word of God," or at least what men who have experienced certain encounters with God would hold to be the Word of God.

The Seventh-day Adventist Church does not accept such premises. We hold that the Scriptures are indeed the inspired Word of God—all of them—the historical, the biographical, the science-related portions, as well as the spiritual.

The Bible constitutes "the very word of God." "We take the Bible in its entirety, believing that it not merely *contains* the Word of God, but *is* the Word of God."—*Questions on Doctrine*, pp. 26, 27.

"God's word is settled for all time and is unchangeable. It is high above the accidents of chance and stands fast both in heaven and in earth. Man's teachings concerning

Robert H. Pierson is president of the General Conference.

the word may change, but the word stands immovable.”—*Seventh-day Adventist Bible Commentary* on Psalm 119:89.

Seventh-day Adventists have not changed their position on this important truth. We stand where we have always stood—foursquare on the divine inspiration of God’s Word. This Word is still “the only unerring rule of faith and practice.” The Lord’s messenger declares, “The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will.”—*The Great Controversy*, p. vii. Here Seventh-day Adventists still stand!

What About Creation?

What about Creation? Does the Seventh-day Adventist Church still believe that the days of creation week were literal days, each one composed of 24 hours of time? Here again the church stands where it has always stood—we still accept the Bible account of a fiat creation in six literal days.

“By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth” (Ps. 33:6). “In the beginning God created the heaven and the earth” (Gen. 1:1).

Seventh-day Adventists still stand by these inspired words of Bible writers. Six times in the first chapter of Genesis we find the phrase “the evening and the morning were the first [or second, or third, et cetera] day” (Gen. 1:5, 8, 13, 19, 23, 31). We accept this inspired record.

The Lord’s messenger adds her word of testimony: “When the Lord declares that He made the world in six days and rested on the seventh day, He means the day of twenty-four hours, which He has marked off by the rising and setting of the sun.”—*Testimonies to Ministers*, p. 136.

Of course there are some problems for the creationist—but are there not equally difficult or even greater problems for the evolutionist? And some of these latter problems are increasing. No man—creationist or evolutionist—was present when this world began. Seventh-day Adventists choose by faith to accept the simple Word of God rather than the hypotheses of evolution.

Not all the data is in! The book

of science is not yet finally closed. Ultimate scientific data is not yet in our hands. There could be some startling discoveries ahead that might well change existing scientific hypotheses, just as some startling archeological discoveries have harmonized profane history with the Bible narratives.

On the other hand, such discoveries may never be made. The Lord may take His people through to the kingdom by faith alone. Some of the mysteries of nature may not be solved this side of eternity. I am determined in my own heart that my faith in the Bible and the Spirit of Prophecy will not be shaken even if God should reserve the explanation of some mysteries until we reach His better land.

The Seventh-day Adventist Church still believes in the six 24-hour-day fiat creation of the world. We still stand right where we have stood since this controversy was aroused decades ago. There is no reason for us to change.

Do We Still Believe in the Sanctuary?

Brother Concerned’s questions are pertinent—“Is there a sanctuary in heaven or isn’t there? Was Sister White mistaken when she wrote that there were two real compartments in each—the earthly and the heavenly—sanctuary? Is the traditional teaching of the church that I have understood for the past 46 years still our position, or is it not?” Brother Concerned asks.

The position of the Seventh-day Adventist Church on the great truths of the sanctuary have not changed with the passing of time. The fundamental beliefs of Seventh-day Adventists confirm this fact:

“That the true sanctuary, of which the tabernacle on earth was a type, is the temple of God in heaven, of which Paul speaks in Hebrews 8 and onward, and of which the Lord Jesus, as our great high priest, is minister; and that the priestly work of our Lord is the antitype of the work of the Jewish priests of the former dispensation; that this heavenly sanctuary is the one to be cleansed at the end of the 2300 days of Daniel 8:14, its cleansing being, as in the type, a work of judgment, beginning with the entrance of Christ as the high priest upon the judgment phase of His ministry in the heavenly sanctuary

foreshadowed in the earthly service of cleansing the sanctuary on the Day of Atonement. This work of judgment in the heavenly sanctuary began in 1844. Its completion will close human probation.”—*Seventh-day Adventist Yearbook, 1973-1974*, p. 5, No. 14.

The Seventh-day Adventist Church still teaches that there are two sanctuaries mentioned in God’s Word—one on earth and the other in heaven. There are two compartments in each, and the same furnishings were seen in both sanctuaries. This should not be surprising, for the one on earth was patterned after the one in heaven.

“The sanctuary of the first covenant was pitched by man, built by Moses; this is pitched by the Lord, not by man. In that sanctuary the earthly priests performed their service; in this, Christ, our great High Priest, ministers at God’s right hand. One sanctuary was on earth, the other is in heaven.”—*The Great Controversy*, p. 413.

Writing of the experience of our pioneers in studying the sanctuary truth, the messenger of the Lord informs us:

“In their investigation they learned, that the earthly sanctuary, built by Moses at the command of God, according to the pattern shown him in the mount, was ‘a figure for the time then present, in which were offered both gifts and sacrifices’; that its two holy places were ‘patterns of things in the heavens’; that Christ, our great High Priest, is ‘a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.’ . . .

“The sanctuary in Heaven, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy.”—*Spirit of Prophecy*, vol. 4, p. 260.

Brother Concerned, I am glad to assure you that your church has not changed its position as far as the sanctuary is concerned. We still stand for this great truth that has helped to identify us as a people from its first acceptance many decades ago!

What About the Future?

We need not be surprised if these and other pillars of our faith are challenged not only from those out-

side our church but perhaps by a few inside our church, as well. "Skepticism is attractive to the human mind," Ellen White wrote in *Testimonies*, volume 8, page 305. Satan will not spare God's remnant church, we may be sure. "The burden of many is to unsettle the foundation of our faith which has led us from the churches and from the world to stand as a peculiar people in the world."—*Selected Messages*, book 2, p. 388.

Again the Spirit of Prophecy warns God's people to watch and pray, to be on the alert for the deceptive sophistries of Satan: "The enemy will set everything in operation to uproot the confidence of the believers in the pillars of our faith in the messages of the past, which have placed us upon the elevated platform of eternal truth."—*Ibid.*

Some of these attacks will be open and hostile from without, some may be subtle and come quietly from within. In either case, God's people need to be on the alert. Prayerfully and faithfully they are to study their Bibles so they will not be deceived.

This is no blind ultraconservative position. The leaders and the theologians of the church have been studying and restudying these and other theological positions of the church for some years. In recent times the General Conference has set up in-depth study committees and has sponsored Bible conferences in North America (and, expectantly, in other lands) where leading Bible teachers of the church have reviewed and probed the basics of the message. Brethren and sisters, this message stands the tests of time and inquiry. This is God's message. We need never be ashamed.

So, Brother Concerned, I have tried honestly to answer your questions—actually God's Word, the Spirit of Prophecy, and church leaders and teachers have answered them for you. Your church still stands foursquare on these great truths that have made us a people. We have no intention of "following any other churches that may have," as you mentioned in your letter, "chosen the road to unbelief." We have our feet planted upon solid rock!

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:35-37). □

Primitive Godliness

By LAWRENCE E. C. JOERS

SOME YEARS AGO, I was invited to convey to the congregation of a large church the fundamental beliefs of Seventh-day Adventists. After the discourse I answered many questions and had an opportunity to visit with the pastor of the church.

I asked him whether he believed that Jesus Christ is the Son of God. His evasive answer was, "Yes. We are all sons of God."

The next question was an attempt to get a more definite confession. "Do you believe that God sent Him into this world?"

"Yes, God sent Him, but He has sent us all to help our fellow men."

"But, sir," the next question pressed him, "do you believe that He was divine?"

The answer came lightly, "We all have a little divinity in us."

Then came the final question, which brought from the lips of a so-called Christian minister the most astonishing reply. "Do you believe that Jesus Christ was born of the virgin Mary?"

The reply, "No—no, I can't believe that. He was just a very good man."

There was no need to say to the poor man, "Then why have a church? Why call yourself a Christian minister when you are leaving out Christ as your Saviour? How do you expect to save yourself without Christ, when 'there is none other name under heaven given among men, whereby we must be saved' (Acts 4:12)?"

There was no need to ask these questions, because the man was smugly satisfied with himself and his way of worship. He would have shrugged them off and condescended to be sorry for anyone so old-fashioned that he believed the Bible literally.

It is doubtful that his early Christian experience was as inconsistent and hopeless. There would have been no incentive for him to become a Christian minister. Like multitudes since the days of Cain, this minister had probably drifted

into careless habits of worship, slowly permitting his religious life to meet his convenience and desires. Gradually, his "godliness" became modern and God's fundamentals became "old-fashioned." Finally, he became willing to give up the Saviour and hope that someday he could work out a plan of his own for his salvation, which experience itself he would redefine.

To Cain the pleasures and selfish satisfactions of life became all important and he finally lost all interest in serving God. Not only did he disregard his own salvation but he tried to influence others in his ways of disobedience. "This one apostate, led on by Satan, became a tempter to others; and his example and influence exerted their demoralizing power, until the earth became so corrupt and filled with violence as to call for its destruction."—*Patriarchs and Prophets*, p. 78.

When called to account for his cardinal sin, he tried to talk his way out by asking, "Am I my brother's keeper?" (Gen. 4:9). "Cain had gone so far in sin that he had lost a sense of the continual presence of God and of His greatness and omniscience."—*Ibid.*, p. 77.

The True Sabbath Disregarded

Whether one lives a life of humble obedience or is a selfish unregenerate sinner he has an influence upon those with whom he associates. A tiny baby or even a dead man has an influence. One need only to walk into a room where either of them may be present to realize quickly how it changes his actions. So everyone to the extent of his influence will be considered his brother's keeper.

In wisdom the Creator gave His children a weekly memorial of His power and love. "The Sabbath was honored by all the children of Adam that remained loyal to God. But Cain and his descendants did not respect the day upon which God had rested. They chose their own time for labor and for rest, regardless of Jehovah's express command."—*Ibid.*, pp. 80, 81.

How easy it is to get away from primitive Sabbathkeeping. To many

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Sabbathkeeping has become boring. Thus it becomes easy for them to do their "own ways," and speak their "own words," and to lose the happiness, the peace, and the wonderful blessing promised to those who remember (see Isa. 58:13, 14).

The Creator calls for consecrated Christians to help to repair the breach in His holy law and restore the paths of consistent Sabbath observance. Throughout the ages He has chosen stable persons to represent Him. He calls today for those who, like Timothy was admonished to be, will be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12).

These various aspects of Christian living are elements of primitive godliness, for it is in one or another of these things that many grow careless and indifferent. And thus they begin the toboggan ride downward to destruction. Compromise in any of these things is a sellout to the devil, and represents the end of a witness leading others to victory.

"Integrity in little things, the performance of little acts of fidelity and little deeds of kindness, will gladden the path of life; and when our work on earth is ended, it will be found that every one of the little duties faithfully performed has exerted an influence for good—an influence that can never perish.

"The youth of our time may become as precious in the sight of God as was Samuel. By faithfully maintaining their Christian integrity, they may exert a strong influence in the

work of reform. Such men are needed at this time."—*Ibid.*, p. 574.

Throughout the ages God has had men and women who demonstrated primitive godliness. The Creator could depend upon them for faithful obedience in even the little things of life. He could depend upon the example of Enoch, who walked with God in a world where nearly everyone was going in the opposite direction (see Gen. 5:24).

God Had Confidence

He had absolute confidence in the patience and integrity of Job, who would rather die than to fail his God. Noah, too, walked with God (see chap. 6:9). And God assigned him a most important task. It may be that he had never preached before; certainly he had never built an ark. He was faithful in both for 120 years. When the storm came he and his family were rewarded with protection and security while the careless and indifferent went to destruction.

When God wanted someone to demonstrate purity and chastity He did not choose unstable Reuben. Doubtless he would have failed. Rather he chose Joseph, who was determined not to displease his Creator.

When a leader was needed, a determined though meek Moses was called, rather than a weak and compromising Aaron. If it had been Aaron, Israel doubtless would have ended in the wilderness, worshipping a golden calf. Contrast the examples of Daniel, who would not "defile himself" with the king's

meat, and Esau, who sold out for a mess of pottage. Esau's lack of self-control has been inherited by multitudes today who indulge in harmful things and overindulge in some of the good things of life.

Disobedience in any form is sin and carries with it the inevitable penalty of death. When God said, "For in the day that thou eatest thereof thou shalt surely die," He was not offering an idle threat or an attempt to coerce obedience. His statement was simply a warning of love, a protection against selfishness that was still unborn. It was an invitation to continue a happy, carefree life and to live forever. But the father of lies deceived the woman and she gave up her original godliness.

Disobedience can bring only remorse, and true remorse will bring tears and repentance. But no amount of tears, even bitter tears, can wash away one little bit of sin. "Without shedding of blood is no remission" (Heb. 9:22).

Altar for Sacrifice

So just outside the Garden it was necessary for primitive sinners to set up an altar for sacrifice to help re-establish their primitive godliness. They must show that they remember and believe the Creator's promise of a Saviour. Their God who warned them concerning sin was doing everything possible to help them to be overcomers.

"The fear of the Lord is the beginning of wisdom. Those who overcome as Christ overcame will need to constantly guard themselves against the temptations of Satan."—*Counsels on Diet and Foods*, p. 163.

The starting place for a return to true primitive godliness is the home. The family altar must be rebuilt and morning and evening worship must call each member to his knees around it. Morning and evening sacrifices are just as important for those living this side of the cross as for those living before the cross, who could only look for a fulfillment of the promise. This can be the beginning of happiness and victory.

"Fathers, mothers, you need to seek God morning and evening at the family altar, that you may learn how to teach your children wisely, tenderly, lovingly."—*Child Guidance*, p. 517.

"Only those will enter heaven who in probationary time have formed a character that breathes a heavenly influence. The saint in heaven must first be a saint upon earth."—*Ibid.*, p. 481. □

Bible Readings By ERNEST LLOYD

Bible Readings for the Home, the missionary book of the year for 1975, costs only 75 cents per copy! I am ordering ten copies to mail to admittedly interested persons I have met in 1974 and to others I shall doubtless meet in 1975. This book first appeared in the early 1890's and has done a great work in leading hundreds of families into the light of truth.

In 1896 my father disposed of his business in Rockford, Illinois, and entered the colporteur work to sell *Bible Readings* only. He had about six years left in which to work. During that time the Lord used him and his favorite book to establish three churches in northern Illinois. His faithful work with *Bible Readings* deeply impressed me. As a student colporteur I also used this excellent book to help work my way through my college years in old Battle Creek, Michigan.

The influence of the above-mentioned experiences largely explains why I spent about 40 years in some phase of our publishing work. Don't hesitate to have a part in our literature ministry. Take advantage of the opportunities afforded by the 1975 missionary book, *Bible Readings*. "If there is one work more important than another, it is that of getting our publications before the public."—*Colporteur Ministry*, p. 7.

[The author, now in his ninety-fourth year, is well known to many church members as the editor of *Our Little Friend*, 1924-1949.]

The Man Under the Fig Tree

By ROY F. WILLIAMS

AMONG the 12 apostles of Christ, those most often used as subjects for sermons or articles are perhaps Simon Peter, John the Beloved, the doubting Thomas, Philip, and Judas Iscariot. One of those less commented upon is Bartholomew, or Nathanael as he is called in the Gospel of John (chap. 1:45). Not much information is given in the Scriptures about Nathanael, but we know that he was an Israelite from Cana in Galilee and a good friend of Philip, who invited him to meet Jesus. Apparently he was a fisherman, like some of the other apostles, and was one of the group of six who accompanied Peter on a fruitless fishing trip after the resurrection of Jesus (John 21:2). This was followed by a remarkable miracle the next morning, when, at the command of Jesus, they let down the net on the right hand of the boat and caught so many fishes that they could hardly haul in the net.

The name Nathanael means "God has given." This seems to indicate that the arrival of this baby boy in his parents' home was a joyful event, and that he was appreciated as a special gift from God. His parents are not mentioned in the Bible, but they must have been God-fearing, and must have trained this young lad "in the nurture and admonition of the Lord," for Nathanael dedicated much time to prayer and a study of the writings of the prophets. His favorite place of prayer and meditation was under a fig tree, where Philip found him when he invited him to "come and see" Jesus. (See *The Desire of Ages*, pp. 139, 140.)

The Bible record states: "Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael

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saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man" (John 1:45-51).

Nathanael never dominated the scene among the apostles, as did Simon Peter and the "sons of thunder." However, his great faith and conviction must have had a wholesome influence among his companions. Philip no doubt realized that Nathanael had qualities that would fit him for a place as one of Christ's close associates, so invited him to "come and see" Jesus. The missionary spirit of Philip "should teach us the importance of personal effort, of making direct appeals to our kindred, friends, and neighbors. There are those who for a lifetime have professed to be acquainted with Christ, yet who have never made a personal effort to bring even one soul to the Saviour."—*The Desire of Ages*, p. 141.

Behold an Israelite Indeed

Jesus knew what was in Nathanael's heart. In the same way He looks at men today, unimpressed by the outward appearance. To Nathanael He said, "Behold an Israelite indeed, in whom is no guile!" Wasn't that a wonderful declaration for Jesus to make? Nathanael could have easily become proud and self-sufficient. He could have said, "Say, Philip, did you hear that? I must be a pretty good fellow." But no, he was taken aback and simply replied, "Whence knowest thou me?" (John 1:48)

The statement "Behold an Israelite indeed" is interesting. Wasn't it sufficient for Christ to say, "Behold an Israelite?" The *SDA Bible Commentary* makes this comment: "'An Israelite indeed,' . . . that is,

one who served God in sincerity of heart, . . . and not as a hypocrite. . . . A true Israelite was not necessarily a literal descendant of Abraham, . . . but one who chose to live in harmony with the will of God."—On John 1:47.

So today, a true Christian is one who lives in harmony with the will of God, and follows in the footsteps of Christ.

Nathanael was one of that small but devout group who earnestly waited for the consolation of Israel. He served God with a sincere heart, and was in dead earnest. This was not merely a pastime with him, or lip service. God expects His professed followers to worship Him today in the same way.

