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A Mexican Prisoner's Life Is Changed

By BARBARA WESTPHAL



HAROLD MUNSON

ISRAEL MARTINEZ was chief of the secret service in Minatitlán, Mexico. On New Year's Eve he and another officer under his command got drunk. On New Year's morning in 1969 Israel's companion, not quite sober yet, tried to take away his chief's pistol.

"Leave my pistol alone," shouted Israel. In a moment there was a struggle between the two plain-clothes men. In the shuffle the pistol went off, and Israel's friend fell to the ground dead. The bullet had penetrated his heart.

Barbara Westphal is a free-lance writer living in Sonora, California.

Police rushed Israel off to prison. The fatal gun was certainly his. He had killed a fellow officer. To make matters worse, the victim was the son of the mayor, and the tragedy took place on the steps of the municipal palace. Israel knew his case was extremely serious. Without doubt he would pass all of his young manhood, perhaps 15 years, in jail. He was 26 years old, having been in the army since he was 15 (when an officer had signed him up as 21). The future looked bleak to him.

In the prison he met with the thieves he himself had caught in dark streets, with drug addicts he had spied on in their hide-outs and turned in, with criminals whose

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The Kasai Appeals to You!

In recent months there have been many indications that the Seventh-day Adventist Church faces bright prospects for soul winning in the Kasai, one of the provinces of Zaïre. Recently, in the weekly issues of the REVIEW AND HERALD various reports have been given describing the opportunities and challenges of the Kasai—"I Saw the Kasai!" by M. S. Nigri (May 29); "General Conference President Visits Kasai," by M. L. Mills (August 28); "What Went Wrong in Zaïre?" (September 4) and "Reaching 100,000 People With the Message" (September 18), by a friend of yours.

Apparently these reports have thrilled our people around the world. The opening door of providence has led men and women around this world to pray, "Lord, open up more Zaïre experiences so that the work can be quickly finished and Thy coming hastened."

God is at work by His Spirit in the Kasai. There is no question about it. Despite the many roadblocks Satan has already thrown in the way, Al Long reported in Vienna that more than 5,000 have been baptized and some 8,000 more are preparing for baptism. Doesn't that warm your heart? Probably by the time this message appears in the REVIEW several hundred more persons will have joined the remnant church through baptism. Isn't it thrilling to see what God is doing?

In my two REVIEW articles mentioned above I referred to the many needs in reaching 100,000 people who are willing and waiting to hear the message. They need more workers—student missionaries, AVSC workers, preachers, builders, mechanics, teachers, businessmen, both from Africa and from outside Africa. They need building materials to provide churches, homes, and schools to carry on the soul-winning work effectively. A cement mixer costs \$1,000. A block-making machine costs \$500. Cement is \$7.50 a bag.

The evangelists and pastors need motorcycles, bicycles, and jeeps for transportation in carrying on their work. Imagine one district pastor endeavoring to shepherd and evangelize 157 companies, another 154, and still another 148. There is little in the way of local transportation. They need help! A bicycle costs \$175, a motorcycle \$1,500, a jeep \$13,000.

Tracts and books are urgently needed to print literature. The offset press must be brought in from another country. It will cost \$10,000 by the time it reaches its destination. Tracts cost approximately \$30 a thousand. A typewriter bought in Lulengele to help prepare the literature requires an outlay of \$1,100. We need multiplied thousands—yes, millions—of tracts in the French and Tshiluba languages.

African evangelists and pastors serving in this field work at a sacrificial wage. An average of \$60 a month cares for the salary of such a worker, but he will need another \$50 to keep his motorcycle operating. Roads are tortuous and hard on any type of conveyance. It will take scores of evangelists and pastors to reach, instruct, bap-

tize, and shepherd this great number of interested people knocking on our doors!

The General Conference, the Trans-Africa Division, and the Zaïre Union have moved ahead by faith. Already some of the new translators, the AVSC builder, two student missionaries, a corps of African workers, and scores of lay workers have arrived in the field and are at work.

The offset press has been purchased and set up. The cement mixer and block maker have arrived. Thousands of pieces of literature have already been printed and have reached the field. All this has been done by faith—faith in the loyal support of our members around the world. The whole project requires about \$500,000 to get things moving for the first year. The General Conference has underwritten \$250,000 to assure that things move. We now need *your* help to enable us to respond to one of the greatest soul-winning challenges this church has ever faced.

The Kasai project is one of the Operation Extra-Lift projects that you have read about in the REVIEW. These projects are funded from offerings given *above and beyond our regular mission and local church offerings*.

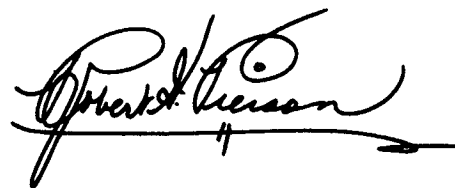
I want to have a part in funding this Kasai project, and I believe you do too. Look over the costs for cycles, workers, tracts, and other needed items. Wouldn't you like to support a worker for a year, buy a motorcycle, or pay for several thousand tracts? Instead of sending out Christmas cards this year or giving expensive gifts to family or friends, why not help win souls by a special gift that will provide for the immediate needs of our church workers in the Kasai project?

You may send your checks through your local church, marked "Kasai Project, Operation Extra-Lift." Or you may send your checks direct to the treasurer of the General Conference marked the same way.

When readers of the REVIEW were given an opportunity to help build churches in South India, you came through magnificently. The cost of 300 churches was over-subscribed in a few weeks' time. And by the way, this project is coming along nicely. Already nearly 100 churches have been completed and dedicated. Our people plan for me to help dedicate another 100 next year when I visit India.

I feel sure that hundreds of you who are reading this message will join Mrs. Pierson and me in providing the resources needed for soul-winning opportunities in the Kasai. God will more than make up to us what we give to help finish the work in this late hour.

God bless you!



President, General Conference

This Week

This issue marks the end of an era, and the REVIEW staff is not happy about it. But who can hold back the tide or stop time? Almost to the day 22 years ago, Idamae Melendy joined the Review and Herald family, bringing with her a distinctive hallmark of quality that has endeared her to her associates and saved the REVIEW from many errors.

Idamae closes out nearly 51 years of unbroken service for her church with this issue. After one year as secretary in the West Virginia Conference office, she was called to the Washington Adventist Hospital in 1926, serving as secretary to the administrator for most of that period, until her call to the Review in 1953.

An expert stenographer, she sets the pace as a human energy machine for all others to be measured by. Wit, reliability, and loyalty are characteristics not al-



Idamae Melendy

ways found in the same person. One of the truly amazing aspects of life around this office with Idamae is that she is a delight to those much younger. You deserve

your retirement, Idamae, but we know that there will not be an idle moment in it.

The story on our cover of a Mexican secret service officer who learned about God while serving a jail sentence was written by Barbara Westphal, who spent a number of years serving in South and Central America with her missionary husband, Henry. The story's happy ending gives the reader an idea why the Inter-American Division is well on its way to reaching its goal of 50,000 new members during 1975. Laymen such as Israel Martinez are studying the Bible with family members and friends and doing all they can to help their pastors prepare these people for baptism.

Even though not much has been heard lately, the calendar issue is not dead. Recently a Hebrew scholar developed the idea that the ancient Hebrew agricultural

calendar contained blank days. Advocates of the blank-day principle in calendar reform have seized upon his arguments to promote their reforms. M. E. Loewen, who before his recent retirement was director of the General Conference Department of Public Affairs and Religious Liberty, examines the issues and answers the arguments in his "Blank Days and the Pentecontad Calendar" (p. 4).

Annual Council actions of general interest to our readers are found on pages 14 to 17 of this issue. More actions, those pertaining to the North American Division, will be printed 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.]

Less Judgmental

Re "F.Y.I." (Oct. 2). Its message should help all of us to be a little less judgmental of what other people wear but more concerned that our own clothing and appearance truly reflect our Christian faith.

ALVA RANDALL
Columbia, Maryland

Debenture Bonds

Re Viewpoint "On Vienna and Dallas" (Sept. 18). Any movement that will more fully involve the laity in the operation of the church is a most progressive step.

When we as delegates go to constituency meetings where at least one half of the delegates are denominational employees, it gives the laity a feeling of helplessness. The papal idea "pay, pray, and obey" really has no place in our denominational organization. The great programs developed in our church, such as Ingathering and the colporteur work, are programs that originated with the laity. Who knows how many other programs are lying dormant in the mind of

some lay person who is too timid to introduce them?

The problem of church development finance by debenture bonds has been so successfully worked out in some other churches that I believe our denomination should carefully study this concept. I worked for some years with Western Church Finance in this field and their operation was very successful.

DON HICKOK
Santa Cruz, California

Poland Performance

This is written to express my appreciation for Virginia Rittenhouse's "Adventist Youth Musicians Perform for President in Poland" (Sept. 11).

The description was so vivid I felt I was sitting on those marble stairs along with the rest.

The fitting closing remarks brought tears to my eyes.

LOLA M. GARDNER
Old Fort, North Carolina

I read with appreciation the account of our youth musicians' performance for President Ford in Poland, and I felt the excitement they must have experienced on that thrilling occasion.

I believe with all my heart the words of Hope, the soprano soloist, when she predicted, "Oh, I believe this is only the beginning of what God has in store for us if

we remain dedicated. It is the fulfillment of the prophecy that we shall stand before kings and rulers."

Soon many of our youth will have the precious opportunity of witnessing in a far different way. "Kings, governors, and great men will hear of you through the reports of those who are at enmity with you, and your faith and character will be misrepresented before them. But those who are falsely accused will have an opportunity to appear in the presence of their accusers to answer for themselves. They will have the privilege of bringing the light before those who are called the great men of the earth, and if you have studied the Bible, if you are ready to give an answer to every man that asketh you of the hope that is in you with meekness and fear, your enemies will not be able to gainsay your wisdom. . . . But if you are indolent, and fail to dig deep in the mines of truth, you will not be ready for the crisis that is soon to come upon us."—*Our High Calling*, p. 355.

In view of this, there are questions to be answered: Will we (young or old) be as thoroughly prepared as these young people were? Are we making the spiritual preparations today for that "command performance" of the future? Will each soloist perform his number without a flaw? Will the

earnest admonition be heard, "Just stand by and pray like you have never prayed before"?

At that future witnessing session last-minute practice rehearsals will be impossible (Matt. 10:19). There will be more at stake than merely providing the audience with flawless entertainment. Souls will still be in the valley of decision, and what the Holy Spirit speaks through us will influence many for time and eternity.

My final question is addressed to our youth—many of whom are witnessing today in various ways. Are you, by God's grace, ready to exchange applause for angry abuse? To receive contempt for congratulations? If so, your final witnessing in earth's crisis hour will also be an "unforgettable performance"!

SHIRLEY RAYBURN
Atlanta, Georgia

GC Reporting

I want to express my appreciation for the tremendous coverage of the General Conference for those of us who were unable to attend. The REVIEW was our main contact, and I know that it took a tremendous amount of organization, dedication, and personal effort to get these reports to us in so short a period of time.

DON COLES, Ed.D.
Angwin, California

Blank Days and the Pentecontad

HUNDREDS OF PLANS have been brought forward throughout the years to improve the calendar. An interesting point is that the plans advanced are not to correct astronomical inaccuracies in the Gregorian calendar. Rather, the objective is to provide convenience for business and for the fixing of dates.

There is no objection to a revision of the calendar as such. But more than 90 per cent of the suggestions proposed have a "blank day" provision. This extra day must stand outside the weekly cycle in order to make the dates of each year fall on the same day of the week. To state the problem in another way, each year would have one eight-day week and in a leap year, two eight-day weeks.

Such a plan disrupts the historical sequence of the week. The week is not governed by the movements of the sun or the moon. The week was established at Creation and has come down in unbroken sequence to the present day. To disrupt the weekly cycle would bring confusion into the religious world. The complications and hardships such an action would cause would not be worth the hoped-for advantages for a blank-day calendar.

However, some of the advocates of the blank-day principle in calendar reform justify their position by asserting that the ancient Jewish calendar had blank days. This theory is based upon the research work of a husband-wife team, Julius and Hildegard Lewy. Their findings were published in the 1942-1943 issue of the *Hebrew Union College Annual*. The theory was given publicity by Dr. Rabbi Julian Morgenstern, formerly president of Hebrew Union College of Cincinnati, Ohio. Miss Achelis, formerly president of the World Calendar Association, has eagerly embraced this theory, which is embodied in the Pentecontad calendar. She believes that the theory demolishes the arguments of those who maintain that the weekly cycle is unbroken from Creation to the present. She declares that since there were blank days in the pre-Christian era according to the Pentecontad calendar, there should be no objection today to a blank day.

What is the Pentecontad calendar? Were there blank days in the Hebrew calendar? The text that is used as the basis for this theory is Leviticus 23:15, 16: "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave

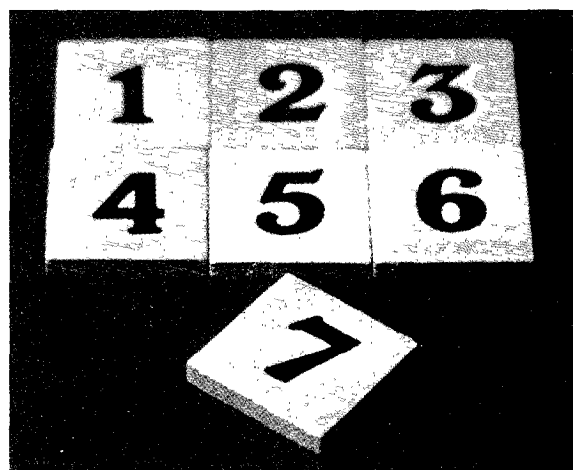
offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord."

Formulation of a Theory

From these verses and from a study of legends and ancient folklore, the Lewys formulated the theory that the ancient Hebrew calendar divided the year into seven periods of fifty days each, that is, seven weeks, totalling forty-nine days, plus one day which stood outside the week. This day became the closing festival of that pentecontad. These seven periods of fifty days would total 350 days. In addition there were two seven-day festivals, one after the fourth pentecontad and the other at the end of the year. This made a total of 364 days. New Year's Day was also outside the weekly cycle, bringing the total to 365 days. This scheme provides for eight "blank days" each year. It is truly a fantastic plan, with no logical derivation from Scripture.

A great deal of speculation, plus an unbridled imagination, must be utilized to devise such a calendar from the text quoted. The Lewy team researched in detail ancient legends and myths and the record of the Flood, and drew conclusions to support their thesis. There are gaps in the story, which they bridged by drawing inferences favorable to their theory.

Perhaps the basic error of the sponsors of the Pentecontad calendar is their dependence on Leviticus 23:15,



M. E. Loewen, before his recent retirement, was director of the Public Affairs and Religious Liberty Department of the General Conference.

Calendar

Within recent years there has been
a revival of interest in a "blank day" calendar.
Advocates are alleging the ancient Hebrew
calendar had blank days.

