

Review

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The Tale of Two Kings

By BENJAMIN F. REAVES

STRANGELY ALIKE AT SO many points and in so many ways, and yet they were profoundly different. The intriguing attraction bound up in their similarities and differences is that we may see a reflection, a mirror reflection, a disturbing reflection of ourselves.

This simple tale of far away and long ago vividly raises before us the remarkable similarities of their beginnings, the tragic difference in their endings, and confronts us with the reason.

1 Samuel 9:17; 10:1 (T.L.B.), "When Samuel saw Saul the Lord said, 'That's the man I told you about! He will rule my people.' " "Then Samuel took a flask of olive oil and poured it over Saul's head."

1 Samuel 16:1, 13 (T.L.B.), "Finally the Lord said to Samuel, . . . 'Now take a vial of olive oil and go to Bethlehem and find a man named Jesse, for I have selected one of his sons to be the new king.' " "So as David stood there among his brothers, Samuel took the olive oil he had brought and poured it upon David's head."

A tale of two kings, two kings who had similar beginnings. They were both called to responsibility in a time of peril and need. One was called at a time when through sin and compromise with the nations around them God's people were weakened and divided. The other was called at a time when there was a widening credibility gap. Internal dissension and envy had so weakened the nation that they trembled before the armed onslaught of the Philistines.

Not only were these two called to positions of grave responsibility, they were both called in their youth. In

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The Challenge of Africa

Blantyre, Malawi

The past few days have been eventful, indeed.

First, there was the bomb scare at London's Heathrow Airport. We were in Terminal Building 3 waiting for the 4,247-mile flight to Nairobi, Kenya, when the announcement came over the public-address system: "Ladies and gentlemen, the security officer requests that we evacuate this building immediately. All passengers please proceed at once to the nearest exit, and cross to the other side of the street." The announcement was repeated often.

The response was phenomenal. People in the restaurant, buffet, and snack bar on the upper level left their food uneaten, and hurried to the stairways. People shopping in the boutiques left their purchases in the hands of sales clerks, and fled. Passengers checking in at ticket counters left their passports, and rushed outdoors. The scene was almost apocalyptic. Suddenly everyone had a single shared goal—to save his life. Within a few minutes all of us—several thousand—were crowded five and six deep on the sidewalk across the street. British "bobbies" were everywhere, as were fire trucks and police cars.

After standing in the 45-degree temperature for an hour, we were told, via a security officer with a bullhorn, that we could re-enter the building. Either the bomb squad had found what it was looking for or it hadn't. But life must go on, so the river of humanity flowed back to the restaurants, the boutiques, and the ticket counters. Activities resumed where they had been interrupted.

Next, our flight to Nairobi took off late—one and a half hours late. Ordinarily this would not have been serious. But since we were to catch another plane in Nairobi for the trip here to Blantyre, and since even if our plane was on time we would have only one hour and 15 minutes to make the transfer, it was serious indeed! All through the long night we hoped that somehow we would be able to make our connection.

But it was not to be. As our 747 touched down on the runway at 9:35 A.M., out the window we could see our East African Airways plane in position for take-off. The first flight to Blantyre would be the next afternoon, and we would have to wait. Via telephone we notified M. L. Mills, the Trans-Africa Division president, that we would miss our first speaking appointment. Then we settled down to wait 31 tiring, impatient hours in Nairobi.

When we arrived in Blantyre I was put to work immediately. The program had been adjusted, with C. D. Henri, a General Conference vice-president, having taken my missed appointment. So Friday I took his hour, speaking twice in one morning. Then, as a member of the nominating committee, I listened to the frank, earnest discussions of my brethren as they endeavored to select leaders best fitted for various posts and responsibilities throughout the division. The composition of the committee interested me—eight black Africans out of a total membership of 21. I felt that this indicated that strong efforts are being made to create a good mix among the

racess, placing increased responsibilities on national leaders as rapidly as possible.

I noted an illustration of this at almost the first meeting of the nominating committee. A black African was selected to replace the retiring white president of the Southern Union. P. M. Mabena, the new president, will be leading a union of about 12,000. His two associate officers—the secretary and the treasurer—are white.

Sabbath was a memorable day. Services were held outdoors on a hillside, about one mile from the center of Blantyre. The hillside, on property owned by the South Lake Field, had been transformed into a temporary amphitheater. A platform, with a brown burlap roof, had been erected, and a few benches and chairs had been placed under the trees and in the shade of a small bamboo grove. The South Lake Field (the equivalent of a local conference) had more than 23,000 members!

Long before the 9:15 hour for Sabbath school, men, women, and children were making their way on foot toward the site. Thin lines of people converged on the place from various directions. At the morning service, after Sabbath school, I spoke, the message being translated into the Chichewa language. In the afternoon Elder Henri spoke. At both services the choir from Malamulo College, considered perhaps the best in Malawi, sang.

Our visit to Malamulo was not just a visit; it was a shock. It has left me with a mixture of feelings, and considerable frustration. What a sight it was to see 33-year-old Dr. Bradley Nelson working "above and beyond the call of duty." Here was a young doctor actually working "around the clock" to meet human need. We watched him pick up—oh, so gently—a newborn baby he'd just delivered, check on some surgical patients on whom he'd recently operated, then mount his motorcycle and roar off to a remote corner of the complex to see his leper and TB patients. He told us that he is being transferred to a more needy situation perhaps 2,000 miles north. We stopped by their house, where his courageous, willow-slim wife was packing, preparing for the two-week drive to their new post.

At the hospital laboratory George Vandeluk showed us his facilities. His laboratory is known as the best in Malawi, and serves as a training center for much of East Africa. Students come from as far away as Kenya.

But I was appalled by the needs, by the equipment that is unusable because parts are unavailable, and by the fact that it has been impossible to recruit enough expatriate medical personnel to staff the hospital adequately. I am haunted by what I saw and felt. Where is the spirit of the Adventist pioneers who considered service more important than life itself? Where is the concern for "our brother" in lands that have not been blessed with material prosperity? Can Adventists truly claim to be followers of Jesus while they live for self?

But the needs of this great continent rise up before us like a mountain. May God bless the workers and laymen in Africa who are facing enormous challenges and endeavoring to fulfill Christ's commission, "Go ye."

K. H. W.

This Week

Strangely alike were the beginnings of the lives of David and Saul, two kings of Israel. In "The Tale of Two Kings," our cover article, Benjamin F. Reaves tells why the two rulers, whose careers were so similar at the beginning, ended their reigns so differently. The difference, Elder Reaves feels, between David's triumph and Saul's tragedy was the inability of Saul to accept and face the responsibility for his own actions. He could not accept his sin, confess it, and put it away.

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Since the beginning of their history, Seventh-day Adventists have been interested in the subject of creation versus evolution. They have maintained that an understanding of Genesis 1 as a literal account of what happened in seven successive 24-hour days is

a necessary historic basis for the Sabbath. They have consistently rejected the evolutionists' explanation for the origin of life.

On one point, however, there have been differences of opinion among Seventh-day Adventist interpreters. Some believe that all the matter in our planet Earth was brought into existence during Creation week. Others believe that at least most of the matter was created at some point of time earlier and that the events of Creation week fixed up this planet for human and animal habitation. Statements on either side of the question appeared in the REVIEW almost since it began publication, although the majority seemed to favor the view that the matter of our earth also came into existence during Creation week.

An example of the other view is a statement by J. P. Henderson appearing in 1887: "The creation of the material substance of the heaven and the earth may have been ages prior to the six days' work in which it was prepared for

the abode of man, and yet do no violence to a single statement in the Bible."—July 5, 1887.

In his article, "How Old Is the World?" (p. 4), Robert H. Brown, director of Geoscience Research Institute, probes this question, but deals more specifically with the question as to how long ago the events of Creation week occurred.

In connection with Dr. Brown's article, it is suggested that readers read also the editorial "The Bible's Remarkable Preservation" (p. 12), which goes into further detail on the observation in the article that there are differences in the chronological data in the ancient manuscripts of the Bible.

This week we conclude our series on "Assurance in Witnessing," by Elden Walter (p. 9). Many Seventh-day Adventists wound the heart of Christ by constantly doubting His love and forgiveness. Such members make poor witnesses, for how can they effectively witness about something concerning which they are

not enthusiastic? If anyone has missed the first two articles in this series, we suggest that he read them along with the present concluding article, "The Discipline of Love."

In this issue we conclude our high lights of the 1975 Annual Council actions (p. 18). The actions reported this week apply to the North American Division only; actions in last week's REVIEW apply to the world field.

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Letters

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What Lack I Yet?

If the silent, inactive members ("What Lack I Yet?" Oct. 30) could realize clearly that whenever they neglect a good opportunity to witness, they are doing the work of Satan (he likes sins of omission just as much as sins of commission), they'd begin taking advantage of them.

L. JUDY

Middletown, Pennsylvania

Rich Man, Poor Man

I enjoyed the article "Rich Man, Poor Man" in the September 11 issue. It reminded me of a point that I have thought about often. Our SDA ministers preach on the state of the dead many times, it seems, in such a way as to correct errors of modern preachers concerning it. But in so doing they fail to convey (a) the uncertainty of life, (b) the importance of now, and (c) the finality of death.

In a sense, a person does go to

heaven or hell at death, in that his destiny is decided since he has no more time to choose it. Of course, we need to understand the subject fully, because there is much misunderstanding on this doctrine. No, a person doesn't go immediately, but it is immediately as far as he is concerned, because he is not cognizant of the passing of time. Upon awaking he will inherit eternal life or death.

JANICE B. SHORT

Goodlettsville, Tennessee

Thanks for Vienna

I want to thank you for letting me attend the Vienna General Conference session via the REVIEW. Through its descriptive reporting I experienced the beauty of the flowers and the fountains, the friendliness of the Austrian people; I was inspired and uplifted by the devotional talks; saddened to realize how many devoted workers had been laid to rest; thrilled and encouraged by the progress reports from around the world; appreciated the recognition and attention given to the retiring workers; marveled at the convenience and enormity of the Stadthalle; felt the pinch of the high prices; loved seeing the colorful costumes and warm em-

braces. I seconded the reelection of Elder Pierson and his associates and pray that God will give them wisdom and strength. I was a part of all this and much more through the medium of the "good old REVIEW." Thank you, thank you, for letting me attend this General Conference via our dear church paper.

Four thoughts keep recurring: (1) How God has miraculously led His people; (2) what a great worldwide church we are a part of; (3) what a loving, full-of-mercy God of excellence we serve, who still bids us call Him Father; and (4) the impossibility of our imaginations to conceive what God can do for us and what He has prepared for the faithful.

But, with all believers, it is my hope that we have held our last General Conference. May our next worldwide convocation be in the New Jerusalem. "Even so, come quickly, Lord Jesus."

SHIRLEY E. NELSON

Hendersonville, North Carolina

As I read another "good old REVIEW" I can't say how much it means to me every week. I enjoyed reading about all the meetings that were held in Vienna! How I would have

loved to actually be there in person to hear the sermons and the music. But someday soon we can all be together in heaven around that great throne and be with Jesus! I am looking forward to it.

Thank you and keep the REVIEW coming.

MRS. ALTON ELLIOTT
Forsyth, Georgia

Words are inadequate to describe the great thrill and satisfaction of reading the REVIEW account of the General Conference held in Vienna. It stirred my heart to the innermost and many a time tears of joy flowed freely. How I wish I could have been there, but the reports were so vivid that I could almost "feel" being there.

I am a product of the Polish soil and my husband was born an Austrian. It gave us great pleasure to relive some of the moments described in the reports. We have lived in the United States for 20 years now and have received the REVIEW for almost the entire time. Although our English is inadequate, we just love the REVIEW. We wouldn't be without it. Even our children love to read it.

DONNA RANZINGER
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HOW OLD IS THE WORLD?

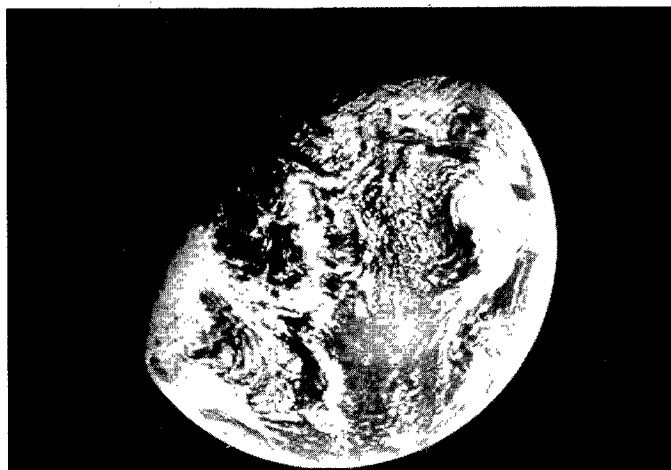
By **ROBERT H. BROWN** [See also Editorial "The Bible's Remarkable Preservation," p. 12.]

THE PHILOSOPHERS OF ancient India propounded that our world has had an indefinite existence over endlessly repeating cycles, each 4,320,000 years in length. Apollonius of Egypt (second century B.C.) proposed 155,625 years for the age of the world.¹ The marginal entries in most of the older King James Versions of the Bible allow less than 6,000 years since the Creation described in the first chapter of Genesis. Within the last 60 years it has become generally accepted in scientific circles that planet Earth has been in existence for about four and a half billion years, and that it has supported complex, higher forms of life during the last 600 million years.