Few Like Nathanael

In the time when Jesus lived there were many Israelites, proud descendants of Abraham, but few "Israelites indeed," who earnestly waited "for the consolation of Israel," the appearance of the promised Messiah. Nathanael was one of this small but devout group, which included, among others, Simeon (Luke 2:25), Anna, the prophetess (verses 36-38), and Joseph of Arimathea (Mark 15:43). These realized that the ills of their times could be solved only through an espousal of the principles of righteousness, upon which God's kingdom is founded. Sad to say, the princes and leaders of the Jews, the scribes and Pharisees, though they studied the writings of the prophets, had their spiritual eyesight blinded by hypocrisy, pride, and sin. The "consolation of Israel," the promised Messiah, came but was rejected.

Do we today earnestly wait "for the consolation" of God's church today, the second coming of Christ in glory and majesty? Or is our spiritual eyesight blinded by hypocrisy, lack of sincerity, the lust of the eyes, the pride of life, the attractions of this world?

The word "guile" has various connotations such as deceit, cunning, duplicity, tricky dealings, or treachery. Guile was used in achieving the downfall of Eve: "And the woman said, The serpent beguiled

me, and I did eat" (Gen. 3:13). The counsel of the psalmist is: "Keep thy tongue from evil, and thy lips from speaking guile" (Ps. 34:13).

So guile is equated with evil, or sin. We may conclude that a person "in whom is no guile," is honest and straightforward in all his dealings, genuine and sincere, not a hypocrite, not two-faced or double-tongued, not evasive and tricky to deal with. He is one who speaks the truth at all times.

"In the life of the Christian there is no place for taking advantage of another in a business transaction, for the coloring of stories told, for the conveying of false impressions by innuendo, for the making of promises without the intention of keeping them, for the relaying of rumors and gossip."—*The SDA Bible Commentary*, Ellen G. White Comments, on Eph. 4:25, p. 1027.

In other words, in the life of the Christian there is no place for guile.

For Christ to have said of Nathanael, "Behold an Israelite indeed, in whom is no guile," his dealings must have been above reproach, he must have been the same in the dark as he was in the light. In selling his fish he must have given good, honest weight. He must have had a good credit rating, and his word could be trusted. Surely he

returned an honest tithe, and wouldn't be one to fudge on his income tax returns.

And yet, Nathanael must have had his shortcomings, because he couldn't cast out the evil spirit from the devil-possessed lad anymore than the rest of the apostles. He must have been caught up somehow in the spirit of disunity and lack of harmony among the apostles, for the Bible does not say "all except Nathanael disputed who should be the greatest" (see Mark 9:34). Along with the rest Nathanael apparently did not understand the way in which Christ's kingdom would be set up. He also forsook Christ and fled from the Garden of Gethsemane along with the other disciples. But indeed we are told enough about Nathanael to conclude that he tried his best to live up to the light and opportunities that he had. Ellen G. White says of him: "In happy contrast to Philip's unbelief was the childlike trust of Nathanael. He was a man of intensely earnest nature, one whose faith took hold upon unseen realities."—*The Desire of Ages*, p. 293.

"Like Nathanael, we need to study God's word for ourselves, and pray for the enlightenment of the Holy Spirit. He who saw Nathanael under the fig tree, will see

us in the secret place of prayer."—*Ibid.*, p. 141.

Here is the secret of Nathanael's life free from guile. He spent much time in secret prayer under the fig tree.

Freedom from guile is mentioned in Revelation 14:1-5 as a distinctive quality of the 144,000 to be redeemed from the earth, who pass through the "time of trouble, such as never was since there was a nation."

Are we, through God's power, daily overcoming all deceitfulness, all sin, all guile? Can Jesus look at you and say, "Dick (or Jane), I saw you kneeling in your bedroom or in your closet. Here is a Christian indeed, in whom there is no guile"? Or does He have to say, "Well, Jim there is a deacon in the church and is pretty good when the pastor is around, but during the week it is another story. His guardian angel has a hard time keeping up with him. He doesn't qualify for the 'no guile' category."

And what about Nancy? To hear her repeat a story she has just heard, well, she adds on a lot that is downright untrue to make it sound exciting. She doesn't fit in the "guileless" group either.

Is it possible for us to measure up to this standard—"in whom is no guile"? Yes, indeed, and what is more, with God's help we must measure up if we wish to inherit eternal life. Let us take strength and courage anew from the apostle Paul's positive declaration: "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

Ellen G. White wrote: "God has made ample provision that we may stand perfect in His grace, wanting in nothing, waiting for the appearing of our Lord. Are you ready? Have you the wedding garment on? That garment will never cover deceit, impurity, corruption, or hypocrisy. The eye of God is upon you. It is a discerner of the thoughts and intents of the heart."—*Testimonies*, vol. 5, p. 220.

Thank God for the assurance given in Jude 24 and 25: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

Through earnest prayer, to each under his own fig tree or apple tree, or in the privacy of his closet, all power is available to help him to attain a level of victory so that of him too it may be said, "in whom is no guile." □

They Called Him Bobby

By AUDREY LOGAN

WHEN HE WAS 18, Bobby became a soldier. He hadn't been in the battlefields long when he was severely wounded on one side of his face. The injury caused him to lose the sight of one eye. Barely alive, he was sent home in a hospital ship.

After many prayers, many operations, and with constant care, he began to improve. Sadly he would gaze in the mirror at his poor face, once so handsome, and wonder aloud, "What can I do with my life now?" He might have become discouraged, but trusting in God, he prayed, "Please use me to be a blessing to others in spite of my wounds."

He decided what he would do. "God has permitted me to retain one eye with splendid sight. I will use that sight to help other people to see better. I will become an optometrist."

He studied hard for many months until at last he was qualified. Everything will be fine now, he thought. But when he tried to find a job, no one was interested. "Sorry, but we do not employ wounded soldiers," he was told. Bitterly disappointed, he said, "What shall I do now?"

Determined not to be defeated, he vowed, "I will start my own business—God will help me, I know."

Eventually he managed to get enough money to buy the instruments he needed and open a small business; but where would he find the patients? One—two—three—four days passed and not a single person came in. Then on the fifth day he nearly fell over with excitement—a woman came in for glasses!

The patient was so impressed by the service she received that she told her friends, and they in turn told their friends. Soon people began to go to the one-eyed optometrist who was so kind.

Every morning Bobby prayed for God to bless his work, and God answered his request. Soon he had so many patients he had to get an assistant, and then another. The more money he earned, the more he gave to God's work. He never ceased to thank his heavenly Father for using him to help others.

Out of seeming defeat, God helped Bobby to find order, peace, and victory in his life.

Orientation

Continued from cover

your halo keeps slipping off. Then your ear gets whispered into: "How can you call yourself a Christian? Who do you think you are? I know you. . . . I know what you are really like inside. You are mean and rotten. You are a terrible person. Not only that, you are a hypocrite!"

Beware: It may not be your conscience speaking. Discouragement is the anesthetic the devil uses, while he does a job on you with his surgical pitchfork. Don't panic! The way to get out of quicksand is not to thrash around and give up. Before you sink out of sight in the reflection of your own misery, lift up your eyes. Look up to Jesus. Look up to His righteousness. He saved you by His goodness, not yours. He knew what He was getting into when He got into you.

Satan Will Try to Get Even

You see, getting baptized didn't drown the devil. He was jealous of Christ long before you came along. By becoming a Christian you just made matters worse in terms of his jealous nature. You have re-injured his pride, and in the spirit of revenge he will try to get even.

Now, don't jump to conclusions. Of course, you are better off now than you were before. You made the devil angry but Jesus has already fought that battle and won! The devil has been defeated. He just doesn't know when to quit. You are living proof of the power of salvation in Jesus Christ. You are just experiencing growing pains, that's all. Praise the Lord for your deliverance from evil domination. But you can't be a baby Christian the rest of your life.

When Peter asked to walk on water, Jesus answered his request. But when he took his eyes off Christ he began to go down. It is a simple lesson. Jesus will answer your prayers too. It is a good idea to learn from the mistakes of others. You don't live long enough to make them all yourself.

Do not confuse fluctuation of emotions with the assurance or lack of assurance of salvation. Some morning you may wake up and feel no more like being a Christian than you feel like being a kangaroo. Fortunately, spiritual growth—like physical growth—is

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not measured or determined by emotions. Spiritual nutrition demands good food. The Word of God is called the bread of life.

"When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things" (1 Cor. 13:11). Now that you are baptized it is time for you to begin to sink your teeth into some personal Bible study. It isn't necessary to hand feed you strained baby food indefinitely. Surely, you still need help. We all do. That is not the point. It won't be long until someone is going to ask you to help feed them. You have to get ready as soon as possible!

"Satan well knew that the Holy Scriptures would enable men to discern his deceptions and with-

stand his power. It was by the word that even the Saviour of the world had resisted his attacks. At every assault, Christ presented the shield of eternal truth, saying, 'It is written.' . . . In order for Satan to maintain his sway over men, . . . he must keep them in ignorance of the Scriptures."—*The Great Controversy*, p. 51.

"Satan will not yield one inch of ground except as he is driven back by the power of heavenly messengers. The people of God should be able to meet him, as did our Saviour, with the words: 'It is written.' Satan can quote Scripture now as in the days of Christ, and he will pervert its teachings to sustain his delusions. Those who would stand in this time of peril must understand for themselves the

*One in the Series
Victorious Living*

"Not I, But Christ"

By ADLAI ALBERT ESTEB

"The greatest work that can be done in our world is to glorify God by living the character of Christ. God will make perfect only those who will die to self. Those who are willing to do this can say, 'I live; yet not I, but Christ liveth in me.'"—*The SDA Bible Commentary*, Ellen G. White Comments, on Gal. 2:20, p. 1109.

Here is indeed a stagg'ring thought,
It strikes a crushing, killing blow.
The hardest lesson I've been taught—
It kills the dearest man I know,
Myself.

When I first heard the gospel news,
I studied well the Master's plan.
I saw I had to change my views,
And slay that wicked, sinful man,
Myself!

I saw the sinner had to die,
And studied then about "new birth."
From earth I looked up to the sky,
And learned of things of greater worth
Than I.

And so, the newborn baby grew,
It was a wise and healthy child;
The youth knew many things to do.
Who was this man so meek and mild?
Myself.

And now there comes this wounding word,
That good man, too, is doomed to die;
The most distressing news I've heard!
What good man must I crucify?
Myself!

The greatest work upon this earth:
REVEAL THE CHARACTER OF CHRIST TO MEN!
This is the work of greatest worth—
WHEN SELF IS DEAD, CHRIST LIVES AGAIN
In me, Myself!

testimony of the Scriptures.”—*Ibid.*, p. 559.

Prayer is like breathing, you have to do it for yourself. Spiritual breathing is the dynamic prayer life that constantly must be a part of every aspect of the Christian’s life. ‘If he [Satan] can cause us to place ourselves unnecessarily in the way of temptation, he knows that the victory is his. God will preserve all who walk in the path of obedience; but to depart from it is to venture on Satan’s ground. Then we are sure to fall. The Saviour has bidden us, ‘Watch ye and pray, lest ye enter into temptation’ (Mark 14:38). Meditation and prayer would keep us from rushing unbidden into the way of danger, and thus we should be saved from many a defeat.”—*The Desire of Ages*, p. 126.

“The future abode of the righteous and their everlasting reward, are high and ennobling themes . . . to contemplate. Dwell upon the marvelous plan of salvation, the great sacrifice made by the King of glory that you might be elevated through the merits of His blood. . . . With such employment and diversion as this, you might be happy. But the reason why you are restless is, you do not seek to the only true source for happiness. You are ever trying to find out of Christ the enjoyment which is found only in Him. In Him are no disappointed hopes. Prayer,—oh, how is this precious privilege neglected!”—*Messages to Young People*, p. 383.

Exercise Develops Strength

Spiritual strength is developed by plenty of active exercise. Reaching out in love to others for Jesus Christ builds a strong muscle of faith. “Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me” (Matt. 25:40). “Christ on the Mount of Olives pictured to His disciples the scene of the great judgment day. And He represented its decision as turning upon one point. When the nations are gathered before Him, there will be but two classes, and their eternal destiny will be determined by what they have done or have neglected to do for Him in the person of the poor and the suffering. . . .

“But we need not go to Nazareth, to Capernaum, or to Bethany, in order to walk in the steps of Jesus. We shall find His footprints beside the sickbed, in the hovels of poverty, in the crowded alleys of the great city, and in every place where

there are human hearts in need of consolation. In doing as Jesus did when on earth, we shall walk in His steps. . . .

“It is because this work is neglected that so many young disciples never advance beyond the mere alphabet of Christian experience.”—*The Desire of Ages*, pp. 637-640.

Another thing, reaching out in love wards off discouragement. “Hope and courage are essential to perfect service for God. These are the fruit of faith. Despondency is sinful and unreasonable. God is able and willing ‘more abundantly’ to bestow upon His servants the strength they need for test and trial. The plans of the enemies of His work may seem to be well laid and firmly established, but God can overthrow the strongest of these. And this He does in His own time and way, when He sees that the faith of His servants has been sufficiently tested.

“For the disheartened there is a sure remedy,—faith, prayer, work. Faith and activity will impart assurance and satisfaction that will increase day by day.”—*Prophets and Kings*, p. 164.

Another Common Growing Pain

Other things may begin to go wrong after your baptism. The car breaks down. You lose your job. Your doctor explains that you have an ulcer. Or other really big problems suddenly surface: Somebody in the church criticizes you for an innocent mistake. Then you try witnessing to your non-Adventist brother-in-law and he asks you the stumping question: “If you keep the Sabbath the way the Jews did, why don’t you keep the feast days the way the Jews did?” Perhaps you went through 24 Bible studies without ever hearing that question before. Furthermore, you have gained 20 pounds since you gave up cigarettes. And you are tempted to go back to coffee because of morning headaches.

“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad with exceeding joy” (1 Peter 4:12, 13). “Many look on the conflict between Christ and Satan as having no special bearing on their own life; and for them it has little interest. But within the domain of every human heart this controversy is repeated. Never does one leave the ranks of evil for the service of God without en-

countering the assaults of Satan. . . . It was in the time of greatest weakness that Christ was assailed by the fiercest temptations. Thus Satan thought to prevail. By this policy he had gained the victory over men. . . . Thus Satan has taken advantage of the weakness of humanity.”—*The Desire of Ages*, pp. 116-120.

“But while Satan can solicit, he cannot compel to sin. . . . The tempter can never compel to do evil. He cannot control minds unless they are yielded to his control. The will must consent, faith must let go its hold upon Christ, before Satan can exercise his power upon us. But every sinful desire we cherish affords him a foothold. . . . And every failure or defeat on our part gives occasion for him to reproach Christ.”—*Ibid.*, p. 125.

Don’t Be Impatient

This pilgrim isn’t making any progress! Have you heard yourself saying something like this? Maybe you are too impatient. In the first place, you are too close to yourself to be able to measure objectively the progress that you have made. You have no perspective. The only reference point you have is Jesus Christ, and by His perfection you look pretty bad. But stop looking at yourself! Get away from the mirror. God is making a butterfly and you are complaining about being a cocoon.

“The only way to remain steadfast is to progress daily in divine life.”—*Messages to Young People*, p. 121.

“You need a fresh conversion every day.”—*Testimonies*, vol. 1, p. 699.

“The sin which is indulged to the greatest extent, and which separates us from God and produces so many contagious spiritual disorders, is selfishness. There can be no returning to the Lord except by self-denial. Of ourselves we can do nothing; but, through God strengthening us, we can live to do good to others, and in this way shun the evil of selfishness. We need not go to heathen lands to manifest our desire to devote all to God in a useful, unselfish life. We should do this in the home circle, in the church, among those with whom we associate and with whom we do business.

“Right in the common walks of life is where self is to be denied and kept in subordination. Paul could say: ‘I die daily.’ It is the daily dying to self in the little transactions of life that makes us overcomers.”—*Ibid.*, vol. 2, p. 132. □

Little Things

By H. B. LUNDQUIST

LITTLE THINGS: are there any such? Someone has well said: "A word is a little thing, yet one word has been many a man's destiny—for good or for evil. A kiss is a little thing, but it betrayed the Son of God into the hands of His enemies." Many times the apparently insignificant incidental action has resulted in greater things than anyone could have foreseen, greater by far than the all-inclusive event of which it forms a part.

Even man is made up of countless millions of tiny cells; yet these are so linked together as to compose at last a Joseph, a Peter, or an Ellen G. White. And the formation of a soul is not otherwise, each diminutive part being absolutely essential to the harmony of the sum total.

A single incident in the war between Israel and Philistia so overshadowed the war itself that we know about the war and even know the king of Israel largely because of the incident. The angel's encouragement to the son of Jesse, bent on an errand of mercy as he trudged over the Judean hills that day in the long ago, forged in him the determination to merit the divine confidence. Every word, every act that day reflected that spark which the angel had lighted in his youthful heart. He was determined to prove worthy of the higher mission entrusted to his hands. He thrilled with the thought that he had a mandate to save his people.

David had been but a short time on the Israelites' encampment when the Philistine champion Goliath, who for weeks had defied God's people, challenging them to provide a man from their ranks to single combat, put in his daily appearance. As usual, there were no takers. The cowardice of his fellow Israelites and the insolence of the enemy drew from David the question, "Who is this uncircumcised Philis-

tine that he should defy the armies of the living God?" (1 Sam. 17:26). Soon we behold David before king Saul with the astounding declaration, "Let no man's heart fail because of him; thy servant will go and fight with this Philistine" (verse 32). When his zeal and determination had overridden the qualms of the king, we see him meeting the overconfident Goliath in mortal combat. When the enemy's temerity led him to meet his youthful antagonist with his forehead unprotected, he soon lay dead at the feet of God's champion. From this incident, David went on until, a few years later, he became Israel's greatest king. He had proved himself worthy of the holy mission committed to him.

A Challenge Is Accepted

And likewise the little reconnaissance foray of Jonathan and his armorbearer apparently involved an insignificant action. When, in harmony with the holy purpose he cherished in his heart, he and his armorbearer exposed themselves to the sight of a Philistine outpost, and were challenged to combat with the scornful words, "Come up to us, and we will shew you a thing," they accepted the challenge, and soon the Philistines, about 20 in number, lay dead at their feet. More

Strange Wares

By EVERETT
CARLETON BUTLER

Too much of gain
we buy with pain,
and we should weep
for goods we keep.
Strange trades men ply;
strange wares we buy.

amazing than this, the two Israelites' bold action began a general rout, "and the earth quaked: so it was a very great trembling" (chap. 14:15). Who can doubt that this act of faith influenced the final success of the war? A little thing? Perhaps; but the importance of an act, of necessity has to be evaluated entirely by the final result.