By M. E. LOEWEN

16 is their assumption that in this passage the word *sabbath* refers to the weekly rest day, the Sabbath of the fourth commandment. They interpret verse 16 as follows: "The forty-ninth day was the seventh Sabbath after the Feast of Unleavened Bread, which began the day following the Passover, which was on a regular seventh-day Sabbath. The fiftieth day was Pentecost and was an extra Sabbath inserted as a day outside the regular week."

But in the Old Testament the Hebrew word for *sabbath* does not refer exclusively to the seventh day of the week. It may apply to an entire year, as in the following scripture: "Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord" (Lev. 25:3, 4).

Also, the Day of Atonement, which may fall on any day of the week, is designated "a sabbath of rest" (Lev. 23:32; compare verse 3, where the weekly Sabbath is called "the sabbath of rest").

A study of the holy days commanded in Leviticus 23 will help in understanding verses 15 and 16. The first feast is the Passover (verses 4, 5). The Passover originated at the time of the Exodus. We must go back to the record of the dramatic deliverance from Egypt to understand the timetable of the Passover.

The twelfth chapter of Exodus outlines when the observance was to take place and the way in which the celebration was to be carried on. The Passover was to take place in the first month of the year. "This month shall be unto you the beginning of months: it shall be the first month of the year to you" (verse 2).

Details of Passover Service

The first month of the sacred year was Abib (see Deut. 16:1). It was reckoned from the new moon, corresponding to our March or April. Thus it could begin on any day of the week. This meant that the annual feasts and sabbaths scheduled on specific days of the month in the sacred calendar could fall on any day of the week.

The preparation for and the celebration of the Passover was from the tenth day of the month to the twenty-first. On the tenth day the Passover lamb was to be chosen (Ex. 12:3). On the fourteenth day the lamb was to be slain (verse 6).

The fifteenth day was the first day of the Feast of Unleavened Bread on which there was to be "an holy convocation" and in which "no manner of work" was to be done. It was a ceremonial sabbath and fell on various

days of the week. On the seventh day of the feast there was also to be a "holy convocation" (verse 16). This is clearly stated in Leviticus 23:4-8: "These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even is the Lord's passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread. . . . But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day is an holy convocation: ye shall do no servile work therein."

The worshiper was instructed to bring a sheaf of the first fruits of his field on the day after the Passover, or the sixteenth day of Abib. "And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it" (Lev. 23:11). This sabbath was not the seventh-day Sabbath of the fourth commandment. But it was the first sabbath of the feast, the fifteenth of Abib. The seventh day of the feast, whatever day of the week it would fall on, was also a ceremonial sabbath. This would mean that frequently there would be three rest days during this Passover celebration. The first day, the seventh day, and also the regular seventh-day Sabbath.

Now, we come to the verses in question, the fifteenth and sixteenth verses of Leviticus 23: "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord."

These seven sabbaths that are to be complete, are not, as alleged, seven seventh-day sabbaths, but seven weeks of days or forty-nine complete days, and on the day after the forty-ninth day, the fiftieth day was to be another special day, the day called Pentecost, regardless of what day of the week it fell on. There is no indication that the weekly cycle was broken. The numbering of the days of the week was independent of the numbering of the days of the feasts, and continued without interruption throughout the year.

By resorting to Holy Scripture to support the idea of a broken weekly cycle, the advocates of a blank-day calendar hope to silence religious objections. Even though the references they depend on are wrested, yet the arguments will impress many people.

Because many persons accept arguments piously advanced from Scripture, without serious consideration, the statements concerning the Pentecontad theory will be difficult to refute. Many businessmen, statesmen, and

scientists will not want to take the time to examine the Biblical chronology of the religious feasts of the Old Testament. The practical advantages of fixed dates and uniform quarter periods will be more likely to hold their attention.

The motives of those working for calendar change are not to be disparaged. These people apparently are sincere. However, they see no reason to give weight to the religious objections advanced. Many of them do not believe in the divine inspiration of the Scriptures. They are eager to secure the material benefits of a changed calendar. But we can be certain that Satan would be delighted to have a calendar brought into use that would make it possible to forget the seventh-day Sabbath. If the sign of God's creative and redemptive power could be obscured by a wandering weekly cycle, Satan would claim a great victory in his war against Christ.

If a blank-day calendar were adopted, Satan's boast recorded in *Prophets and Kings*, pages 183, 184, would be partially fulfilled: "I will work at cross purposes with God. I will empower my followers to set aside God's memorial, the seventh-day Sabbath. Thus I will show the world that the day sanctified and blessed by God has been changed. That day shall not live in the minds of the people. I will obliterate the memory of it."

People's minds are being prepared for tampering with the calendar.

An effort is being made by the International Organization of Standardization of Geneva to have all nations renumber the days of the week, calling Monday the first day of the week and Sunday the seventh. This does not disrupt the weekly cycle, but, without question, it will prepare the public to accept further changes in the calendar. □

Bible Questions Answered By DON F. NEUFELD

Do Mark 13:35, 36 and Luke 12:35, 36 both speak of Christ's glorious appearing in the Second Advent. What is the wedding and how and where does it take place?

These two passages read: "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping" (Mark 13:35, 36). "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately" (Luke 12:35, 36).

As they appear in their contexts, one would conclude that these passages both refer to the same event, the glorious appearing of Christ when He returns to this earth. This was probably the way the disciples understood Jesus' sayings. Jesus did not choose at this point to break up the climactic event of His coming into the series of events that would mark the end time, such as the death decree, the close of probation, the marriage. End events were forecast in greater detail in the Revelation; a further expanded explanation came through the witness of Jesus to the remnant church. This is understandable, for at the end time additional guidance would be needed.

For example, after quot-

ing Mark 13:35-37, Ellen White pinpoints a specific aspect of end events as the one referred to in this passage: "We are waiting and watching for the return of the Master, who is to bring the morning, lest coming suddenly He find us sleeping. What time is here referred to? Not to the revelation of Christ in the clouds of heaven to find a people asleep. No; but to His return from His ministration in the most holy place of the heavenly sanctuary, when He lays off His priestly attire and clothes Himself with garments of vengeance, and when the mandate goes forth: 'He that is unjust, let him be unjust still.'" — *Testimonies*, vol. 2, p. 190.

When reading Luke 12:35, 36, one might be inclined to think of it merely as a simple parable or illustration of servants or slaves whose master has gone to attend a wedding and whose return they are awaiting, knowing not what time of night he may return. But they keep their loose-flowing Eastern robes tucked under their belt so that the moment he arrives they are on hand to unlock the house and to serve him.

But in this parable also the early Adventists saw added significance. Tying in the parable of the ten virgins to the Lukan illustration, they identified the wedding as follows: "In the parable, when the bridegroom came, 'they that were ready went in with him to the marriage.'"

The coming of the bridegroom, here brought to view, takes place before the marriage. The marriage represents the reception by Christ of His kingdom. The Holy City, the New Jerusalem, which is the capital and representative of the kingdom, is called 'the bride, the Lamb's wife.' . . . Clearly, then, the bride represents the Holy City, and the virgins that go out to meet the bridegroom are a symbol of the church. In the Revelation the people of God are said to be the guests at the marriage supper. . . . The proclamation, 'Behold, the Bridegroom cometh,' in the summer of 1844, led thousands to expect the immediate advent of the Lord. At the appointed time the Bridegroom came, not to the earth, as the people expected, but to the Ancient of Days in heaven, to the marriage, the reception of His kingdom. 'They that were ready went in with Him to the marriage: and the door was shut.' They were not to be present in person at the marriage; for it takes place in heaven, while they are upon the earth. The followers of Christ are to 'wait for their Lord, when He will return from the wedding.' But they are to understand His work, and to follow Him by faith as He goes in before God. It is in this sense that they are said to go in to the marriage." — *The Great Controversy*, pp. 426, 427.

Returning "from the wedding" would be a specific

reference to the Second Coming.

The principle of progressive revelation or of advancing information as it is needed by the church is an important principle. It is clearly illustrated in Scripture. For example, the Old Testament gives only a few details concerning the second coming of Christ. If we had only the Old Testament, our knowledge concerning the manner of Christ's coming and of the signs of His coming would be severely limited. In His teachings Jesus gave further information, notably in Matthew 24 and parallel passages. But if we had only the Gospels in the New Testament, our knowledge would still be restricted, for the Epistles shed further light. Toward the end of the first century A.D. Jesus sent further light in the Revelation. In this book many added signs were given. Whereas in Matthew 24 the next event listed after the celestial signs, the last of which occurred in 1833, is the shaking of the powers of the heavens, an event associated with the Advent, in Revelation many events are listed to occur within this interval.

Then Seventh-day Adventists have additional information through the revelations God gave to Ellen White. Her writings focus on the Bible and explain it more fully, as illustrated above with respect to the passages referred to in our question.

Spiritual Insecurity, Its Cause and Cure

As a man and a woman find
certainty and assurance in
the covenant of marriage,
so should the experience be
of the one who enters into a
covenant relationship with Christ.

By ELDEN WALTER

IT OFTEN HAPPENS that soon after the wedding the marriage partners begin to take each other for granted. Early attentions cease; the wife becomes careless in her grooming, and the husband neglects to court her. Is it, therefore, valid to suggest that it would be better not to marry? Few would accept that reasoning! Yet, some who would contend vigorously for the assurance that the marriage covenant brings are fearful of similar assurance in their relationship with Christ. They do not fear that the security found in the marriage covenant leads inevitably to a destructive, careless relationship, but they fear that such may be the result if too great a reliance is placed in a secure, covenanted union with Christ.

Despite built-in hazards, people opt for marriage, knowing that love has the best opportunity to mature in a framework of committed, covenanted assurance. In the same manner the Christian's relationship with Christ will grow best in an atmosphere of security and certainty. Yet many Christians, doubting their acceptance with God, remain uncertain and anxious, hoping that they may make it someday.

This is wrong. The Scriptures speak of "full assurance" (Heb. 6:11; 10:22). Just as we believe that human love grows best in marriage, so our love for God will mature best and be more radiant and positive in its witness when there is "full assurance" of acceptance and confidence that "he is able to keep that which . . . [we] have committed unto him against that day" (2 Tim. 1:12).

Such a personal relationship best motivates to reform. "Lead them [many in the world] to behold Christ in His loveliness; then they will turn from everything that would draw their affections away from Him. This is the principle of the Saviour's dealing with men; it is the

principle that must be brought into the church."—*Testimonies*, vol. 6, p. 54.

The letter to the Ephesians is a lesson in this. In the first chapters, Paul reminds the Ephesian believers of the marvelous grace manifested toward them in their redemption. They have been adopted as "children" by Jesus Christ (Eph. 1:5). They were saved by grace through faith (chap. 2:8). They are now no longer "strangers and foreigners, but fellow citizens with the saints, and of the household of God" (verse 19).

After dwelling at length on the joys of their salvation, he sets out to reprove their failings. After he has duly chastised them, he reassures them, near the close of his letter, of their acceptance. From Paul's method we may conclude that Christians are best moved to reformation not only by citing their *misbehavior*, to call into question their salvation, but by citing their exalted position as children of God as the basis of appealing to them to live as their new status demands.

We are not saying that a Christian may cherish sin and still be saved. Far from it! But we are saying that a Christian may have the assurance of sonship during all of his growing experience. The fact that some of his ways may be pointed out to him as contrary to the will of God does not mean that he no longer belongs to the family of God. His salvation is not necessarily "falling out"; instead it is "working out." The former concept is negative and discouraging. It is inimical to witnessing. The latter is positive and encouraging. It creates an atmosphere of assurance and love. If there is a sincere desire to conform the life to God's will, the experience of pardon may flood his soul, even as it did when he first came to Christ as a penitent sinner.

Satan wants to keep Christians spiritually introverted and insecure. "Satan is ready to steal away the blessed assurances of God."—*Steps to Christ*, p. 53.

"Satan is exultant when he can lead the children of God into unbelief and despondency. He delights to see us mistrusting God, doubting His willingness and power to save us. . . . Satan ever seeks to make the religious life one of gloom. He desires it to appear toilsome and difficult; and when the Christian presents in his own life this view of religion, he is, through his unbelief, seconding the falsehood of Satan.

"Many, walking along the path of life, dwell upon their mistakes and failures and disappointments, and their hearts are filled with grief and discouragement."—*Ibid.*, p. 116.

Four Causes of Spiritual Insecurity

One who has no assurance of eternal life is usually a victim of one or more of these four problems:

1. The idea that it is presumptuous to claim the assurance of eternal life, to believe that Christ is willing to forgive, freely and instantly, all who sincerely accept Him and choose to obey the will of God. For this misconception the remedy is simple: Review the Bible and Spirit of Prophecy statements that teach us that we *may* have assurance.

2. Assurance can be ours only if and when we come to a level of spiritual growth where we feel we deserve that confidence by reason of our achievement. It is legalism to think that "watchfulness against temptation, and the performance of certain duties [will gain heaven or] acceptance with . . . [God]" (*Selected Messages*, book 1, p. 353). "Our acceptance with God is sure only through

Elden Walter is ministerial secretary of the Southwestern Union Conference.

His beloved Son, and good works are but the result of the working of His sin-pardoning love. They are no credit to us, and we have nothing accorded to us for our good works by which we may claim a part in the salvation of our souls. Salvation is God's free gift to the believer, given to him for Christ's sake alone."—*The SDA Bible Commentary*, Ellen G. White Comments, on Luke 17:10, p. 1122.

3. He is unwilling to make an entire surrender to the Lordship of Christ in his life. Willful or cherished sin separates from God. The inevitable result is apostasy. Those who persist in such sin have no right to assurance. "No one can believe with the heart unto righteousness, and obtain justification by faith, while continuing the practice of those things which the Word of God forbids, or while neglecting any known duty."—*Selected Messages*, book 1, p. 396. The only way to find peace again is to repent and make Christ and His will supreme in the life.

It must, on the other hand, be emphasized that all Christians do, at times, fail the Lord "through ignorance, thoughtlessness or weakness" (*Testimonies*, vol. 5, p. 605). "[Jesus] did not censure human weakness."—*Steps to Christ*, p. 12. "Even if we are overcome by the enemy, we are not cast off, not forsaken and rejected of God."—*Ibid.*, p. 64. None should lose His assurance when this is the case.

4. For many unassured Christians the cause of spiritual insecurity is that their conversion experience was nebulous and unidentifiable. If such is his situation, a Christian ought immediately to set about establishing a positive relationship and making a covenant with his Lord. Abraham made a covenant. Isaac made a covenant. Jacob made a covenant. We are to be in the *new* covenant. In personal relationships, when there is no clearly specified agreement, there is great potential for misunderstanding and uncertainty.

Confidence Rests on the Covenant

When a man and a woman enter into the covenant of marriage, there is a basis for certainty and assurance. Husbands and wives don't base their relationship on feeling. After the ceremony they feel toward each other much the same as before. The confidence that they are lawfully married rests on the covenant made.