What does the Bible say concerning the age of our world? Are there data in the Bible by which the date of Creation can be ascertained at least with a fair degree of accuracy? This week we shall examine the Biblical data and in our article next week we shall examine what Ellen White has contributed to our understanding as to the age of our world. We shall examine also certain scientific data.

By bringing together various chronological data given in the Bible, many Bible scholars have attempted to con-

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The question How old is the world?
has intrigued philosophers and
scientists through the centuries.
What information comes from the
Maker of the world Himself?

struct a chronology assigning approximate dates to the Flood, Creation, and other important events. For example, in Genesis 5 the age of Adam is given when Seth was born. Then the age of Seth is given when his son was born. This genealogical information is continued until we come to Noah and his sons. By adding up these ages it is possible to arrive at a certain figure for the number of years between Creation and the Flood.

A similar chronological table is found in Genesis 11, giving information from the time of Noah to the time of Abraham. When we come to the time of Abraham we have Bible writers giving us in years the periods between great events. For example, Paul tells us that from the promise made to Abraham to the time of the giving of the law was 430 years (Gal. 3:17; compare Ex. 12:40; Gen. 15:13). Then in 1 Kings 6:1 it is stated that from the Exodus to the construction of Solomon's Temple was 480 years.

Let me demonstrate one method of combining this data into a chronological scheme. Historical data point to about 966 B.C. as the beginning date for construction of Solomon's Temple.² Accordingly, Abraham entered Palestine in about 1876 B.C. (966 + 480 + 430), when he was 75 years old (Gen. 12:4).

Genesis 11:32 taken together with Genesis 12:4 indicates that Terah was 130 years old at the birth of his youngest son, Abraham, in 1951 B.C. (1876 + 75). According to Genesis 11:10-24 there were 222 years between the Flood and the birth of Terah, placing the Flood at about 2303 B.C. (1951 + 130 + 222). According to Genesis 5, there were an additional 1,656 years extending back to Creation week.

The numerical data in the preceding paragraphs are based on the Hebrew text, which are the data followed in most modern Bible translations.

Interestingly, some of the chronological data in the Septuagint, a translation from Hebrew into Greek made at Alexandria, Egypt, about the third century B.C., are different from those in the Hebrew Bible. For example, according to the Septuagint the birth of Terah occurred 1,102 years after the Flood, which is 880 years more than the period given by the Hebrew text.³ Accordingly, the end of the Flood would be placed at about 3183 B.C.

Which set of data is more accurate? As already noted, modern Bible translators generally accept the Hebrew figures.

But some believe that more attention should be given to the Septuagint reading. The Septuagint was the Bible of the early Christian church, they point out. When quoting the Old Testament, New Testament writers often quoted from the Septuagint, which at times varies from the Hebrew. When giving the ancestry of Jesus, Luke lists Cainan (Luke 3:34-36), who does not appear in the Hebrew list of ancestors in Genesis 11, but who appears in the Septuagint.

They also point out that the Dead Sea scrolls, while confirming the substantial integrity of the Masoretic

text (the common Hebrew text from which translations have been made), also have produced fragments of Hebrew texts supporting some of the Septuagint readings. In other words, what formerly were labeled free translations in the Septuagint may actually have been accurate translations from existing Hebrew text types that differed from the traditional Masoretic text.

On the other hand, if one were to construct a chronology on the basis of the Septuagint readings, he would have to contend with the fact that the extant manuscripts and editions of the Septuagint show several variations among themselves in the numerical data, in addition to their variations from the Hebrew. A few examples will illustrate. One edition gives 2400 days in Daniel 8:14. An early edition has Methuselah living 14 years after the Flood. The time interval in 1 Kings 6:1 in the common editions is 440, rather than 480 years, although one manuscript reads 480. The age of Nahor at the birth of Terah and the life spans of Arphaxad, Eber, and Nahor vary among the available versions. The number of Hebrew males who entered Egypt with Jacob is given as 75 persons in Genesis 46:27 (as quoted in Acts 7:14), versus 70 in the Masoretic and in the Septuagint for that group in Exodus 1:5.

Masoretic Text Generally Preferred

Because of these variations, many scholars have felt there is a sound basis for placing the greater confidence in the numerical data of the Masoretic text. However, a recent authority on the Septuagint has stated that "one of the problems, as yet defying solution, is that of the genealogies in Genesis v and xi, which differ in the Hebrew, Septuagint, and the Samaritan Pentateuch." ⁴ (The extant Samaritan Pentateuch was prepared from Aramaic manuscripts available in the fourth century A.D.)

Time Period	Septuagint	Masoretic	Samaritan
Years From the Flood to A.D. 1975	4279	5158	4868
Age of the Pre-Flood World	1656	2262	1307
Time Noah Was in the Ark	1	1	1
Total Time From Creation Week to A.D. 1975	5936	7421	6176

Table 1. AGE OF THE WORLD TABULATION. Based on 966 B.C. for the beginning of construction of Solomon's Temple. The numbers presented are to be taken as only approximate representations of the designated time periods.

The Samaritan Pentateuch gives 590 more years between the Flood and the birth of Abraham than does the Masoretic text, which is less than the additional years given in the Septuagint.

The numbers for the time periods we have been considering are tabulated in Table 1 for convenient comparison. In view of some uncertainties (for certain problems in constructing a chronology on the Biblical data, see *The SDA Bible Commentary*, vol. 1, pp. 174-196) the numbers given in Table 1 should be considered only approximate representations of the designated time periods.

Because certain scholars call into question the completeness and reliability of the genealogies of Genesis 5

and 11, it may be desirable to offer some justification for constructing a chronology on the basis of the data given in these chapters. The inclusion of numerical data in these chapters indicates to me that the authors (Moses, and the Holy Spirit as the primary author) intended these portions of Scripture to be more than ordinary genealogies. To me they were designed to convey both line-of-descent and time relationships. I do not see how Moses could have expressed more clearly an intention to communicate time relationships.

The data with respect to time that Moses has given, to me accomplish three purposes with a minimum of words: (1) They clearly indicate that one is not dealing here with the usual table of descent that may list only the most illustrious individuals or may abbreviate for mnemonic purposes, (2) they precisely portray the degeneracy that the human race experienced after the Flood, and (3) they delineate the time spans for two important periods of history. A simple, direct statement concerning these time spans would be less credible to modern readers and more susceptible to corruption by copyists and translators.

Seventh-day Adventists have an additional source of information from which significant data on this topic may be obtained. Concerning this source W. C. White stated, "Regarding Mother's writings and their use as authority on points of history and chronology, Mother has never wished our brethren to treat them as authority regarding the details of history or historical dates." ⁵ He made a similar comment in a statement to the General Conference Council on October 30, 1911, regarding the 1911 edition of *The Great Controversy*. Furthermore, Mrs. White was not an authority on medicine, pharmacology, nutrition, health care, psychology, child development, or education; yet she spoke authoritatively in each of these areas. Her authority was in communicating what God had revealed to her.

In a letter written in 1906 she stated, "In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in vision," a position she had taken publicly in 1882. ⁶ In a testimony to the church written in 1889 she said, "I have no special wisdom in myself. . . . The instructions that I have given by pen or voice have been an expression of the light that God has given me." ⁷

A prominent Adventist leader of the early twentieth century expressed the conviction of those acquainted with Mrs. White and her work when he wrote, "Mrs. White never claimed verbal perfection in her writings, but she did hold that without exception all the truths or messages of her testimonies were given by divine inspiration." ⁸

Next week we will consider some of her statements relating to the age of the world. □

Concluded next week

REFERENCES

- ¹ Francis C. Haber, *The Age of the World: Moses to Darwin* (Baltimore: The Johns Hopkins Press, 1959), pp. 13, 17.
- ² *The SDA Bible Commentary*, on 1 Kings 6:1 and Ex. 12:40, 41. There is general agreement among both liberal and conservative scholars that 966 B.C. is within ten years of the actual time for the beginning of construction on Solomon's Temple.
- ³ See chart, *The SDA Bible Commentary*, vol. 1, p. 289.
- ⁴ Sidney Jellicoe, *The Septuagint and Modern Study* (Oxford, 1968), p. 245.
- ⁵ W. C. White, letter to W. W. Eastman, Nov. 4, 1912.
- ⁶ *Selected Messages*, book 1, p. 29.
- ⁷ *Testimonies*, vol. 5, p. 691.
- ⁸ L. H. Christian, *The Fruitage of Spiritual Gifts* (Washington, D.C.: Review and Herald Publishing Association, 1947), p. 142.

A Tale of Two Kings *Continued from cover*

a way this does not seem strange—for youthful days are days of challenge and confidence, times of high-voltage energy, times of surprising perception.

In fact, psychologists have said that peak muscular and nervous reaction capacity comes at 17 years of age. Theoretically, 17-year-olds should be the best automobile drivers, for their reactions to emergency would be the quickest. However, the statistics that show a high percentage of accidents in that group indicate that other factors such as skill, caution, judgment, and experience all go into good driving.

Surely all these factors were present when these young men were called to their royal responsibilities. In fact, some feel that youthful years are to be equated with consuming impatience, unrealistic planning, and unstable emotions; thus, questions could be raised as to the wisdom of placing youth in heavy responsibility. Such questions, however, are short-circuited by an additional similarity between the two—they were called by God.

All the Difference

To be called by God does not make a difference, it makes *all* the difference. The God who calls, prepares. These two kings received preparation in ways most men would consider strange. This was, in fact, part of what innovative contemporary educators would call "schools without walls." They received training in the humble duties of herdsman—training in patient, tender toil for the flocks—training in the discipline of wilderness life. Such was their curriculum. This training and the strengthening awareness that God was with them enabled the two men to assume their responsibilities.

When God calls to leadership He takes men as they are, takes them as He finds them, if they have truly humbled their hearts before Him; the God who calls, prepares; God directs, enables, sends, provides.

Such was the experience of both Saul and David. Two kings, so similar in their beginnings. Two kings, so different in their endings.

When David's lifework was over, his years of leadership and service about to end, he gathered the princes of Israel. Although he was weakened by illness and age, with power and fervor he delivered his dying charge. First to his people, he spoke, "Keep and seek for all the commandments of the Lord your God." Second, to his son Solomon, he directed, "Know thou the God of thy father, and serve him with a perfect heart and with a willing mind: . . . if thou seek him, he will be found of thee" (1 Chron. 28:8, 9). Thus ended the life of one called a man after God's own heart (see Acts 13:22).

But Saul's last days were tragic. Under the shadow of impending doom he sought in vain for the prophetic counsel he had once rejected. Vainly he turned to spiritualistic sources looking for a "ghost of a chance." In his last moments we find him on the plains of Shunem—frantically, desperately fighting for his life.

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In spite of his valiant efforts, the enemy marched on. His soldiers fell around him. His sons were cut down in front of him. Severely wounded himself, as a last resort he fell on his own sword. The end of a life—in despair and dishonor.

We have studied the beginnings, looked at the endings, and yet there is the haunting question—why the difference? Why? Why?

Perhaps W. Lloyd Warner said it best: "The best of all possible moments to achieve insight into the life of a human being is during a fundamental crisis when he is faced with grave decisions which can mean ruin and despair or success and happiness for him. In such crises men reveal what they are and often betray their innermost secrets in a way they never do and can when life moves placidly and easily."

Following the direction given in this incisive quotation, let us turn to David. His revealing crisis centers on the matter of Uriah the Hittite—Uriah, the husband of Bathsheba, who carried the child of the adulterous David. Uriah was sent to his death, as David adds murder to adultery.

Now confronted by the prophet Nathan, the king's face flushed with anger at the prophetic parable recounting how the rich man had taken the only lamb of his poor brother. Then in a moment the kingly flesh sagged under the stunning impact of the charge hurled by the fearless prophet: "Thou art the man" (2 Sam. 12:7). It is in this moment of fundamental crisis that we see the real David, the repentant David, who with trembling lips says, "I have sinned against the Lord" (verse 13).

For Saul the revealing crisis finds him returning victoriously from battle against the Amalekites. God had commanded complete destruction of this wicked nation, which included destruction of all they possessed. Saul, perhaps hoping to heighten the honor of his return, spared Agag, king of the Amalekites. The people under Saul's command took for themselves the finest flocks and cattle. All of this was directly disobedient to the revealed command of God. But as the victorious procession wound its way home, Saul greeted the prophet Samuel with a lie. 1 Samuel 15:13: "Blessed be thou of the Lord: I have performed the commandment of the Lord." No sooner had the lie left his lips than the proof of his deceit became obvious. "And Samuel said, What meaneth then this bleating of the sheep in mine ears?" (verse 14).

Saul's Response to Indictment

It has always been true, and it always will be true, that even when the cover-up seems most secure, when the complex deceit is smothered by layers of "fool-proof" protection, how true it is that the sheep begin to bleat. Despite protestations to the contrary—the evasions, defenses, and reasonable explanations—the sheep begin to bleat.

Most revealing is the response of Saul to this damning indictment. His response can be seen as three strategic moves. The first is the outright denial that he had done wrong. However, when pressed by the prophet he magnanimously confessed the guilt of the people but steadfastly maintained his own innocence. Only when he is confronted with the chilling word of God's rejection is there admission, fearful admission—"I have sinned: for I have transgressed the command-

ment of the Lord" (verse 24). But even while acknowledging some guilt, while confessing some wrong, he still places the responsibility on others—"I feared the people, and obeyed their voice" (verse 24).