When the embattled monk of Eisleben nailed his 95 theses to the church door in Wittenberg and in defense of his denial of the church's right to dominate the conscience, he later told his judges, "My conscience is captive of the word of God; I will not recant anything, for to go against conscience is neither honest nor safe. Here I stand, I cannot do otherwise, God help me. Amen," little did he know that within his lifetime half of the Holy Roman Empire would secede, and another quarter would seethe in rebellion against the authority of the church. At the inception of his contest with the Papal See, he had no intention of leaving her communion. He had only followed the dictates of an educated conscience and protested against the church's repudiation in faith and practice of the gospel rights of the individual as taught in God's Word. What he did many another monk had done. But this monk was different. When rebuked and threatened with excommunication, he only became the more firm in his convictions. Today 230 million Protestants testify eloquently to the success of those brave words spoken in defiance of the religio-civil authority of an entire continent.

And one might go on and on. When the bronzed shepherd boy accepted the challenge of the Philistine bully-boy Goliath with the words, "This day will the Lord deliver thee into mine hand; . . . that all the earth may know that there is a God in Israel" (chap. 17:46), he did not and could not visualize the final result of that courageous stand. Jonathan, likewise, could not know the far-reaching consequences of his daring attack on the Philistine outpost, neither did he try to. He merely performed his little errand that morning in the regular tour of duty. But how mightily did God work in response to the zeal of those ancient heroes of the faith: Their actions constitute the keystone of the divine mosaic of duty and reward.

The truth will prevail eventually, and only eternity will fully reveal the importance of little acts of faith and duty, simply and humbly performed. □

H. B. Lundquist, now deceased, was a missionary in South America for many years.

The Gift of Tongues

A reader expresses distress over the two articles on tongues the REVIEW published this past year (Jan. 31, Aug. 1). In these articles the authors related their personal experiences in speaking in tongues and their subsequent rejection of their experiences.

The reader queries, "These people seem to believe that they received a false gift. While this may or may not be true, my question is, If they received a false gift, what is the true gift?"

"If these men received a false gift, then should they not be praying that God should give them the true tongues," she continues.

She is convinced that "surely somewhere in the church this gift must be in operation."

We cannot hope to deal exhaustively with the subject of tongues in a short editorial or two. We aim, therefore, merely to make a few observations, based on Biblical information, that throw light on our reader's questions.

The Biblical gift of tongues was bestowed on only selected believers. It was one gift among many distributed among the members. Paul says, "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues" (1 Cor. 12:8-10).

Then Paul adds, "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will" (verse 11). Thus there was a distribution according to needs, decided by the Holy Spirit.

To emphasize that not all in the church receive the same gift, Paul uses the analogy of the body. It has many parts, each essential to the proper functioning of the body. It is not all one member. To clinch his argument that many gifts are needed and that not all should expect the same gift he asks, "Are all apostles? are all prophets? . . . do all speak with tongues?" (verses 29, 30). In English these stand as rhetorical questions demanding the obvious answer No. In Greek each clause has a particle (*mē*) that shows that a negative answer is expected. The Greek says, in effect, "Surely not all speak with tongues, do they?"

Tongues Not for Everyone

Thus it is clear that only certain believers received the gift of tongues. Any claim, therefore, that everyone who wishes the gift may have it goes contrary to Scripture.

Some would quote Mark 16:17 as allegedly proving that all new believers would speak with tongues. This verse says, "These signs shall follow them that believe; . . . they shall speak with new tongues." But in the context various signs are mentioned. These we would expect to be distributed among the group of believers, with some exhibiting the one sign, others another, and still others still another, et cetera.

Coming back to our reader's question, "Should they [the authors of the two articles in question] not be praying that God should give them the true tongues?" we would say, they could pray if they wish, but it is the Holy Spirit who decides

who should receive each of the several gifts. It is quite possible that the Holy Spirit never planned to bestow the gift of tongues on these two men.

But there is another consideration that is often overlooked in the study of spiritual gifts. In the spiritual realm there exists what is known as the principle of the economy of miracles. In other words, God normally uses miracles sparingly. Though on two occasions Jesus fed large multitudes, on most occasions the crowds that followed Him had to provide their own food. With the probable exception of the incident described in John 21:4-13, we know of no time in which Jesus worked a miracle to provide food for Himself and His disciples. Although on one occasion "the Spirit of the Lord caught away Philip" (Acts 8:39), generally the apostles had to provide their own means of transportation.

Miracles were not wrought capriciously; each miracle had a purpose. Thus it is with spiritual gifts. They were particularly needed when God launched the Christian faith. One of the first miracles wrought was the gift of tongues described in Acts 2. Concerning this Ellen White says, "This diversity of languages would have been a great hindrance to the proclamation of the gospel; God therefore in a miraculous manner supplied the deficiency of the apostles. The Holy Spirit did for them that which they could not have accomplished for themselves in a lifetime. They would now proclaim the truths of the gospel abroad, speaking with accuracy the languages of those for whom they were laboring. This miraculous gift was a strong evidence to the world that their commission bore the signet of Heaven. From this time forth the language of the disciples was pure, simple, and accurate, whether they spoke in their native tongue or in a foreign language."—*The Acts of the Apostles*, pp. 39, 40.

But whereas in those early days God in a "miraculous manner supplied the deficiency of the apostles," today there are schools in which language skills and other skills are taught. These have been established under God's direction. We have heard of instances in which missionaries learned a new language in a remarkably short time, but we have heard of no instance in modern times in which the Acts experience has been duplicated, that is, that a man has been enabled from the moment of miracle onward to speak a foreign language purely, simply, accurately. We have in this fact a demonstration of the principle of the economy of miracles.

And where today do we see the operation of "the gifts of healing" described in 1 Corinthians 12:9? True, there are divine healings today, and answers to prayers for healing offered in harmony with the instruction in James 5:14. But where is the man with the gift to which Jesus also referred, "they shall lay hands on the sick, and they shall recover" (Mark 16:18)? Isolated instances, yes, but a consistent gift, we think not. Here again, under divine direction the church has been instructed to establish sanitariums and treatment rooms and to train medical personnel for the treatment of the sick—another instance of the economy of miracles.

Our reader remarked, "Surely somewhere in the church this gift [tongues] must be in operation." But why, if the need for such a gift no longer exists, at least to the degree it once did? God has provided other means to fill the need. Of course, the Holy Spirit could bestow the gift if He wished.

There are other considerations which we will discuss in a subsequent editorial.

D. F. N.

POOR BUT RICH

By CORA STARK WOODS

"COME, see my room," invited the little 6-year-old.

I stepped over the threshold into a miniature fairyland. Soft, cuddly animals of all kinds were perched on shelves and windowsills. Life-like baby dolls were snug in cradles or carriage. Little-girl and young-lady dolls dressed in their Sabbath best were just waiting to be held. Most inviting of all was the beautiful white canopy bed, covered with a pink, fluffy, flowered spread with overhead ruffle and matching drapes. The dresser, also white, looked almost too grown-up with its dainty dresser set and perfume bottles.

My little hostess seated me in a small but sturdy chair and busied herself preparing "lunch," flitting from her own little play stove, sink, and refrigerator to the table in front of me. She set the table with her best "china and silver" and "lunch" was ready. Her genuine charm turned the make-believe meal into a banquet. After lunch, she enthusiastically showed me her fully equipped and furnished doll house and the many shelves of books, games, puzzles, and records. I slipped off my shoes and stretched out on the canopy bed at her invitation, and she sat down at her desk and typed on her own little typewriter. As I watched her, it seemed like only yesterday she was learning to talk. She could hardly balance the mail-order catalog on her chubby little lap. How excited she was as she discovered that practically everything came in "little tiny." As she expressed her wishes, she convincingly added—"Because, I need it so badly!"

Soon the little girl next door called under her window. Quickly I closed my eyes, for I did not want to keep this tender, thoughtful little girl from play. She hesitated, then typed me a little note and tiptoed

out to her swing set or perhaps a dip in her pool.

As I lay on the pretty white bed, my thoughts went back to my own little-girlhood. Certainly, I had no recollections of a room such as this. By today's standards, I was a very poor little girl. But if I was poor in things, I am now rich in memories.

As I looked at the luxurious doll house, I remembered the two large maple trees on either side of our driveway. We called them the mamma and the papa trees. The big roots made partitions and my brother used the papa tree partitions for garages and barns for toy cars, trucks, and animals. I used the base of the mamma tree for doll-house rooms. I made furniture from burdocks, which cling together like matched blocks and are very pretty and soft in their bluish-pink stage. Little acorn cups and nut shells served as dishes and various weeds and seeds were used for food.

We Dug Our Way to China

Sometimes our imagination got out of hand. My aunt and her family had left for China as missionaries and we missed them so much. My sister told us that if we dug deep enough, we could get to China—and so we started digging in an obscure part of the yard. Every day we worked, fully expecting to reach our goal. But one day dad discovered the enormous hole and we were ordered to "fill up that grave before someone is buried alive!" Filling it up was so much harder now that the incentive was gone.

One day we discovered that chipmunks were eating corn intended for the chickens. We decided to tame the chipmunks by placing the corn closer and closer, and our patience was rewarded when they finally ate corn right out of our hands. How thrilled we were at the feel of their soft little paws, and how cute they were!

Life was not all play, even in the

summer months. Our garden plot was quite a distance from the house, so it made planting and harvesting something of an adventure. We took the wagon and filled it with whatever was ready for picking. Mother worked with us and we sat around a porch table as we prepared the produce for preserving. Sometimes we would protest, "But this is our vacation!" Then mother would insist that vacation meant a change of occupation. We learned the rewards of physical labor, for jars of raspberry jam and blueberry pies tasted so good in the winter.

We Met Disappointments

We always had one cow and mysteriously a calf appeared every spring. What fun we had gathering alfalfa and watching the calves eat from our hands. They would suck the salt out of my starched dresses. We loved our calves but we always knew they would be sold when they were grown, another valuable shield against the "letting go" that crumples some adults. Such childhood disappointments prepared us for inevitable adult disappointments.

Winter brought such joy as mother getting us up early to slide on the crust or ski when the snow was soft. How beautiful was our pure-white world and what a protection against sickness as we breathed the exhilarating air! Our school bought some new slate blackboards and gave us the long wooden one, which covered the length of our dining room. Mother divided it in thirds with chalk lines and we learned to stay within boundaries. What fun we had on long winter evenings with our colored chalks, drawing and writing and feeling the fireplace warmth at our backs. Mother wrote memory verses and songs on the board for us to memorize.

Spring brought the sweet smell of sap running from the maple trees into the buckets. Sipping a bit of the icy sap was almost more fun than the boiling down to syrup. The melt-

Cora Stark Woods is a homemaker and free-lance writer living in Springfield, Massachusetts.

ing snows turned our yard into many rivers, which we loved to dam up and make waterfalls or just sail our paper boats.

And, of course, autumn was for apple picking and leaf raking and jumping in the huge piles. Butter-nuts were ripe, and we learned another lesson in patience, for they are very hard to crack. We also learned that mother had good reason for asking us to refrain from eating them between meals. Because they are so rich, we got very sick.

Mother was a creative person and made holidays fun as she taught us to make centerpieces for Thanksgiving and Christmas. We gathered little twigs for the log cabin and dressed clothespin dolls like Pilgrims. We made our own Christmas wreaths and others for city relatives. Valentines were made from wallpaper samples and bits of ribbon and lace, and of course we colored Easter eggs and made candy, and sometimes found an early flower to add to Easter baskets. She added extra touches to my home-made dresses that made them memorable to me. Although she read worthwhile books to us, most of our values were learned by example and by judicious handling of situations as they arrived.

Our house was truly a house by the side of the road. We had a deep well with a little roof on it that was reputed to have the coldest water in town. Passers-by often stopped for a drink, and how we did love

an excuse to crank up a sparkling pail of cold water and pour them all they wanted. The row of mailboxes for the neighborhood was close to our house and this afforded frequent opportunities to visit and share cookies and doughnuts or fresh-baked bread from mother's kitchen.

Our parents were outgoing and our lives were made richer and our ambitions higher by contacts from the "outside." Our dad served two terms in the House of Representatives at the State capital and he introduced us to senators and governors. We caught the fever of politics at an early age. One year this fever got a little high as we decided to hold an election during the school recess. Town meeting was to be the next day and we held our "primary" without consent of the teacher. Her husband, who was running against our dad, lost in both elections! The teacher complained to my parents and we were severely reprimanded. My mother used this opportunity to teach some points in winning and losing that have served us well in adult life.

My father's work as road commissioner permitted him to hire men of his choice and he often gave a second chance to a down-and-out. During the Depression he divided the work and kept many men from becoming despondent by enabling them to earn a day's pay now and then. He wrote articles for the daily paper championing a cause or exposing an injustice

without thought of jeopardy to his own position or friendships. We were never permitted to question adult authority. Reasons were given if we were old enough to grasp them. In my parents' book, the teacher was always right!

It was time to quit reminiscing and smooth out the fluffy spread. But as I touched the pretty carriage, I remembered how I had longed for a doll carriage. Mother had said, "Someday you will want to go to college," and I slipped up to the attic and wheeled my dolls in the wicker baby carriage. One of my trips to the attic was a sad one. I placed my beautiful china doll given me by one of the summer folk on a rounded trunk top. She fell off and her beautiful face was in pieces. How I mourned for my Susan! Dad promptly went to town and bought me a sturdy Horsman doll and for a long time I hated her, but finally I came to see the wisdom and pleasure of having a doll that was not so delicate. I just wish I could have seen this when he gave it to me!

Time to Start Giving Time

It was time for my little hostess to return, and truly she was a tender, unspoiled child. The many toys of our affluent society do not necessarily spoil children but in my mind they do rob them of some of the old values. We cannot expect them to give up their possessions any more than we would give up our cars or refrigerators. What then, can we do? I believe we must quit giving *things* and start giving *time*. Natural amusements take more parental time than do artificial ones. But the rewards in greater creativity and imagination, resourcefulness and industry, will prove invaluable.

Perhaps those fortunate enough to own a bit of woods or garden land could share with others compelled to live on cement during the week. The children, if taken young enough, will be glad to make the sacrifices necessary to such a change of pace. Their memories will be richer and their prospects and fitness for heaven will be surer. For in the new earth truly we will all be "rich" though decreased with goods! And what blessings could be gained by recipients of some of the surplus we now squander on luxuries! How much more quickly the work could be finished here and overseas! One could hardly call it sacrifice, for we all know the simple ways are the most healthful ways, mentally and physically. Surely we do not want to be poor—and "increased with goods"! □



Children in today's affluent society, with their many toys and games, are not necessarily more spoiled than children who grew up with less. They may, however, need fewer things and more of their parents' time in order to develop creativity, imagination, and industry.

Actions of General Interest From the 1974 Annual Council

The following actions voted by the 1974 Annual Council of Seventh-day Adventists, Loma Linda, California, October 9-17, 1974, are considered to be of general interest to our readers. To conserve space, in some of the actions only portions of major significance have been included. Omissions are indicated by ellipses (. . .).—EDITORS.

Administrative

► Future General Conference Sessions—Objectives, Delegations, Time, Facilities

Voted. 1. To establish the following objectives for future General Conference sessions:

- a. To maintain the unity of the worldwide church.
- b. To set the spiritual objectives and tone of the church.
- c. To receive reports.
- d. To hold elections.
- e. To transact other business as necessary such as amending the Constitution and Bylaws, *Church Manual*, and *Ministers' Manual*.
- f. To rally the church to action.
- g. To witness to the community in which the session is held.

(Note: Exhibits, music, pageantry, etc., should be used to properly reach the above objectives and maintain the appropriate atmosphere of the session.)

2. To recommend to the 52d session that Article III, Sections 5-a and b of the General Conference Constitution (GC *Working Policy*, page 8), be amended by increasing the membership figure required for "an additional delegate" from 2,500 to 3,500. (This change takes into consideration the growth of the church and purposes to effect economy for the church.)

3. To recommend to the 52d session that the 53d General Conference be scheduled in 1980, five years after the 52d session being scheduled in 1975.

4. To indicate the following regarding the time and place of the 53d session:

- a. That it be held at "off season time"—April, May, or September, October.
- b. That it be six days in length beginning on a Sunday evening and closing the following Saturday evening.
- c. That smaller facilities be used from Sunday to Friday and a larger arena for Friday evening and Sabbath.

► Membership of Nominating Committee—General Conference Session

Voted. 1. To recommend to the 52d session the amendment of Article II, Section 2-a of the General Conference Constitution and Bylaws (GC *Working Policy*, page 14), to provide the following membership on the General Conference session Nominating Committee:

- a. One member to 20,000 members or major fraction thereof.
- b. One member on the Nominating Committee from each of the following General Conference institutions:

Andrews University
Christian Record Braille Foundation, Home Study Institute, Riverside Hospital, on an alternating basis (one each session)

Harris Pine Mills
Loma Linda Foods
Loma Linda University
Oakwood College

Pacific Press Publishing Association
Review and Herald Publishing Association
SDA Radio, Television and Film Center
Southern Publishing Association

c. That each division have a minimum of five members on the nominating committee.

2. To authorize the standing Working Policy Committee to prepare the recommendation for

the 52d session incorporating the above provisions.

► World Departmental Advisory—1976

Voted. 1. To authorize the convening of a second quinquennial World Departmental Advisory Committee in Washington, D.C., prior to the Annual Council 1976, definition of dates and other details to be approved by the 1975 Annual Council.

2. To suggest to the 1975 Annual Council that the attendance, organization, and format follow closely those of the 1973 meeting.

► Departmental and Administrative Nomenclature

Voted. To approve departmental and administrative nomenclature as follows, and refer this item to the 1975 General Conference session for necessary constitutional changes, and inclusion in the *Church Manual*:

1. The term "director" is to be used for the heads of departments and services. The terms "associate director" and "assistant director" are to be used for associates and assistants of the departments at all organizational levels of the church. In this usage it is to be clearly understood that the constitutional and structural relationships between departments and administration are not changed, but only the nomenclature for departmental leadership.