Many church members have never entered into covenant relationship with Christ. They drifted into the church, not sure what the relationship should be or how it happened. However, an experience to be valid need not be sudden. It may be like "the dawning of a winter day." But unless it finally takes some definite form, it is likely to remain a *cloudy* day!

Those who look for the assurance of their acceptance to be certified by feeling or inner witness will most probably have an off-and-on assurance. But if their confidence rests on a covenant prayer, inviting Christ into the life, accepting Him as a personal Saviour, committing their way to His will, and claiming the promises of His Word, there is a valid, identifiable experience of acceptance, and thus a sure foundation for the Christian's assurance.

As a young student minister, I was troubled by insecurity and doubt and was seeking assurance for my own soul. As I studied my problem, the suggestion was made that I write out my covenant prayer, kneel and pray that prayer to God, then sign the covenant and date it. When-

ever tempted to doubt, I was to refer to that covenant with the affirmation: "I made this covenant with my Lord on that date. I was sincere in doing it. I am still sincere in that continuing commitment. I am a child of God. Christ is my Saviour. I will rejoice in the salvation that is mine."

Later I discovered that this covenant concept is taught in the Spirit of Prophecy. "It is not enough to believe *about* Christ; we must believe *in* Him. The only faith that will benefit us is that which embraces Him as a personal Saviour; which appropriates His merits to ourselves. Many hold faith as an opinion. But saving faith is a transaction, by which those who receive Christ *join themselves in covenant relation with God.*"—*Gospel Workers*, p. 261. (Italics supplied.)

A similar covenant prayer with its resultant testimony is found in *Selected Messages*, book 1, page 392: "The perishing sinner may say: '... I am a sinner, and He died upon Calvary's cross to save me. I need not remain a moment longer unsaved. He died and rose again for my justification, and He will save me now. I accept the forgiveness He has promised.' ..."

"We are to believe with the heart unto righteousness,

Clean Pressroom Witnesses for Christ

By MILTON MURRAY

We were airborne out of Washington, D.C., bound for St. Louis. My seatmate was a friendly and talkative type.

He inquired about my destination after telling me he was bound for Tulsa. "I'm on my way to Kansas City," I replied. "What takes you to Oklahoma?"

He told me he was an insurance consultant—one whose task it was to advise firms on their needs without the subjectivity that an insurance agent or salesman tends to reflect.

"And what are you going to do in Kansas City for three days?" he questioned.

After finding out that I worked in the field of philanthropy, he asked whether I was connected with a firm of some sort. "No," I replied, "I'm a part of the staff of the Seventh-day Adventist Church."

He didn't know much about Adventists, but his eyes lighted up as he recalled one publishing establishment he had visited that was unlike similar plants.

"It must have been 30 years ago, and it was somewhere in the D.C. area. I don't recall where, but contrary to what I had been led to expect (that pressrooms were by nature strewn with paper), this shop was spotlessly clean and a pleasure to see! Although that was a long time ago, I've never forgotten that demonstration of cleanliness that I attributed to their Christian posture."

I couldn't help imagining that back in 1945 some pressman, the clean-up shift, and some supervisor had probably given little thought to this task of keeping the shop shipshape. But on that numberless day a member of the insurance fraternity walked through to record a never-to-be-forgotten fact—Seventh-day Adventists live their Christianity every day!

This brief encounter at 37,000 feet again etched on my mind how important every assignment is that comes my way. The well-written and carefully typed letter, the manicured lawn, the trimmed hedge, the clean lobby, the well-hung drapes, and hundreds of other less-than-spectacular day-to-day affairs can and do strengthen Christianity.

and with the mouth make confession [testify] unto salvation. . . . 'He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life' (John 5:24)."

I enthusiastically recommend a similar course of action to everyone who has no "witness bright and clear." Get it settled. Know you have made your covenant with God. Then rest your assurance on His promise. You will have the peace that passes understanding.

Where Does Obedience Come In?

Perhaps you are saying, "It sounds too easy; where do all the texts and quotations about obedience and works and discipline come in?" Well, they surely come in! They are an important part of the Christian life.

"We do not earn salvation by our obedience; for salvation is the *free* gift of God to be received by faith. But obedience is the fruit of faith."—*Steps to Christ*, p. 61. "He who says 'I know him' but disobeys his commandments is a liar" (1 John 2:4, R.S.V.). Remember, such is not *faith* but *fake*! So, faith that doesn't work is dead (see James 2:17).

But the question of obedience and works is more than simply a matter of testing the genuineness of faith. There are at least two other aspects we must treat in connection with this study.

First, we must, as Christians, recognize that practicing or cherishing sin will separate us from God, cause us to lose our love for Him, and thus send us into apostasy; in short, we can lose our salvation. And sin is so deceitful. It is stealthy. It is not to be taken lightly. The Christian must stay alert to discern sin—its subtle insinuation, its bewitching fascination, and its narcotic, anesthetizing effect upon our spiritual consciousness. To do any less is to trifle with eternity.

There are those who ask: "If you truly love the Lord and fully surrender to Him moment by moment and simply let Him direct your every action, will not watchfulness and obedience come automatically, naturally?" There are Bible and Spirit of Prophecy statements that seem to say this. However, this is not all that is said. Some people go so far as to say that when the Christian puts forth effort and stern discipline to reform his life or to accomplish his Christian goals he denies righteousness by faith! It sounds much like the argument that says: "If we pray for divine healing we deny faith in God by taking any human measure to restore health." That is poor logic and distorted Christianity.

There is a sense in which good works and obedience come naturally. When you love someone, it does come naturally to do loving things. However, occasions arise when one fails to perform lovingly in all things; one may even act selfishly.

Consequently, we read in *Selected Messages*, book 1, page 336, "Those who are waiting to behold a magical change in their characters without determined effort on their part to overcome sin, will be disappointed."

We can understand why this is true. Even when human love is at its best it is far from perfect. A young husband may love his bride with all the love his soul is capable of, yet there will be at least three areas of weakness in his love:

1. He does not know how to show his love fully. It will take a lifetime of studying his wife's needs and responses and learning how husbandly love should behave.

2. At times he will act (at least subconsciously, and probably consciously, as well) from selfish motives. Again, it will take time for him to discern his selfishness and, as he discerns it, to get rid of it!

3. He will be subject to the temptation to lust after the affections of former "flames," as well as new acquaintances who will enter the circle of his life. There is no degree of devotion of one spouse to the other that renders him or her immune to such temptations. Obviously, human love must be disciplined.

Many will say: "If we must always be in such a struggle with ourselves, exercising a constant program of self-discipline, how can the Christian life be a life of peace and joy?"

Almost everyone enjoys some self-discipline at least some of the time. Some people enjoy a high degree of discipline most of the time. The degree of enjoyment probably depends on how one was reared more than anything else. Those from well-disciplined families have usually learned to derive great satisfaction in disciplined accomplishments. Those from permissive backgrounds usually chafe under discipline.

Our point of view determines whether our discipline will bring joy or pain. Are we looking at the effort or at the results? Are we thinking of the love that motivates our effort and the end to be achieved or are we thinking of the struggle involved? As we think through these principles and apply them to such ordinary things as doing the dishes, mowing the lawn, or writing a term paper, we may discover some valuable insights regarding Christian discipline. Whether we deem duty as pleasure or as drudgery is largely a matter of how we have been taught to handle it in the past.

Change Our Attitude Toward Discipline

Thankfully, we can, through discipline, change our attitude toward discipline itself! To do so would make many lives more rewarding. Just how we relate to these things will no doubt determine whether our Christian life seems to us an easy yoke or a heavy cross.

But is assurance based on discipline? No! If our assurance of eternal life depends upon our satisfaction with our level of discipline, we will never possess it. I know that I am married, not because my wife and I have a perfectly disciplined love, but because of our covenant of marriage. That covenant is not *unbreakable* (a failure to discipline our love could cause divorce), but as long as the covenant is *unbroken* our marriage stands. And I know I'm married. I don't wake up each morning and wonder whether I'm still my wife's husband!

Likewise, I belong to Christ. I have made my covenant with Him. "He who has the Son has life." My hope rests secure on His promise. Because I love Him I seek earnestly to know His will and I discipline my ways accordingly.

I understand something else, too; and it transcends all: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12). "He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

"Then let us not cast away our confidence, but have firm assurance, firmer than ever before. 'Hitherto hath the Lord helped us,' and He will help us to the end."—*Steps to Christ*, p. 125. □

To be concluded

Importance of the Sanctuary Truth—8

Why Time Lingers

The sanctuary doctrine not only clarified the importance of the 1844 date, it also provided a unifying element to many theological truths, such as the Second Advent, the judgment, the importance of the Ten Commandments (especially the fourth), the central role of Jesus Christ as man's Substitute and Mediator, and the urgency of time in finishing the gospel commission.

Ellen White noted that the emerging sanctuary doctrine "opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed the great advent movement and revealing present duty as it brought to light the position and work of His people."—*The Great Controversy*, p. 423.

As the Advent Movement moved past the decades and into its second century of existence, the sanctuary doctrine helped to explain why time lingers on, long past the day when Jesus could have returned to earth. Without this explanation it would be difficult indeed to face the world, as well as the church's own children, year after year, proclaiming that the return of Jesus is very near.

After the disappointment of October 22, 1844, early Adventists clarified the nature of the events then taking place, recognizing that Jesus, instead of coming to this earth to cleanse it in judgment, had begun the last phase of His High Priestly role in the heavenly sanctuary. They were filled with holy enthusiasm, believing that the end of all things was at hand. As time went by, their chief concern, as they understood it, was to warn the world of the judgment hour and that Jesus was soon to come.

But God had something further to teach His people and, through them, all honest seekers of truth everywhere. What God has tried to teach has been only slowly grasped by His people, not because it is difficult, but because it is the doctrine Satan fears and hates most, the most uneasy for casual Christians to accept.

The reason why Jesus did not come soon after 1844, during the generation that saw the great signs in the sun, moon, and stars, was that His "people were not yet ready to meet their Lord. There was still a work of preparation to be accomplished for them. Light was to be given, directing their minds to the temple of God in heaven; and as they should by faith follow their High Priest in His ministration there, new duties would be revealed. Another message of warning and instruction was to be given to the church."—*Ibid.*, pp. 424, 425.

What was this warning and instruction to be given, not primarily to the world, *but to the church*? That God would wait for a prepared people, a transformed people who would vindicate His name, government, and saving power—a people who would be a living result of accepting the messages of the three angels of Revelation 14. Concerning this people it will be truly said one day:

"Here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

Ellen White unfolded the deepening significance of the sanctuary doctrine as it relates to this "warning and instruction . . . to be given to the church": "Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. This work is more clearly presented in the messages of Revelation 14.

"When this work shall have been accomplished, the followers of Christ will be ready for His appearing."—*Ibid.*, p. 425. (Italics supplied.)

The Doctrine Hated Most by Satan

This doctrine of a prepared people is thoroughly Biblical, not something contrived by Seventh-day Adventists. It is the doctrine hated most by Satan because it exposes his lies and his defeat. Satan delights in taunting Jesus as He stands in His High Priestly role, endeavoring to represent His followers whose names are being considered in the investigative judgment. With fiendish glee he points out the mistakes of those who claim Christ's name but not His power; with understandable logic of sorts he declares that commandment-breakers do not "deserve" eternal life anymore than he does, and that Christ would truly be unfair if He overlooks their sins. (Satan never has fully accepted the fact that Jesus purchased mankind's redemption through His marvelous earthly atonement, that through His truly human experience had proved that mankind can live obediently and without sin, and that committed men and women can live in the full assurance of God's acceptance because of the gracious mediation of Jesus Christ.)

Therefore, the overcoming, victorious Christian drives Satan to wrath and frustration. Such men and women prove that God has not asked too much of His children when He asks for their obedience; they settle once and for all the great controversy regarding whether God is worthy of His creation's love, respect, and obedience.

For these reasons "Satan invents unnumbered schemes to occupy our minds, that they may not dwell upon the very work with which we ought to be best acquainted. The archdeceiver hates the great truths that bring to view an atoning sacrifice and an all-powerful mediator. He knows that with him everything depends on his diverting minds from Jesus and His truth.

"Through defects in the character, Satan works to gain control of the whole mind, and he knows that if these defects are cherished, he will succeed. Therefore

he is constantly seeking to deceive the followers of Christ with his fatal sophistry that it is impossible for them to overcome."—*Ibid.*, pp. 488, 489.

This message of "warning and instruction" that will fully awaken those men and women who look for the glorious return of Jesus has been called, on other occasions, the "counsel of the True Witness," or the Laodicean message.

It is a message to professed church members who believe that somehow Jesus will save His people in their sins and that there is no need for them to make special preparation in order to hasten the time of His coming.

In 1859, Ellen White noted that the Laodicean message applied to the Adventist believers and that its chief purpose was to purify hearts from all sin. This divine application stirred the church in the mid-1850's and most believed that the Laodicean emphasis "would end in the loud cry of the third angel" (*Testimonies*, vol. 1, p. 186).

But the real intent of that message was not generally understood even by those who were stirred by its importance. Many lost heart because time went on without a great demonstration of the providences of God. They looked outward more than they looked inward for the results promised in the "counsel of the True Witness."

Because they did not truly believe that God expects His people to live overcoming lives "even as I also overcame" (Rev. 3:21) the "message" could not fully do its work. Ellen White saw the problem: "I saw that this message would not accomplish its work in a few short months. It is designed to arouse the people of God, to discover to them their backslidings, and to lead to zealous repentance, that they may be favored with the presence of Jesus, and be fitted for the loud cry of the third angel. . . . If the counsel of the True Witness had been fully heeded, God would have wrought for His people in greater power. . . ."

"If the message had been of as short duration as many of us supposed, *there would have been no time for them to develop character*. Many moved from feeling, not from principle and faith, and this solemn, fearful message stirred them. It wrought upon their feelings, and excited their fears, but did not accomplish the work which God designed that it should."—*Ibid.*, pp. 186, 187. (Italics supplied.)

The development of character that sets God's people apart in these last days takes time. But never longer than one generation. If this character preparation was not accomplished in the generation that went through the great disappointment of 1844 (as it surely could have been) then God would wait for their sons and daughters to learn the instruction and profit by the warning that their parents misapplied. If not the sons and daughters, then their grandsons and granddaughters.

But the promise is sure. Some generation of Adventists will grasp this important element in the sanctuary doctrine—it could be our own. They will reveal and vindicate to the universe the mighty arm of the "all-powerful mediator" who today stands before our heavenly Father, waiting to make up the people who will be worthy of the "latter rain" and thus fitted for translation (*Ibid.*, p. 187).

Let each of us ponder our part in this great controversy; let us hasten to accept His forgiveness, full and complete, for sins confessed and power in our behalf. No words can express how eager Jesus is to save us

from our sins, to give us the life of uninterrupted joy and peace, and to personally welcome us into His kingdom.