Through this tale of two kings can be seen a winding thread that spins from Eden lost, through judgment at Nuremberg, to the tragic consequences of Watergate. The wholehearted blaming of someone else for personal failings, weaknesses, and mistakes is sin. Call it excuse, alibi, evasion, scapegoating—call it what you will—but recognize it as the winding thread that binds, cripples, chokes, and ultimately destroys all men and women who live a lie.

The difference between these two kings, the difference between triumph on one hand and tragedy on the other, was the inability of Saul to accept and face the responsibility for his own actions. That inability, that refusal to face the responsibility for one's action, affects us in three ways. First, it focuses our attention on alleged adverse circumstances and magnifies them. The result is a litany of "things didn't shape up, things just got out of hand, things didn't work out, things"—all kinds of reasons except one—"It was my fault." The inability to face the truth sends one through life surrounded by his cover-up—ought to have been, could have been, would have been, should have been.

This is the time for blunt honesty, not honeyed words.

Second, the refusal to face responsibility turns our eyes on the supposed culpability of others. In so many ways we tend to evade, side-step, avoid, and refuse to accept the responsibility for our own actions. We

choose rather to blame the mounting pressures of daily living, a teacher who is unsympathetic, relatives who are insensitive, the employer who doesn't know how to treat adults, the employees who don't know how to act like adults, the students who are distant and unfriendly, the husband or wife who doesn't understand, the church that is rigid and cold, the minister who can't relate. The responsibility is placed somewhere else, anywhere else except where it belongs.

Third, the cumulative effect of blaming circumstance and others is that it blinds one to his actual weaknesses. He *has* no faults, he is *never* wrong, has *never failed*—he is without *sin*. Thus unrepentance is assured. Saul sinned, but there were others who sinned in uglier ways, and their lives ended well. The tragedy that engulfed Saul was not that he sinned, but that he could never accept responsibility for his sin, face it, confess it, hate it, and put it away—that made the difference. David's recognition of his guilt was the saving of his soul. He did not seek to excuse himself as did Saul.

A tale of the past, of two kings—or a tale of today, your life and mine. But the tale is more than the ebb and flow of human frailty; there is the story of the deep, steady, constant assurance of God, our God, who waits to forgive our mistakes and sins.

Our God is eager today to forgive and to restore—to accept us as we are and to restore us to His full fellowship, the fellowship that accepts us as if we had never sinned. With a God like that we don't have to lead lives of evasive action. Evasive action may be good military strategy, but it has no place in the Christian life. □

For the Younger Set

Make Some Sunshine

By HELEN KELLY

GLENDa and Sherry were active members of the Pathfinder Club at the Oak Grove church. Recently the Pathfinders had formed a Sunshine Band to sing at the community's nursing home on Sabbath afternoons.

When the two girls, who were sisters, returned from the rest home one Sabbath, Mother asked them, "Did many Pathfinders go today?"

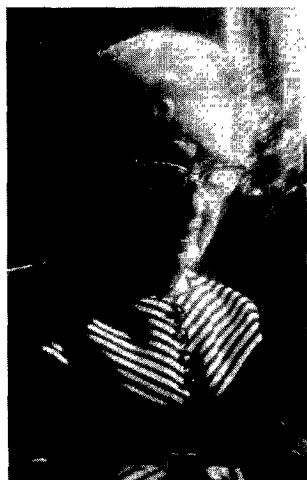
"Quite a few," Glenda answered, taking off her sweater.

"One lady said we sounded like angels," Sherry sat down beside Mother on the sofa.

"Some of the patients can't even get out of bed," Glenda added.

"Did you get to visit them?" Daddy laid down the REVIEW he had been reading.

"Some of us walked down the hall singing with Mr. and Mrs. Lane, while the rest sang by the piano. We'd stop at each door a few minutes," Sherry explained. "While the song leader announced the next number



Mrs. Lane would say a few words to the person in the room."

"I guess the patients enjoyed your bringing the music to them," Mother remarked.

"Yes, but I wish we could cheer up those in the beds even more," Sherry leaned back on a throw pillow. "You know, one old lady was so pitiful. Mrs. Lane said she has arthritis. You should have seen her hands. But she smiled at us after we had sung to her."

Mother glanced down at her hands resting in her lap. After a moment she looked up with a smile. "Maybe your hands can make something for her and the other patients."

That week Glenda and Sherry thought about Mother's words: "Maybe your hands can make something." But what?

Then Glenda got an idea. "Remember," she said, "when grandmother was in the hospital she received

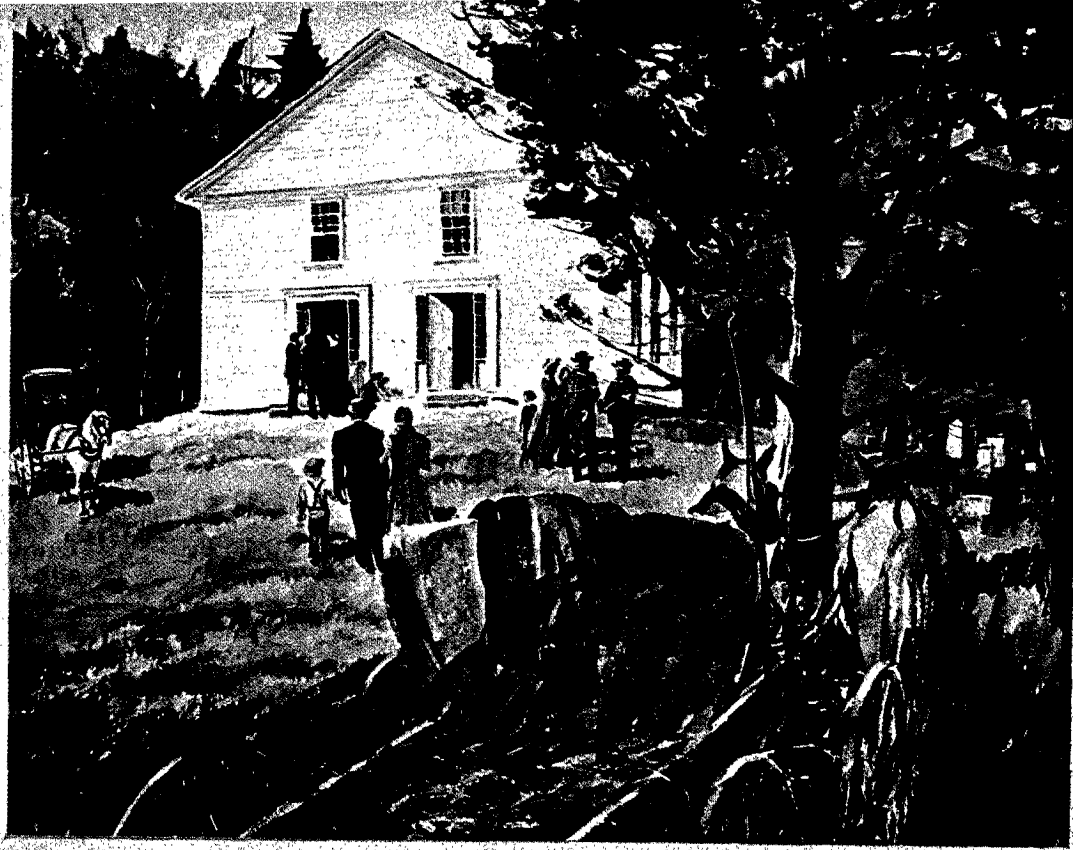
many cards? And even after she was home, people sent cards to her."

"We wouldn't want to give the people used cards, though," Sherry frowned.

"No, but maybe grandmother will let us have some of hers, and we can cut out the verse and pictures and paste them on construction paper. We can even write our own verse if we want to."

"Oh, yes," now Sherry was getting excited, "that's what we did in Mrs. Foley's room at school last year. She let us cut up her old cards to decorate our poem books."

Grandmother was happy to share her cards with her granddaughters. As the days and weeks passed, Glenda and Sherry made many sunshine cards for the shut-ins at the nursing home. And, when they placed them in the patients' hands, it was hard to tell who were happier—the two girls, or the patients!



CHRISTIAN HOME CALENDAR

JANUARY 1976

SUN MON TUE WED

THU FRI SAB

				1	2	3
				THU	FRI	SAB
4	5	6	7	8	9	10
THU	FRI	SAB	SUN	MON	TUE	WED
11	12	13	14	15	16	17
THU	FRI	SAB	SUN	MON	TUE	WED
18	19	20	21	22	23	24
THU	FRI	SAB	SUN	MON	TUE	WED
25	26	27	28	29	30	31
THU	FRI	SAB	SUN	MON	TUE	WED

LIBERTY MAGAZINE CAMPAIGN, JANUARY 10-17

10	11	12	13	14	15	16	17
18	19	20	21	22	23	24	25

1	2	3	4	5	6	7	8
9	10	11	12	13	14	15	16

Thanksgiving
 "How often have we
 received in answer
 His representatives
 the most effective way
 of expressing our
 love to Him.
 His is in, expressing
 the character of our
 daily life.
 Our Father's love,
 which depends not on
 what we do but on
 what we are, and
 which is not earned
 but given, and which
 we have no way to
 understand how to
 receive. A constant
 gift, offered to the
 members of Christ,
 is a grace to the world."
 —The Great of Ages,
 pp. 144, 145.

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.



The Discipline of Love

When by faith a sinner surrenders
to God, Jesus accepts him
and gives him the assurance
of His love and of eternal life.

By ELDEN WALTER

OUR OBEDIENCE AND GROWING IN CHRIST must be motivated by love. They are the result of God's free grace, not the means of obtaining it. This is what we must ever keep clearly in mind. If this truth gets muddled or is presented out of balance, we stand in danger of losing our assurance, upon which rests our peace in Christ, as well as our motivation to win souls.

We must be balanced in our understanding of faith and works. But what is balance? We don't balance righteousness by faith by mixing in a little legalism! That is not balance—that is contradiction, that is confusion. We need to be balanced, and we need to understand the proper place of works and obedience. We need to understand what discipline in the Christian life is all about. We must not be soft on these principles. We must be vigorous in exposing the heinous nature of sin and what sin can do in the life, how it can separate us from Christ, how we can be lost even after we have once believed and enjoyed the assurance of eternal life. We must lift our voices against laxness and carelessness and lukewarmness in the Christian life; but if in doing so, we imply that this is the means by which we are saved, we are teaching legalism, and this is not balancing righteousness by faith—it is denying righteousness by faith.

We must understand how both faith and works, trust and discipline, fit into the Christian life. If we confuse how they work together we are destroying our faith. We must emphasize the proper sphere of both these aspects of Christian living.

When emphasizing faith, we do not destroy the principle of obedience or discipline. Not in the least. We do not destroy the principle of good works or of growth in sanctification when we accept the message of righteousness by faith.

The genuine faith experience results in trust and obedience. The child of faith says Yes to God and is willing to follow Him wherever He leads. We must teach people from the first step in their Christian experience that genuine faith will result in an obedient response to the lordship of Christ. We must teach the importance of

Elden Walter is Ministerial secretary of the Southwestern Union Conference.

seeking the will of God in His Word. We must teach a continuing conversion, and the meaning of a progressive repentance—all of these things are the fruit of true faith.

Even man's response of faith must never be considered to be the basis of salvation. "Faith is the condition upon which God has seen fit to promise pardon to sinners; not that there is any virtue in faith whereby salvation is merited, but because faith can lay hold of the merits of Christ, the remedy provided for sin."—*Selected Messages*, book 1, pp. 366, 367.

Speaking of certain ones who wanted to become Christians, Ellen White makes the observation: "Some seem to feel that they must be on probation, and must prove to the Lord that they are reformed, before they can claim His blessing."—*Steps to Christ*, p. 52. This blessing she defines on page 51 as forgiveness of sin, becoming children of God's family, standing before the law without shame. "We may ask for these blessings, and believe that we receive them." We "may claim the blessing of God even now. . . . We may come with all our weakness, our folly, our sinfulness, and fall at His feet in penitence."—*Ibid.*, p. 52. We are accepted not because we are good, but because we have believed and accepted Christ's gift of love.

She explains further: "There are those who profess to serve God, while they rely upon their own efforts to obey His law, to form a right character, and secure salvation. Their hearts are not moved by any deep sense of the love of Christ."—Page 44. She adds, "They seek to perform the duties of the Christian life as that which God requires of them in order to gain heaven. Such religion is worth nothing."—*Ibid.* That is a strong indictment. Unfortunately, such a religion is the only religion many people have. The problem is that obedience thus motivated destroys a love relationship with Christ.

On the other hand, "when Christ dwells in the heart, the soul will be so filled with His love, with the joy of communion with Him, that it will cleave to Him; and in the contemplation of Him, self will be forgotten. Love to Christ will be the spring of action. Those who feel the constraining love of God, do not ask how little may be given to meet the requirements of God; they do not ask for the lowest standard, but aim at perfect conformity to the will of their Redeemer. With earnest desire they yield all and manifest an interest proportionate to the value of the object which they seek. A profession of Christ without this deep love is mere talk, dry formality, and heavy drudgery."—*Ibid.*, pp. 44, 45.

Jewish Pride Rejected the Gift of Love

Concerning the Jews and the Gentiles in their relationship to righteousness by faith, Paul said, "What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, righteousness through faith; but that Israel who pursued righteousness which is based on law did not succeed in fulfilling that law" (Rom. 9:30, 31, R.S.V.).

Isn't that interesting? The Gentiles found the righteousness that saves by believing in and accepting the gift of Christ's righteousness by faith. But the Jews who were trying so hard to be righteous missed the whole thing, rejecting the Saviour who would have given them His righteousness that saves!