2. The term "secretary" is to be used for the heads of the Ministerial Association and the Ellen G. White Estate. The terms "associate secretary" and "assistant secretary" are to be used for associates and assistants of these organizations.

3. In organizations such as conferences and unions where the president is the chief executive officer, the office of the secretary of the conference or union is to be designated by the term "secretary," not "executive secretary."

► Calendar of Special Days and Offerings—1975 Amendment

Voted. To exchange the dates between the MV Week and Christian Home Week for 1975 so that the respective dates will be:

Christian Home Week—February 15-21

MV Week—March 8-15, with MV Day being March 8

Communication

► Seventh-day Adventist Broadcasting—Purposes and Objectives

Voted. To adopt the following statement of purposes and objectives in Seventh-day Adventist broadcasting:

1. In accepting the commission to teach all nations the everlasting gospel of our Lord and Saviour Jesus Christ, the church regards the broadcast media as important agencies that may rightly and successfully be used for these purposes:

- a. To create a general awareness of and a climate of good will toward the church, its mission, its message, and its people.
- b. To excite an interest in the church and its message.
- c. To instruct in the teachings of the church.
- d. To lead people to decide for Christ.

2. To accomplish these purposes, the church accepts these objectives:

a. To communicate the message of the Seventh-day Adventist Church to as many publics as is practical and possible while avoiding approaches that would unnecessarily tend to alienate or that would be divisive.

b. To use the broadcast media as a rallying point and impetus to action for Seventh-day Adventists.

c. To teach and encourage Seventh-day Adventists.

d. To use the broadcast media as a marketing vehicle for the products of our institutions.

e. To provide opportunity wherever feasible for individuals to respond to messages presented through mail, telephone, or personal contact and developing follow-up methods such as the Bible correspondence courses to assist those with spiritual longings.

f. To develop public-service and general-interest programs in such areas as health, temperance, fine music, family life, and current events.

g. To reach minority and foreign-language groups.

h. To be always in accord with the standards of the church in the areas of program format and content, and with those of the industry in the areas of ethics and technical quality, keeping in mind the special demands made by the industry in maintaining audience through attractive presentation.

► Priorities in Broadcasting

Voted. To adopt the following priorities in broadcasting:

1. To create interest sufficient for a message-related response whether from a secular or religiously oriented audience.

2. To persuade the religiously oriented to consider and seek to understand the Seventh-day Adventist viewpoint.

3. To focus and develop the interest of an audience so that it will decide in favor of the Seventh-day Adventist viewpoint.

4. To create a climate of acceptability for the Seventh-day Adventist Church, its mission, its message, and its people.

► Appeal for Morality in the Media

Voted. To adopt the following appeal for morality in the media:

The Bible teaches that by beholding we become changed (see 2 Cor. 3:18). The moral fiber of the individual is determined by that on which his mind feeds.

The current diet of mental food provided by book and magazine publishers and the entertainment industry is heavily flavored with sexual promiscuity and deviation, crime, and violence, interlaced with cynicism toward law, patriotism, and faith. All this appeals to the lower instincts of man, tends to weaken the inner strength of the individual and tears down the family structure.

Therefore, The Seventh-day Adventist Church in Annual World Council appeals to publishers and the entertainment industry to recognize their responsibility to produce and publicize literature,



At the close of his Sabbath morning sermon in Anaheim, California, Robert H. Pierson, right, General Conference president, asked N. R. Dower, GC Ministerial Association secretary, to offer a prayer of dedication.



Listening attentively to one of the many discussions during the Annual Council session are three General Conference staff members: C. E. Bradford, associate secretary; A. V. Pinkney, associate temperance director, and L. B. Reynolds, associate Sabbath school director.

films, and programs which will contribute to high moral and cultural values, and to refrain from that which degrades.

The church further appeals to the public to refrain from reading or viewing portrayals of promiscuity, abuse, decadence, and cynicism. It invites personal commitment to integrity, purity, and virtue; commitment to resist exposure to debasing influences; and participation in community education aimed at achieving respect for the high standards of Christian morality.

Education

► Andrews University Seminary Extension Schools 1974-1978 Rescheduled

Voted, To approve the schedule for Andrews University Seminary Extension Schools to be held in various divisions as recommended by the Standing Education Committee, as follows:

- 1974—Trans-Africa (December 1974-January 1975)
- 1975—Far Eastern
Euro-Africa
- 1976—South American
Southern Asia
Australasian (December 1976-January 1977)
- 1977—Inter-American
Afro-Mideast
- 1978—South American
Euro-Africa
Trans-Africa

► Andrews University Bible Lands Tour, 1975

Voted, To authorize an Andrews University Bible Lands tour during the summer of 1975 for ministers and workers who are:

- a. Delegates to the General Conference session.
- b. On sabbatical leave.
- c. Seminary students.

The dates will be June 8-July 4, 1975, or four weeks immediately following the General Conference session.

► Education Tours Abroad 1975, 1976

Voted, To authorize educational tours abroad 1975 and 1976 as follows:

1975

Andrews University

Art Summer Session in Florence

Date: June 12-August 17

Credits: 8-10

Director: Greg Constantine

Bible Lands Study Tour

Date: July 20-September 12

Credits: 4-12

Director: L. T. Geraty

Eastern African Biology Expedition

Date: June-August

Credit: 1-5 credits in five courses

Director: R. M. Ritland

(Was approved 1974 but postponed)

European History Study Tour

Date: June 12-August 17

Credits: 11-14

Director: Erwin Sicher

French Summer Session in France

Date: June 12-August 17

Credits: 12

Director: Andre Rochat

Geography Summer in Europe

Date: August 4-September 18

Credits: 8-14

Director: R. Pierson

German Summer Session (Germany)

Date: June 12-August 17

Credits: 12

Director: Wolfgang Kunze

Spanish (Mexico City)

Date: December 22, 1974-January 1, 1975

Credits: 1-2

Director: Jose Pacheco

Spanish Summer Session (Spain)

Date: June 12-August 17

Credits: 12

Director: Jose Pacheco

Columbia Union College

Pro Musica European Tour

Date: June 15-July 15

Credit: 2 credit hours, Fine Arts; 1 credit hour

Pro Musica

Director: Leland Tetz

Loma Linda University

Holy Land Tour

Date: June 18-July 11

Credit: 2-4 units in Middle Eastern Cultural

Heritage if requested

Director: Anees Haddad

European Tour

Date: August 6-28

Credit: 3 units, School of Nursing

Director: Lucile Lewis

Intensive French Language Institute (Paris)

Date: September

Credits: Four courses, 2-4 units

Director: Margarete Hilts

Southwestern Union College (with Union Conference)

Bible Lands and Journeys of Paul

Date: June 26-July 18

Credit: 1-3 quarter hours

Director: George Reid

Protestant Reformation Tour

Date: July 7-27

Credit: 1-3 quarter hours

Director: Julius Korgan

Union College

Inter- and South America Band Tour

Date: May 12-June 16

Credit: 1-2 hours

Director: George Thomson

Greece and the Holy Land

Date: February 25-March 11

Credits: One semester hour

Director: George Thomson

Walla Walla College

Northern Europe Sociology Summer Tour

Date: June 17-August 11

Credits: Five courses, up to 9 quarter hrs.

Directors: Dan Harris, Mrs. Helen King

1976

Andrews University

English Study Tour

Date: June 10-August 13

Credits: 9-12

Director: Merlene Ogden

Home Economics Study Tour

Date: June 10-August 13

Credits: 4-15

Directors: Ruth Nielsen, Robert Carr

Spanish (Mexico City)

Date: December 21, 1975-January 1, 1976

Credits: 1-2

Director: Jose Pacheco

Loma Linda University

Intensive French Language Institute (Paris)

Date: Summer

Credits: 4 courses, 2-4 units

Director: Margarete Hilts

Union College

Holy Land

Date: March

Credits: 1-2 hours

Director: George Thomson

► Continuing Education Program for Administrators of the SDA Church

The Seventh-day Adventist Church has invested large amounts of money into effective training programs for pastors at the Seminary and for advanced study for teachers, but until recently no program of a continuing nature has been developed for administrators. The need for this has become increasingly evident at many levels within the church.

The Christian Leadership Seminar, as developed over the past year, has found an enthusiastic response because it fills this obvious, keenly felt need. It is, however, an experimental, short-range plan which does not extend beyond the scheduled union-wide seminars in the North American Division which will conclude in May, 1975. It is therefore,

Voted, To request the General Conference to give study to the appointment of a standing committee for continuing education in administration.

► Mission Schools

Voted, To adopt the following guidelines for the establishment of "mission schools" and that these serve as objectives where government laws permit:

1. Mission schools shall be conducted as evangelizing agencies of the church. Wherever there is a minimum of six Seventh-day Adventist children attending such schools, special provision shall be made for their additional religious instruction.

2. Mission schools shall not compete in any way with existing church schools or serve as substitutes for church schools.

3. Plans shall be laid for all mission schools to eventually become church schools or to act as "feeders" for church schools.

4. Only strong, well-grounded Seventh-day Adventist teachers shall be employed for mission schools. This implies that at least some of the teachers' education will be obtained in Seventh-day Adventist colleges.

5. Bible courses shall be given priority in the curriculum, and all students shall be required to complete at least one Bible course each year.

6. Classes shall be kept small enough to allow teachers to exert a personal influence over each student and to maintain contact with his parents.

*NOTE: For the purpose of these guidelines a "mission" school is defined as a denominational school organized and operated as an evangelizing agency primarily for non-Seventh-day Adventists.

► Religious Education Overseas—Bible Textbooks

Voted, To provide as far as possible through Seventh-day Adventist pastors, religious education for Seventh-day Adventist students in non-Seventh-day Adventist schools through the following plan:

1. That the new Seventh-day Adventist religious education program K-12 be made available outside of the North American Division as a plan for youth evangelism outreach to be used in places where there is no church or mission school.

2. That where adaptation and translation of materials are necessary, there be inter-division coordination and financial support for preparing the materials in specific languages.

3. That materials for this project be provided by the local churches with assistance from division, union, and local conference evangelism funds.

4. That where pastors are not available to direct this youth evangelism outreach program, other qualified persons be selected for this purpose.

5. That where the religious education program is related to health or science, appropriate areas from the new Science-Health textbooks be used by the instructors.

Finance

► Additional Sharing of Tithe With General Conference Policy Rewording

Voted, To reword the section of the policy "Exchange of Funds With Unions" (GC Working Policy, page 321, NAD Working Policy, page 276, Amended AC 1973 General Actions, page 102) as follows:

1. As the work of the church develops around the world, some fields with larger memberships and relatively more tithe funds have urgent needs which require non-tithe funds, while at the same time situations exist in other areas where additional tithe funds can be used to meet appropriate needs. This is particularly true where needs arise which cannot properly be met from tithe funds, such as expanding church or school facilities, certain educational needs, or land, buildings, or equipment costs. Therefore, in order to strengthen the work in both areas, it seems prudent for some fields to pass on such additional tithe to the General Conference within certain limits, and with the understanding that an equal amount of non-tithe funds will be appropriated to such a field.

2. In order to administer this plan carefully and consistently, and to assure that tithe funds are accurately accounted for and used only for appropriate purposes:

a. All such funds are to be channeled through the General Conference/division treasury.

b. In the North American Division tithe shared in this way may be sent by local conferences/mis-

sions through the union to the General Conference and may not exceed 25 per cent of the organization's annual tithe income. If any local conference/mission in a given union has not availed itself fully of this provision, then the union may, in addition to its own 25 per cent, utilize up to any amount not used by the local field for the union itself or any local conference/mission within the union.

c. In the overseas divisions all such funds will be channeled to the division treasury. The division in turn will arrange to appropriate equivalent amounts of non-tithe funds to such fields.

Health

► Coordinated Health Evangelism—1975

Voted, To approve the plan for Coordinated Health Evangelism—1975 as follows (see also NADCA 74-162):

"1. That *The Ministry of Healing* (paperback edition) be widely used in our English-speaking churches and communities for our health outreach in 1975.

"2. That the outline studies for the book *The Ministry of Healing* be used as the basis for health study groups in our churches.

"3. That meetings of the health study groups be held on the last Wednesday evening of each month, or as may be arranged on a monthly basis.

"4. That appropriate recognition be given to those completing the 12 outline studies.

"5. That where other languages than English are used, we encourage divisions to arrange for the translations of *The Ministry of Healing* and the outline studies in their respective languages."

► Conference and Church Health Secretaries

Voted, To encourage local conferences/missions to give strong emphasis to health evangelism in 1975 by implementing the following plan:

1. That each local conference/mission appoint a qualified member of its staff as its health department secretary.

2. That conference/mission health department secretaries maintain current registers of all health professionals, technicians, and allied health workers in their conferences/missions in order to carry out effective health education programs and assist in health evangelistic activities within their territory.

3. That wherever feasible a health secretary be elected in each local church.

4. That the health secretary be a member of the church board.

5. That the responsibilities of church health secretaries be outlined by the General Conference Health Department and communicated to the field. A brief summary of these responsibilities follows:

a. Outline and plan annual programs to em-

phasize total health for the church and the community in consultation with the pastor, the church board, and the church evangelism council.

b. Secure materials and information as may be needed to effectively present the church's health message in counsel with the conference health secretary.

c. Prepare a roster of all health personnel (physicians, dentists, nurses, optometrists, dietitians, technicians, therapists, health educators, etc.) within the church.

d. Contact and establish good relationships with community health leaders and health personnel that through cooperation can assist the church in its programs.

e. Encourage the study of the Health Classics by members in their homes and by the church in its prayer meetings: (*The Ministry of Healing, Counsels on Health, Medical Ministry, Counsels on Diet and Foods, Temperance, The Story of Our Health Message*).

f. Arrange for and promote the holding of health education programs for the church members and the community, such as:

- (1) Nutrition and cooking schools
- (2) Wa-Rite programs
- (3) Everyday nutrition (study series)
- (4) Home-nursing classes
- (5) First-aid programs
- (6) School-health programs
- (7) Physical-fitness programs
- (8) Health study clubs
- (9) Others

g. Serve on the church health council and the church evangelism council.

h. Work in close cooperation with other departmental leaders in the local church in planning, promoting, and conducting programs that have overlapping emphases.

i. Carry out other appropriate activities as may be assigned by the pastor, councils of the church, and/or the conference health department secretary.

It was further

Voted, To recommend to the 1975 General Conference session, through the Church Manual Committee, the inclusion in the *Church Manual* of the office and responsibilities of the health secretary.

► Increasing Adventist Staff in SDA Hospitals

Health-care institutions represent an important and integral part of the church's soul-winning ministry. It is therefore,

Voted, 1. To request the General Conference officers to work with the Department of Health and the SDA Hospital Association in the development and implementation of methods for increasing the number of Seventh-day Adventist employees on the staffs of denominational health-care institutions in an endeavor to keep pace with

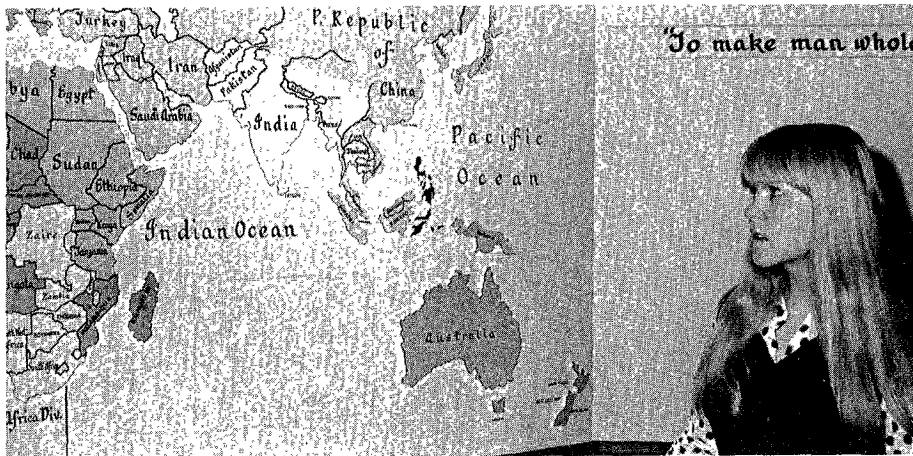
a. The expansion of facilities which require additional personnel.

b. The acceptance of and/or building of new health-care institutions.

2. To request pastors and school administrators, in counsel with field and hospital leadership, to utilize various means such as seminars and workshops, to emphasize the importance and needs of the health ministry of the church especially as it relates to the personnel needs of the health-care institutions. (Note: Material appropriate for a clear understanding of the opportunities for employment and Christian witness in health-care institutions will be prepared by the General Conference Health Department in consultation with other departments.)

► Medical Students' Elective Time

Recent changes in the medical school curriculum at Loma Linda University provide additional opportunities for students of medicine to serve "elective time" during the senior year or between graduation and internship/residency. Some students have served, or currently are serving, during this "elective time" in mission hospitals overseas. Three to six months are available on this basis. Students, faculty, and others interested



Nita Panos observes, on a map in the lobby of the Loma Linda University church, where the Annual Council meetings were held, that LLU graduates are serving the church in more than 80 countries around the world. Mrs. Panos' husband attends the LLU School of Medicine.



General Conference officers took charge of the communion service that was held on Wednesday evening during the Annual Council session.

in medical training and missions are initiating fund-raising efforts to defray the round-trip travel expense for those who apply and are assigned to mission hospitals.

It is thought that "elective time" volunteers could qualify under the Special Service (SS) category of overseas missionary assignments; the medical school, the General Conference, and the overseas division could cooperate in the selection, assignment, and arrangements for this service; and the receiving institution could provide board (or a stipend) and lodging for the medical student and, if married, his spouse.

Voted, To approve the concept of using "elective time" of medical students in our overseas medical institutions and refer the development of a plan of operation to the General Conference President's Administrative Council (PRADCO).