H. E. D.

Concluded

Faith, the Key to Victory

No one knows how many times the paralytic had painfully made his way from his shelter to the edge of the pool of Bethesda (John 5) in order to find healing from a malady that had kept him crippled for 38 years. His many disappointments were consuming not only his flagging hope but also what little strength he had left.

But when Jesus asked him, "Wilt thou be made whole?" new hope filled the paralytic's heart. When the Master ordered, "Rise, take thy bed, and walk," his faith made him act in accordance with Jesus' command and a wonderful miracle was wrought. He accepted and believed the word of Jesus, and restoration became a fact.

Many Christians have worried for years how to overcome their weaknesses and defects of character and their specific sins. Since God's plan for our lives is not only forgiveness but also victory, we may rest assured that God will provide also the means whereby both may be ours.

Someone may say, "Yes, but I have an inherited weakness. I was born with a damaged nervous system, and I cannot control my temper." Others may exclaim, "I have been so undisciplined in letting my thoughts wander at ease that it is impossible for me to refrain from having impure imaginations."

Then, let's read this assurance: "Whatever may be the evil practice, the master passion which through long indulgence binds both soul and body, Christ is able and longs to deliver. He will impart life to the soul that is 'dead in trespasses.' Eph. 2:1. He will set free the captive that is held by weakness and misfortune and the chains of sin."—*The Desire of Ages*, p. 203.

Along with prayer, surrender, and watchfulness, faith is the only road to victory. "This is the victory that overcometh the world, even our faith" (1 John 5:4). This is a miracle that cannot be explained. This is why the gospel of Jesus Christ stands above human psychology, and why the mystery of godliness cannot be contained within the limits of any science.

If up to now we have been failing to conquer certain specific weaknesses, let us lay hold of the arm of God by faith, accept God at His word, and, after committing our feebleness to Him, act as if we were whole, since by His grace and by His power we are whole.

"So long as we are united to Him by faith, sin has no more dominion over us. God reaches for the hand of faith to direct it to lay fast hold upon the divinity of Christ, that we may attain to perfection of character."—*Ibid.*, p. 123.

"Through faith in Christ, every deficiency of character may be supplied, every defilement cleansed, every fault corrected, every excellence developed. 'Ye are complete in Him.' Colossians 2:10."—*Education*, p. 257.

With such wonderful promises and assurances, let us exercise more faith in the Omnipotent command of Christ, who, in response to our fervent plea, orders us to arise healed. But we need to keep in touch with Christ every day in order to hear His command. Every day we need a fresh provision of His grace and power. Every day we need to rekindle on the altar of prayer the flame of faith and receive from Christ the healing order. In this way, every day we will be victorious.

F. CH.

Family Living

“Whenever You Need Us, We’re Here to Help”

Partially because of Dick,
AYR is helping scores of boys who
need a second chance in life.

By LOREN L. FENTON

DICK WAS BIG for his age. His blond hair and adept skill on the basketball court, combined with a daring personality, unequivocally established him as the most popular student on campus. Because of a situation that had arisen, our school board had the agonizing task of deciding whether we should dismiss him. A decision that is never easy, this one seemed especially hard because of Dick’s home situation. He had been adopted as a child by a couple with a strong ethnic background and little education. He had no brothers or sisters. As he grew, he had little in common with the man and woman who had chosen to become his parents, and the older he grew, the wider grew the gap. Any thought of discipline became a mockery. He began experimenting with drugs.

Loren L. Fenton is pastor of the Sung Shan SDA church, Taipei, Taiwan.

Naturally, the attitude toward authority that such a situation developed was carried over into school, and by the time he was in the ninth grade, Dick was a law unto himself. He desperately wanted to stay in school, and being older and bigger, he was well liked by most of his classmates. But, having little or no strength to resist an exciting occasion, he often influenced them to be disruptive and subversive in school. The learning process had come to a virtual standstill, and it was evident that in order to salvage the situation the school board would have to take immediate action.

But the burden of his soul rested heavily on our hearts. We knew that there would be little chance of his becoming a productive member of society, to say nothing of his becoming a strong church member, or little chance even of his salvation, if we were to cast him aside.

Nevertheless, at the same time we knew that we could not permit the present situation to continue. It would be impossible to retain him in school and still fulfill our responsibility to the other students. We had to protect their learning environment, and with Dick in school it was virtually destroyed. Neither could we recommend him to another school.

Thus it was that after long hours of painstaking deliberation we unanimously voted to expel him.

The outer darkness waited.

I don’t know whatever happened to Dick. I never saw him again. Even so, he has been often on my mind. Sometimes, just before I sleep, I see his face bowed in dejection upon hearing the news that he had been expelled. Beside his face I see others, dozens of whom I know personally, many whose stories I have heard from fellow pastors, teachers, and friends. They represent thousands.

And then there are John, Henry, and Wes. Brothers, ages 9, 7, and 6, respectively. Their mother abandoned the family. Ran out and left them alone. Their father decided he should remarry. Unfortunately, the woman

Friendship

By VIRGINIA VESS

How beautiful the ways of those
We lovingly call friends.
Like sparkling diamonds of pure joy
That Heaven’s blessing sends.

No matter how the distance lies,
Apart or very near,
Thoughts ever live to multiply
Friendship we value here.

And someday on the bright new earth
Our Father will provide
All happiness and perfect bliss
With dear friends by our side.



he married refused to have anything to do with his children. When the boys moved in after the honeymoon, she moved out and stated in so many words that she wasn't coming back until they were gone. Dad agreed and the boys were out. Period. Seventh-day Adventists all. Where would the boys go?

Their father was really distressed about the situation. He grieved over the condition of his family, but seemed powerless to change it. He knew that he and his family needed help.

Luckily he found out about American Youth Ranches, Inc., a Seventh-day Adventist organization that has been created for the express purpose of providing homes and training for needful children and youth. AYR was able to take all three boys. Today they are finding warmth, love, and security in the Christian family atmosphere of an AYR member ranch.

I wish Dick could have known about AYR. He would have wanted to go to one of the ranches. He there could have found the help he needed for his personal problems. But when Dick was having his problems there was no AYR. Too bad for Dick. But now, partially because of Dick, AYR is helping scores of boys who need a second chance in life.

American Youth Ranches, Inc. is a nonprofit organization, conceived and fostered by a group of loyal, Christian, Seventh-day Adventists. Members of the corporation include ministers, doctors, and laymen from all walks of life.

Purpose of AYR

AYR was organized in counsel with leaders of the church. There are no formal ties between the two organizations, but AYR seeks to work hand in hand with the church. All members of the boards of trustees and directors and all faculty and staff members are Seventh-day Adventist church members. The counsel of church leaders is both sought and valued.

The future for AYR includes expanded facilities for both boys and girls. The leaders of the project envision ten or more boys' ranches and girls' ranches in various parts of North America.

The philosophy and goals of AYR are perhaps best reflected by a recent advertisement.

Whenever You Need Us We're Here to Help

Nobody chooses to be an orphan, even if he's a Model "A," Model "B," or Model "C." That's why we help each according to his individual needs.

Model "A's" parents are dead.

Model "B's" parents seem to have more important things to look after besides their son, so he becomes an orphan too.

Model "C's" parents really love their son, but realizing that he needs additional help that they cannot provide at home, want to give him the very best.

We help in many ways:

1. We stimulate minds and bodies.
2. We provide love-filled homes for those who need them.
3. We provide guidance and direction for broken young lives.
4. We provide solid foundations on which to build or rebuild.

We care.

American Youth Ranches, Inc. *does* care. And they want to help. □

For the Younger Set

Where's Rags?

By BARBARA HUFF

"HERE, RAGS. Come, Rags. Here's your supper." Troy let the screen door slam shut as he ran into the house to find Mother. "Mamma, Twinkle and her kittens have come to eat, but Rags is nowhere."

"Well, now, Troy, Rags is somewhere," Mother laughed. "Let's have worship now. Rags will be home soon."

Even though Daddy read a story out of Troy's favorite book, Troy didn't listen very closely. All he could think about was his big shaggy dog. It just wasn't like Rags not to come home for supper.

After worship, Daddy went to the door and called for Rags. "That's strange," Daddy said. "He was with me when I was working in the field with the tractor. In fact..." he said with a smile on his face. "Mother and Troy, come go with me for a little ride."

Daddy drove out the driveway and turned onto the gravel road. At the bottom of the hill he steered the car into the cornfield.

"There he is! There he is! Daddy, how did you know Rags was out here?"

"Look, Troy. See what's on the ground next to Rags?"

"It's your coat, Daddy," Troy said as he got out of the car and ran toward the dog. Then Rags began to bark and growl. Troy stopped. "Daddy, what's wrong with him?"

"Talk to him, Troy. Don't you see what he's doing? He's guarding my coat."



"Rags, buddy, it's O.K. It's just us. You're a good boy," Troy told the dog.

Rags stopped barking. Then it seemed to Troy that the dog was smiling as he wagged his tail and barked little excited barks. But still he didn't move away from Father's coat.

Father reached down and picked up his coat. "You're a good boy, Rags," he said. "Thank you for taking care of my coat. Now, let's go home."

On the way back to the house, Troy asked, "Daddy, I don't understand. Did you tell Rags to stay there?"

"No, son. When I was working this afternoon, I got too warm so I took my coat off and laid it on the ground. I remember now that Rags went over and lay down by it. When I finished plowing, I was at the other end of the field so I just drove the tractor on home. I forgot about my coat—and Rags."

"How long do you think he would have stayed there, Daddy?"

"I don't know, Troy," Daddy answered. "I don't know."

Troy sat silently in the back seat with his arm around Rags's shaggy neck. "Daddy?"

"Yes, son."

"I've been thinking."

"About what?"

"I've been thinking about the times I've forgotten to feed Rags."

"Yes," Daddy answered.

"And one night last week when it was raining I forgot to let him into the barn to sleep. He was cold and wet the next morning. Daddy?"

"Yes, Troy."

"He really loves us in spite of how we treat him, doesn't he?"

"Yes, Troy. Our pets are often more faithful to us than we deserve. And Troy?"

"Yes, Daddy?"

"I've been thinking of Someone who also is more faithful to us than we deserve. You know who I mean, don't you?"

"Yes, Daddy. It's Jesus."

Actions of General Interest From the 1975 Annual Council

The following actions voted by the 1975 Annual Council of Seventh-day Adventists, Takoma Park, Maryland, October 8-16, 1975, 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

► Procedures for the Emergency Replacement of President, Secretary or Treasurer, General Conference

Voted, To adopt the following procedures for the replacement of the General Conference President, Secretary or Treasurer due to death, disability, resignation, or whatever cause in the interval between General Conference sessions:

I. The President.

A. The secretary of the General Conference shall immediately notify the presidents of all world divisions of the vacancy.

B. The vice-president for administration, or in his absence, the vice-president chairman of the week shall call a meeting of the President's Executive Advisory (PREXAD) at the earliest possible opportunity. PREXAD shall

1. Recommend to the President's Administrative Council (PRADCO) and the General Conference Committee the name of the general vice-president to serve as acting president until a new president is elected and assumes his duties. In the event of a delay in reaching this decision the regularly assigned vice-president (s) for the week shall act, week by week if necessary, until the matter is decided.

2. Recommend to PRADCO and the General Conference Committee the time and place of the meeting of the General Conference Committee for the election of a new president.

C. The General Conference Committee shall consider the above recommendations and shall designate the general vice-president who is to serve as acting president, and shall specify the time, the place of meeting of the General Conference Committee to elect the new president, and the attendance at the same. The decisions regarding time, place, and attendance shall be made, taking into consideration the following criteria:

1. If the next Annual Council is a midterm Council at which the presidents, secretaries, and treasurers of the overseas divisions are normally in attendance, each overseas division shall be invited to send two additional representatives, both of whom shall be members of the General Conference Committee and at least one of whom shall be a union president.

2. If the next Annual Council is not a midterm Council, each overseas division shall be invited to send four representatives in addition to its president, all of whom shall be members of the General Conference

Committee and of whom two shall be the division secretary and the division treasurer and of whom at least one shall be a union president.

3. If the vacancy occurs not more than six months prior to the commencement of the next Annual Council, the members of the General Conference Committee resident in the Washington area, after counsel with the officers of the overseas divisions and the North American union presidents and heads of General Conference institutions, shall decide whether the election shall be held at the next Annual Council or whether an earlier election shall be held in accordance with the terms of paragraph 4 below.

4. If the vacancy occurs six or more months before the next Annual Council, or if it is decided in terms of paragraph 3 above that the election should be held before the next Annual Council, the General Conference Committee, after counsel with all the world divisions, including North America, shall set the date and place for a special meeting of the General Conference Committee and shall invite each overseas division to send its president, secretary, and treasurer, and two other members of the General Conference Committee, at least one of whom shall be a union president, to be present at the meeting of the committee, which shall also be attended by committee members resident or available in North America.

D. A nominating committee with appropriate representation from each division shall be appointed in a manner to be decided regardless of whether the election takes place at an Annual Council meeting of the General Conference Committee or at a special meeting of the General Conference Committee summoned under the terms of paragraph C above. Persons elected at a General Conference session to the offices they hold will be eligible to serve on this nominating committee.

II. The Secretary.

a. The president, or in his absence the vice-president for administration, shall notify all world divisions of the vacancy.

b. The undersecretary shall act as secretary until such time as a new secretary is elected and assumes his duties.

c. The election of a new secretary shall take place at the next Annual Council of the General Conference Committee to which, if it is not a midterm Council, each overseas division shall be invited to send its secretary and its treasurer.

III. The Treasurer.

a. The president, or in his absence the secretary, shall notify all world divisions of the vacancy.

b. The undertreasurer shall act as treasurer until such time as a new treasurer is elected and assumes his duties.

c. The election of a new treasurer shall take place at the next Annual Council of the General Conference Committee to which, if it is not a

midterm Council, each overseas division shall be invited to send its secretary and its treasurer. It is further *Voted*, To refer the matter of a procedure for the replacement of a division president due to death, disability, resignation, or for whatever cause, to Annual Council 1976.

► Church Manual—Footnote Insertion

Voted, To insert in the next printing of the *Church Manual*, a footnote to the new paragraph 7 of the section "Reasons for Which Members Shall Be Disciplined" (*Church Manual*, pp. 234, 235), as follows:

"7. Instigating or continuing legal action against another church member or against the church or any of its organizations or institutions, contrary to Biblical and Ellen G. White counsels." *

* At the 52d session of the General Conference in Vienna, Austria, when this section of the *Church Manual* was revised, the church was seeking to reaffirm its commitment to the desirability of the settlement of problems that might be taken to civil courts, within the guidelines given by Paul in 1 Corinthians 6:1-7 and as appearing also in Spirit of Prophecy counsels. For this reason it was considered necessary by the session that this paragraph should stand as it appears here in this section on reasons for disciplining church members. However, it was also considered necessary that further study be given to the whole question of litigation between church members and between church members and the church and/or its organizations or institutions and vice versa. The session therefore took action asking the General Conference Committee to arrange for such study with a view to the inclusion in the *Church Manual* of a fuller statement on litigation. When adopted this statement will probably be included at a place other than this section on the reasons for disciplining church members.