Why did they not succeed? "Because they did not pursue it [righteousness] through faith, but as if it were based on works. They have stumbled over the stumbling

stone. . . . 'Behold, I am laying in Zion a stone that will make men stumble, a rock that will make them fall' " (verses 32, 33, R.S.V.). The Jews rejected Jesus Christ, because they could not understand a Messiah who offered salvation freely to those who would come to Him in faith. They were angered that Jesus would fellowship with sinners. "This man receives sinners," they protested, as they watched Him eat with publicans and sinners and accept harlots and thieves and tax collectors who turned to Him for pardon and love.

We sing the old song, "Just as I am, without one plea But that Thy blood was shed for me, And that Thou bid'st me come to Thee." And throughout the Bible and the Spirit of Prophecy the sinner is urged to come to Christ just as he is, with his folly, his sinfulness. He must come to Jesus as he is, for he cannot by his own strength reform himself or make himself acceptable. It is the glory of Christ to encircle the sinner in the arms of His love.

How beautiful it is to know that when we come to Jesus He accepts us just as we are.

I must confess sadly that in my own Christian life, and even in my ministry, I was slow in grasping this fully. I'd gotten the idea that Jesus would love the sinner when he became good enough. It started when I was a child, when they said, "Jesus loves *good* boys and girls. He doesn't love *bad* ones." That's where the misunderstanding usually starts. And it becomes deep-seated by the time one gets to be an adult. "God loves only good people," they say.

Anyone who looks into his own heart knows that really he is not good. He may be behaving quite well. He may be living a circumspect life, but he knows he is not good, and he knows that God knows this better than he knows it. And so he may conclude that God, loving "only good people," does not love him and will not accept him. It is a tragic view of God.

But when a person believes that God loves sinners and that He is eager to save him, he surrenders himself to Jesus. Jesus accepts him and gives him the assurance of His love and of eternal life. You say, "Thank God that Christ receives sinful men." Once I can believe He receives me, I can also believe He will receive my sinner-neighbor too!

Of course, that saving relationship will transform the Christian's life. Once in Christ, Christians do not choose to sin. It is not possible simultaneously to love Jesus and to accept His salvation and remain a rebel sinner.

As John taught, one who says he knows the Lord and doesn't keep His commandments is a liar and the truth isn't in him. He is a phony. His "faith" is fake, not real. Wherever that relationship is real, it will produce obedience and a disciplined life in the will of God. But it will be an obedience motivated by love.

Definitive Statements

There are two definitive statements underscoring what we have said. The first is found in *The SDA Bible Commentary*: "Our acceptance with God is sure only through 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 troubled soul may find peace through faith in Christ, and his peace will be in proportion to his faith and trust. He can-

not present his good works as a plea for the salvation of his soul."—Ellen G. White Comments, on Luke 17:10, p. 1122. I don't know how it could be stated more plainly.

And here is the other, found in *Selected Messages*, book 1, page 367: "Righteousness is obedience to the law. The law demands righteousness, and this the sinner owes to the law; but he is incapable of rendering it. The only way in which he can attain to righteousness is through faith. By faith he can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner's account. Christ's righteousness is accepted in place of man's failure, and God receives, pardons, justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as He loves His Son. This is how faith is accounted righteousness."

When, as a sinner I accept Christ as my Saviour and determine to let Him live His righteousness in my life, beside my name in the record books above is registered perfect obedience, because I have accepted Jesus as my Substitute and Example.

Furthermore, I am now prepared to be His witness: "Through union with Christ, through acceptance of His righteousness by faith, we may be qualified to work the works of God, to be colaborers with Christ. . . . In order that we may have the righteousness of Christ, we need daily to be transformed by the influence of the Spirit, to be a partaker of the divine nature."—*Ibid.*, p. 374.

"In order to be candidates for heaven we must meet the requirement of the law: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thy neighbour as thyself' (Luke 10:27). We can do this only as we grasp by faith the righteousness of Christ. By beholding Jesus we receive a living, expanding principle in the heart, and the Holy Spirit carries on the work, and the believer advances from grace to grace, from strength to strength, from character to character."—*Ibid.*, p. 395.

The greatest beauty and unity of thought I have discovered on this subject in the writings of Ellen White reads: "Some who come to God by repentance and confession, and even believe that their sins are forgiven, still fail of claiming, as they should, the promises of God. They do not see that Jesus is an ever-present Saviour; and they are not ready to commit the keeping of their souls to Him, relying upon Him to perfect the work of grace begun in their hearts. While they think they are committing themselves to God, there is a great deal of self-dependence. There are conscientious souls that trust partly to God, and partly to themselves. They do not look to God, to be kept by His power, but depend upon watchfulness against temptation, and the performance of certain duties for acceptance with Him. There are no victories in this kind of faith. Such persons toil to no purpose; their souls are in continual bondage, and they find no rest until their burdens are laid at the feet of Jesus.

"There is need of constant watchfulness, and of earnest, loving devotion; but these will come naturally when the soul is kept by the power of God through faith. We can do nothing, absolutely nothing, to commend ourselves to divine favor. We must not trust at all to ourselves nor to our good works; but when as erring, sinful beings we come to Christ, we may find rest in His love. God will accept every one that comes to Him trusting wholly in the merits of a crucified Saviour. Love springs

up in the heart. There may be no ecstasy of feeling, but there is an abiding, peaceful trust. Every burden is light; for the yoke which Christ imposes is easy. Duty becomes a delight, and sacrifice a pleasure. The path that before seemed shrouded in darkness becomes bright with beams from the Sun of Righteousness. This is walking in the light as Christ is in the light."—*Ibid.*, pp. 353, 354.

Isn't that beautiful? When we accept salvation and the good news of eternal life as it is taught in the Bible and the Spirit of Prophecy, it becomes such a beautiful, loving experience. And when we have this experience we believe that it can come to others too. I am persuaded that fully believing these truths will transform God's remnant church into a Christlike fellowship and make it a soul-winning church. The members will say, "My neigh-

bor too can find the peace and assurance I have; I can help him to understand now that I understand. My loved ones can live in this peace. They too can find the assurance of acceptance the moment they come to Christ, and they can rejoice in the assurance of salvation all along the growing way, while they are preparing for baptism and church membership as well as afterward."

Believing these wonderful truths will make us less judgmental, less critical, certainly more radiant in our Christian discipline. We can see that God is working with each person according to that person's circumstances. The revival and reformation we are praying for will come when we fully accept the message of righteousness by faith. □

Concluded

Speaking Out

Plea for Neglected Training

[One measure of a church's strength is the degree of freedom its members have to speak out to express minority points of view. The editors often disagree with the opinions expressed in Speaking Out, but they publish them to stimulate thought, produce constructive discussion, and offer readers an opportunity to test their validity.]

IS THERE ANY sound reason why Seventh-day Adventist colleges must conform to a single pattern of accredited, career-oriented education? To our mobile young generation proximity means little, as evidenced by their crowding into a few institutions while nearer colleges bid desperately for enough students to remain viable. They will go wherever they can find the kind of training they are seeking.

In a valiant attempt to defend Christian education whatever the price tag, Walton J. Brown (REVIEW, Dec. 19, 1974) makes the telling point that inflation is not the only factor involved in sharp increases in tuition.

"School constituencies today," he writes, "are not satisfied with the basics of academic education or with the dormitory and recreational conveniences as they were provided several decades ago. The purpose of our schools has expanded from the schools' no longer being mainly worker-training centers but centers for the preparation of men and women to support themselves in the world as faithful Seventh-day Adventist laymen."

No thoughtful reader of the Spirit of Prophecy writings has failed to note the discrepancies between the inspired blueprint for Christian education and current practice. Wiser minds than mine are struggling with the practical problems of how to harmonize high-sounding ideals with present realities. It seems unlikely that goal will ever be fully reached, but I would like to propose one step in that direction which may be attainable.

Can we not do something for the growing number of young people who take seriously Mrs. White's counsel: "So great are the world's needs, that not all who are called to be medical missionary evangelists can afford to spend years in preparation before beginning to do actual field work. Soon doors now open to the gospel messenger will be forever closed."—*Counsels to Parents and Teachers*, p. 469

It is true that several of our colleges are increasing their offerings of classes in practical skills and trades. But this does not meet the desire of many young people for specific training in how to do the practical medical missionary work enjoined by the Spirit of Prophecy while supporting themselves. And why should they have to pay the high overhead for collegiate luxuries they do not want or need? Or be subject to the humanistic

influences present even on Adventist campuses?

By eliminating the struggle to satisfy accreditation committees and relocating in a simple, less costly country environment conducive to spiritual growth, one of our smaller colleges now losing out in the competition for students might offer a unique educational experience. A large enrollment would not be necessary or even desirable for such a program.

It may be argued that such training is already available in such self-supporting institutions as Wildwood, but their limited curriculum and enrollment cannot fully supply the need.

Madison College, established under the specific, personal guidance of Ellen White, was, of course, in its early years the model for such a school. Since it closed, we might well hesitate to try again. It would not be easy and would undoubtedly involve reorganization of faculty and board.

However, there is a quiet but unmistakable shift in thinking taking place within the church and especially among its youth. I believe the day of opportunity has come for the far-sighted college administration that has the courage and the faith to undertake to provide such an educational alternative.

Dr. E. A. Sutherland's *Studies in Christian Education** along with *Education, Counsels to Parents and*

* Available from the Eusey Press, Leominster, Massachusetts.

Teachers, and Fundamentals of Christian Education provide abundant and specific counsel for such an undertaking. And the Holy Spirit is promised as the unfailing Guide for all who claim His promise: "If any of you lack wisdom, let him ask of God."

HELEN F. ANDREW
Susquehanna, Pa.

► *The decision as to what type of education is needed, short or long term, accredited or non-accredited, in any given location is made by the constituency of that area as it studies its needs and speaks through its elected church representatives.*

In a number of countries the Seventh-day Adventist Church maintains schools that offer short, unaccredited courses that prepare workers to enter the Lord's work within a short period of time. These are at elementary, secondary, and post-secondary levels. Such courses are especially helpful in underdeveloped areas where the general level of education is in its early stages.

Other courses are offered that have official recognition, permitting students to prepare themselves for the earning of a living outside of church employment. Longer courses are frequently necessary where the level of education of the general population is high.—Walton J. Brown, Director, General Conference Department of Education.

A Wonderful Sabbath Day

After the General Conference session in Vienna, we spent some time in France—one Sabbath in the city of Angoulême, where we worshiped with our French brethren.

The church was small but clean, bright, and beautiful. A successful literature evangelist, Brother Lagrega, was in charge. The church had fewer members than we are used to seeing in churches in North or South America, but from their enthusiastic participation in the lesson study we noted that everyone had studied the Sabbath school lesson thoroughly. It was a profitable Sabbath school indeed.

Brother Lagrega was also the preacher. His sermon was well prepared and illustrated. No one could doubt after hearing it that Jesus is able to deliver us from sin, to put it away and destroy it forever, thus preparing us for His kingdom. He made clear that faith is the link that binds us to this powerful Saviour.

The literature evangelist's wife, a gracious lady, invited us to have the noon meal with them. When we told her that there were five in our group and that we would be an unnecessary burden, she told us that she made it a habit to be prepared for guests, especially on Sabbath days.

We were amazed when we learned that most of the work in building and furnishing the church had been done by that colporteur. In addition, he had bought a rundown house, and, with his own hands had rebuilt and modernized it for his home. My wife asked him how, while working as a bookman, he could build the church as well as his house. His answer was: "I canvass first and try to reach or surpass my goal before I work on the church building or my home."

His home, as beautiful and neat as the church, is almost 20 miles from Angoulême. When we asked him why he was living in the country, so far away from the city where he sold books, he told us that he was trying to live in harmony with the recommendations of the Spirit of Prophecy.

This colporteur family gave us several more surprises that day. One of them was their serving us Arab food in the middle of France. How was this? His family had lived as European settlers in North Africa for several generations; in fact, our brother was born there. Nevertheless, after Tunisia won its independence, almost all Europeans left. Brother Lagrega is grateful to God he returned to France, because there they heard and accepted the Adventist message that they are now trying to share with others in Angoulême.

That Sabbath was a high day for us. Wherever we go, we are reminded that Seventh-day Adventists are members of a worldwide family. The dedication of these Angoulême believers witnessing with love, joy, and faith in a difficult community encouraged our hearts. Their hospitality, so full and warm, and their allegiance to the inspired counsel of Ellen G. White regarding

country living, and their versatility make them to us a remarkable model for all to emulate.

Brother Lagrega not only preached a sermon for us from the pulpit that Sabbath, he and his family preached a living sermon through their Christian lives, their warmhearted hospitality, their joy, and their love.

When we left them that afternoon, we asked the Lord to help us to be as faithful as these wonderful Christians. We are sure that the work in Angoulême will grow; the seeds this family are sowing will bear fruit.

G.C.

The Bible's Remarkable Preservation

On page 4 of this issue appears an article by Robert Brown, director of Geoscience Research Institute, on the age of the earth. The author mentions some of the problems a Bible student encounters who attempts to construct a Biblical chronology running all the way back to Creation. For example, he says that the figures appearing in the Hebrew Bible differ from those in the Greek translation of the Hebrew Old Testament made in the second and third centuries before Christ.

The question that immediately comes to mind is Why? Was it an error in translation? Did some copyist of either the Hebrew or Greek manuscripts make an inadvertent error? Did someone deliberately change the figures?