Lay Activities

► Interest Coordinator

Voted, 1. To adopt the following plan for a more effective follow-up of interests developed through the church's missionary outreach:

a. That an interest coordinator be appointed in every church to work directly with the pastor and chairman of the church evangelism council.

b. That this person be a member of the church evangelism council, and to avoid unnecessary multiplicity of offices, whenever feasible, be the head elder or an elder assigned to this responsibility.

c. That the responsibility of the interest coordinator be to ensure that a well-organized file of all interests is maintained and to check on the following up of these interests.

d. That for uniformity in North America, the interest file used be the Uniform File Plan now in general use and available from Institutional Services/Esda through the Ministerial Association.

e. That this plan be presented to conference committees and workers' meetings for immediate implementation.

2. To recommend to the 1975 General Conference session, through the Church Manual Committee, the inclusion in the *Church Manual* of the office and responsibilities of the interest coordinator.

► Territorial Assignment

Voted, 1. To follow the principle enunciated by the Spirit of Prophecy of assigning each church member a specific missionary territory.

2. To implement this territory assignment plan, by requesting that the church evangelism council in each church assign specific homes or street blocks, preferably nearest to the residence of each member, as his specific mission field.

3. To provide on-the-job training to equip each member for active personal witness.

4. To request conference/mission officers to list this plan on the agenda of executive committees and workers' meetings for discussion and implementation.

Ministerial

► Role of Women in the Church

Annual Council 1973 recorded an action enti-

led, "Role of Women in the Church." (See AC '73, General p. 19; NADCA p. 22.) Paragraph 3 requested the divisions to pursue their study of this question and share their findings with the General Conference in time for consideration by Annual Council 1974. This request was fulfilled by the divisions. It was

Voted, 1. To reaffirm paragraphs 4, 5, and 7 of the Annual Council 1973 action, which read as follows:

"4. That the emphasis of the report upon the priesthood of all believers and the necessity of involving the total resources of the church for the rapid completion of the gospel commission be accepted.

"5. That the primacy of the married woman's role in the home and family, as repeatedly emphasized in the Scriptures and the Spirit of Prophecy, continue to be recognized and emphasized at all levels of the church, in harmony with counsel such as the following from the Spirit of Prophecy:

"There is a God above, and the light and glory from His throne rests upon the faithful mother as she tries to educate her children to resist the influence of evil. No other work can equal hers in importance."—*The Ministry of Healing*, pp. 377, 378.

"When we give ourselves unreservedly to the Lord, the simple, commonplace duties of home life will be seen in their true importance, and we shall perform them in accordance with the will of God. . . . We should not feel that we are to neglect everything else, and give ourselves up to meditation, study or prayer; neither are we to be full of bustle and hurry and work, to the neglect of personal piety."—*The Adventist Home*, p. 23.

"7. That in areas receptive to such action, there be continued recognition of the appropriateness of appointing women to pastoral-evangelistic work, and that the appropriate missionary credentials/licenses be granted them."

2. To record our opinion that because the Seventh-day Adventist Church is a world church which includes in its fellowship peoples of all nations and cultures, and because a survey of its world divisions reveals that the time is not ripe nor opportune, therefore, in the interest of the world unity of the church, no move be made in the direction of ordaining women to the gospel ministry.

3. To request the President's Executive Advisory to arrange for a continuing study of the theological and practical implications of the ordination of women to the gospel ministry.

4. To request the President's Executive Advisory to also arrange for further study of the election of women to local church offices which require ordination and that division committees exercise discretion in any special cases that may arise before a definitive position has been adopted.

It was further
Voted, To refer to the President's Executive Advisory for further study, additional suggestions made regarding the role of women in the church. (A copy of these suggestions is on file with the minutes.)

Publishing

► Publications and Merchandise to Be Stocked and Promoted by Adventist Book Centers—Policy Amendment

Voted, To amend the policy "Publications and Merchandise to Be Stocked and Promoted by Adventist Book Centers" (GC *Working Policy*, pages 141-143; NAD *Working Policy*, pages 149-150) as follows:

Publications and Merchandise to Be Stocked and Promoted by Adventist Book Centers.—The type of books, periodicals, audio-visual materials, and other printed matter that Adventist Book Centers stock and promote shall be kept in harmony with the high spiritual standards and doctrines of the church. The following guidelines have been adopted:

1. *Adventist Book Centers* shall stock and promote only those books, periodicals, and/or audio-visual materials which are currently furnished by denominational publishing houses, or which have been approved by duly constituted committees dealing with the authorizing of publications for denominational distribution.

2. The following exceptions shall be made to the foregoing provisions:

a. *Schoolbooks* as approved by the General Conference Department of Education.

b. Sabbath School supplies recommended by the General Conference Sabbath School Department.

c. *Church supplies suitable for use by Adventist and other church groups as approved by a committee appointed by the union conference/mission.*

e. d. Special songbooks for solos, duets, and special group singing. No other songbooks shall be stocked or promoted to compete with denominational songbooks.

e. *When approved by an appropriate committee appointed by the union, miscellaneous merchandise such as electronic equipment, pictures, greeting cards, stationery and other such items as are helpful or needed to complete the merchandise line for the missionary outreach of the church.*

d. f. Bibles and Bible translations, suitable Bible dictionaries, study helps, and commentaries.

e. g. Health literature which has been reviewed and approved by an appropriate denominational health agency.

3. *Adventist Book Centers* may order direct from nondenominational publishing houses:

a. (As is)

b. (As is)

4. In areas of the world field where denominational publications are limited, due to language and/or other factors, *Adventist Book Centers* may be authorized to stock and sell such publications as shall be approved by the duly appointed authorizing committees.

5. *Adventist Book Centers* shall stock and promote only such audio-visual materials, films, records, cassettes, and tapes, as are furnished by denominational publishing houses, or other General Conference service organizations, with the proviso that where, due to language and/or other factors, it may be deemed essential for nondenominational audio-visual materials to be

stocked, only such materials be handled as shall conform to denominational standards and principles, and subject to approval of the aforementioned duly constituted authorizing committees.

6. *Adventist Book Centers* (As is)

7. Where there is an overstock in an *Adventist Book Center* (As is)

8. *Adventist Book Centers* shall follow the budget plan of operation and present monthly financial reports and budget comparisons to the appropriate governing committee. The budget shall be prepared annually by the *Adventist Book Center* managers in a form comparable to that of the approved Operating Statement and shall be submitted to the conference committee for approval.

9. To show the true operating status of the *Adventist Book Center*:

a. The entire expense of its operation shall be charged to the *Adventist Book Center*.

b. The conferences/missions where the time of the workers employed in the *Adventist Book Center* is divided between the work of the conference/mission and the *Adventist Book Center*, the salary and other expenses shall be apportioned according to the time worked in each.

c. Any appropriation for operating made to the *Adventist Book Center* by the conference/mission shall be designated as such on the accounts of the recipient.

► Literature Orders

Voted, To approve the procedure whereby all orders for literature from individuals in division territories outside of North America intended for publishing houses in North America, be channeled through their local organizations. Orders received directly from individuals by publishing houses in North America will be returned to the division concerned.

► Literature Emphasis Year

Voted, To designate 1976 as Literature Emphasis Year for the purpose of bringing before the church the history and unique role of the publishing ministry in the evangelistic work of the church, and its potential as an important aid to the finishing of the work.

► Adventist Book Centers—Policy Amendment

The 1973 Annual Council voted "to request overseas divisions to give study to the desirability and feasibility of adopting the title 'Adventist Book Center' in place of 'Book and Bible House.'" (See GCC 73-1757.)

In harmony with this it is

Voted, To amend the first two sections of the policy "Book and Bible Houses" (GC Working Policy, pp. 140, 141) as follows:

ADVENTIST BOOK CENTERS

Adventist Book Centers as Distributing Agencies.—*Adventist Book Centers* shall be recognized as the only distributing agencies for denominational publishing houses within their respective territories, except where by vote of the division committee authorization is granted for the operation of a central collection HHES office which distributes literature sold by literature evangelists.

Title of Adventist Book Center Leader.—The term *manager* shall be applied to those in charge of *Adventist Book Centers* or other General Conference service organizations.

Sabbath School

► Sabbath School Terminology

Study has been given to Sabbath School terminology in the light of current world attitudes. The study included such terms as missions, missionaries, mission offerings, mission service, mission fields, and foreign missions.

Voted, To offer the following suggestions for the use of the term "mission" and its derivatives:

1. Because the terms referred to have such significance for Seventh-day Adventists, and are generally well understood, they should continue to be used wherever they are acceptable.

2. In those areas where these terms may cause

problems for the denomination, division committees should consider the use of terms which are more acceptable.

3. After agreement is reached regarding acceptable substitute terminology for a given area, correspondence or promotion from the General Conference departments to such an area should use the agreed upon terminology.

4. An example of substitute terminology which might be used is "interdivision worker" or "interunion worker" instead of the term "missionary."

Youth

► MV Kit—New Format

Voted, 1. To approve on an experimental two-year basis, the plan of the Youth Department to publish *MV Kit* in a new format on a quarterly basis (4 issues per year plus one *MV Week of Prayer* issue). The publication will consist of 16 pages, one color, and will cost approximately \$7,500 per year. The magazine will be provided free as a service from the department and shipped in bulk to conferences in North America for distribution to pastors, teachers, and Youth Council leaders. A limited supply will be provided free to other divisions.

2. To request the Annual Council '74 Budget Committee to provide an additional subsidy of \$3,000 per year to make this plan possible.

3. To put this plan into effect as soon as possible after January 1, 1975.

Miscellaneous

► Export Policy for Marketing Denominational Food Products

Voted, To adopt the following export policy for marketing food products manufactured by denominationally owned food companies:

1. Denominationally owned companies.
a. Union-controlled marketing organizations shall deal direct with the factory if the sale of products will be confined to the union territory. If the sale of products will cross union boundaries the proposition should be referred to the division for negotiation.

b. Division-controlled marketing organizations shall deal direct with the factory if the sale of products will be confined to the union territories affiliated with the division food organization, otherwise the proposition shall be referred to the division for negotiation.

2. Non-denominational agents or distributors (subject to renegotiation after five years).

Special Meetings for Women Held During Annual Council

Women attending the Annual Council in Loma Linda, California, October 9 to 17, had the opportunity to attend a number of programs planned especially for them by Vernon H. Koenig, dean of Loma Linda University extension. Six morning meetings and several afternoon meetings were held in the fellowship hall of the university church.

Erwin A. Crawford, of the School of Health, spoke on the health interests of women.

A tour of the University Medical Center was led by Richard A. Schaefer and staff. We saw interesting films on open-heart surgery and a multimedia presentation called "The Faith of Jesus," depicting in picture and music the work of the hospital operated as Jesus might administer it.

"Nutrition in the Perspective of a Pathologist" was the subject presented by Dick H. Koobs, of the university staff. Dr. Koobs emphasized that even those who feel the vegetarian diet is the best, and follow it, still may not be eating as healthfully as they could. We still use too much sugar, eat too much food, and include too many fats in our diet.

We were taken by bus to the university's "Gardens for the World," where we saw students and staff working in greenhouses and outdoor gardens. We learned about the raised-box method, utilizing sawdust and sand as the growing medium and balanced fertilizer to grow a large and good-tasting crop. Dr. Koenig and Douglas Havens were our speakers and guides. Many of the students who are being taught these growing techniques are preparing for mission service.

Other programs included an exercise period by Charles Thomas; an explanation of bio-feedback, showing how tension and stress are being measured and treated in a modern, scientific manner, by Clarence Carnahan; and a talk on medical missionary work as the "right arm of the message," by John Scharffenberg.

Of great interest was the presentation by Amine Varga, whose work it is to prepare students to do social work, hopefully in our churches. Her aim is to professionalize the Adventist Community Services offered by our denomination and to make them more meaningful.

Edna Mae Loveless talked about women and leadership roles throughout the denomination. There is a great need for the women of the church to become more meaningfully involved in fulfilling our church's mission. Every talent of every person must be utilized to reach the world with the good news of salvation. Dr. Koenig also talked on leadership in our ranks.

Many women said they appreciated the helpful counsel they received from these meetings. Now comes the all-important part—applying what we have learned and sharing it with others.

KAY DOWER

Columnist, Ministry Magazine

a. Within a division territory propositions to export products to non-denominational agents or distributors in neighboring countries outside of the territory of the union operating the factory, but within the division, shall be referred to the union concerned through the division World Foods Service secretary.

b. Outside a division territory propositions to export products to non-denominational agents or distributors in other division territories shall be referred to the division concerned through the General Conference World Foods Service secretary.

► **Voluntary Support for Institutions Statement**

Man's concern for his fellow man is a manifestation of God's love. Throughout the world there are men and women of all races, religions, and cultures who to some degree or other express this love through the giving of their time and means.

Seventh-day Adventist health and educational organizations have often received financial support from those interested in the work of these institutions. Such philanthropy is in direct fulfillment of statements made by Ellen G. White, such as those that follow, and is consistent with God's plan to involve men and women in the proclamation of His principle of love and advance the cause of good.

"If the needs of the Lord's work were set forth in a proper light before those who have means and influence, these men might do much to advance the cause of present truth."—*The Southern Watchman*, March 15, 1904.

"These men may have no sympathy with God's work, no faith in Christ, no acquaintance with His word; but their gifts are not on this account to be refused."—*Christian Service*, p. 168.

With billions of dollars being contributed annually to churches, *alma maters*, and hospitals, a favorable climate exists for attracting and channeling gifts of all dimensions to supplement the operating and capital budgets of our institutions. If proper programs and efforts to encourage such gifts were implemented it is entirely possible that funds far beyond our expectations could come to institutional treasuries. Additionally, such programs offer opportunity to bring the message of salvation to the attention of men and women of influence.

Voted, To adopt the following orientation for administrators as they relate to the prospect of nondenominational support for our institutions:

1. That church leadership recognize the common area of interest that Christian stewardship and "secular" philanthropy have as a means of strengthening institutional programs and extending the message to men and women of importance.

2. That institutional administrators and trustees recognize the leadership role they must play in philanthropic endeavors, through personal involvement and support.

3. That existing institutional development programs be strengthened and new ones established which would be appropriate to their potential in terms of location, size, and community relationships.

4. That for the staffing of such programs the director of Institutional Consulting Service of the General Conference work with the departments of Communication and Education in developing plans for the recruitment and training of professional development personnel who have leadership gifts in raising funds and whose commitment to philanthropy is paramount.

1974 Annual Council Actions—NADCA

The following actions voted by the North American Division Committee on Administration apply to the North American Division only.

Education

► **Overseas Trips—Pastors**



V. Norskov Olsen, J. W. Cassell, Jr., and Frank Knittel, educational administrators, share ideas between the council meetings.

Voted, That no general plan for conference-sponsored overseas trips for pastors be implemented, but that further study be given to plans that would provide for the upgrading and enrichment of older workers at Andrews University.

► **School Manual**

Voted, To approve the adoption of the *School Manual, K-12* as a concept and a course to pursue in developing a manual which will state the philosophy, objectives, guidelines, and administrative policies of the Seventh-day Adventist school system, suggesting the following procedure in its development:

1. Request PRADCO, in counsel with the Treasury and the Department of Education, to name a proper committee to consider the financial aspects of a complete system of education as is called for in the *Manual*, and to clarify administrative matters and relationships.

2. Request that a progress report be presented at the time of the 1975 Spring Meeting.

3. Present the proposed model of the *School Manual, K-12* to the 1975 NADCA Annual Council.

► **SDA Periodical Index**

Voted, To approve the continued publication and financial support of the *SDA Periodical Index* for a third year on the same basis as heretofore, with the understanding that beyond that time the Index is to be on a self-supporting basis. The Department of Education is requested to assume responsibility for its promotion. Based upon the original formula for financial support, the 1975 appropriations from participating institutions are to be as follows:

General Conference	\$2,000.00
Loma Linda University	1,000.00
Andrews University	1,000.00
Pacific Press Pub. Assn.	500.00
Southern Pub. Assn.	500.00
Review and Herald Pub. Assn.	500.00
9 Senior Colleges (\$500 each)	4,500.00
10 N. A. Unions (\$500 each)	5,000.00
	<u>\$15,000.00</u>

► **Youth Summer Camps—Payment to Student Counselors and Helpers**

Voted, To refer the question of financial assistance to students used as counselors and helpers at youth summer camps to the Department of Education and the college presidents for additional study and recommendation.

Finance

► **Borrowing of Funds From Church Members—Guidelines**

Voted, To adopt the following guidelines governing the borrowing of funds from church members:

1. Denominational organizations shall not solicit loans from church members for any purpose. Other denominationally approved methods of making funds available to churches and organizations for projects in which borrowing has been authorized are available such as the trust services program and the union revolving fund plan.

2. In unusual circumstances when funds are offered to an organization by a church member, the interest rate shall not exceed the rate paid on revocable trust agreements.

Health

► **Coordinated Health Evangelism 1975—Life and Health**

Voted, To approve the use of the magazine *Life and Health* in connection with the "new" outline studies for the book *The Ministry of Healing*, in harmony with the following plan: (See also GCC 74-385.)

1. *Life and Health* magazine is to be used with the "new" 12 outline studies for the book *The Ministry of Healing* as a basis for monthly health study groups in the churches.

2. Pastors and health secretaries are to lead in the study of *The Ministry of Healing*.

3. The Department of Health and the *Life and Health* magazine will furnish program outlines and updated scientific statements corroborating the Spirit of Prophecy.

► **MISSION '75 Health-Oriented Tracts—Subsidy Plan**

Voted, To approve the following subsidy plan for the series of five new MISSION '75 health-oriented tracts:

Cost price of 1,000 tracts plus postage	\$19.95
Gen. Conf. subsidy per 1,000 tracts	2.00
Union and conference subsidy per 1,000 tracts	2.00
Net price per 1,000 tracts after subsidy	15.95
(Drop-shipped to churches)	

It is understood that the publishing house concerned will be responsible for the production and financing of the program as outlined above.

► **Health-screening Programs in the Inner Cities**

Voted, To adopt the Health Screening Services program proposed by Inner City Services of the General Conference as a part of our church community services throughout North America, with the cooperation of the General Conference Health Department, and in consultation with local health agencies. This program provides screening for hypertension, glaucoma, diabetes, etc.

The Inner City Services of the General Conference, in collaboration with the Health, Lay Activities, and Youth departments, will prepare guidelines for division-wide use.