It is considered that under these circumstances church boards considering discipline of members under paragraph 7 would be unwise not to seek the counsel of the conference/mission president before decisions for recommendation to the church business meeting are taken.

In dealing with church members who are also employees of the church (including its institutions), attention is also drawn to the following action of the 52d session of the General Conference which, although not a part of the *Church Manual*, is appended here for guidance and convenience.

CHURCH DISCIPLINE

Relationship of Church Employees to Local Church.—The employment of any member in a church organization or institution confers upon him the privilege of service, but does not confer upon him special privileges as a church member distinct from those enjoyed by other members. Such a member-employee is subject in local church relationships to the authority of the church in which he holds membership.

The privilege of employment places a special responsibility upon the one thus employed to live a life both within and without the church that is in harmony with the highest

concepts of church membership. Such an individual should consider fidelity to church standards as a condition of the terms of his employment, pledging to cooperate with the policies of the church and loyally uphold them.

From these principles it follows that where a denominational-credential-holding member-employee of a church-related organization or institution is disciplined by the local church of which he is a member for violation of church standards, his employing organization also may have responsibility to consider his conduct in relation to his employment. In a similar way, where a member-employee is disciplined by his employing organization, his local church will also carefully consider what disciplinary measures it may need to take in the matter. Thus, as parts of the same world church, the employing organization and the local church will function, each in its proper sphere, in mutual cooperation and always in the gentle spirit of Christ, realizing they are acting not only in their own interests but on behalf of the church as a whole, to uphold church standards and the church's fair name.

► Annual Council Attendance—Overseas Division Officers

Voted, To adopt the following guidelines for the attendance of division officers at Annual Councils:

1. Midterm Councils—All three officers.

2. Annual Councils—The president and one other officer on the following rotation schedule for each quinquennium:

1st Annual Council—The secretary

2d Annual Council—The treasurer

Midterm Council—All three officers

4th Annual Council—The secretary

5th Annual Council—The treasurer

► Preparation of National Workers

Voted, To adopt the following proposals for the preparation of national workers:

1. Divisions are to designate certain sums to be used for the intensification of the preparation of their national workers, wherever possible in Seventh-day Adventist institutions of higher education, for professional upgrading on the post-Bachelor degree level (M.A., M. Div., M.D., Ph.D., Ed.D., etc.).

2. Each division, in cooperation with the General Conference Department of Education, is to provide/strengthen post-secondary work through the Bachelor's degree within its territory, for example:

a. Adventist College for French-speaking Africa—Develop and strengthen.

b. Bugema Adventist College—Initiate and strengthen.

c. Fulton College—Upgrade.

3. Divisions are encouraged to develop a system of bursaries or scholarships for their nationals. Candidates are to be recommended by administration in counsel with national leadership and approval voted by the appropriate committee(s), as follows:

a. Post-secondary Bachelor-degree-level scholarships/bursaries in union schools (with exceptions where union schools do not offer the

specialization needed), to be granted with the support of the unions.

b. Master's-level scholarships/bursaries to be granted with the co-operative support of the unions and the division.

c. Post-Master's-degree-level scholarships/bursaries to be granted with the support of the divisions.

4. Study is to be given to strengthening the policy entitled "Developing and Training Workers" (General Conference Working Policy, pp. 50-52) to provide financial assistance to national medical, dental, nursing, and paramedical personnel, under a plan similar to the North American Division medical deferred appointee plan.

5. Divisions are encouraged to develop a post-employment financial aid policy for those who have completed their studies on a self-supporting basis.

6. Divisions are to organize seminars and schools in leadership and administration for the upgrading of nationals who are unable to benefit by the above provisions.

► World Departmental Advisory—1976

Voted, To adopt the following plans for the 1976 World Departmental Advisory:

1. Date and Location: October 1 (7:30 P.M., Friday)-October 8 (Friday), 1976, at Washington, D.C.

2. Attendance. Attendance shall be limited to the General Conference staff and overseas division directors of the following departments, associations, and services: Communication, Education, Health, Lay Activities, Public Affairs and Religious Liberty, Publishing, Sabbath School, Stewardship and Development, Temperance, Trust Services, Youth and the Ministerial Association. . . .

6. Attendance at Annual Council 1976: Division departmental directors (not associate directors) attending the 1976 World Departmental Advisory will be invited to attend the 1976 Annual Council.

7. Spirit of Prophecy Seminars authorized: A 5-day Spirit of Prophecy Seminar for departmental directors is authorized to be held between the close of the World Departmental Advisory and the opening of Annual Council 1976.

► Church Evangelism Council

Voted, 1. To rescind section 2 of the 1973 Annual Council action "Departmental Cooperation and Overlapping," which proposed the re-naming of the Lay Activities Council. This leaves the name and composition of the Lay Activities Council the same as recommended in the *Church Manual*.

2. To rescind section 3 of the action referred to above, which called for appropriate changes in the *Church Manual*.

3. To rescind the proposed amendments to the *Church Manual* as recorded in sections 11 and 12. It is further

Voted, To set up as part of the church organizational plan a Church Evangelism Council as follows:

1. The Church Evangelism Council shall consist of the following: church pastor, a designated elder, lay activities leader, interest coordinator, head deacon, treasurer, temperance leader, lay activities secre-

tary, youth leader, Sabbath school superintendent, Community Services leader, health secretary, communication secretary. (The church pastor or a designated elder shall serve as chairman, and the lay activities leader shall serve as secretary.)

2. The responsibility of the Church Evangelism Council is

a. To coordinate the activities of the various church departments in the soul-winning programs of the church.

b. To study long-range evangelistic plans.

c. To provide training for all evangelistic outreaches.

3. This Council should meet at least quarterly to plan, coordinate, and give added support to the overall outreach program of the church. It is further

Voted, To request the *Church Manual* Standing Committee of the General Conference to prepare recommendations to the 1980 General Conference session, providing for the inclusion of the Church Evangelism Council in the *Church Manual*, and also caring for any adjustments that may be necessary.

► Ministerial Credentials—Guidelines for Issuing

Voted, To approve the following guidelines for issuing of Ministerial Credentials:

[The following are *not* guidelines for the ordination of persons to the ministry. Principles giving such guidance are clearly set forth in the General Conference Working Policy, pages 175-180. These guidelines are intended to assist committees in the issuance of ministerial credentials to those already ordained, especially those whose areas of work appear not to require the service of ordained ministers.]

I. Ministerial Credentials may be issued to

1. Workers who have been ordained to the ministry and are currently serving as

a. Pastors and evangelists.
b. Administrators, departmental directors, departmental associates or assistants on General Conference, division, union, and local levels.

c. Educational administrators including elementary-school principals; secondary-school principals and business managers; college presidents, academic deans, deans of students, and business managers; university presidents, vice-presidents, and deans.

d. Health-care institutional administrators, chaplains, and assistant chaplains.

e. Publishing house general managers, treasurers, book and periodical department managers and associates, and editors.

f. Radio and television administrators, speakers, and promoters.

g. Others engaged in service equivalent to the preceding.

2. Ordained ministers who are engaged in Bible teaching in elementary or secondary schools, or who are engaged as deans of residence halls, or who are teaching in the departments of religion or the area of religious education in colleges and universities, or who are called to a denominational institution of higher education and whose work involves formally prepared and explicit pres-

entations of the teachings of the Seventh-day Adventist Church.

3. Ordained ministers who have spent the major part of their lives in ministerial work but who, after reaching the age of 60 years, choose or are obliged to work for a few years in other lines of denominational work before retiring.

II. Ministerial Credentials—Special Cases.

1. Where because of the nature of the duties they are performing, the Ministerial Credentials of ordained workers are not continued or renewed, their ordination is not thereby invalidated, nor is any reflection intended or cast upon their lives or their service.

2. Ordained ministers who of their own choice discontinue ministerial work, or who in the judgment of their employing organizations are unable to perform satisfactorily in a ministerial role, but continue in denominational employment, are not eligible for renewal of their Ministerial Credentials, nor for a continuation of them if these are still valid beyond the end of the calendar year.

3. Ordained ministers who are teaching in areas other than referred to in I, 1-c above, would not normally be granted Ministerial Credentials unless assigned pastoral, evangelistic or other major ministerial responsibilities in connection with their school work.

4. When an employee with Ministerial Credentials is officially called to a position of clearly nonministerial function, a letter of clarification shall accompany the call informing him if this results in nonministerial status.

III. Appeal of Special Cases.

1. Where union committees, particularly in regard to workers in General Conference institutions for the issuance of whose credentials they are responsible, are not clear on continuing the credentials of ordained ministers because of the nature of their work, they may refer such cases to the General Conference Standing Committee on Credentials and Licenses, requesting its assistance and guidance in determining the question.

2. Since the credentials of employees of General Conference institutions are issued by the union in whose territory the institution is located, appeals on their behalf should be brought to the General Conference Standing Committee on Credentials and Licenses (or a subcommittee of it) by the union. Any other appeals in connection with the application of the policy or these guidelines should be referred to the next higher organization.

3. The Standing Committee on Credentials and Licenses (or a subcommittee of it), in reaching decisions on the cases referred to it, shall carefully consider the principles set forth in connection with ordination in the General Conference Working Policy, pages 175-180, as well as these guidelines, in an endeavor to maintain a consistent application of them throughout the division. It shall keep a clear record of its decisions and the basis on which they are reached.

► Attached Fields

Voted, To adopt the following statement regarding Attached Fields:

1. General Structure Defined.

The structure of a Union Conference/Mission is indicated in the Model Operating Policy for a Union Mission (GC Working Policy, p. 57) as follows:

ARTICLE IV—MEMBERSHIP

Sec 1. The membership of this Union Mission shall consist of such conferences and local missions as are or may be organized in any part of the territory under its jurisdiction and received into fellowship by vote of delegates assembled in the Union Mission session.

Also the policy entitled "Outline of Denominational Organization," paragraph 6 (GC Working Policy, p. 29), reads: "The union conference session is made up of delegates duly appointed by the various local conferences and missions within its territory to represent them in the union conference sessions, et cetera."

2. Exceptions Which Have Developed.

In some cases, due to organizational and financial considerations, unions have dissolved previously existing local conferences/missions and have operated without them and in other cases due to geographical boundaries or political conditions some local conferences/missions could not be conveniently included in existing union organizations, and have therefore been organized as unions, although consisting of only one local conference/mission.

3. Future Structure/Organization of Attached Fields.

In order to harmonize practice as closely as possible with the intent of the policy definition referred to above, the following is proposed:

a. New Situations.

In all new situations which develop where a local conference/mission, due to special circumstances, cannot be conveniently included in an existing union organization, such local conference/mission shall be attached directly to the division organization.

b. Existing Situations.

In cases where a single conference/mission has been operating as a union mission or conference the organization shall be encouraged to adopt the status of a local conference/mission directly attached to the division as soon as circumstances permit. While such a conference/mission continues to operate as a union organization, it shall be required to comply with the following recommendations regarding election of officers, delegates to the General Conference sessions, representation on the Division Committee, and tithe percentages.

(1) Election of Officers.

Officers and departmental directors of conferences/missions attached directly to the division shall be elected in the same way as for a local conference/mission, with the division organization taking the place of the union organization in such elections.

(2) Delegates to General Conference Sessions.

Representation at General Conference sessions for fields attached directly to the division shall be in harmony with the constitutional provision.

(3) Representation on the Division Committee.

The president of the attached conference/mission shall be a member of the Division Committee.

(4) **Tithe Percentages.**

A local conference/mission passes on to the union organization "10 per cent of its tithe receipts, all mission offerings, and such other funds as may be called for by the policies of the union and division organizations" (GC Working Policy, p. 64). In harmony with this provision,

(a) Conferences/missions attached directly to a division shall follow the same plan by passing on to the division organization 10 per cent of their tithe receipts, all mission offerings, and such other funds as may be called for by the policies of the division organization.

(b) Union organizations consisting of only one local conference/mission which have not been passing on 10 per cent of their tithe receipts to the division shall be required to follow the regular policy. Because this may require some financial adjustments, it may be taken into account by the division in the making of the yearly appropriations.

4. **Special Wage-Scale Provision.**

Because of the direct relationships between attached fields and the division, and because the organizational responsibilities may be more involved than in a local conference/mission within a union, it is recommended

a. That the wage scale provide for percentage rates for officers and departmental directors of attached fields approximately half way between those of a local conference/mission and those of a union.

b. That no incumbent's salary be reduced, but no new increase be given to such individual until his salary is in harmony with the proposed new wage scale for his office.

c. That the salaries of new officers and departmental directors be audited according to the proposed new percentage rates.

Communication

► **Adventist World Radio—Purpose and Policies**

Voted, To adopt the following Statement of Purpose and Policies for administering the work of Adventist World Radio:

A. **Statement of Purpose:**

Adventist World Radio serves as the parent organization for the church's broadcasting which crosses international and division boundaries in an effort to beam the last-day message to areas of the world which are difficult if not impossible to reach through other avenues, as well as into areas where radio is not available to the church from within the countries of those areas.

B. **Policies:**

1. **Definition / Scope** — Adventist World Radio is a General Conference interdivision organization operating under the direction of a board of management as outlined herein.

2. **Responsibility** — Adventist World Radio shall be assigned the responsibility for international broadcasting facilities as approved by the General Conference of Seventh-day Adventists.

3. **Financing—Financial** support for Adventist World Radio shall be provided from the following sources:

a. International Radio base appropriations by participating divisions.

b. General Conference appropriations.

c. Appropriations from divisions.

d. Specific donations by church members for Adventist World Radio.

4. **Adventist World Radio Board:**

a. The Adventist World Radio Board of up to 15 members shall be elected by the General Conference Committee at the first Annual Council following each General Conference session. The composition shall be as follows:

(1) **Chairman:** General Conference vice-presidential advisor to the Communication Department.

(2) **Secretary:** Director of the General Conference Communication Department.

(3) **Treasurer:** Undertreasurer of the General Conference.

(4) **Other Members:** President and/or a second division officer of each division in which Adventist World Radio is active.

An associate director of the General Conference Communication Department.

Two laymen.

b. Vacancies occurring in the Adventist World Radio Board between regular elections (referred to in 4a above) shall be filled by the General Conference Committee.

c. Functions of the Adventist World Radio Board shall be to:

(1) Approve new broadcasting.

(2) Study potentials of broadcasting into areas of the world little touched by the Advent message.

(3) Determine the Adventist World Radio budget and financing sources.

(4) Approve scheduling and program formats.

(5) Assure adequate means for follow-up, such as Bible Correspondence Schools, use of cassettes, and personal visitation where possible.