Lest our readers become disturbed over the possibility of copyists' or translators' errors, we offer a word of explanation. Let us first review how the Bible has come down to us. The actual leather scrolls on which Moses wrote the Pentateuch some 3,500 years ago have long since disappeared. Fortunately, copies were made before they disappeared. These were executed by hand. (How wonderful it would be if we had photocopies of the original!) Such copying occurred not only once but numerous times through the centuries, so that what we have today are copies of copies of copies repeated hundreds of times.

Did these copyists ever make a mistake? We do not have to guess at the answer to this question. We have available for examination today a number of ancient manuscripts of both the Old and the New Testaments (more of the New), no two of which read exactly alike. Thus we have evidence that some errors of transcription did occur in the long process of the transmission of the sacred text.

How serious are these errors? They are not at all serious. The surprising thing to those who have worked with ancient manuscripts is that there are so few differences. When one thinks of the fallibility of man, of the human proneness to error, he stands astounded at the remarkable way God has preserved the Bible from serious human error.

For example, some 20 years ago a papyrus manuscript of the Gospel of John came to light (Papyrus Bodmer II,

designated p⁶⁶). Examination of the handwriting showed that it was copied about A.D. 200. Earlier available manuscripts of this Gospel had been copied some 150 and more years later. Here was an opportunity for a new check on the manuscripts of this Gospel we had previously had available. Again scholars were amazed that so few differences existed. Most of the differences were insignificant—spelling differences, differences in word order, additions or omissions of words or phrases, few of which changed the meaning.

For example, in John 6:58 the Greek from which the King James Version was translated reads as follows: "Your fathers did eat manna, and are dead." The corresponding clause in this papyrus manuscript reads, "The fathers ate and died." Though the papyrus manuscript does not have the pronoun "your," such a pronoun can be implied from the definite article. Furthermore, that it is the manna that is eaten can be inferred from the context. Manna is specifically mentioned in verse 49 both in the new manuscript and in the manuscript from which the King James Version was translated.

No Doctrine Affected

In a few instances, the differences are more significant. In some verses the meaning is somewhat changed, but never sufficiently to alter any doctrine. This observation is important. Despite the fallibility of copyists, the message of the Bible has been preserved.

Ordinarily it is not necessary and in many cases not prudent to speak of differences in Bible manuscripts. But such differences exist, and since arguments based on such differences are sometimes used by opponents of the Seventh-day Adventists doctrine, students of the Bible

are better off knowing the facts, especially since knowing the facts means a heartening reassurance that God has miraculously preserved His Word.

Concerned that attention to divergences of reading in the manuscripts would disturb his readers, the noted British scholar Sir Frederic Kenyon, in a book dealing with the situation, remarked, "One word of warning, already referred to, must be emphasized in conclusion. No fundamental doctrine of the Christian faith rests on a disputed reading. Constant references to mistakes and divergences of reading, such as the plan of this book necessitates, might give rise to the doubt whether the substance, as well as the language, of the Bible is not open to question. It cannot be too strongly asserted that in substance the text of the Bible is certain."—*Our Bible and the Ancient Manuscripts*, p. 23.

In a similar reassuring statement, Ellen White says:

"This Holy Book has withstood the assaults of Satan, who has united with evil men to make everything of divine character shrouded in clouds and darkness. But the Lord has preserved this Holy Book by His own miraculous power in its present shape—a chart or guide-book to the human family to show them the way to heaven. . . .

"Some look to us gravely and say, 'Don't you think there might have been some mistake in the copyist or in the translators?' This is all probable, and the mind that is so narrow that it will hesitate and stumble over this possibility or probability, would be just as ready to stumble over the mysteries of the Inspired Word, because their feeble minds cannot see through the purposes of God. Yes, they would just as easily stumble over plain facts that the common mind will accept, and discern the Divine, and to which God's utterance is plain and beautiful, full of marrow and fatness. All the mistakes will not cause trouble to one soul, or cause any feet to stumble, that would not manufacture difficulties from the plainest revealed truth."—*Selected Messages*, book 1, pp. 15, 16.

Ellen White not only acknowledges the probability of copyists' and translators' errors, she affirms that there are instances of deliberate changes in the Bible. But even these are no cause for concern:

"I saw that God had especially guarded the Bible; yet when copies of it were few, learned men had in some instances changed the words, thinking that they were making it more plain, when in reality they were mystifying that which was plain, by causing it to lean to their established views, which were governed by tradition. But I saw that the Word of God, as a whole, is a perfect chain, one portion linking into and explaining another. True seekers for truth need not err; for not only is the Word of God plain and simple in declaring the way of life, but the Holy Spirit is given as a guide in understanding the way to life therein revealed."—*Early Writings*, pp. 220, 221.

She also says, "After having given His word to man, He [God] had carefully preserved it from destruction by Satan or his angels, or by any of his agents or representatives. While other books might be destroyed, this was to be immortal."—*Ibid.*, p. 220.

Thus the fact that there are differences in some of the figures giving chronological data need not disturb us. Whatever is essential for us to know has been preserved. In our next editorial we will deal more specifically with the chronological data.

D. F. N.

Concluded next week

God's Praise for the Individual

By ERNEST LLOYD

"Then shall each man have his praise from God" (1 Cor. 4:5, A.R.V.).

The emphasis of the gospel is upon God's love and concern for the individual. We like such personal expressions as "My son," "My daughter," "He calleth his own sheep by name." Each one is precious to Him. "The Son of God . . . loved me, and gave himself for me."

We like the personal pronouns in the hymns we sing: "Nearer My God to Thee," "My Faith Looks Up to Thee." It is all very personal, and we would not have it otherwise. In the final day of triumph the Lord will say, "Well done, thou good and faithful servant." His loving attention will be given, as it is now, to the individual.

When the President presents a medal to a soldier he is recognizing the worth and the achievement of the individual. In the great day coming, the praise from God will be personal, true, and just. "Upon the heads of the overcomers, Jesus with His own right hand places the crown of glory. For each there is a crown, bearing his own 'new name.'"—*The Great Controversy*, p. 646.

For one son, a sorry prodigal, the father in the home was brokenhearted. And that is an assurance that our God is the God of individuals.



As the holiday season approaches, parents are faced with the decision of what to tell their young children about Santa and Christmas.

Second Thoughts About Santa

Is it possible that the so-called innocent Christmas tales are not so innocent after all?

By RALPH BLODGETT

ABOUT THIS TIME of year questions similar to the following are usually raised in the minds of parents:

"What's so wrong with having a little fun at Christmas time? True, we grown-ups realize Christmas isn't historically the actual birthday of Baby Jesus in Bethlehem's manger. For one thing, shepherds never are out in the fields of Palestine that time of the year. But we as Christian parents can't *completely* ignore Christmas with its songs, traditions, and innocent funtime stories. After all, what would our children think?"

Unfortunately, this final question is the most critical of all: "What *would* our children think?"

I mean, on the surface "Rudolf the Red-nosed Reindeer," "Frosty the Snowman," and "Santa Claus Is Coming to Town" may seem like innocent melodies, and "'Twas the Night Before Christmas" a harmless tale.

But what about the thoughts presented to our children's impressionable minds by such stories? Do reindeer really fly? Does one of them have a glowing nose to help find the way in deepest fog? Can Santa actually climb down chimneys and never become sooty? Do good things come from a jolly old bearded man? And should we be good because "he knows when you've been bad or good, so be good for goodness' sake"?

"But when my children grow up," some say, "they will realize these were just pretend stories, just fairy tales. They'll outgrow them."

That's just the point. If we as parents in any way support the Santa/Reindeer/Frosty myth when our children are little, we run a terrible risk involving our credibility as these children grow up.

Look at it this way: If our growing children suddenly discover one day that Santa isn't genuine, that reindeer really don't fly or snowmen run down streets—the door is unlocked to question other things presented by their parents over the years.

If Santa, Rudolf, and Frosty are all fake, maybe other stories taught by parents are too. Perhaps the world did evolve over millions of years, rather than being created

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by God in six literal days. And if that be the case, certainly the seventh-day Sabbath has little value.

Maybe the Old Testament Flood never occurred either, with Noah, the ark, and all the animals two by two. Perhaps Jesus Himself was just a good man of yesteryear rather than God in human flesh.

You see, what is really at stake is not just "innocent Christmas tales," but our very credibility with our precious children.

Naturally, this involves more than just Christmas stories. When children ask where they come from, do we glibly reply, "Why, the stork brought you, dear"? Do we support the pagan Easter bunny-egg tale at Easter time? (What possible connection could bunnies and eggs have with Christ's death, burial, and resurrection, anyway?)

Our children should be able to trust what we say, or else we shouldn't say it. At no time should we support an untruth. At no time should we promise something we cannot produce, either. We need to be honest and above-board with our children and young people at all times.

Only in such a way can they develop confidence in us

that will sustain them as they traverse the turbulent sea of puberty and the teen-age years. They need a lighthouse resting on solid foundations, not one constantly moving up and down the coast.

This, however, does not mean we should dispense with Christmas entirely. Children need some innocent activities and recreation, yes, even some time for fun. Ellen G. White's writings make this plain in regard to the Christmas season (see *Testimonies*, vol. 1, p. 514; *The Adventist Home*, pp. 476-483).

In fact, even teen-agers and adults can be blessed at Christmas time if we use this season as a time to give them Christian books, religious records, or even pre-recorded tapes. Make it a season of evangelism for the Lord.

But whatever we do, let's determine to be honest with our children in regard to this holiday season, so they can have confidence in what we tell them in other areas of life, too. Remember Paul's counsel: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, . . . think on these things" (Phil. 4:8). □

Especially for Men By WALTER R. L. SCRAGG

Discombobulation

Discombobulation. The word bounces like a child's twig boat down a flooded gutter. It rides a column of air like a store-window ping-pong ball. For once onomatopoeia helps—discombobulation does mean something similar to its sound.

We've been feeling the discombobulating effect of our coming move these past few weeks. Now it is just two days (October 20) before we take off for England. It's our fourth different country in 11 years.

Actually, the church has treated us kindly through the years. This will be only our sixth home in almost 25 years of married life. I ran through that total in just about as many years as a child of a country evangelist.

While I was wrapping our valuables in wadding and newspaper and stuffing them carefully into cartons (will they make it to St. Albans whole?) I suddenly thought of Abram packing for his transfer from Ur to Canaan.

"By faith Abraham obeyed the call to go out to a land destined for himself and his heirs, and left home without knowing where he

was to go. By faith he settled as an alien in the land promised him, living in tents, as did Isaac and Jacob, who were heirs to the same promise" (Heb. 11:8, 9, N.E.B.).

There was a time when the "great Advent Movement" applied chiefly to ministers and other denominational workers. Not anymore. The Adventist nuclear family transfers itself from city to city, even from country to country, in a way that would have amazed our pioneers. We are part of the same society of which Vance Packard in *A Nation of Strangers* records a move, on the average, each three to five years.

God's people pack and go for many reasons: jobs, environment, education, the church, family. The results may be horrendous, scarcely cause a ripple, or even bless and strengthen.

Change may create resentment of the new environment. This may range all the way from where the schools and stores are situated to bitter castigation of customs and habits in a foreign land. I remember our own puzzled search for corn flour in American supermarkets. When we finally found it

queerly labeled cornstarch, I took churlish delight at an imagined bevy of American housewives buying starch in an Australian store and thickening their soup with the product we use to stiffen clothes!

Others may withdraw, hiding themselves in their family, becoming overly dependent on one another, throwing themselves into their work with fanatic frenzy, daydreaming of the old life with its security and familiarity. Children may change personality, becoming aggressive as schoolmates tease them for their different accents or ways and exclude them from cliques.

Solutions? Here are some rules for moving families (and singles) that might help a little:

1. Take enough of the familiar with you so that your home will bring its roots with it. It's not smart to sell out completely.

2. Read up on your new home environment. Talk it over with the family. Anticipate the different customs and attitudes. Get a recording of the language or accent and listen to the sounds of the natives. Find someone from that area and let him tell you about it.

3. Watch for withdrawal and aggression symptoms

and recognize them in yourself or your family.

4. Spend time and money getting acquainted with your new area. Visit the tourist places. It will give you talking points with your new neighbors, schoolmates, and friends.

5. Write positive letters back home about what is happening and how you are enjoying this new place.

6. Put out feelers for friendship among the people of the place. Don't limit your contacts to those who are displaced like yourself.

7. Let the church become a center for friendship and communion. Packard lists the church high up on his list of stabilizing factors in a mobile society.

Last, but not least, make each move part of your spiritual pilgrimage, remembering we are all strangers and pilgrims.

"They were not yet in possession of the things promised, but had seen them far ahead and hailed them, and confessed themselves no more than strangers or passing travellers on earth. . . . We find them longing for a better country—I mean, a heavenly one. That is why God is not ashamed to be called their God; for he has a city ready for them" (Heb. 11:13-16, N.E.B.).

The Value of Time

Time flies. It waits for no one.

We cannot stop it or turn it back or
make it advance into the future.

By RALPH ESCANDON

AN ADMIRER once asked Paderewski, the famous pianist, whether he practiced piano every day.

"I certainly do," replied the artist. "I practice at least eight hours a day."

"Then you must be a very patient man," the gentleman commented.

"I do not have any more patience than the average person," said Paderewski. "I just take advantage of every minute I have."