► **Health Professions—Personnel Registry**

In considering an amendment of the *NAD Working Policy* (see *NAD Working Policy*, pp. 122, 123) relative to the locating of Loma Linda University graduates in health professions, delegates discussed the need for an adequate follow-up of SDA health-profession graduates from other denominational and nondenominational schools. For further evaluation and possible recommendation, it was

Voted, To request the General Conference Committee on Administration (ADCOM) to initiate a study of all related factors including:

1. Identify SDA health professionals regardless of the institution from which the individual graduated.

2. Prepare a list of available health professionals (taking care not to overlook those of ethnic background) for distribution to SDA universities, colleges, health-care institutions, and conferences, or other SDA groups wishing to utilize a qualified talent pool. (Concluded next week)

Cambodia After Ten Years

By RALPH E. NEALL

IN JUNE, 1974, I had the privilege of preaching for three weeks of evangelistic meetings in the Cambodian language in Phnom Penh, after being away from the country for ten years. The experience was both sad and joyful for me—sad because of the war-time sufferings of the people, but joyful because of their new eagerness to hear of hope through Jesus Christ.

The people are thirsty for the gospel regardless of the language used. Ng Gan Theow, a recent graduate of Southeast Asia Union College, held a successful Chinese crusade just before I arrived. Garold Wagner, from Union College, director of the English Language Center for 14 months before my arrival, held good meetings in English. This SDA English Language Center has given a standing to the Lord's work in Phnom Penh that it did not have before.

Most of the church members of ten years ago have emigrated to other countries, but there is a new church of 16 members now, and I had the privilege of baptizing four more.

Not all of those baptized have come into the church through the English

Ralph E. Neall, formerly chairman of the Bible department at Southeast Asia Union College, was director of the Cambodia District from 1957 to 1965. All American missionaries had to leave Cambodia in the early part of 1965 because of political conditions. Elder Neall is now at Andrews University.

school. When the president's palace was bombed last year, our church across the street suffered some damage. Garold Wagner went to inspect it. While there he met a Cambodian army sergeant, Ros Van Det, who was standing guard nearby. That first contact led to Bible studies with the sergeant. After gaining a transfer out of his combat unit and also permission to keep the Sabbath, Sgt. Ros and his wife became the first united family in the new church.

Old Friends Returned

Some of those who came to my meetings were old friends who recognized my picture in the newspaper. One was a refugee teacher from Kompong Cham, who finished the Light of the World Bible Course ten years ago and now came to claim his certificate. He told me he has tried his best to be a Christian ever since taking the lessons. He is a good prospect for baptism.

Another old friend, who operates an English school of his own, passed out our handbills among his students, and a number came to my meetings.

Prices were cheap and life was peaceful ten years ago. People were well satisfied with their old customs and beliefs. Today, prices are high; barbed wire defaces the streets, rockets fall every day, and thousands of refugees huddle in makeshift shelters. Many are no longer satisfied with their traditions. The Morning Star shines bright while the night grows dark.

Nine hundred bales of clothing arrived from SAWS while I was there, and all the members and missionaries pitched in to help get them off the ship. Later I helped distribute 30 bales in a refugee camp a few miles north of the city, where each of 900 families received a few articles. Bob Parrish and George Manley, both from Pacific Union College, took another 30 bales by air to refugees in Takeo. SAWS has made many friends for the Adventist Church among top government officials.

Ten years ago we printed a Cambodian translation of *The Guardian of Health* by Dr. Hubert Swartout, and *The Prince and the Rebel*, a message book written for Cambodia by my wife. Some of the new members have become colporteurs, and they sold the last of these books while I was there in June. Unfortunately, prices have risen so much that few people can afford to buy books printed today.

Several new religious groups are working in Phnom Penh now. One of them is a charismatic church that believes in healing and glossolalia. Several of these people came faithfully to my meetings. In a discussion about health habits one day they startled me by saying that it is not necessary to observe good health habits, for the Holy Spirit is always ready to heal us when we get sick! It reminded me of Satan urging Jesus to jump off the Temple, for the angels stood ready to protect Him so he would not dash His foot against a stone.

Several of our interested people wisely counted the cost before they made their decisions for baptism. One said he expected to be sent out in the provinces after a while, and he wondered how he could be a Christian all



Helton Fisher, left, director of the Cambodia Mission at the time of the author's visit, welcomes into the church Sergeant and Mrs. Ros Van Det, who first learned of SDA's through a student missionary.



These five student missionaries were teachers in the SDA English Language Center in Phnom Penh in June, 1974. Garold Wagner, left, from Union College, who directed the center for 14 months, left just after this picture was taken. The others, all from Pacific Union College, are John Jackson, Linda and Bob Parrish, and George Manley.

alone. I told him that if he would study the Bible diligently now, he might become a lay preacher to spread the good news in other places in the country. This may well be the Lord's way of extending the work.

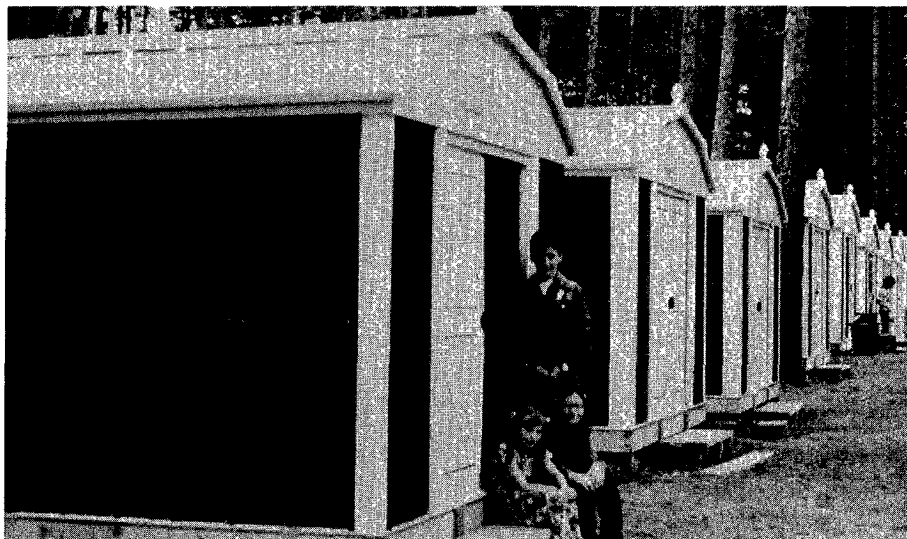
This surely is the Lord's day of opportunity in Cambodia. The Far Eastern Division is now calling full-time workers to expand the language school program and to direct the activities of SAWS. I hope they can be found. □



PRISONERS ARE BAPTIZED IN COLOMBIA

Manuel Castro, who has been holding Bible studies with a group of prisoners in the penitentiary in Tunja, in the Upper Magdalena Conference, Colombia, recently baptized three prisoners in an improvised baptistry within the penitentiary walls. He is pictured baptizing one of the prisoners. After the baptism a communion service was conducted.

RAIMUNDO PARDO SUAREZ
Communication Secretary
Upper Magdalena Conference



METAL CABINS AUGMENT CAMP MEETING HOUSING

Thirty-nine metal cabins have been purchased and erected on the British Columbia campsite in Hope to supplement the wooden cabin, tent, trailer, and motel accommodations.

Five cabins were purchased the past year. A. N. How, at that time British Columbia Conference president, and Mrs. How lived in one to test its efficiency.

"With two skylights and two vents for cross ventilation, they are light and airy," stated Elder How. "They can be heated with little or no fire hazard when the weather is cool. They are wind and water proof and can be locked."

When checked by the city fire marshal and the city inspector, they were declared to be "a lot better than tents."

So advantageous were the cabins found to be that an additional 34 were ordered and assembled on the campsite.

These baked-enamel-on-steel cabins are known as metal tool sheds. They are 10 feet by 13 feet each, and while smaller than the 12 by 14 family tents, they actually afford more living space because of the straight walls.

THEDA KUESTER, *Correspondent*

KANSAS

Hospital Reviews Its Past, Plans Future Expansion

A Shawnee Mission Medical Center constituency meeting, the second held since the Central Union Conference assumed responsibility for the 242-bed

facility in the Kansas City metropolitan area, was held September 23.

A Christian impact is being made in what was little more than a cornfield 15 years ago, by a group of committed Seventh-day Adventist laymen. Some 50,000 people come each year to the facility. They and their families and friends have become aware of the unique commitment that permeates the staff. For example, it was reported that one departing patient remarked, "I've not heard a cross word during my stay here, nor one employee talking down to another."

The Shawnee Mission Medical Center is enlarging its sphere of service to Johnson County. A \$15 million expansion program is envisioned that will bring a new level of medical service possibilities to the communities served. Efforts are under way to invite leadership in the community to participate and share in the support of the expansion.

J. Russell Shawver and his associates, under the leadership of H. V. Reed, board president, and the board of directors, are working to strengthen the institution and to develop it into a stronghold for God and the Seventh-day Adventist Church in the heart of America.

RAY PELTON
Associate Health Secretary
General Conference

Couple Volunteer for Third Term

Matthew and Vera Ferguson have been appointed to serve in Phnom Penh, Cambodia, on the Adventist Volunteer Service Corps (AVSC) basis. They will direct SAWS work and shoulder other responsibilities in Cambodia for the Southeast Asia Union Mission for a year.

This is the third time since the Fergusons' retirement that they have served overseas. They served in Japan for a year and in Singapore for a year. Mr. Ferguson worked on construction and maintenance for years and employs his experience to great advantage; Mrs. Ferguson is an elementary teacher.

More skilled Adventist volunteers are needed in fields around the world. Nurses, teachers, physicians, dentists, construction engineers, dietitians, and workers in other professions are in demand. There are also calls for retired ministers and teachers to serve overseas on the Sustentation Overseas Service (SOS) basis.

For further information, write to The Secretary, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Rocky Point School, Cradle of Inter-American Leaders

By JUNE TAYLOR

IT IS ONLY A TINY DOT in the immensity of the Caribbean Sea, but Old Providence, as the residents call the little island, has had a far-reaching influence on the work in the Inter-American Division. In one small church school in that isolated spot, several workers and leaders in the world's largest overseas division of the Seventh-day Adventist Church were shaped in their formative years.

The neighboring islands of San Andrés and Providence have a fascinating history with flashbacks of pious English Puritans, Dutch adventurers, Spanish explorers, and the bold Welsh pirate, Henry Morgan. Morgan's Head on Providence and Radio Morgan on San Andrés reflect this past. But eventually the islands were left under Spanish rule and now belong to Colombia.

The Advent message reached these island outposts in the beginning of this century. S. Parker Smith, son of Uriah Smith, opened a school on San Andrés in 1901. By 1908 there was a church of 19 members on that island and a larger one on Providence. Sheridan Archbold, captain of a fishing schooner, was the first Seventh-day Adventist on Providence. One of his three minister sons is B. L. Archbold, president of the Inter-American Division. He and R. T. Newball, who founded the church school at Rocky Point on Providence in 1917, have been

June Taylor is editor of the Inter-American Division Messenger.

the fathers and shepherds of the work in those two islands from the very beginning.

Even in this age of jet travel it isn't easy to get to Providence. In the early years of the work, communication between headquarters and the islands was difficult and slow, but these two laymen watched out for the interests of the work in all its aspects. In a letter quoted in the December, 1924, Inter-American Division *Messenger*, W. R. Pohle, president of the West Caribbean Conference, which at that time included the islands of Providence and San Andrés, wrote:

"During the month of September there was a great calm, so that travel on small sailing crafts was slow. To illustrate: it took me just seven days to go from San Andrés to Old Providence—two islands fifty miles apart. By day we suffered from the heat of the sun and by night from the hardness of the deck where we had to sleep. But we were greatly repaid for all hardships in seeing persons surrender themselves to the Lord in the meetings that were held at Rocky Point, St. Isabel, on Old Providence, and at the Gough on San Andrés. At Old Providence fifteen persons were baptized. They were won chiefly by the good work of Brother Sheridan Archbold. At San Andrés, Brother Newball had six candidates ready for baptism, making a total of twenty-one in both islands. Many of those baptized had been students in the church schools at these places. It was

certainly a good recommendation for our church school work."

In November of 1932 a severe hurricane struck San Andrés and Old Providence, destroying more than \$150,000 worth of property. But the brethren at the division did not learn of this until receiving letters from Brothers Archbold and Newball three months later. None of the believers lost their lives, but many lost their homes.

Teacher Newball saw to it that every boy and girl who attended Rocky Point School received individual attention. For some, coming to church school meant a walk of eight to ten miles every day, but they managed to arrive on time. The children who studied in that classroom learned qualities essential to successful leaders, as the records of ex-students B. L. Archbold, division president, and R. T. Rankin, Colombian Islands Mission president, can testify. They were taught not only the lessons to be found in books but, far more important, how to get along with people and how to live good Christian lives.

Thousands of Adventist teachers around the world enjoy a peculiar reward; among them is Mr. Newball. Time has bent his broad shoulders and carved furrows in his face, but it has not been able to dim his sense of humor or his intellectual curiosity. Although physically he lives in a small house on a remote island, and gets around only with the aid of a walker, mentally he travels to faraway places following the activities of his ex-students.

Of Mr. Newball's students in those beginning years, five are ordained ministers, seven are teachers, and five are physicians. Four former students are now nurses, others are working as secretaries and accountants, and one is a minister's wife.

One teacher in a little church school on a faraway island helped to mold the characters of men who today are leaders in a division that extends through six time zones, one fourth of the way around the world. □

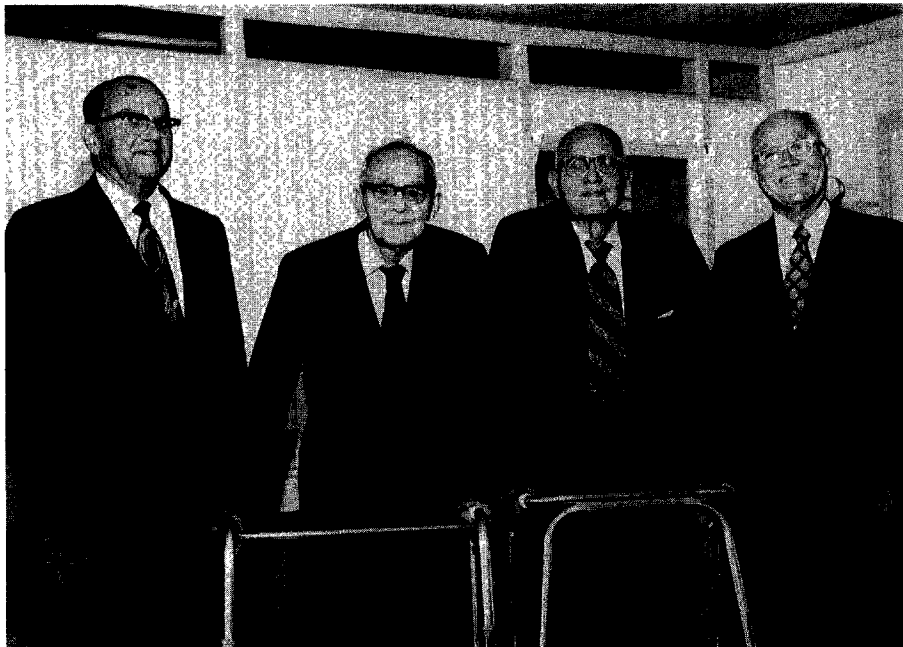
RWANDA

Senior MV Campers Hold Evangelistic Series

A seven-day senior MV camp was held recently for 115 campers and the six youth directors of Rwanda and Burundi. The camp was directed by C. Bru, youth director of the Central African Union, and Desmond B. Hills, youth director of the Trans-Africa Division.

At the conclusion of the Leadership course, taught by Elder Hills, 75 campers received certificates. Three field youth directors completed the Master Guide course at camp and were invested at a ceremony on the closing evening.

Each night more than 100 people from surrounding villages came to evangelistic meetings, and on one evening 30 indicated their decision to join a baptismal class.



R. T. Rankin, left, Colombian Islands Mission president, and B. L. Archbold, right, Inter-American Division president, are former students of R. T. Newball, second from left. The other man pictured is Sheridan Archbold, the first Adventist on the island of Providence.

More than half of the young people in attendance at the camp indicated that they had preached in Voice of Youth evangelistic campaigns. Up to 400 campaigns are conducted by the youth of Rwanda and Burundi each year. There are more than 100,000 church members in the two small countries of Rwanda and Burundi, 60 per cent of whom are young people.

On the last evening of the camp the division youth director challenged the young people in attendance to live their faith and to share it. He passed a lighted torch to the youth director of the Central Africa Union, who in turn passed it to the youth directors and representative young people from each field of Rwanda and Burundi. The symbolic torch of truth was accepted by the youth directors and young people, who pledged to take "the Advent Message to all the world in this generation."

JACQUES-ALAIN BRU
Missionary's Son



Site of the Rwanda youth camp was the Central African Union's camp at Karora, in one of the beautiful bays on Lake Kivu. The camp is not far from SDA-operated Mugonero Hospital.

KOREA

Seoul Orphans Conduct Vacation Bible School

What can an orphan share with other people? With no mother or father, no home, no food, or extra clothes, orphans are generally the recipients rather than the givers of gifts.

Young people at Seoul Adventist Hospital Orphanage in Korea do receive gifts from their sponsors, but during the years at the orphanage, many have found something they can share with others—the love of Jesus.

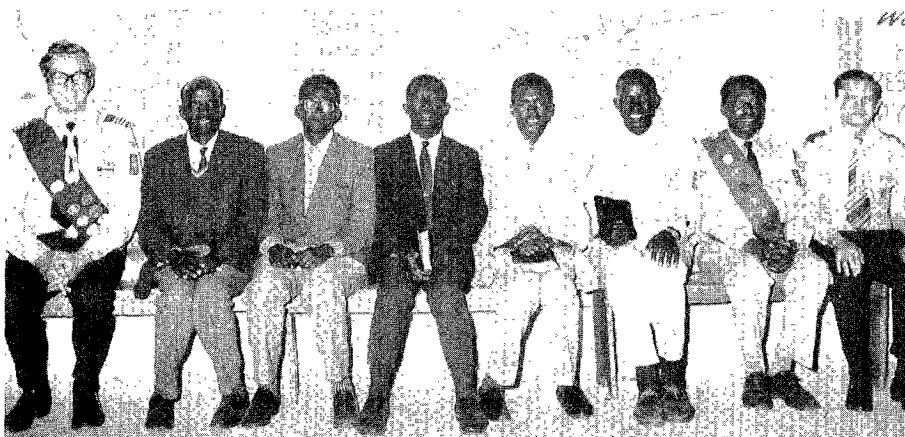
Today only 30 to 35 orphans, all more than 12 years of age, live at the orphanage. One week each summer they conduct a Vacation Bible School, which includes a health and medical program, English classes, and an evangelistic crusade, as well as songs, stories, and crafts for young children.