(6) Approve Adventist World Radio station managers.

(7) Approve general operation of stations.

(8) Approve selection of station outlets, languages, and contracts for leasing of facilities or air time.

(9) Assist in promotion of Adventist World Radio within the church.

(10) Appoint an Executive Committee for each division (or broadcast area) of operation.

5. **Executive Committees:**

a. For each Adventist World Radio broadcasting project, an Executive Committee of up to 11 members shall be appointed to direct local operation in the division(s) of operation. Guidelines for these committees are to be established by the Board. An Executive Committee may serve one or more divisions according to the nature of the project involved. A project shall be defined as the production of programs, and the broadcasting of these to a specific geographic area designated by the Adventist World Radio Board.

b. Executive Committees shall be constituted as follows:

(1) **Chairman:** The president of one of the involved divisions as determined by the Board. (The chairmanship may rotate biennially between the presidents of the divisions involved.)

(2) **Secretary:** The station manager.

(3) **Treasurer:** The treasurer of the division where the broadcast facility is located.

(4) **Other members:**

An officer from each of the involved divisions.

Communication directors of involved divisions.

A representative from the General Conference Communication Department.

c. Executive Committees shall be appointed for five years, beginning with the time of their appointment at the first meeting of the Board after the Board's election by the first Annual Council following the General Conference session.

d. Duties of the Executive Committees shall be to:

(1) Control the general operation of stations.

(2) Recommend the appointment of station managers for approval by the Board.

(3) Approve contracts for the leasing of station facilities and submit to Board.

(4) Determine the general con-

tent and outline of programs.

(5) Determine the release of programs and languages used, with approval of the Board.

(6) Set the policies of the stations in regard to format, broadcast schedule, frequencies, and antenna angles.

(7) Recommend to the Board the operating and capital budgets for the operation of stations.

(8) Direct promotional plans within the division(s) and the evangelistic follow-up.

(9) Coordinate production of program materials.

(10) Appoint additional Adventist World Radio staff as required.

(11) Appoint a station operations committee of three members for each station to control day-to-day operations.

6. **Station Managers:**

a. The employment of station managers by Adventist World Radio shall be approved by the Adventist World Radio Board, and they shall be considered employees of Adventist World Radio.

b. The employment of each Ad-



SDA PHYSICIAN WINS SPORTS EVENT

A Seventh-day Adventist physician, Edwin W. Reiner, a member of the San Diego, California, track team, has brought attention, through his athletic participation, to principles of healthful living.

On August 8 Dr. Reiner competed in the National Masters Track and Field Championships in White Plains, New York, in Division II. He won first in the 110-meter high hurdles (above) and second in the 400-meter intermediate hurdles.

The following week in Toronto, Ontario, the world championships were held. Here Dr. Reiner was third in the 110-meter hurdles and second in the 400-meter intermediate hurdles. More than 35 nations were represented, with a thousand athletes competing.

The Masters program was begun by a San Diego, California, attorney, David Pain, who saw in it a great vehicle for the older man to keep in condition. Because emphasis is placed on keeping fit and not on winning races, a great spirit of friendliness and camaraderie has developed.

PAUL A. WILLIS

ventist World Radio station manager shall be administered by the division in which he resides. Budgetary and financial control shall be vested in that division, and his salary, allowances, and expenses shall be administered according to the policies of that division. His service record shall also be maintained by that division.

c. The work of the Adventist World Radio station manager shall be supervised by the Executive Committee for the respective area served.

d. The station manager's duties shall include:

(1) Operating the station within the approved budget.

(2) Controlling programming, format, and operation of the station within policies approved by the Board.

(3) Promoting station activities.

(4) Consulting the participating organizations regarding their program needs.

(5) Coordinating broadcast activities of the station in consultation with the Executive Committee for the area served.

7. Annual Budget and Ledger of Operations.

a. The Adventist World Radio budget shall be prepared annually for presentation at the time of the Annual Council.

b. A ledger of operations shall be submitted annually to the Board by each of the Executive Committees.

Education

► Education Tours Abroad—1976, 1977

Voted, To authorize college and university educational tours abroad for 1976, 1977 as follows:

1976

a. Andrews University:

(*)1 English and W. Europe Tour
Date: June 10-August 13, 1976

Credits: 9-12 quarter credits
Director: Merlene Ogden

(*)2 Spanish (Mexico City)
Date: December 21, 1975, to January 1, 1976

Credits: 1-2 (Educ. & Spanish) quarter credits
Director: Jose Pacheco

(*)3 Home Economics Study Tour
Date: June 10-August 13, 1976

Credits: 4-15 quarter credits
Directors: Ruth Nielsen, Robert Carr

b. Columbia Union College:

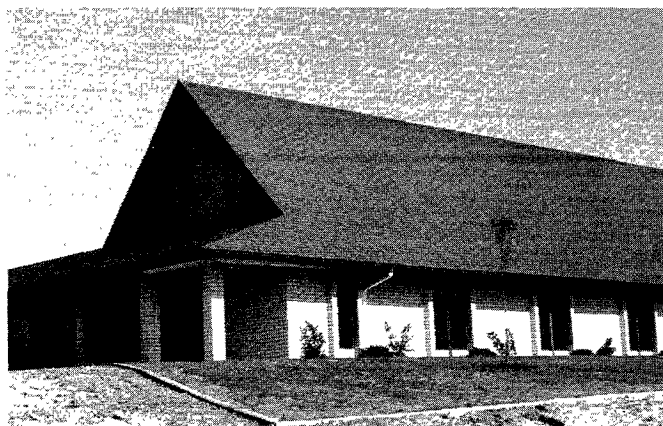
(1) Holy Land Tour
Date: June 14-28, 1976
Credits: 2 semester hours
Director: N. J. Johnson

c. Loma Linda University:

(1) European Heritage in Health Care, S. Europe
Date: August 7-29, 1976
Credits: 3 quarter units
Directors: Lucile Lewis, Marilyn J. Christian, Alonzo Baker, Helen Morton

(2) South America Missions Study Tour
Date: June-July, 1976 (3 weeks)

*Already approved by 1974 Annual Council.



AZTEC, NEW MEXICO, CHURCH DEDICATED

The Aztec, New Mexico, church was dedicated in a Friday evening service, June 14. Located in San Juan County, it is part of the Colorado Conference. The church plant is complete with adequate space for children's divisions and youth departments. O. Rogers Henderson is the present pastor.

R. A. MCCUMBER

Communication Director
Colorado Conference

Credits: 2-4 quarter units
Directors: Dr. and Mrs. John Elick

(*)3 Intensive French Language Inst. (Paris)

Date: Summer, 1976

Credits: 4 courses, 2-4 units
Director: Margaret Hilt

(4) The following institutes as part of regular academic

(a) Middle East Studies

(b) German Language Institute

(c) Intensive Language Institute (Mexico)

d. Oakwood College:

(1) Oakwood College Aeolian Tour in England

Date: July 1-30, 1976

Credits: ?

Directors: Mrs. Alma Blackmon and Harold Lee

e. Pacific Union College:

(1) Northern European Tour

Date: June 14-July 23, 1976

Credits: Up to 9 quarter hours in history, geography, literature

Directors: Elmer Herr, Verne Wehtje

f. Southern Missionary College:

(1) German Tour

Date: May 3-24, 1976

Credits: 3 semester hours
Director: R. Aussner

(2) Daniel and Revelation (Geneva, Paris, Asia Minor)

Date: May 28-June 20, 1976
Credits: 1-3 semester hours

Directors: Ed Zackrisson, Frank Knittel

g. Union College:

(*)1 Holy Land

Date: March, 1976 (15 days)

Credits: 1-2 quarter hours
Director: George Thomson

1977

a. Andrews University:

(1) Geography Field Tour of Southern and Eastern Europe

Date: March 30 to May 25, 1977

Credits: 8-14 quarter credits
Director: Robert G. Pierson

(2) Comparative Education and Administration Tour of Europe

Date: June 15 to July 15, 1977

Credits: 8 quarter credits

Director: Bernard M. Lall

(3) Language Summer Session in Europe (French, German, Spanish)

Date: June 10 to August 12, 1977

Credits: 12 quarter credits
Director: Humberto M. Rasi

b. Columbia Union College:

(1) Living Lands of the Bible

Date: Latter half of June, 1977

Credits: 2 hours

Directors: N. J. Johnson and Arthur Keough

c. Union College:

(1) History/Language to Europe

Date: 9 weeks during June and July, 1977

Credits: History—3 hours
Language—6 hours

Director: George Thomson

d. Walla Walla College:

(1) English/History (London)

Date: June 12-July 31, 1977

Credits: 12 quarter hours
Directors: Carlos Schwantes and Richard Emmerson

Health

► Coordinated Health Evangelism

Voted, To adopt the following plan for coordinated Health Evangelism:

1. That in overseas divisions where *The Ministry of Healing* is available, favorable consideration be given to implementing the plan inaugurated in 1974 for coordinated health evangelism. (AC Minutes, 1974, pp. 33, 34.)

2. That in English-speaking fields consideration be given to the wide distribution of the newsprint, pa-

perback printings of *The Ministry of Healing* and *The Story of Our Health Message* together with their respective study guides.

3. That *The Ministry of Healing* be widely used among non-Adventist friends and relatives as an extension of our outreach in health evangelism.

4. That we request the Pacific Press to give favorable consideration to the printing of *The Ministry of Healing* and *The Story of Our Health Message* in the Spanish language in inexpensive newsprint paperback editions together with their study guides.

5. That those divisions which have a health journal consider using this as supplementary reading and in helping to establish local church health study groups utilizing *The Ministry of Healing* and *The Story of Our Health Message*.

6. That divisions which do not now have *The Ministry of Healing* available for their members consider favorably translation and publication of this important book in their leading languages.

Public Affairs and Religious Liberty

► International Religious Liberty Association—1976 Meetings

Voted, 1. To authorize the Public Affairs and Religious Liberty Department to reorganize the International Religious Liberty Association.

2. To authorize a meeting of the International Religious Liberty Association in The Hague, Netherlands, during 1976, referring to the President's Executive Advisory, the setting of the dates and determining of attendance by General Conference personnel so there will be no conflict with the World Departmental Advisory meetings.

Spirit of Prophecy

► Spirit of Prophecy—English-Reading Workers Overseas

The 1968 Annual Council approved a plan for assisting English-reading national workers in overseas divisions to secure Spirit of Prophecy books at subsidized discount prices.

Voted, To extend the Spirit of Prophecy Books Plan to all English-reading workers serving in overseas divisions, with the provision that each division determine the amount of discount to be applied for workers in its territory.

Temperance

► Recommitment for Total Abstinence

Voted, 1. To call for a renewed presentation within and without the church of the abstinence position, not only from alcohol, but also from tobacco, tea, coffee, and every caffeine beverage, as a part of our gospel preaching and our Better Living temperance promotion.

2. To contact legislators, government-department representatives, and religious, educational, and medical organizations, alerting them to the Adventist abstinence position, so that through press, radio, TV, and public contacts, many may be aroused to support the principle of total abstinence.

Newsfront

PHILIPPINES

Youth Leaders Attend Bible Conference

The first Bible conference held in the Philippines was conducted recently at Mountain View College, Malaybalay, Bukidnon, sponsored by the Central Philippine and Southern Philippine youth departments. Youth attended the conference from all nine missions of the two unions.

The objectives of the camp were to challenge youth leaders from Adventist schools and metropolitan areas to a deeper study of God's Word; to lead each camper close to the Lord Jesus through the many prayer bands and devotional programs; and to challenge the youth to more Christlike leadership on their campuses.

"To know Him and to make Him known" was the theme of the five-day conference. Bible studies were presented by Professors B. M. Atiteo, S. S. Paypa, and J. H. Zachary, from the college theology department, challenging the student leaders from the colleges, missions, and academies to prepare for earth's final crisis. Pastor Atiteo explained the nature and work of the Holy Spirit. Pastor Paypa outlined the prophecies of the closing portion of history. He led the young people in a consecration

during the Friday evening meeting. Pastor Zachary led discussions on righteousness by faith.

The camp is situated on the college property near the site of the construction of the new hydroelectric plant. Campers went to sleep each night to the sound of the nearby river and the wind in the bamboo trees. Surrounded by nature, campers were able to study both the written and the natural books of God.

J. H. ZACHARY, *Chairman*
Theology Department
Mountain View College

KOREA

Two Academy Girls Pass Drafting Exam

Two students at Yung Nam Academy in Korea, Jo Yung Soon and Kim Yoo Yung, recently became the first female candidates to pass the Korean Government licensing examinations for drafting.

Having enrolled in the drafting courses offered by the academy for both boys and girls, something new in Korea, these two students applied to take the Government examinations. Upon successful completion of the tests, it was learned that they were the first female candidates, and therefore the first ones to pass these licensing hurdles.

The academy believes in teaching every student a vocational skill, and as a part of its practical education offers several options to students, including drafting.

Sung Kee Jo, who directs the school's vocational training program, recently was granted membership in the American Society of Mechanical Engineers. It is believed that this accomplishment is also a first in the country of Korea.

Recently Mr. Sung was given a cash award by the Provincial Education Department for his research entitled "Effective Ways to Operate and Implement a Vocational Curriculum in a Liberal Arts High School." Mr. Sung used the philosophy presented in the book *Education* as a basis for his research paper. The award stated that it was given in recognition of Sung's contribution to the field of technology education.

O. C. EDWARDS
Education Director
Far Eastern Division

NEBRASKA

Christian Record Reports Progress

A review of the progress of Christian Record Braille Foundation over the past year provides convincing evidence

that God is leading in this work of bringing light to the blind people of the United States, Canada, and other parts of the world. With the last two vacancies filled at the headquarters office in Lincoln, Nebraska, the institution looks forward, with God's blessing, to greater achievements in the months to come.

Eugene Stiles, newly appointed treasurer, comes from the Southern Asia Division. Don Simons, new director of public relations, has had extensive experience in the fields of evangelism, Sabbath school, lay activities, and public relations.

Although *Life and Health* has been produced in Braille for several years, the first recorded issue was sent out in April of this year. Circulation already is 7,704. New large-print equipment has recently been installed, making it possible to produce a greater volume of large-print materials. Plans are in hand to produce many books in large print, as well as the journal *Listen*. The total circulation of the seven magazines now being produced in Braille, large print, and record is 59,437, an increase of 11,745 over 1974.

National camps for blind children, another free service of the Foundation, hosted 1,422 blind children between the ages of 9 and 19 at the established MV camps throughout the United States and Canada. This was an increase of 454 children over the previous year. One experimental adult blind camp was conducted, which proved very successful. Several business firms are allowing national - camps - for - blind - children advertisements to be displayed on their unrented billboard space.

During the past year several blind persons have been baptized as a direct result of contacts made with our literature and the camping program. Christian Record staff members give God all the praise for the onward progress of this work for blind people.