It is commonly said that time is money. But it is more than that. Time is life. It moves the universe, and all of creation is dependent on it. Time is the principal element of man's existence.

Twenty-four hours a day are at our disposal. Whether we make good use of our time or whether we squander

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it is entirely up to us. Time is a precious talent that God has placed in our hands and for which we shall have to give an account someday. He expects us to be good stewards of our time.

We have no one to blame but ourselves if our time is wasted. No one else is responsible for our negligence. One of the wonderful things about time is that it cannot be spent in advance. Only the present moment is ours. The past is gone. The future may never come.

We can do three things with time: spend it in worldly and sinful activities; use it to build a noble character and serve God, our country, and our fellow men; or simply waste it.

It is possible to do many things if we make every minute and second count. Joseph E. Edgerton, well-known writer on the subject of aviation, devoted every free minute to reading. As he traveled by bus to and from work he read. In a short period of time he devoured the 50 volumes of the Harvard Classics, a library containing a wealth of valuable knowledge.

The systematic or methodic use of time will yield surprising results. Added knowledge and wisdom is the prize awaiting those who make good use of their time and who take advantage of every opportunity to better themselves.

Leaving things for the last minute is a bad practice. Take the student who decides to study only when it is time for final examinations or begins to write a term paper only a day or so before it is due. The results are never the best. Work done under extreme pressure or during the late hours of the night by a drowsy person is seldom of the best quality. One cannot do in a few moments what he ought to have done throughout a whole semester, quarter, or school year. Failure is the most likely outcome of work done under these conditions.

We should take advantage of every spare minute. It is possible to budget our time in such a way that we can

Fire Trucks

By ROBERT J. HASTINGS

Nothing excites a child like the flashing lights and screaming siren of a fire truck. That's why 32 children jumped at the chance to ride a real fire engine in the tiny rural community of Cove, Georgia, 60 miles southwest of Atlanta.

Earlier the same day, an auction at the little Baptist church netted enough money to build a shed for the new truck just purchased by the community.

With the siren screaming and the kids laughing and waving to their friends, the new truck wound its way along the rural roads. But as the overloaded truck started down a steep hill, the brakes gave way.

The weight of the water tanks, plus the 32 children and 6 adults aboard, caused it to overturn. Ambu-

lances and a helicopter from nearby Fort Benning took 32 of the 40 to nearby hospitals. But when they got there, one adult and three of the children were already dead.

Sure, I believe kids should have a good time. But I always shudder, for example, during Fire Prevention Week, when youngsters are given free rides on the trucks. It appears we are glorifying fire, instead of warning of its dangers. I've often wondered whether a boy or girl might be tempted, say, to start a blaze or turn in a false alarm, just to see the fire truck whiz by again!

When a preacher announced as his subject, "One Hundred Leading Sins," he got all kinds of requests. You guessed it—requests for the list of the 100 sins!

Unthinking, we often glorify the very danger we are trying to warn against. And that has a built-in danger of itself, for human nature being what it is, forbidden fruit is somehow always sweeter.

devote a few moments each day to reading, learning how to play a musical instrument, writing a book, or even learning a foreign language. We may even find time for that much-needed physical exercise, for writing that overdue letter to a friend or relative, and many other profitable activities.

A certain young woman was once telling her girl friend how her father, a busy minister in a large city, found time to do so many things.

"Imagine, he has just written another book!" said the proud daughter.

"How does he do it?" queried her girl friend.

"He wrote out the manuscript by hand," was the reply. "Every spare moment that he had he used to write out a portion of it. Little by little he finished."

That minister knew how to use time to good advantage. In his pocket he carried a small notebook in which he jotted down important thoughts as he traveled by bus or train or waited for a meal to be served or for an interview.

The most successful people in the world are usually also the busiest. Many great things have been done, not during regular working hours, but rather during somebody's spare moments of time.

A telegraph operator who worked from early morning to late evening every day made it his habit to lock himself in his room when he returned home. Most people have heard of Thomas Alva Edison and are familiar with his marvelous inventions, especially the ubiquitous light bulb. He was that telegraph operator.

Ninety-eight Per Cent Perspiration

Edison once said that the inventive capacity is not dependent on genius, but on the special formula of "2 per cent inspiration and 98 per cent perspiration."

There was once a schoolteacher who had the habit of locking himself up in his garage after coming home from school, in order to work on a certain invention. His colleagues reproached him because he did not participate with them in their social activities. But he paid no attention and carried on with his work. To that man's lonely dedication we owe the invention of that wonderful instrument, the telephone. His name, of course, was Alexander Graham Bell.

Two young men of high-school age decided to get together and work on a special project during their spare time. They were the Wright brothers. The oldest one had already set up a printing press, which he himself had built. Later, they established a weekly newspaper. In 1892 they opened a bicycle shop for both sales and repair work.

Their greatest ambition, however, was to invent a flying machine. In 1899 they wrote to the Smithsonian Institution in Washington, D.C., requesting pertinent information. They worked hard at it and after many failures finally succeeded in flying their plane near Kitty Hawk, North Carolina. From this humble beginning aeronautics has developed to the point that man can not only fly through space at a speed faster than that of sound but is also able to travel to the moon and back, and is confidently looking forward to interplanetary travel.

Time flies. It waits for no one. We cannot stop it or turn it back or make it advance into the future. A "time machine" for any of these purposes is an unlikely invention. The only solution is to make good use of the present moment.

The present moment, this precise instant, is the time to prepare ourselves for eternity. The best day of our lives should be today. "I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2). Time is important. □

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A Review and Herald Publication

Actions of General Interest From the Annual Council—2

The following actions voted by the 1975 Annual Council, and continued from the previous issue of the Review, 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 (. . .). All of the following actions were voted by the North American Division Committee on Administration and apply to the North American Division only.—EDITORS.

Administration

► Lawyer Representation—List and Directory

Voted, 1. To encourage each conference, institution, and church agency in North America to periodically review the names and qualifications of Seventh-day Adventist attorneys available within its jurisdiction who would be uniquely qualified to serve the needs of the church, and where feasible to make formal appointments for the retention of their services on a mutually beneficial basis.

2. That each organization file annually with the General Conference legal office the names, addresses, telephone numbers, and biographical data of all attorneys so appointed.

► Music Study Committee Report

In order to provide better music education and guidance to the church in the North American Division, it is

Voted, 1. To provide special orientation on music guidelines for music instructors on all levels through periodic meetings and workshops.

2. To encourage post-secondary institutions of learning to designate one member of their music staffs who has a balanced understanding of non-classical types of religious music and who can serve as a counselor to youth organizations and to institutionally operated radio stations.

3. To make every effort to ensure that when music festivals and workshops are held, they be used as a means of providing adequate music orientation in different types of music.

4. To include special hours in the schedules for general meetings, camp meetings, et cetera, to provide suggestions and guidelines on music standards

- For pastors as a group
- For lay members

5. To develop an experimental pilot program in a conference or a group of conferences which may serve as a model for other areas. It is further

Voted, To encourage overseas divisions to adopt a similar music-education program for their fields as needs indicate.

► Regional Department—Change of Name

Voted, 1. To recommend to the 53d General Conference session (1980) that the name of the "North American Regional Department" be

changed to "North American Office of Regional Affairs" without altering its departmental status.

2. To recommend to the 53d General Conference session (1980) that the corresponding changes be made in the General Conference Constitution, Article V, Section 1a, to reflect the change in nomenclature.

3. To authorize use of the new name immediately.

► Office of Regional Affairs—Plan of Organization—Policy Amendment

Voted, To amend the section "North American Office of Regional Affairs" (GC Working Policy, p. 56) to read as follows:

The Office of Regional Affairs of the General Conference is a part of the North American Division administration and shall have the status of a department. Its work, primarily, shall be to serve the black constituency of North America. The responsibilities of this office shall be shared by a director and an associate director elected by the General Conference at its regular sessions. The office is unique in that it serves the church in areas that are both administrative and promotional. Therefore, there shall be a close liaison with the North American Division and General Conference administrations and all the departments of the General Conference.

Responsibilities—Promotional

It shall be the duty of the office:

1. To encourage all black members and workers to dedicate themselves to the supreme task of the remnant church, that of preparing a people for the coming of the Lord.

2. To assist the Regional churches to develop in laity and ministry, a sense of loyalty to the church, its doctrines, and its policies.

3. To cooperate with all the departments of the General Conference in planning and implementing programs and services for the black population of the North American Division.

Responsibilities—Administrative

As arranged through the unions, the office shall work closely with the Regional conferences as representatives of the General Conference. Representatives of the office, as far as possible, will visit conferences, attend conference executive-committee meetings, and local conference sessions. In counsel with the unions and conferences involved, the office shall assist in the coordination of the vertical and horizontal mobility of Regional conference workers in all categories.

Union Conference Sessions

Representatives of the office will attend union conference sessions, specifically in those unions where there are regional conferences, and in those unions having a Regional constituency of more than 500 members.

General Conference

1. The director and associate director, by virtue of their office, shall be members of the Oakwood College and Riverside Hospital boards.

2. The director and associate director may serve as members on administrative policy-making committees in the General Conference as determined by the General Conference Committee.

3. The office shall serve as liaison for the General Conference in the field of human relations.

4. The office shall serve as liaison for the General Conference with the Regional conferences.

5. The office shall serve as liaison for the Secretariat in seeking prospective black workers for mission service.

6. A Regional Advisory Committee shall be appointed by the General Conference Committee. Members of this committee will be chosen from the General, union and local conferences, and from Oakwood College and Riverside Hospital.

Regional Representatives

1. In unions with a Regional constituency of more than 500 members, and where no Regional conference operates, union Regional directors shall be elected to serve as representatives of the Regional constituency.

2. In local conferences where the Regional constituency is sufficiently strong, it is recommended that a representative of the Regional constituency serve as a member of the local conference committee.

► North American Informant

The periodical *North American Informant* shall be the organ of the Office of Regional Affairs. It is provided to each family of the Regional constituency. The expense of this bimonthly periodical shall be shared as follows:

General Conference—1/3

Union Conferences—1/3
(according to Regional membership)

Local Conferences—1/3
(according to Regional membership)

Communication

► Communication Internships

Voted, To approve the establishment of a communication internship program for the North American Division, in harmony with the following guidelines:

The Intern Applicant

To be eligible, applicants must:

1. Be college graduates having completed at least a major or minor in the areas of communication, and a major in a complementary field.

2. Be recommended for internship by the communication professor and one other member of the faculty with whom they have worked closely.

3. Submit application forms provided by the Internship Committee.

4. Be screened and approved by the Internship Committee.

The Internship Committee

1. The Communication Internship Committee shall be composed of members of the General Conference Committee appointed by that committee and shall include representation from the Communication Department, Institutional Consulting Service, the Department of Education, the Secretariat, and the Treasury. It shall be chaired by the vice-president associated with the Communication Department.

2. Union and conference administrators and institutional administrators may submit to the

Communication Internship Committee names of individuals they feel qualify and whom they would be interested in having in their area.

3. The Communication Internship Committee may likewise submit to the field names of applicants they feel qualify and who they believe would complete a satisfactory internship culminating in full-time service to the church.

4. Names approved by the committee and accepted by an organization of the church shall receive final approval from the North American Division Committee on Administration.

Format of the Internship

1. The Communication Internship shall be for two years, but the intern's performance will be reviewed after the first year of internship and a decision made as to whether the second year will be granted.

2. The Communication Internship shall consist of full-time work under the supervision of an experienced person in the area assigned in cooperation with the respective administrator—either in an institution of the church or in a union or local conference.

3. The intern, during the time of the internship, shall demonstrate his maturity and ability to perform the primary functions of a public relations or communication practitioner to the satisfaction of the immediate employing organization.

4. The employing body shall render to the General Conference Department of Communication a report on the degree of expertise the intern has demonstrated during his internship.

5. The internship shall not include postgraduate study.

6. The internship shall be entered into with the expectation but not the guarantee of permanent employment in the employing organization.

Financing

The salary of the communication intern shall be the same as that for a ministerial intern working in the field.

Division of the funding of the internship salary shall be as follows:

1. General Conference Institutions: General Conference, 40 per cent; institutions, 60 per cent.

2. Other Church Organizations: General Conference, 40 per cent; union, 30 per cent; local conference or institution, 30 per cent.

Allowances and expenses shall be provided by the employing organization.

Number of Internships

Internships shall be limited to up to six originating each year. In the second year of the program, therefore, there could be up to 12 interns on assignment at the same time, but the number would not increase the following year.

Health

► Story of Our Health Message—Distribution and Use

Voted, 1. To give wide distribution during 1976 to the book *The Story of Our Health Message* along with the new *Study Guide* prepared by the White Estate. (Estimated cost: *Story of Our Health Message*—75 cents; *Study Guide*—25 cents, based

on minimum printing order of 50,000 copies in newsprint edition.)

2. To give this plan special promotion on Medical Missionary Day, January 24, 1976. (The White Estate, the Ministerial Association, the Lay Activities Department and Publishing Department are asked to cooperate with the Health Department in the promotion of this plan.)

3. To recommend use of *The Story of Our Health Message* along with *Life and Health* magazine by health study groups in our local churches as a basis of study, suggesting the last Wednesday of each month.

► Health-Care Institutions—Statement of Agreement

Voted, To accept the following Statement of Agreement regarding health-care institutions in the North American Division:

1. In addressing the historical and philosophical development of the institutional phase of the church's health-care program we recognize that:

A. The principles and objectives of our total health-care ministry, including that of our health-care institutions, are of divine origin, therefore, they are unchanging.