This year a small rural village in southeastern Korea near Taechon Beach was selected in which to hold the VBS.

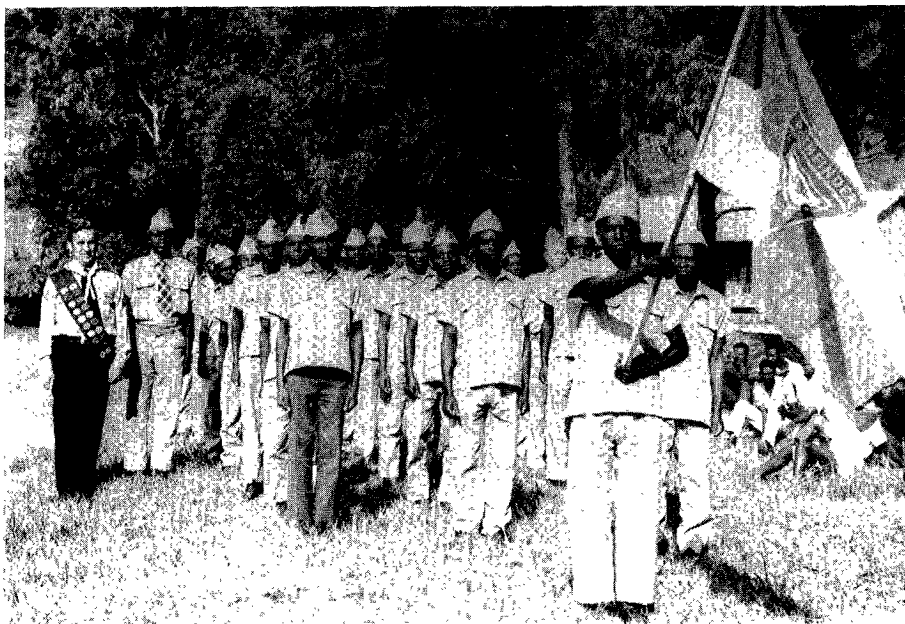
The village is a peaceful spot and quite a contrast to the bustling city of Seoul. The Adventist church in the village was headquarters for the VBS. It's a simple country church without pews, hymnals, piano, organ, or electric lights, so the members sit on the floor and sing from a large handwritten hymnbook propped up in front where everyone can see it. Kerosene lanterns are used for light.

The VBS team of 15 members included two nurses from the hospital and a senior ministerial student from Korean Union College. Three of the grown orphan boys, who no longer live at the orphanage, arranged their vacations so they could help with the project.

Children, approximately 125 of them, crowded into the church each morning to find space to sit on the floor. While they heard Bible stories and learned songs about Jesus, the nurses and grown orphan boys visited every home



Youth directors attending the Rwanda youth camp included, from left to right, Desmond B. Hills, Trans-Africa Division; L. Bitari, Central Rwanda Field; E. Bgiruka, East Rwanda Field; P. Muhitira, Burundi Field; A. Munyabarambe, West Rwanda Field; D. Mwasamirera, South Rwanda Field; S. Nayigiaki, North Rwanda Field; and C. Bru, Central African Union.



Elder Hills, left, gives instruction to a group of Pathfinders from the West Rwanda Field.

in the village. They helped the sick, distributed free medicines, and, of course, extended invitations to the evening meetings. Some of the older boys worked with the farmers on road repairs and clean-up projects.

A girl who had lived in the United States for three years taught a class in conversational English in the afternoons. (Middle- and high-school students study English, but in this rural area they do not have opportunity to hear spoken English.) The topics for these classes came from the Bible and were illustrated with flannelgraph pictures.

Each evening the group held evangelistic meetings, introduced with a health talk and climaxed with a sermon by the ministerial student. Attendance was only 75 the first night, but it gradually increased to 250 adults and children. In response to an appeal made at the last meeting, 87 persons indicated their desire to follow Christ.

Now that VBS is over, seven or eight young non-Adventists are attending church every week as a result of it, and each Sabbath afternoon some 25 children gather for a story hour.

Do orphans have something to share with others? Those at the Seoul Adventist Hospital Orphanage do. They may not have earthly family ties, but they are members of the family of God. They may never know a mother's love. But they know His love. That's what they have to share.

JANE ALLEN
Editorial Assistant
Far Eastern Division

FRENCH WEST INDIES

First Boarding Academy Opens in Martinique

More than 2,000 church members and guests met near the south coast of Martinique on Sunday, September 29, to inaugurate the first boarding academy in the French West Indies. This ceremony was the realization of a long-cherished dream for Roy Perrin, president of the Martinique Conference, who has been working toward establishing this school for several years.

The two-story buildings will be used to house both residential and academic functions until other buildings in the master plan are completed.

Representing the island government were M. Grimat, "chef du cabinet," and M. Para, director of cultural and social affairs. The mayor of St. Luce, M. Marau, himself a teacher, gave a warm and appreciative speech.

G. Sablier, Guadeloupe Mission president; G. M. Ellstrom, Franco-Haitian Union president; and Charles R. Taylor, Inter-American Division secretary of education, represented their respective organizations on this historic and joyful day for the 6,000 Adventists of Martinique.

Among Adventists the school is known as "Ramah" because it is patterned after the schools of the prophets.

CHARLES R. TAYLOR
Education Secretary
Inter-American Division



BAHAMAS MEMBERS PLAN FOR BETTER NUTRITION

A home-nutrition-instructor course was conducted July 21 to 26 for 27 delegates from the Adventist churches in Nassau, Bahamas, by Ella May Stoneburner, top right, associate secretary, General Conference Health Department. Dorothea Van Gundy Jones, above, held a cooking school every night as a laboratory experience for the class, which more than 100 persons attended. Vernon Sparks, health secretary of the Inter-American Division, lectured each night.

This was the first program emphasizing better nutrition and health for Adventist church members in the Bahamas. It is planned that these new instructors will now hold cooking schools all over this island and even extend their program to other islands.

ELLA MAY STONEBURNER

ARGENTINA

Mass Media Utilized to Publicize Evangelism

Preparation for an evangelistic campaign that began in September in Santa Fé, Argentina, exceeded anything of its kind in the history of the Advent message in that country.

The lectures were given in a tent or inflatable auditorium with a seating capacity of 750 people. Leading out were Daniel Belvedere, teacher of applied theology at River Plate College, and for several years Austral Union evangelist; Enrique Chaij, director and speaker of A Light on the Way, a radio and television program; and Pedro Tabuenca, medical director of the River Plate Sanitarium and Hospital.

Besides a wide distribution of literature and an intensive house-to-house visitation campaign to gain a better understanding of the needs and expectations of the people, four radio programs are being broadcast in this city: The

Voice of Hope, a program that has been on the air for many years; A Light on the Way, a Monday-to-Friday five-minute program; Talks for Your Health, a seven-minute weekly program; Beyond the News, a daily five-minute program.

In addition to these, the seven-minute A Light on the Way television program is presented once a week, and still another five-minute program, Conversing With Life, under the direction of Elder Belvedere, is televised every other day. Let's Learn to Live, another television program, now joins the other two in presenting the way of life.

Several of the radio and television stations that offered free community-service time for Adventist programs were motivated, to a great measure, by the prestige and influence of River Plate Sanitarium and Hospital and River Plate College. Both of these institutions are well known and appreciated in the area they serve.

A former patient of River Plate Sanitarium, who works for the Informa-

tion and Propaganda Service of the Entre Rios Province, made plans to include information about the evangelistic crusade in one of the official newsreels shown in the northeast Argentine cinemas.

Although the success of the Santa Fe crusade depends ultimately upon the presence and work of the Holy Spirit, these other methods of reaching the public will no doubt contribute to the crusade's success.

H. J. PEVERINI
Field Secretary
South American Division

CALIFORNIA

Dental School Addition to Be Built at LLU

Construction of a new addition for the Loma Linda University School of Dentistry is scheduled to begin in early fall, according to Judson Klooster, dean of the school. Estimated construction time is two years.

"The new construction will approximately double the floor space in Prince Hall," Dr. Klooster says. "It will add approximately 65 chairs to the School of Dentistry clinics. In addition, we will be able to move the freshman laboratory from the basement of Mortenson Hall into Prince Hall to give closer coordination of student activities in the freshman class with those in other classes."

The new addition will provide more teacher offices, seminar rooms, and research laboratories needed to maintain an effective teaching program.

Cost of the project, including equipment, will be approximately \$5.4 million and will be financed by the university and the General Conference. In August the General Conference Committee authorized a revised financing program to provide funding of the building without Federal subsidy.

"The School of Dentistry faculty is reluctant to accept the Federal mandate of 20 additional students per class as a condition for the granting of interest subsidy on this project," Dr. Klooster says.

"To accept this subsidy would require the School of Dentistry to set its freshman class size at 93 students per class, a figure that could not be diminished during the amortization period (25 years) of the construction loan.

"The school is not unwilling to increase its class size in terms of the needs of the church for educating additional dentists, but our faculty would rather control class size in terms of the availability of well-qualified applicants who meet the criteria for admission established by this school; the availability of faculty; the church's need for dentists; and the employability of our graduates."

The dollar advantage offered by Federal interest subsidy can largely be offset in a non-Federal program by savings realized in construction costs, according to Dr. Klooster, provided loan funds can be secured from intra-

denominational sources at somewhat lower than market interest rates.

"Some friends of the school have wrongly assumed that the proposed expansion was intended to accommodate a substantially larger enrollment of dental students," Dr. Klooster says. "The primary purpose for expansion is to provide adequate physical facilities in which to house the scope of our present operation."

Prince Hall, completed in 1956, was designed for a maximum student enrollment of 212 students (48 students in each of four classes of dentistry, and ten students in each of two classes of dental hygiene). Since that time, gradual increases of enrollment in dentistry and dental hygiene, and new programs in dental assisting and several post-doctoral residency training programs have produced a student enrollment of nearly 380 persons.

According to Dr. Klooster, "The result is that 51 per cent of our classes and laboratories are held in physical facilities other than Prince Hall, which we have borrowed from other disciplines in the university. These units are also growing, and they need to have their space back."

RICHARD W. WEISMAYER
University News Service

POLAND

Six Pastors Are Ordained During Workers' Meetings

Ministers and other workers of the Polish Union met August 26-30 in Warsaw for their annual institute. The days were filled with Bible study, prayer,

lectures, and discussion. A spirit of earnestness and dedication characterized the meetings. Emphasis was placed on using present opportunities in the most constructive way for increased soul winning. Although there was rejoicing that this year, up to the end of July, 151 people had been baptized, there was also the recognition that God had greater plans yet.

Since 1974 is the thirtieth anniversary of the Polish People's Republic, a special commemorative service was held during the workers' meetings. Representatives from the state and other organizations were present at this service. Appreciation was expressed first to God and then to the authorities for the freedom that is currently enjoyed.

A communion service concluded the series of meetings, with earnest prayer for revival, reformation where needed, and a continuing unity, so essential for the effective witness to God's truth. On Sabbath, August 31, six pastors from three conferences were ordained to the gospel ministry. This ordination, before a congregation of 1,500 members, was for the largest number in several years.

Leadership in these services was given by S. Dabrowski and Z. Lyko, president and secretary, respectively, of the Polish Union. Guests included Pawel Cieslar, Northern Europe-West Africa lay activities secretary; Roy E. Graham, Newbold College president; Pierre Lanares, Euro-Africa Division religious liberty secretary; and Manfred Boettcher, president of the Seventh-day Adventist Church in the German Democratic Republic. Visitors were also present from the U.S.S.R.

ROY E. GRAHAM



Pastors who were ordained recently in Poland are pictured with their wives. Front row: Rudolf Kral, West Polish Conference; Wlodzimierz Pilch, West Polish Conference; Andrzej Gorski, South Polish Conference; Franciszek Pellowski, South Polish Conference. Back row: Wladyslaw Kosowski, East Polish Conference; Stanislaw Karuda, West Polish Conference. Seated behind them, to their right, are others who participated in the ordination service.

NEWS NOTES

FROM THE WORLD DIVISIONS

Australasian

► The *Andrew Stewart*, first mission plane owned and operated by the church in Australasia, was retired from active denominational service on September 29. The plane has given most of its denominational service in Papua New Guinea, but for the past two years has been owned by the North New South Wales Conference and based on the Avondale College airfield, some 25 miles from conference headquarters. The North New South Wales Conference has purchased a Cessna 206 to replace the *Andrew Stewart*. A dedication service for the new aircraft was held at the Avondale College airstrip Sunday afternoon, September 19.

► On September 25 a group of ten Papua New Guineans visited Advent Radio-Television Productions in Sydney. The visitors were officers employed by the Papua New Guinea National Broadcasting Commission, who were undertaking a 12-week Communication Media Support Services course at the International Training Institute, Middle Head, Sydney. The Sydney Radio-Television Productions center was chosen for the Papua New Guineans' study of methods of filming, cataloguing, and storage of equipment and materials.

M. G. TOWNEND, *Correspondent*

Euro-Africa

► Bogenhofen Seminary in Austria opened with 45 students, fewer than last year, but 16 more than last year are registered for the theological course.

► Otto Riegler has been asked to become acting principal of Bogenhofen Seminary to relieve H. Herrnstein of his heavy administrative duties. The latter will continue as business manager and will teach bookkeeping.

► Speaker for the opening service of the new school year at the Italian Secondary School, Florence, Italy, was Edward E. White, division education director. At the meeting, students and parents gave their testimony as to the value of the school. The chapel, seating 120 persons, was crowded for the occasion.

► Maria Jose Mendes is teacher of the new church school in Oliveira do Douro, northern Portugal.

► J. Hildebrandt, president of the South German Union, recently spent four weeks visiting the Equatorial Africa Union Mission and conducting workers' meetings there.

EDWARD E. WHITE, *Correspondent*

Far Eastern

► Two workers in Hong Kong have given a total of 100 years of service to the Seventh-day Adventist educational program. Henry Luke's service of 44 years has been at South China Union College, except for four years at the Tai Po Sam Yuk Middle School. Andrew Nelson, with 56 years to his credit, is presently at South China Union College. He has also served as president of Japan Missionary College and Philippine Union College, and has taught in several other colleges.

► Colporteurs in the Philippines had surpassed 1974 goals by the second week of September this year. Sales totaling 10 million pesos (US\$1,492,537) was the goal for the year, but it is expected to reach 14 million pesos. Partial reports show 1,054 baptisms in the Philippines during the first half of 1974 as a direct result of literature evangelism.

► Pathfinders in Haad Yai, Thailand, celebrated the twenty-fifth anniversary of Pathfinderism with an Investiture program and open house that was covered by the local television station. The group was highly commended by the local district officer, who said, "I wish we had more of this kind of youth in our district."

JANE ALLEN, *Correspondent*

Inter-American

► Nine students from the Peten Agricultural School in Guatemala were baptized by Ever Garcia, in the river that runs through the school property.

► L. Herbert Fletcher, president of West Indies College in Mandeville, Jamaica, reports an enrollment of 1,167, the highest on record. The total can be broken down as follows: 456 on the college level, 437 in high school, 240 in primary school, and 34 part-time students.

► Eleuterio Castillo was the sacristan in the Catholic church of Escuintla, Guatemala, for more than 20 years. He was invited to attend a week of revival meetings held by Escriel Romero in the Adventist church, and after reading the tract "The Faith of Jesus," he requested baptism. On June 29 he was baptized during a lay congress conducted in the Escuintla district.

L. MARCEL ABEL, *Correspondent*

South American

► In the modern church building of Comuna de Nuñoa, Santiago, Chile, Walter Cameron, Chile Union evangelist, began an evangelistic campaign on August 17 with the collaboration of four gospel workers and 70 lay missionaries. Every night an average of 500 people attended, and after four weeks 150 decided to prepare for baptism.

► Superbom Food Factory of Brazil opened a vegetarian cafeteria in down-

town São Paulo four months ago. This vegetarian restaurant serves some 250 meals daily, Monday through Friday. During the month of August approximately 30 people attended a Five-Day Plan to Stop Smoking that was held in the cafeteria.

► The evangelistic series that began September 14 in Santa Fé, Argentina, met with initial success. Two lectures had to be given in the inflatable tent, seating 700, for the more than 1,400 who attended. During the Five-Day Plan to Stop Smoking, a third shift had to be added to accommodate an even larger crowd.

H. J. PEVERINI, *Correspondent*

Southern Asia

► During the first six months of 1974 there was a 28 per cent increase in tithe from nonchurch workers in Southern Asia. Burma led the field with a 58 per cent increase. (Tithe from church workers in Southern Asia is computed separately.)

► Kottarakara High School in Kerala, India, reached top place among Kerala's many educational institutions when 11 out of 16 candidates were successful in the Secondary School Leaving Certificate examinations this year. Two of these received first-class passes. The new school year at Kottarakara began June 3 with an enrollment of 390 students. Many students were turned away because of lack of space. Scarcity of cement prevents progress on construction of the new dormitory and administrative blocks.

A. J. JOHANSON, *Correspondent*

Trans-Africa

► The publishing department of the Trans-Africa Division is well on the way to surpassing the million-dollar delivery goal by the end of this year, according to Walter Ruba, division publishing director. Total deliveries for eight months amount to US\$817,700. During this same period, literature evangelists reported 356,224 hours worked and 117,789 books sold.

► Sedaven High School, near Johannesburg, has a very active Red Cross society with 93 members. Of these, 89 are being trained in first aid and 40 in Home Nursing.

► The Community Services workers in the Transvaal Conference, South Africa, in collaboration with the Rotary service organization, arranged a holiday for the aged in Badplaats, eastern Transvaal. Several of the 44 senior citizens who enjoyed the holiday had not had a holiday for more than 25 years. First preference was given to those receiving meals from the Meals-on-Wheels project from the Community Services. The two-week holiday period included sight-seeing and a visit to a game reserve, as well as a daily visit to a mineral bath. Bible studies were presented during the evening.