F. G. THOMAS
General Manager
Christian Record Braille
Foundation



N. L. Ornopia, Central Philippine Union Mission youth director and associate director of the Bible conference, presents a devotional message to the delegates. Young people from nine missions attended.

Mexican Prisoner's Life Is Changed

Continued from cover

schemes he had overheard while listening in saloons and then revealed. They were his enemies, for he had brought them to justice. Now he was at their mercy, and they determined to take vengeance. Dragging him out of his cell, they beat him cruelly. They tortured him until he could no longer control his mind. Then they forced him to sign papers that he later discovered were confessions of his guilt. Truly, his situation was desperate. He tried suicide, but the attempt was unsuccessful.

Then a friend invited him to a Bible study. At least, he thought, it would break the monotony of prison life, and his friend said, "God can help." After five months of study his friend was freed. God *had* helped.

Israel Seeks Truth

Now Israel Martinez became responsible for continuing the Bible studies. Since he had heard the Spanish Voice of Hope in prison, he wrote to Braulio Perez Marcio, the speaker, for information. The headquarters office in Glendale got in touch with the radio secretary of the Mexican Union, who, in turn, sent Israel's name to the representative in the Southeast Mexican Mission, and he asked a church member in Minatitlán to visit him in prison. The wheels of the organization had worked well. When the church member talked with Israel he realized that he had met an earnest seeker for truth.

"I'll write to our nearby churches and ask them to fast and pray for you," he promised.

By this time Israel had a class of 50 prisoners studying the Voice of Hope lessons and listening to the broadcast whenever they could.

According to the custom in Minatitlán, a prisoner too poor to buy his own food was served a very meager diet. He had the privilege of receiving an allowance of 2.50 pesos (20 cents U.S.) instead of tak-

ing the prison fare, but what could he purchase with 2.50 pesos from the vendors who came to the prison, when the price of one egg was 90 cents? Israel was a poor young man who had been separated from his faraway family a long time. There was no one to bring him extra food. Most of the prisoners had relatives who visited them and brought their meals. He was much weakened by the lack of food. To add to his discouragement, he had been in prison a year and a half, and his case had not even been reviewed.

The first big answer to prayer came when he was given a job in the jail with pay. He was put in charge of the janitor work and distribution of food. What a help it was to have some cash with which to buy extra food!

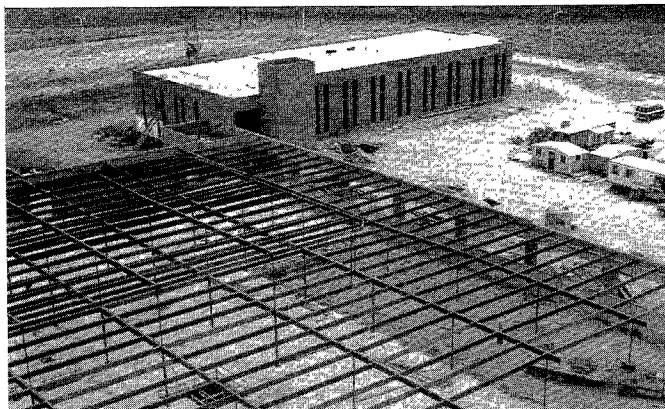
After a few more months his case was finally considered in court, and—thanks to prayer—it was pronounced accidental homicide, which it was.

Two years and eight days (how he had counted those days!) after his imprisonment, he was free. The prisoners who had been so hostile at first were now his warm friends. They even gave him a farewell dinner, 100 of them participating. A first in that prison! Even the guards at the gate rejoiced with him and gave him money as he left.

Having promised to serve God actively if freed, he went to the MV meeting that evening and gave his testimony of gratitude to God.

Now Israel Martinez is happily married and has a soldering shop by which he earns his living. But his real work is laboring for his church. He has won a brother to the truth he loves. He is the enthusiastic elder of a large congregation—a responsible position, because the church pastor has 32 churches to care for! Not forgetting his prison days, he visits the jail weekly, holding a Sabbath school there. Last year 30 students graduated from the Voice of Hope in a memorable service in the prison. This year he has 72 inmates studying the lessons.

For all these blessings he thanks God and the Voice of Hope.



Construction continues on the new Huguley Memorial SDA Medical Center in Fort Worth, Texas. It is scheduled for completion in 1976.

TEXAS

Medical Center Is Under Construction

Construction and staff development of the new Huguley Memorial Seventh-day Adventist Medical Center in Fort Worth, Texas, continues to be near scheduled plans.

The new medical center is to be owned and operated through the Southwestern Union Conference by the initial hospital board and cooperative efforts of the Southwestern Union Conference executive committee.

This \$16 million facility will include 220 beds for acute care, ancillary facilities, and a doctors' office building adjacent to the hospital. The building is situated on a 50-acre tract of land eight miles south of the center of Fort Worth on heavily traveled Interstate 35W.

A major purpose of the hospital is to provide proper facilities and a setting for the training of Seventh-day Adventist nurses and allied health workers in cooperation with Southwestern Union College. It will also feature the preventive medicine concept, with a conditioning center and health education included in its master plans development.

Construction has been under way for several months, but was temporarily halted due to labor disputes in north central Texas. Work has now resumed, with only a short delay in schedule.

Completion of the doctors'

office building is planned for January, 1976. The building will accommodate 20 doctors and is designed for expansion as fast as necessary. The practice of medicine will begin on the scene even before the hospital is completed.

The hospital has received all necessary State and government regulation certificates and approvals and has the effective support of the city of Fort Worth. More than \$2 million has been contributed to date toward the cost of the project by foundations and corporations of the city. It is expected that this figure will rise much higher before the fund-raising campaign ends.

Funds for the project have come from the initial gift of Dr. Herbert Huguley, of Dallas, Texas, fund raising, and bonding.

Temporary offices of the hospital are set up in Keene and Fort Worth, Texas.

The hospital will be the first to be operated by the Southwestern Union Conference, but will be the seventh such institution to be established in the union territory, operated by the Texas and Oklahoma conferences.

The temporary address of the institution is Huguley Memorial Seventh-day Adventist Medical Center, P.O. Box 1013, Keene, Texas 76059.

Administrator for the hospital is W. V. Wiist; assistant administrator is Kenneth Dupper.

J. N. MORGAN
Health Director
Southwestern Union
Conference

Australasian

● The division executive committee has made a donation to the British Foreign Bible Society to assist with the translation of the Old Testament into Pidgin. It is felt that this will be a tremendous help to the Adventist work in Papua New Guinea and other areas where Pidgin is spoken.

● The Australasian Division is to receive the Thirteenth Sabbath Offering overflow for the fourth quarter of 1975. The offering is to go to the Papua New Guinea Union Mission for aircraft replacement, a Sonoma College classroom and administrative block, and evangelistic youth centers.

● All institutional heads with one exception were reappointed to their former positions at the division executive committee meeting held in Marysville after the division session. Warwick Stokes was appointed manager of Avondale College.

● Following a denominational trend, the Australasian Division session appointed some women to the executive committee. The church did not appoint individuals to an office, committee, or board merely because they were male or female, but rather because the individual chosen had some special wisdom, experience, or expertise to contribute. In this connection the division also (possibly for the first time) appointed two solicitors to serve on the division executive committee.

Far Eastern

● Some 2,900 students are enrolled in the three mission schools of Hong Kong this year, reports the Far Eastern Division education department. These include the Happy Valley, Boundary Street, and Tai Po schools. To accommodate the high enrollment of 1,100 at the Tai Po school in the New Territories, it was necessary to add a new building, which houses a

chapel, multipurpose auditorium, a prayer room, and several other facilities. Baptismal classes have been organized in both the English and Chinese sections, with approximately 70 enrolled.

● Although construction began only last March, the South-Central Luzon Mission of the North Philippines opened a new academy at Bugtong, Lipa City, this year. Laymen and mission workers helped in the construction of the main building so that it could be finished in time for the opening of school. Temporary dormitories were built, and some of the other campus buildings are still under construction. Nearly 100 students are enrolled. The principal is Ruben Budayao, an experienced pioneer of two other academies in the Philippines.

● A Filipino lawyer in Manila thought some of the passages in *The Great Controversy* were uncomplimentary to the Catholic Church, but he read it anyway. Mateo Pineda, the literature evangelist who had given Gerardo P. Morena the book, also introduced him to *God Speaks to Modern Man*, *Early Writings*, and *The Desire of Ages*. As the interested customer continued to read, the Holy Spirit was working on his heart, and it was at the recent evangelistic crusade in Manila by Fordyce Detamore that Mr. Morena and his family made a definite decision to join the Seventh-day Adventist Church.

North American

Atlantic Union

● The ministers and teachers of the New York Conference recently held a colloquium at the Watson Homestead near Painted Post, New York, under the direction of A. J. Patzer, conference president, and R. H. Hoffmann, Union Springs Academy principal.

● During the seven weeks of the 1975 summer season at Camp Winnekeag, Ashburnham, Massachusetts, 662 boys and girls registered at the camp. When calls were

made asking for decisions for baptism, more than 50 youth stood.

● Six young people were baptized recently in Fall River and Bedford, Massachusetts. One of the persons baptized has begun a telephone evangelism project, which has resulted in nearly 300 people receiving the first lesson of the Focus on Living Bible Course and more than 50 receiving *Steps to Christ*.

● A Spanish Bible conference sponsored by the Atlantic and Columbia unions and conducted at Camp Berkshire, Wingdale, New York, August 29 to September 1, was attended by approximately 150 youth.

● A recent baptism in the Saranac Lake, New York, church brought the total to 18 baptized in that district this year.

Central Union

● In addition to teaching in the Worland, Wyoming, church school, Donna Brantley will be classroom supervisor of the conference's eight church schools. Miss Brantley will assist A. C. McClure, who, along with the conference administrative duties, continues as educational superintendent.

● Tabor College, Hillsboro, Kansas, a Mennonite Brethren-owned college, recently ordered a large list of Seventh-day Adventist reference material, including the ten-volume Commentary Reference Series and the Conflict of the Ages Series for their library.

● Pueblo, Colorado, members met for the first time in their new sanctuary on September 20. Work on this building was begun in June of last year.

Columbia Union

● Howard W. Krenrich, of the Takoma Park, Maryland, church, has been awarded the Department of the Army's Outstanding Civilian Service Award, in recognition of the driver-safety-training pro-

gram he has developed during the 15 years he has been employed with the District of Columbia Office of Traffic Safety.

● The Keynote Winds, of Highland View Academy, Hagerstown, Maryland, performed their first concert of the year at the Martinsburg, West Virginia, church as a special feature for an evangelistic series.

● Student labor credit at Mount Vernon Academy, Mount Vernon, Ohio, has topped \$300,000.

● Kettering College of Medical Arts, Kettering, Ohio, reports a record enrollment of 387, an increase of 16.7 per cent over last year.

● Moises Parker, who won honors in Italy and taught at West Indies College, Mandeville, Jamaica, West Indies, has joined the faculty at Columbia Union College as instructor in the music department.

Lake Union

● Vernon L. Small, administrator of the Battle Creek Sanitarium Hospital in Michigan, has been elected secretary-treasurer of the Seventh-day Adventist Hospital Association.

● Two new assistants in the education department joined the Michigan Conference office staff recently. Gary Randolph replaces Victor Hilbert, who accepted a call to the Minnesota Conference, and Shirley Goodridge fills the vacancy created by Frances Clark's becoming elementary supervisor of the Southwestern Union Conference.

● The Martinsville, Indiana, church held a special dedication service recently. The new church was built in 1970.

● This summer Michigan Adventists in Coloma officially organized as a church. For more than a year branch Sabbath school and church services were conducted in Coloma as an outgrowth of the Eau Claire church. Coloma members hope to start a building program soon.

North Pacific Union

● A check for \$5,000 was recently given to the Portland Adventist Hospital in Oregon by the Hospital Auxiliary. The funds will be used on the volunteers' project for the new hospital, now under construction.

● Mary Schwantes, Walla Walla College home economics department chairperson, was one of three guests participating in a Bellingham, Washington, TV program, which discussed "Are You Really What You Eat?"

● Jon A. Cole, professor of engineering at Walla Walla College, has been invited to serve as a member of the Washington State Advisory Board for the Bureau of Surveys and Maps.

● Named to head the youth, temperance, and health departments of the North Pacific Union Conference was Ronald Wisbey, formerly youth director for the Oregon Conference. He replaces Thomas M. Ashlock, who has become associate secretary of the General Conference Sabbath School Department.

Northern Union

● R. R. Bietz, L. J. Leiske, L. H. Netteburg, and G. W. Liscombe were the featured speakers at the one hundredth anniversary celebration of the Hurley, South Dakota, church. The new church building was dedicated recently.

● The Cedar Rapids, Iowa, church was dedicated recently with L. J. Leiske, E. L. Marley, and R. L. Walden leading out in the services.

Pacific Union

● Ben Pyung Suh Cho is the pastor of the new Glendale, California, Korean church.

● A year's pilot program of utilizing community social-service agencies culminated in the opening of a Community Services center at the Pasadena, California, church. Under the direction of Mrs.

Gary Barnes, the church center is cooperating with the local agencies in giving emergency aid.

● Flagstaff, Arizona, was the site of a modern-day Feast of Tabernacles. Pastor Richard Davidson was encouraged to arrange the celebration because of Ellen White's counsel in *Patriarchs and Prophets*, pages 540, 541: "Well would it be for the people of God at the present time to have a Feast of Tabernacles—a joyous commemoration of the blessings of God to them."

● The Nogales Spanish church, the fourth Spanish church in Arizona, was organized September 27. Ramon Espinosa is pastor.

● One hundred and seventeen people united with the church through baptism and profession of faith after the Voice of Prophecy Bible Crusade in Bakersfield, California, conducted by Emil D. Moldrik, evangelist.

Southern Union

● Members of the Greeneville, Tennessee, church have distributed 72,518 books—18 tons—to residents in Greeneville and surrounding areas. The three books used have been *Steps to Christ*, *The Great Controversy*, and *The Desire of Ages*. The 275-member congregation has exhausted supplies available locally, but has nearly \$50,000 pledged with which to secure 150,000 to 200,000 additional books when available.

● Membership in the Southern Union increased more than 4,000 during the 12-month period ending September 30, 1975. During the third quarter of 1975, 2,186 persons united with the church through baptism and profession of faith. Union membership now stands at 77,820.

Southwestern Union

● Sixty Seventh-day Adventist dietitians from North America met for their twenty-first annual meeting October 19 to 22, in San Antonio,

Texas. The program was directed by Maynard W. Lebrun, of Kettering Memorial Hospital.

● Memorial Hospital, Beeville, Texas, has been accredited for two years by the Joint Commission on Accreditation of Hospitals, according to John Koobs, administrator.

● The Bentonville, Arkansas, church, with a membership of 36, has opened a school for the first time. The members had constructed a new building, hoping to have enough students for one teacher, but when registration time came, 27 students enrolled in eight grades. The church recognized the need and voted to hire two full-time teachers.