B. These principles and objectives include:

1. A clear and positive witness to the gospel of Christ as expressed in the three angels' messages.

2. A strong emphasis on healthful living and disease prevention.

3. The providing of a health-care program of the highest quality devoted to restoring and maintaining physical, mental, and spiritual well-being.

C. The social, technological, regulatory, and economic environment within which these programs and institutions function has and will continue to change. It is inescapable that such change occasions adjustments in organization, technology and methodology and that in adapting to this, problems and perplexities inevitably arise. However, it is our unswerving commitment and purpose to remain faithful to the inspired counsel entrusted to us as a people through the Spirit of Prophecy writings, and to make such adjustments now and in the future in such a way as to more adequately meet the objectives.

D. The historic sanitarium program from its inception included services directed toward the acute and surgical needs of patients, and instructional programs designed to prevent disease. Though the current acute-care emphasis of today's hospitals differs from that program in some ways, we believe that the present and potential services of these institutions are compatible with the healing ministry of our Lord and His concern for the acutely afflicted sufferer. We believe that the dynamic and positive therapeutic, restorative, preventive, and educational efforts of our health-care institutions are a valid ministry of love, compassion, and Christian service responsibly related to the circumstances and needs of today's world.

E. There are very real and easily recognizable differences between the underlying purposes, guiding philosophies, and operational procedures of Seventh-day Adventist health-care institutions and other

health-care institutions. We believe these differences must be given greater emphasis.

F. The renewed emphasis upon preventive medicine and teaching programs designed to promote positive health values is restoring, with new dimensions of outreach and service, an earlier and unique facet of Adventist concern. We believe that health education is finding a new and vital place in our total institutional ministry.

G. The increase in baptisms as a result of strengthened spiritual and service ministries is encouraging and represents a trend that merits continuing emphasis and support.

H. The total institutional ministry of the church in health-care includes those voluntary and self-supporting institutions that conform in philosophy and practice to the ideals of the Seventh-day Adventist health-care program.

I. The major thrust of the health program of the church in the future will be, after careful study, to acquire or establish small health-care institutions in places where they will be most effective either as freestanding or as satellite facilities. In support of such a thrust, we recognize the need for some institutions of a size and complexity which will allow for the operation of the educational programs necessary to staff this expanding Seventh-day Adventist health-care program.

J. In order that the church's health-care institutions may become the most effective possible witness to God's present-day truth, all appropriate and practical ways should be employed to identify these institutions as the Seventh-day Adventist Church in the performance of its health ministry.

K. While we work with communities in meeting their health-care needs, we consider our institutions to be distinctively Seventh-day Adventist hospitals serving the community, rather than community hospitals. Our health-care institutions are the church at work in its ministry to the physical, mental, and spiritual needs of mankind. They therefore merit the support and encouragement of the total church, its leadership at all levels, its ministry, and its members.

L. We recognize that there are ways in which important improvements can be made in our health-care and institutional programs from both the denominational leadership and the institutional operations standpoint. We urge, therefore, that careful study be given to the following matters:

A. The organizational structure of the Seventh-day Adventist institutional health-care system with special attention to the following items:

1. The vital role of the General Conference in giving leadership relating to the adoption of goals and in setting major policies.

2. The establishment of an effective decision-making mechanism that will allow timely and firm decisions to be made.

3. The provision for a means to promote and assist in the setting and attainment of denominational goals and objectives.

B. The means by which church leadership, both ministerial and medical, can more effectively inter-

pret the goals and accomplishments of the denomination's medical programs to the church constituency.

C. The relationship of the church and its institutions to labor unions, with particular attention to the preparation of documents that can be used by institutional leaders to effectively explain and interpret the church's position to all groups concerned.

D. The establishment of accepted Seventh-day Adventist standards in relation to hospitals, and the most effective means of promoting the acceptance of these standards by employees, patients, and medical staffs. The areas covered should include:

1. Use of diet in the prevention and treatment of disease.

2. Harmful effects of tobacco and alcohol.

3. Appropriate dress.

4. Sabbath observance and ways to make this experience meaningful to all.

5. Use of natural remedies, including physical therapy.

6. Excessive use of drugs as a therapeutic agent.

E. The background of our health-care institutions to determine what types of work were carried forward in the early sanitariums, how effective these programs were, and through a study of the Spirit of Prophecy to further define the goals and principles that should be adopted for our present-day institutions.

F. Training that can more fully develop the practical philosophy of our Christian medical ministry in the students in medically oriented, pre-professional, professional, and vocational curriculums.

G. How the Seventh-day Adventist Church, especially its training institutions, can help to increase the percentage of Seventh-day Adventist medical staff members and other employees.

H. How the Seventh-day Adventist Church as a whole can develop a broader and more effective health-education program for its own members and for the public.

I. The means by which the church's health ministry can be extended through the use of agencies such as health restaurants, mobile health units, live-in programs, and renewal centers.

J. The need for establishing and strengthening voluntary support programs to thereby accelerate and increase the Seventh-day Adventist impact on community leadership and the public. It was further

Voted, To request the President's Advisory Committee (PRADCO) to appoint the various committees needed to implement matters presented in the Statement of Agreement.

Lay Activities

► Ingathering Permits

Voted, To rescind the action of Annual Council 1974 on Ingathering permits (NAD AC '74 Booklet, p. 29), and approve the following as counsel for Ingathering permits, particularly for the United States:

1. That where it has been customary to secure licenses or permits for Ingathering, careful study be given to discontinuing this practice.

2. That local churches or confer-

ences be advised not to apply to city or other local government authorities for permits or licenses but indicate their willingness to register with payment of a registration fee but without payment of a permit or license fee.

3. That in cities where permits or licenses have been required, conference officials, pastors, and lay persons in charge of Ingathering be advised to attempt to register the door-to-door Ingathering activities of the church with proper government officials at least two months before the Ingathering campaign begins. Information to be presented should include:

a. Name, address, telephone number of local church.

b. Name, address, telephone number of local pastor.

c. Name, address, telephone number of lay person in charge of Ingathering campaign.

d. Name, address, telephone of local conference official who supervises Ingathering.

e. Sample of literature to be distributed.

f. Rationale for the Ingathering campaign:

(1) To place Seventh-day Adventist literature in every home.

(2) To enroll interested persons in a Bible correspondence course.

(3) To offer everyone an opportunity to give a freewill offering to help support the worldwide work of the Seventh-day Adventist Church.

(4) To pray for individuals in their homes.

(5) To interest individuals in the Seventh-day Adventist Church.

g. Sample of identification carried by volunteer workers.

h. Dates and, where necessary, hours of the door-to-door evangelism.

4. That the local conference refer all Ingathering problems concerning permits, licenses, and police action to the union conference lay activities department, and all problems requiring attorneys or court action to the union conference religious liberty department.

► The Adventist Layman

Voted, To continue *The Adventist Layman* in its present format, with the corresponding annual appropriation.

Publishing

► Literature Emphasis Year—1976

Voted, To adopt the following plan for Literature Emphasis Year 1976, in the North American Division:

1. That administrators, pastors, and leaders in all departments and institutions encourage workers and laymembers in a deeper study and understanding

a. Of the historical reasons for establishment of the publishing work in the early years of the Advent message.

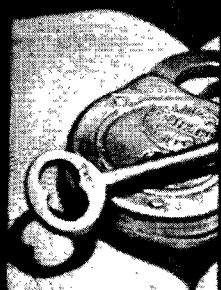
b. Of the fact that this came by divine insistence through the November, 1848, "streams of light" vision.

c. Of the precious heritage of literature entrusted to His church, particularly the Spirit of Prophecy writings.

2. That workers and laymembers alike be called to a renewed urgency in the use of literature, with emphasis

unfolding the revelation

This book may be your key to unlock
one of the most important documents
ever! This book may change your life!



roy allan anderson

un- fold- ing Daniel's prophe- cies

PREFACE
BY
H. M. S.
RICHARDS
SR.

ROY ALLAN ANDERSON

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UNFOLDING DANIEL'S PROPHECIES and UNFOLDING THE REVELATION by Roy Allen Anderson. You'll want to own both, because the way things are today makes it more important than ever that you know the significance of what is happening around you. Only those who understand the prophecies of Daniel and the Revelation can comprehend the issues we face in this generation. Daniel is the outstanding apocalypse of the Old Testament, as Revelation is of the New Testament.

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Roy Allen Anderson is a life-long student of the

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on one-to-one contacts, and like the pioneers, "carry with them books to dispose of wherever they go" (*Colporteur Ministry*, p. 44).

3. That publishing directors and other conference leaders work together in organizing bands to involve a much larger segment of the church membership in the sale of inexpensive, full-message books on the three angels' messages and on fulfilling prophecy, combined with the entering-wedge health and temperance publications. (The special paperback edition of *Triumph of God's Love* at \$2.00 per copy is recommended.)

4. That Adventist Book Centers offer monthly specials on various categories of literature and promotion which will fit in with all evangelistic, departmental, and periodical promotion programs scheduled for the church calendar, 1976.

5. That an urgent endeavor be made toward doubling the number of regular literature-evangelistic workers. Capable laymembers should be challenged to go out as Ellen G. White predicted "from the field, from the vineyard, and from the workshop" (*Colporteur Ministry*, p. 21) to devote full time to giving the message in unentered counties and city territories.

6. That all conferences encourage every member to sell or give away ten or more single copies each month of the missionary magazines the *Message Magazine*, *Signs of the Times*, *These Times*, or *El Centinela*.

7. That Regional members give special emphasis to circulating full message books such as *Free at Last and Living Soul*, by E. E. Cleveland, and *Bible Answers*, by L. B. Reynolds and R. H. Pierson, which books are designed to reach black populations.

8. That all HHES and FHES offices offer to share with the conferences the cost of supplying a copy of *That Other Angel* to each Seventh-day Adventist family in their territory to promote a clearer understanding and appreciation of the importance of the literature ministry.

9. That each literature evangelist provide customers with response cards to request a special award (*Steps to Christ*, etc.) on completing the reading of each large decision book.

10. That lay activities leadership in each church be requested to choose an unentered county or target area in which every home would be supplied with paperback editions of Spirit of Prophecy and other message books, and invitations to enroll in Bible study courses.

11. That literature evangelists and publishing leaders give priority emphasis to the sale of the Bible Reference Library (Conflict of the Ages Series and *Bible Readings*) and that the Spring Big Week, 1976, be devoted primarily to the sale of Spirit of Prophecy books.

12. That all our health-care institutions, physicians, and dentists be encouraged to offer every patient the opportunity to receive a free subscription to *Life and Health*, *Listen*, *The Message Magazine*, *Signs of the Times*, or *These Times*, as well as inexpensive health or message books; and that where it can be ethically arranged the names and addresses of patients who request this literature be passed on for follow-up to minis-

ters and literature evangelists serving the patient's community.

13. That all SDA educational institutions from our elementary schools through university levels give much greater emphasis to involving more students in literature distribution, both during the school term and for the summer sales program, and that students be encouraged to study more deeply the Spirit of Prophecy writings and to enroll in courses to prepare for careers in various branches of the publishing ministry.

14. That all our youth and Sabbath school members be encouraged to witness with literature in connection with the Better Living Voice of Youth efforts, branch Sabbath schools, through Sabbath school class evangelism and through Vacation Bible Schools. It is further

Voted, To request the overseas divisions to adopt this plan with adjustments as necessary.

► Parents' Magazine—Advertisement

Voted, 1. To insert an advertisement in the *Parents' Magazine* of April, 1976, combining the Bible Reference Library (Conflict of the Ages series and *Bible Readings*) with *The Bible Story* set.

2. To provide financing for the cost of this advertisement in the amount of \$45,000 as follows:

General Conference (provided in 1975 budget)	\$ 5,000.00
Publishing Houses of North America	15,000.00
Union HHES Organizations	25,000.00

Note: The portion assigned to the HHES organizations shall be based on the circulation of *Parents' Magazine* in each territory.

Spirit of Prophecy

► Prophetic Guidance Workshops

Voted, 1. To urge responsible administrative boards and executive committees of colleges, academies, and junior academies to consider the unique nature of the Prophetic Guidance Workshops for 1976 and arrange for the attendance of members of their faculties, both Bible teachers and others interested.

Are You Listening?

By CAROL PETTIBONE

God, why aren't You listening?
I'm waiting,
crying, praying,
aching inside.

Child, why aren't you listening?
I'm waiting.

2. To extend an invitation to other workers who may wish to attend, especially those who have been assigned special responsibilities in fostering Spirit of Prophecy interests.

3. To approve the revised schedule for the 1976 Prophetic Guidance Workshops, as follows:

June 14-24 Pacific, Southwestern, and Central unions, La Sierra Campus.

June 28-July 8 North Pacific and Northern unions and West Canada, Auburn Academy.

July 12-22 Columbia and Southern unions, Columbia Union College.

July 26-Aug 5 Lake and Atlantic unions and East Canada, Andrews University.

► Special Spirit of Prophecy Promotion

Voted, To reaffirm and encourage the implementation of the 1970 Annual Council action (NAD AC Booklet, pp. 22-24) calling upon the administrative committees of union and larger local conferences to "select key men" of ability and enthusiasm, either retired or in present conference or school employment, to give special promotion to the Spirit of Prophecy in their respective fields and institutions.

Temperance

► Church Members' Temperance Council

Voted, To encourage each conference to conduct a weekend Church Members' Temperance Council during 1976, with the following plan of organization:

1. That delegates from each church be chosen to attend—on the basis of one delegate for each 100 members or portion thereof.