DESMOND B. HILLS, *Correspondent*

North American

Atlantic Union

► Efrain Murillo is the new pastor of the Spanish Prospect church in the Greater New York Conference.

► The Plymouth Avenue tent in Rochester, New York, was the scene of a three-week revival in August, 1974. More than a dozen new members were baptized as a result.

► On Sabbath, September 28, members of the Calvary church in Bridgeport, Connecticut, burned the church mortgage. The church had its beginnings in 1926 as a branch Sabbath school.

► The annual Atlantic Union Bible Conference was held at Camp Berkshire, Wingdale, New York, October 2-5, with 176 junior and high school students in attendance.

EMMA KIRK, *Correspondent*

Canadian Union

► Provided in the budget of Kingsway College, Oshawa, Ontario, is \$12,000 for educational television for classroom work.

► A retreat for students and faculty of Canadian Union College in Lacombe, Alberta, was held October 4-6 at the conference camp site near Bowden.

► Top literature evangelist of the Canadian Union for September was Wayne Bullock of the Maritime Conference, who delivered \$3,569 worth of literature during the month.

► Members of the Ottawa, Ontario, church are now meeting in their new sanctuary. The official opening is planned for January 25, 1975.

THEDA KUESTER, *Correspondent*

Central Union

► On September 28 the Trinidad, Colorado, church held its grand opening. William C. Hatch, Colorado Conference president, was guest speaker.

► On November 3, Union College students were involved in a work-a-thon to raise money for their Student Missionary Project. Approximately 60 students worked on homes of needy families in Lincoln, Nebraska. Sponsors donated funds on a per-hour basis for the work done by students. The money will be used to send student missionaries from the campus next spring.

► The MV department of the Kansas Conference reports that a total of 239 campers attended the summer camping program at Broken Arrow Ranch.

CLARA ANDERSON, *Correspondent*

Columbia Union

► Two Ohio literature evangelists, both new to the literature work, have high delivery totals. Walter Maier delivered \$10,000 worth of books in ten

weeks' time, and Douglas Banfield has delivered nearly \$15,000 worth during the past six months.

► Dedication services for the Hanover, Pennsylvania, church were held September 14. The stone church, which cost approximately \$67,000, has a seating capacity of 126. It was opened in 1966.

► New pastor of the Lansdale-Indian Valley district in Pennsylvania is Rex D. Edwards, a native of New Zealand.

► Chesapeake Conference announces the opening of Barr Elementary School, near Gambrills, Maryland. Eight students attend grades 1 to 5.

► Judy Lichty, of the Spencerville, Maryland, Polar Bear Club, has been chosen Pathfinder of the Year for the Chesapeake Conference.

CHARLES R. BEELER, *Correspondent*

Lake Union

► Five new Community Services centers are being opened in Michigan before the end of the year. Three other areas are doing remodeling and necessary expansion to accommodate the wide usage of the centers.

► The Illinois Conference held a medical-ministry retreat the last of September on the Rockford College campus. Doctors, ministers, and health educators were present to discuss health evangelism in Illinois. Plans were made to establish a vegetarian restaurant, a health center, and several other specific projects. Evangelistic series will emphasize good health.

► Indiana Academy held its annual Bible Camp at Timber Ridge Youth Camp in Spencer, Indiana. The young people studied *The Desire of Ages* under the guidance of Dan Neergaard, a pastor in the Fort Wayne, Indiana, district.

GORDON ENGEN, *Correspondent*

North Pacific Union

► A recent tabulation of youth at work for the church in the North Pacific Union Conference revealed that more than 300 young people spent most of the summer vitalizing the church's evangelistic efforts through various programs. Some of these were on a scholarship basis, and some were voluntary.

► Included in the lay assistance given to the outreach of the church in the Northwest is that of several musical groups. The Impacts from the Tri-Cities area of Washington are among the most active. They recently gave assistance to the successful Faith for Today series in the Tri-Cities and have since appeared in Idaho and elsewhere.

► Jere Webb, a 28-year-old evangelist, spoke to some 3,000 persons at the opening of the New Life Crusade at Whitman College in Walla Walla, Washington. The series, which began late in October, also features the Heritage Singers.

Cecil Coffey, *Correspondent*

Pacific Union

► Robin Jester, student missionary from Pacific Union College, has been called as the mission pilot for Kanye Hospital in Botswana on the borders of the Kalahari desert. His pastor, Ron Spear, of Huntington Park, who has twice served in the Trans-Africa Division, helped to put the youth's pilot training to work for the mission.

► Fereh Rizk led the Southern California Conference in sales in a recent Big Week for the conference literature evangelists. He delivered more than \$2,300 worth of merchandise. Second was Sue Pearson, with more than \$1,900 worth.

► J. Gordon Paxton has come from Michigan to pastor the Tempe, Arizona, church.

► A new church of 88 charter members was added to the Loma Linda, California, area on September 21, when the Korean church was organized. Sung Nae Kim is serving as pastor of the new congregation, which meets in the facilities of Loma Linda Academy.

SHIRLEY BURTON, *Correspondent*

Southern Union

► Sixty-nine persons were in the first baptism following evangelistic meetings in the Nashville, Tennessee, First church by the Cox-Weber-Ferguson team. Local pastors expect additional baptisms to follow. In addition, 13 have united with the church through profession of faith.

► Members of the Carolina Conference have contributed \$1,705,681 in tithe during the first nine months of 1974. This represents a gain of \$277,285 over the same period of 1973.

► Fifteen Five-Day Plans to Stop Smoking are being conducted in the Alabama-Mississippi Conference during the fourth quarter of 1974. One Plan, conducted October 14-18, was held at the University of Alabama. The session was unique in that students could take the program for credit. Carl Hartman, of Montgomery, and Dr. John Evans, of Vicksburg, Mississippi, directed the Plan, in which 80 persons participated.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

► W. J. Neptune and his family have transferred from the Hot Springs, Arkansas, district to the Springdale district. New pastor for the Hot Springs district is David W. Wolkwitz.

► The Texico Conference student literature program delivered \$9,000 worth of literature.

► Oklahoma Book and Bible House sales during the Oklahoma camp meeting totaled \$53,000. Joe Green, house manager, reports that this is a gain of more than \$3,500 over last year's sales.

J. N. MORGAN, *Correspondent*

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COUNSELS ON HEALTH, page 450

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Because of immigration requirements, this notice applies only to permanent residents of the United States and Canada.

To New Posts

Worker transfers within union conferences are not listed here. Such transfers, when brought to our attention, may be found in News Notes.

Raymond Baker, ministerial intern, South Atlantic Conference, from Oakwood College.

James Bell, pastor, Greenwood, Mississippi, from Cleveland, Ohio.

Gordon Blandford, pastor, Wichita and El Dorado, Kansas, from Mountain View Conference.

Norman W. Blevins, pastor, Charleston, South Carolina, from Denver, Colorado.

Jack Bohannon, pastor, Jacksonville, Florida, from Middle East College.

Farrell Brizendine, dean of boys and chairman, physical education, Mount Pisgah Academy, from physical education department, Andrews University.

Louis Canosa, educational secretary, Carolina Conference, from same position, Pennsylvania Conference.

Ken Coonley, pastor, Lake City, Florida, a recent graduate of Southern Missionary College.

Mario Cruz, associate pastor, Meridian, Mississippi, a recent graduate of Southern Missionary College.

Beverly Darnell, cashier/accountant, Carolina Conference, from Western Carolina University.

Sheri DeWitt, office secretary, Carolina Conference, from Andrews University.

Bob Dillon, associate pastor, Charleston, South Carolina, a recent graduate of Southern Missionary College.

John W. H. Duroe, pastor, Athens, Georgia, from England.

Louis Edwards, ministerial intern, South Atlantic Conference, from Oakwood College.

Brenda Euler, office secretary, Carolina Conference, from Andrews University.

Milton Fish, associate pastor, Louisville, Kentucky, from Andrews University.

James G. Graves, pastor, Wilson, North

Carolina, a recent graduate of Southern Missionary College.

Ted Graves, chairman, religion and history departments, Mount Pisgah Academy, from Mile High Academy.

R. M. Hillier, pastor, Murfreesboro, Tennessee, from religion department, Union College.

Forrest Howe, associate pastor, Memphis, Tennessee, from Andrews University.

John Huskins, accountant, Carolina Conference, from Southern Missionary College.

Olffe Jackson, pastor, Meridian, Mississippi, from San Bernardino, California.

Robert James, pastor, Jackson, Tennessee, from Dayton, Ohio.

Hugh V. Leggett, executive secretary and Ministerial secretary, Kentucky-Tennessee Conference, from same position, Carolina Conference.

K. M. Mathews, religious liberty secretary and director of deferred giving, Alabama-Mississippi Conference, formerly pastor, Montgomery, Alabama.

Tui Pitman, pastor, Florence, Alabama, from California.

Melvin Preston, ministerial intern, South Atlantic Conference, from Oakwood College.

H. L. Schander, pastor, Madison, Tennessee, from Toronto, Ontario, Canada.

Helvis Thompson, pastor, St. Petersburg, Florida, from Fort Worth, Texas.

Donald Thurber, chairman, music department, Mount Pisgah Academy, formerly instructor, North Texas State University.

George Timpson, MV secretary, South Atlantic Conference, from Northeastern Conference.

Tim Truby, singing evangelist, Georgia-Cumberland Conference, from Pacific Union College.

Patrick Vincent, pastor, Murfreesboro, Tennessee, from Trinidad.

Gerald C. Wilson, development secretary, Carolina Conference Association, from Christian Record Braille Foundation.

Deaths

BROWN, Henry S.—b. Feb. 25, 1885, Pennsylvania; d. Oct. 13, 1973, Stoneham, Mass. Dr. Brown was a graduate of Mount Vernon Academy, Mount Vernon, Ohio, and of the Chicago College of Medicine and Surgery. He served as a staff member of the following sanitariums: Florida Sanitarium, New England Sanitarium, Washington Sanitarium and Hospital, and Hinsdale Sanitarium. From 1919 to 1924 he was medical secretary of the Columbia Union Conference. In 1905 he married Edna Dowdell, who died in 1961. In 1967 he married Grace W. Bacon, who survives. Other survivors are a son, Stanley D.; five stepchildren; three grandchildren; and seven great-grandchildren.

BULLARD, Georgia Ann England—b. Aug. 31, 1883, Newton, N.C.; d. June 28, 1974, Siloam Springs, Ark. She was the daughter of N. B. England, who helped to establish the Graysville, Tennessee, academy, forerunner of Southern Missionary College. In 1916 she married Byrd Bullard, and they left shortly afterward for mission service in South and Central America, where they served for many years. Survivors include two daughters, Josephine Walls and Naomi Miller; five grandchildren; and two great-grandchildren.

CRAIG, Clara Elizabeth McLeiland—b. March 30, 1899, Ireland; d. Aug. 18, 1974, Lynwood, Calif. Upon graduation from Emmanuel Mission-

ary College, she began a lifetime of teaching at Indiana Academy, Emmanuel Missionary College, Bethel Academy, La Sierra Junior College, and Lynwood Academy. Her husband, Joseph W. Craig, survives.

HUGHES, Isaac Henry—b. April 1, 1864, Easton, Md.; d. Aug. 24, 1974, Dover, Del. Said to be the oldest man in Delaware, he was born to slave parents. A member of the Seventh-day Adventist Church for more than 70 years, he served as elder, deacon, and teacher. The Governor of Delaware viewed his remains at the funeral home. His testimony regarding church health standards was printed in the Wilmington *Morning News* following his death.

KRAUSE, Dorothy Ann—b. July 7, 1930, Miami, Fla.; d. July 15, 1974. For three years she directed the culinary department of Greater Miami Academy. She served as receptionist and office clerk in the Hialeah Hospital for eight years. Survivors include her husband, Raymond E.; two sons, Braithe and Reed; her mother, Carolyn Morris; and two sisters, Mrs. Harold Leker and Mrs. Charles Beall.

MC KIBBIN, Alma E. Baker—b. Nov. 25, 1871, Webster County, Iowa; d. July 16, 1974, Cupertino, Calif. She taught the first Adventist church school in California. She was on the staff of Healdsburg College and Pacific Union College. In 1972 she received from the General Conference Department of Education the Medallion of Merit. She authored ten books, eight of which were Bible textbooks. Survivors are her brother, Dr. Alonzo Baker; two nieces; and two great-nieces.

SENSEMAN, Ervel Close Anderson—b. Jan. 11, 1910, West Barrington, R.I.; d. Sept. 4, 1974, Glendale, Calif. She attended Atlantic Union College, completed her nurse's course at Washington Sanitarium and Hospital, and received a B.S. in Nursing in 1932 from Columbia Union College. In 1934 she married Laurence A. Senseman, M.D., currently medical director of the Mental Health Unit at Glendale Adventist Medical Center. Recently the Sensemans were missionaries to India, 1969-1971. Survivors include her husband; a son, Loren I.; two daughters, Ann Louise Senseman and Cheryl Darlene Fisher; two grandchildren; and a brother, Everett Anderson.

STRUNK, Leigh Ivan—d. Sept. 7, 1974, Hampton, Va., aged 26. Survivors include his parents, Elder and Mrs. Floyd J. Strunk; three sisters, Bernice Jeffreys, Linda Snedden, and Sylvia Peeke; and a brother, David.

WERNER, Hans—b. Oct. 3, 1903, Mainz, Germany; d. Aug. 18, 1974, Bad Homburg, Germany. He studied to become a minister and teacher and attended the seminaries at Darmstadt and Friedensau. He was ordained after several years as a pastor and later qualified for the Doctor of Philosophy degree at the University of Leipzig in 1941. He was a prisoner of war in Siberia in 1945-1946. After World War II he devoted his energies to obtaining the release of the Marien-hoehe campus from the military authorities, and as leader of this revived school from 1948 onward, developed the institution into a flourishing recognized secondary school. From 1963 to 1969 he was education secretary of the Central European Division. After retirement he did much to strengthen the German correspondence school, and he organized the first European congress on smoking and health in 1971. Survivors include his wife, Else Fritz Werner; a sister; and two brothers, one of whom is Philip G. Werner, for almost 40 years a missionary in East Africa.

Coming

Ingathering Crusade	November 16-January 4, 1975
Ingathering Emphasis	December 7
Church Lay Activities Offering	December 7
Stewardship Day	December 14
Thirteenth Sabbath Offering (Northern Europe-West Africa Division)	December 21
Soul-Winning Commitment	January 4
Church Lay Activities Offering	January 4
Liberty Magazine Campaign	January 11-18
Religious Liberty Offering	January 18
Medical Missionary Day	January 25

IAD Membership Passes 400,000 Mark

The Inter-American Division reached a high point in its experience this month when, according to a report to the delegates to the division's Annual Council in Coral Gables, Florida, November 8 to 14, the membership in Inter-America passed the 400,000 mark.

Union presidents announced that by the end of October 37,784 new believers had been baptized and still others studying the message would bring the figure to more than 50,000 by the end of the year.

"Every nine years, on an average, we have doubled the membership in this division," said B. L. Archbold, division president. He pointed to 217 new churches organized in the division to date this year. "In 1973," he said, "an average of one 121-member church was raised up every day."

Topping the other unions in baptisms was the Mexican Union, with 8,000 new members. Velino Salazar, union president, stated his union expected the figure would reach 9,200 by the end of the year.

In the keynote address Robert H. Pierson, General Conference president, urged a spiritual rededication "that will set this church on fire." Inter-America gives evidence that the fire has already been kindled. M. CAROL HETZELL

Junior Congress in South America

A congress for juniors took place recently in the city of Maringá, Paraná, Brazil, reports Claudio Belz, Paraná Conference youth director. The juniors, assisted by their youth director, were in charge of sermons, music, debates, and reception. A total of 257 juniors and 2,200 adults witnessed these "princes of faith," as Elder Belz describes them, in action. There was no adult participation during the event.

Elder Belz closes his report: "We ask that the Lord may continue to use us and the youth of our church in a most powerful way so that we soon can see the state of Paraná completely evangelized." LEO RANZOLIN

CUC Students Restock Seoul Library

Faculty and students at Columbia Union College, Takoma Park, Maryland, in two days raised \$975 to restock the library of the SDA English Language School in Seoul, Korea, recently destroyed by fire.

News of the fire in Seoul on November 3 (see last week's back page) reached CUC through Mr. and Mrs. Walter Koehn, whose children, Barbara and Reese Mead, are student mission-

aries at the language school. (Mrs. Koehn is dean of women at CUC.) Students organized a project to raise enough money to purchase two sets of all the Spirit of Prophecy books, indexes, and the *SDA Bible Commentary*.

The project was launched on Tuesday evening, November 5. By Thursday night of the same week all the money for the books was raised, along with funds to send them air mail to Korea.

DEBBIE BROWN

CUC Student Association President

College and University Enrollments

The following statistics indicate the number of students who are taking classes on campuses of Seventh-day Adventist colleges in North America during the 1974-1975 school year.

*Andrews University	2,364
Atlantic Union College	705
Canadian Union College	122
Columbia Union College	821
Kettering College of Medical Arts	332
Kingsway College	50
*Loma Linda University	4,066
Oakwood College	1,035
*Pacific Union College	2,121
Southern Missionary College	1,685
Southwestern Union College	671
Union College	800
*Walla Walla College	1,918
Total Student Enrollment	16,690

In addition, several schools have off-campus extension programs, the enrollments of which are not included in these figures. (Asterisked schools include students on postgraduate and/or graduate levels.)

A comparison with figures from the previous school year shows an increase of 738 students, or 4.63 per cent. Eleven of the 13 colleges have increases in enrollment over the previous year. Loma Linda University reports the highest increase, 189 students, followed by Southern Missionary College, with an increase of 149 students.

WALTON J. BROWN

People in the News

Philip Knoche has been invited to serve as one of the Faith for Today field evangelists. Elder Knoche, recently evangelistic coordinator of the Central California Conference, will take up his new responsibilities early in the new year and will conduct a Faith for Today crusade in St. Louis. The other Faith for Today evangelists are **Everett E. Duncan**, who directs the television crusade outreach of Faith, and **J. Reynolds Hoffman**, who recently joined FFT from the North Pacific Union Conference. **W. A. Fagal**, telecast director, and **Roy C. Naden**, director of production, also conduct a crusade each year.