Andrews University

● Laun Reinholtz, chairman of the industrial education department at Andrews University, presided at the annual conference of the Michigan Council of Industrial Teacher Educators (MCITE) at the Butzel Conference Center, north of Detroit, November 3 and 4. Last May, Reinholtz became president of MCITE, and Joseph G. Galusha, AU associate professor of industrial education, became secretary-treasurer. Attending were representatives from the nine Michigan universities having industrial teacher education programs.

● The accounting system of the African nation of Tanzania may one day bear the stamp of an Andrews University business professor, C. Torben Thomsen. The Tanzanian Government has invited him to assist in all phases of the development of the national accounting system, including development of accounting and auditing standards, professional examinations, and an educational system for accountants at all levels.

● Capping and dedication of sophomore nursing students at Andrews University was held Sabbath, November 1, in Pioneer Memorial Church. The sophomore nursing class consists of 54 women and seven men.

● Andrews University has enrolled a total of 2,655 students in its four schools for the fall quarter, an increase of 291 students, or 12.3 per cent, over last fall's enrollment. Enrolled are students from 49 States (all but Wyoming), Puerto Rico, the Virgin Islands, and 76 other countries on all continents. Total foreign enrollment is 458.

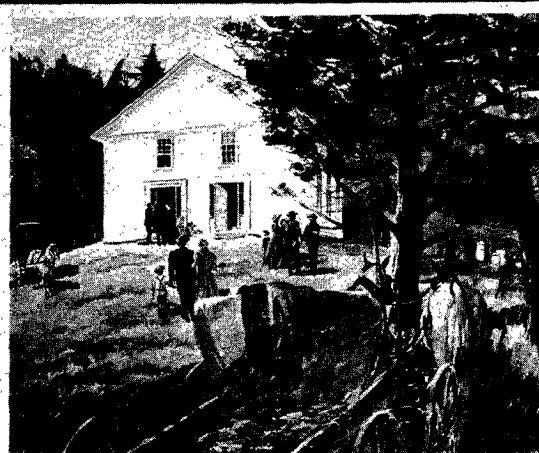
Loma Linda University

● An affiliation agreement between Loma Linda University School of Medicine, the White Memorial Medical Center, and Glendale Adventist Hospital has been approved by the boards of trustees of the three institutions. The affiliation will serve to assure the continuation of the graduate programs at both the White Memorial and Glendale Adventist Hospital on an academically approved basis.

● Loma Linda University employees will contribute more than \$53,000 to this year's United Way campaign. Some of the funds come back to the University from the United Way for use in the Social Action Corps.

● A four-evening workshop on volunteering was presented by the social service department of the medical center during October and November. The course was designed for any person—man or woman—who wishes to serve in some volunteer capacity in local agencies.

● An evaluation of music education in all Seventh-day Adventist secondary schools in the United States is being conducted this year by Don Thurber, instructor in music. Early next year a survey form will be sent to principals and music teachers in all academies in the country. The project, which has the endorsement of the General Conference Department of Education, is being conducted at no cost to the academies. A statistical summary (which will not reveal individual schools or teachers) will be available to those interested in the results of Mr. Thurber's study.



CHRISTIAN HOME CALENDAR

JANUARY 1976

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YOU'LL WANT TO HAVE IT FRAMED

This Christian Home Calendar is the first of a four-year series on our Adventist heritage. Produced on paper suitable for framing, the 1976 calendar depicts the church where Sabbathkeeping was first practiced by Adventists back in 1844. Learn about your church's past and keep an eye on the present with the 1976 Christian Home Calendar.

Order now through your local Adventist Book Center or Book and Bible House—only 75c each, so get one for each friend and dear one.

Offer expires August 31, 1976.



Bulletin Board

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125th Year of Continuous Publication

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US\$15.95. Single copy 45 cents. Price may vary where national currencies are different. Address all correspondence concerning subscriptions to the Manager, Periodical Department, Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012, U.S.A.

Monthly editions in English and Spanish and a quarterly edition in Braille are available. For information write to the Manager, Periodical Department.

TO CONTRIBUTORS

Send news stories and pictures, articles, and letters to the editor. Unsolicited manuscripts are welcome, but will be accepted without remuneration and will be returned only if accompanied by a stamped, self-addressed envelope.

An index is published in the last Review of June and December. The Review is indexed also in the Seventh-day Adventist Periodical Index.

Health Personnel Needs

NORTH AMERICA

Bacteriologist	Nurses, LPN
Baker	Nurses, psych.
Cashier	Nurses, staff
Cook	Nurse, superv.
Dietary, gen.	Nursing-serv. dir.
Diet., admin.	Orderlies
Diet., asst. adm.	PBX oper.
Engr., stationary	Pharmacists
Medical-rec., ARTs	Phys. thers.
Med. transcrib.	Psych. tech.
Nurses	Pub.-rel. dir.
Nurse's aides	Resp. thers.
Nurse, charge	Secretary
Nurses, geriatric	Sec., ward

Write or call Health Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone: (202) 723-0800, Ext. 349.

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.

FROM HOME BASE TO FRONT LINE

Vernon Leroy Bretsch, to serve as director of the communication and publishing departments, Far Eastern Division, Singapore, and Opal May (Page) Bretsch, of Silver Spring, Maryland, left Portland, Oregon, September 25, 1975.

Donald L. Brown (UC '50), returning to serve as administrator, Bangkok Adventist Hospital, Thailand, and Fawneita B. (Owen) Brown, left Honolulu, September 28, 1975.

Naomi Bullard (LLU '61), returning to serve as sister tutor, Mugonero Hospital, Rwanda, left New York City, September 24, 1975.

Robert Lee Davidson II (SMC '73), to serve as mathematics/science teacher, Rusangu Secondary School, Monze, Zambia, and Glenda Ellen (Maxson) Davidson (SMC '73), and son, of Collegedale, Tennessee, left Miami, Florida, September 21, 1975.

Donald F. Gilbert (UC '55), returning to serve as assistant treasurer, Far Eastern Division, Singapore, and Irene Elizabeth (Julius) Gilbert (UC '56), and two children, left Los Angeles, California, August 26, 1975.

Earl J. Gregg (WWC '41), re-

turning to serve as auditor and assistant treasurer, Afro-Mideast Division, Beirut, Lebanon, and Vera Dean (Lower) Gregg (WWC '41), left New York City September 29, 1975, for London. They will be driving from London to Beirut.

Kenneth Wayne Hart (Johns Hopkins U), to serve as director of the health and temperance departments, Tanzania Union, Musoma, and Dynette Elaine (Nelson) Hart (LLU '67), and two children, of Baltimore, Maryland, left Los Angeles, California, August 3, 1975.

Ruth Helen Johnstone, to serve as office secretary, South China Island Union Mission, Taipei, Taiwan, of Vernon, British Columbia, left Vancouver, British Columbia, September 28, 1975.

Mattie Mae McLeod (SJC '41), returning to serve as cashier, Far Eastern Division, Singapore, left San Francisco, California, September 28, 1975.

Michael H. Stevenson (Heldberg Col. '61), to serve as director of the temperance and youth departments, Northern Europe-West Africa Division, St. Albans, Hertfordshire, England, of Lanham, Maryland, left Washington, D.C., September 30, 1975. Jennie May Stevenson and four children left August 28, 1975.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, RELIEF/SPECIAL SERVICE

Lawrence E. G. Letniak (WWC) and Deborah A. (Siemsen) Letniak (WWC '75) (AVSC), to serve as teachers, Inyazura Secondary School, Salisbury, Rhodesia, of College Place, Washington, left Winnipeg, Manitoba, September 23, 1975.

Dorothy Ellen Pulley (WWC '74) (AVSC), returning to serve as teacher, Ethiopian Union, Addis Ababa, of College Place, Washington, left Seattle, Washington, September 23, 1975.

Ernest A. Roberts (SS), to serve as dental lab technician, Guam Clinic, Tamuning, Guam, and Florence Louise (Parmeter) Roberts, of Coalmont, Tennessee, left Los Angeles, October 6, 1975.

Louis Earl Thayer (UC) (SS), to serve as builder, Mugonero Hospital, Rwanda, of Minneapolis, Minnesota, left Boston, Massachusetts, September 10, 1975. (Wife will follow.)

James Van Blaricum (LLU '47) (SS), to serve as physician, Gopalganj Hospital, Faridpur District, Bangladesh, and Simonne Van Blaricum and son, of Woodbury, Tennessee, left New York City, September 23, 1975.

Herbert Melvin Westphal (LLU '33) (SS), to serve as physician, Malamulo Hospital, Malawi, and Amy (Reed) Westphal (LLU), of Menard, Texas, left New York City, September 24, 1975.

STUDENT MISSIONARIES

Sandra Lee Arct (LLU), of Riverside, California, to serve as teacher, Hong Kong Sam Yuk Secondary School, left Los Angeles, California, September 29, 1975.

Jasmine J. Jabola (PUC), of Glendale, California, to serve as teacher, Ekamai Adventist English School, Bangkok, Thailand, left Los Angeles, October 8, 1975.

Lorne Jake Nischuk (CUC), of Sturgis, Saskatchewan, to serve as teacher and farm supervisor, Kivoga College, Bujumbura, Burundi, left Montreal, Quebec, September 23, 1975.

Deborah J. Webb (SMC), of Collegedale, Tennessee, to serve as teacher, Guam Mission Academy, Agana, Guam, left Los Angeles, California, August 12, 1975.

Steve Allan Young (SMC), of Collegedale, Tennessee, to serve as teacher, English Language School, Seoul, Korea, left Los Angeles, California, August 22, 1975.

Coming

December

6	Ingathering Emphasis
6	Church Lay Activities Offering
13	Stewardship Day
20	Thirteenth Sabbath Offering (Australasian Division)

1976

January

3	Soul-winning commitment
3	Church Lay Activities Offering
10-17	Liberty Magazine campaign
17	Religious Liberty Offering
24	Medical Missionary Day

February

7	Bible evangelism
7	Church Lay Activities Offering
14	Faith for Today Offering
21	Christian home and family altar
21-27	Christian Home Week
28	Listen campaign

March

6	MV Day
6	Church Lay Activities Offering
6-13	MV Week of Prayer
20	Sabbath School Community Guest Day
27	Servicemen's Literature Offering

The Back Page

Angola Workers Are Relocated

The Euro-Africa and Trans-Africa divisions have made extraordinary efforts to care for the missionaries who left Angola recently. In the ebb and flow of Angola's struggle for independence, the day arrived when the expatriates were obliged to leave the country where many of them had served for decades. One group joined a convoy of 250 vehicles bound for South-West Africa, and after an exhausting journey reached Grootfontein. Some continued as far as the capital, Windhoek. A few evacuated more directly to Europe, Brazil, and the United States. No casualties were reported; all are safe.

Close cooperation between church headquarters in Switzerland, Rhodesia, and South Africa, with the expenditure of effort and money, has led to the placement of some missionaries in other countries, the permanent return of others for homeland service, and the assignment of others to study programs in preparation for new duties.

Dr. and Mrs. Roy B. Parsons, who had earlier chosen to remain in Angola as sustentation workers after some 40 years of service at Bongo Hospital, have responded to a call to serve at Maluti Hospital, Lesotho. Their son, Dr. David Parsons, who was medical director at Bongo, has elected to remain for about two years in the Windhoek area to care for Portuguese-speaking refugees, who will need his medical and linguistic skills for some time to come.

Angolan workers now carry full responsibility for the more than 30,000 members in Angola and for the 5 million inhabitants of that troubled country. B. E. SETON

GC Appropriations for New Work

From the General Conference New Work Reserve funds, the Afro-Mideast Division will receive \$50,000 for temperance and health evangelism in areas of the

Arabian Gulf unentered by the Seventh-day Adventist Church. The division will also contribute toward this project from its own funds.

The Inter-American Division will receive \$75,000 to assist in the building of 30 new churches in southern Mexico. The division and the Mexican Union will contribute \$45,000; local members will support these building projects with labor and donations.

ROY F. WILLIAMS

Iceland Sets Ingathering Record

Members in the Iceland Conference set a world record during last year's Ingathering crusade by soliciting US-\$101.31 per member. Adventists in Sweden reached US-\$79.70 per member in the same crusade.

Pastors and church members in some of these Northern European countries are given official solicitation permits of very short duration because of government regulations, and therefore they must complete their Ingathering activities within only a few days. In spite of situations such as this, where each hour and each day count so critically, church members have done exceptionally well. Their achievements indicate that they believe in the mission of the church and that they have dedicated their time and talents to make extraordinary success possible.

V. W. SCHOEN

Ellen G. White Books in Europe

At the end of this year, when *The Acts of the Apostles* in German comes off the Hamburg press, all five volumes of the Conflict of the Ages Series will be available in the German language, according to Oswald Bremer, Spirit of Prophecy secretary for the Euro-Africa Division.

"*Happiness Homemade* came out recently in Malagasy, and on that distant island of Madagascar it is planned soon to publish *Christ's Object Lessons*," he writes.

A liberalized subsidy plan is making it possible for more of the Ellen G. White titles to appear on the European continent and in the mission lands represented by the two divisions headquartered there, in England and in Switzerland.

D. A. DELAFIELD

New President for Michigan SDA's

Charles Keymer has been elected president of the Michigan Conference. He was formerly secretary of the conference and succeeds R. D. Moon, who has retired after 44 years of denominational employment. J. W. BOTHE

Attendance Grows in NA Camping

During the 1975 North American summer camping program 150,376 people made use of Adventist camp facilities. Forty-six young people were baptized, and 12,941 MV Honors were given. Many facilities were added to these camps, expanding the total worth of all Adventist camps in North America to approximately \$22,150,000.

Youth camps have been a very effective evangelistic agency in helping young people commit their lives to Christ. LEO RANZOLIN

Inter-American Baptism Report

A total of 38,467 new members have been added to the church by baptism in the Inter-American Division during the first ten months of this year, according to the union presidents in attendance at the Inter-American Division committee annual meeting at Coral Gables, Florida. They expect that more than 48,000 will have been baptized by December 31.

The committee also adopted the objective of uniting the church under God to enlarge the Seventh-day Adventist family in the Inter-American Division by 250,000 new members during the quinquennium ending in 1980.

DAVID H. BAASCH

Saws Relief to Lebanon

SAWS and the Afro-Mideast Division are contributing \$20,000 and nearly 7,000 pounds of clothing as initial help for homeless persons in Lebanon. The Euro-Africa Division and the Northern Europe-West Africa Division are also sending clothing.

H. D. BURBANK

In Brief

Died: Effie James Fowler, on November 14 in Leesburg, Georgia. She served the church for many years in the China, Far Eastern, Inter-American, and North American divisions. □ DeWitt S. Osgood, 80, author, pastor-evangelist, and former Iowa Conference president, on November 4 in Walla Walla, Washington.

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