2. That the church pastor, church temperance leader, and church lay activities leader be ex officio delegates.

3. That conferences consider a plan of financing attendance whereby expenses may be shared between the conferences, the church, and the delegate.

► American Temperance Society Anniversary

To mark the 150th anniversary of the founding of the original American Temperance Society (established February 13, 1826) as a part of the nation's Bicentennial year celebrations.

Voted, By encouraging every Seventh-day Adventist church to become a community center for positive witness for Christian temperance through:

1. The establishment of an American Temperance Society branch within the church, following the new guidelines, which also provide for all membership funds to be retained locally for community temperance endeavors.

2. The extension of *Listen* magazine to the community through sponsorship and introduction to youth organizations, other churches, political leaders, and educational agencies.

3. The emphasizing of temperance principles to elementary-age children, giving special attention to use of *The Winner*.

4. The conducting of at least one Five-Day Plan to Stop Smoking by each church during this anniversary year.

5. The development of Home Help Temperance Visitation teams in churches for individual guidance to those in need, providing them with the spiritual answer to intemperance.

6. The recognition of the importance of "voice, pen, and vote," in securing legislative action (*Testimonies*, p. 254) and to create public sentiment for temperance in cooperation with other temperance organizations and civic agencies.

7. The recognition of World Temperance Sabbath October 23, 1976, as an Anniversary Day to emphasize temperance evangelism and to note the mission of the church to take the lead in temperance, revealing temperance as a vital part of the third angel's message in preparing a people for the Lord's soon return.

Youth

► Youth Ministry

Voted, 1. To establish a unified youth ministry in the North American Division at the General Conference level according to the following organizational plan:

a. A Youth Council shall be formed as a working committee to be responsible for the development and coordination of a unified youth ministry in North America involving resource materials and training programs for young people.

b. The membership of this Youth Council shall consist of one representative from each of the following departments: Education, Health, Lay Activities, Publishing, Sabbath School, Temperance, and Youth. Where applicable this representative shall be a person specifically assigned in that department to youth ministry. An officer shall be appointed by NADCA as chairman with the associate youth director for the North American Division as vice-chairman. The secretary shall be selected by the members of the Youth Council.

c. The Youth Council shall seek to further the general objectives of each department while working to develop unified youth ministry resource materials and training programs. It is understood that the Youth Council will utilize the lessons, teaching aids, and program helps provided by the Sabbath School Department. Each departmental representative on the Youth Council shall seek counsel from and report regularly to his respective department staff regarding the work of the Youth Council.

2. To follow a similar unified youth ministry plan involving the establishment of a Youth Council at local and union conference levels in the North American Division.

3. To adopt the following detailed organizational plan in implementing the 1974 Annual Council action that recommended the formation of a Youth Council in the local church.

1. Church Youth Council Plan

The Youth Council Plan unifies all activities involving senior youth in the local church into one organization under the leadership of one person, known as the church youth leader.

A. The Youth Leader and Associates:

1. The youth leader, an adult who has demonstrated mature abilities to relate to youth, is elected by the church and is chairman of the Church Youth Council.

2. In churches large enough to have associate youth leaders, the youth leader should recommend names of such individuals to the church board or nominating committee for consideration and election.

a. One such associate would serve as Youth Sabbath School leader, and as a member of the Sabbath School Council. This person would work closely with the general Sabbath School Superintendent and follow the guidance of the Sabbath School Council and the Youth Council. The objectives of the General Conference Sabbath School Department will be followed in the Youth Sabbath School.

b. One associate would serve as secretary-treasurer of the Youth Council and be responsible for sending a monthly report of the youth ministry in the local church to the conference youth department on report forms provided by the conference. He shall also assist the various action group leaders in getting reports of youth activities to the respective department councils in the local church.

B. The Church Youth Council:

1. The youth leader, in counsel with his associate youth leaders and the Youth Council Advisory Board, with input from other youth in the church, selects additional youth to serve on the Church Youth Council. The Youth Council then, which carries forward the youth ministry program in the local church, consists of:

a. Youth leader, chairman.

b. Church-elected associate youth leaders.

c. Additional youth as selected above.

2. The Church Youth Council plans all senior youth activities, such as Sabbath school, fellowship and prayer groups, outreach projects, and social events.

3. The Church Youth Council should meet at least once each month to lay both long-range and immediate plans. All major plans, programs, and projects are to be submitted to the Youth Council Advisory Board for approval. Between Advisory Board meetings, details of approved plans and minor functions will be worked out in counsel with the chairman of the Advisory Board.

4. It is recommended that the youth in larger churches be prepared to select small committees, each chaired by its appropriate elected associate leader, to foster special youth ministries such as: Youth Sabbath School, Outreach, Fellowship groups, MV and other public meetings for the church, social and recreational activities, and other youth programs that are deemed necessary, thus involving a larger number of youth in the total church youth ministry.

C. The Advisory Board of the Church Youth Council:

1. The members of the Youth Council Advisory Board are elected by the church. Each of those on the Youth Council Advisory Board should be known to have an interest in youth work and should be respected by the church as a person of sound and mature judgment. The Youth Council Advisory Board should include the church officers listed below. In addition, others in the church, known to be especially interested in, and helpful to, the

church youth ministries may be included.

a. Chairman and Advisor (usually an elder or pastor)

b. Youth Leader—serves as executive secretary

c. Lay Activities Leader

d. General Sabbath School Superintendent

e. Church Temperance Leader

f. Pathfinder Director

g. Church Social Committee Leader if there is such

h. Health Secretary

i. Pastor if not already chairman of board

2. Since the Youth Council Advisory Board represents church departments, it is able to give advice that will ensure that the program planned for the youth will harmonize with the overall program planned for the church.

3. The Youth Council Advisory Board should meet a minimum of once a quarter to study and evaluate programs submitted by the Youth Council and give guidance to the total youth ministry of the church.

II. Leadership Responsibilities

A. Youth Leader

1. Is an adult who looks upon his job as a call from God to minister to the spiritual needs of the youth of his church.

2. Chairs Church Youth Council and is executive secretary of the Youth Council Advisory Board.

3. Is a member of the Church Board and Evangelism Council.

4. Becomes well acquainted with the hopes, plans, and problems of each youth associated with the church through personal ministry.

5. Keeps the pastor informed and submits all major plans and projects to the Youth Council Advisory Board for its approval.

6. Guides all the activities of the youth. These activities include Bible study prayer groups, Sabbath school programs, MV and other public meetings put on by the youth for the whole church, social and recreational activities, and witnessing projects.

7. Makes personal contacts with other church leaders to acquire an overview of their plans for the year.

8. Follows the guidance of the Youth Council Advisory Board, and communicates such to the Youth Council.

B. Chairman of the Youth Council Advisory Board (usually an elder or pastor) (This individual should be one especially interested in development of the youth.)

1. Calls meetings of the Youth Council Advisory Board at set intervals as determined by local need.

2. Visits all of the church's youth ministries frequently to keep personally informed about what is happening among the youth, and serves as an adviser.

3. Fosters a balanced youth program.

III. Youth Meetings

A. Sabbath School

1. Schedule: The Sabbath School Department recommends that the 80-minute period for Sabbath school and lay activities be divided into four main focal points.

a. FELLOWSHIP AND ADVANCE (15 minutes)—is a period of singing, prayer, and testimony when basic Sabbath school soul-winning objectives, as outlined in Sabbath School Program Helps, are stressed.

b. WORLD OUTREACH (10 minutes)—gives consideration to the progress, plans, and needs of the world mission of the church.

c. THE WORD (40 minutes)—is the time set aside for the study of God's Word through the Sabbath school lesson.

d. COMMUNITY OUTREACH (15 minutes)—provides time for planning youth witnessing activities and sharing soul-winning experiences.

2. Content: The Youth Sabbath School will use the resource materials and foster the objectives and program of the General Conference Sabbath School Department and follow the guidance of the local Sabbath School Council.

B. Other Youth Meetings

1. Other youth meetings and gatherings, such as MV meetings, small group meetings, et cetera, should be planned to complement what has been fostered during the Sabbath school period.

2. Meetings and outings on weekdays give opportunity to plan many types of wholesome youth activities that are not appropriate for the Sabbath hours. In planning the youth program there should be a balance maintained in the following activities:

a. Social and other fellowship outings.

b. Outreach evangelism and the various Share Your Faith activities.

c. Youth involvement in the church's annual programs such as Ingathering, *Insight* and other magazine campaigns, et cetera.

d. Special youth programs to which the entire church and friends are invited. (Such programs give youth opportunity to testify publicly to their commitment to Christ as their personal Saviour.)



MICHIGAN SDA'S OPEN COMMUNITY SERVICES CENTER

Lansing, Michigan, Adventists have opened their new \$125,000 Community Services center. Since 1968, when their former center was sold, welfare workers labored under severe handicaps in a small section of the church. Attempts to build a separate suitable center were thwarted by zoning and other statutory problems. Finally, the decision was made to build behind the new church.

Through the efforts of W. M. Buckman, director of Community Services for the Michigan Conference, three grants totaling \$92,000 were received to help the project. In a formal letter of appreciation to Elder Buckman for the kind reception given to him and his wife at the opening ceremonies, Stanley

Kresge, of the Kresge Foundation, which gave \$32,000 for the project, wrote: "I particularly like your fine work among the people who have had misfortunes one way or another. . . . I am sure that you and your people like the verse from James 1:22, which says we should be *doers* of the word, and not hearers only."

One week after the official opening the Lansing Center was a beehive of activity as Adventists were "*doers*," helping hundreds of local citizens who were flooded out of their homes by heavy rains.

ERNEST N. WENDTH
Departmental Director
Michigan Conference

Mission, Schools, Hospital to Benefit From Offering

By GORDON A. LEE

"WE WILL FORFEIT our car allowance money for this year. Each worker will return the equivalent of six days' pay to the mission each month."

This was a decision made by the small team of workers in the New Caledonia Mission as we resumed the annual committee meetings after lunch. All morning we had wrestled with a budget that defied balancing. With spiraling costs and now unemployment, this little mission was facing the gravest financial difficulties of its entire history.

I could not but be touched by the devotion and willingness to sacrifice for the cause of God by these men and women.

The New Caledonia Mission has but seven workers, including office staff, administration, and field workers. It has no educational

Gordon A. Lee, now Australasian Division stewardship director, was president of the Western Pacific Union Mission when he wrote this article.

or medical work to date. The world slump in the nickel market has had disastrous effects on the finances of this small and now struggling mission.

The offer by each worker to return to the mission the equivalent of six days' pay each month was in a desperate bid to finance one more worker to fill a most urgent need in an area where the work is opening up tremendously. The plan to forfeit their car allowances was to help balance the budget.

The Thirteenth Sabbath School Offering overflow for fourth quarter, 1975, goes in part to New Caledonia to erect an evangelistic center in Kaumac, where God has already stirred the interest of many in the three angels' messages. We have no worker's house in this area, no building in which to meet, and no halls available in which to preach the Word.

Two other areas within the Western Pacific Union Mission are looking to church members around the world for similar assistance. And



Bush logs and stone are the materials from which this small house of worship is being erected on the island of Mare, New Caledonia.



Adventists in Noumea have an attractive church in which to worship, but other New Caledonian believers are not so fortunate as they are.



Anise was baptized at Kauma at the close of last school year.



These boys at Kauma Adventist school in the Gilbert Islands are not eating outdoors because they want fresh air and sunshine. These logs are the only cafeteria they have; they eat all their meals here.



Since World War II armies left the South Pacific, these huts have served as student dormitories at Aore Hospital, New Hebrides. Thirteenth Sabbath funds will be used to replace these unsafe buildings.

well they might, for their needs are tremendous.

In 1970 action was taken by the Australasian Division to realign the boundaries of the three union missions in the South Pacific. The newly formed Western Pacific Union Mission, from part of what was once called the Bismarck-Solomons Union, was joined to three territories once linked within the Central Pacific Union Mission, namely Gilbert and Ellice Islands, New Hebrides, and New Caledonia.

After the formation of the new union, the Western Pacific Union Mission found itself with no college in which to train its ministers, teachers, clerical staff, and other workers. The only high school in the entire union was at Betikama in the Solomons, and this facility is bursting at the seams just to accommodate the secondary school needs of the Solomon Islands.

Although Gilbert and Ellice Islands had an elementary school in Kauma and the New Hebrides had the same in Aore, both were totally inadequate to meet the increasing demands for an educated group required for training in the ministerial and the teaching professions.

We have had to make these two schools into top-quality high schools, but it has been difficult. The buildings were either ex-military buildings

left at the close of World War II or nonexistent.

For example, Kauma in the Gilberts has no science room, library, kitchen, or dining hall. Dormitories, for both boys and girls, are not only inadequate but extremely primitive. Similar conditions exist at Aore.

Sharing the same campus as Aore Adventist High School is the mission hospital. Dr. Joeli, from Fiji, has labored for 15 years at this small but extremely important medical center. His need of an extension to the hospital is imperative. It is planned to erect a new wing in which to house a laboratory, an X-ray theater and dark room, a dental clinic, and a hospital chapel.

The Western Pacific plans to spread the Thirteenth Sabbath Offering overflow around the mission. It is necessary to do so because of the urgent needs in each territory; however, each area could well absorb the entire amount.

BRAZIL

GC Visitor Is Congress Guest

On Friday evening, August 22, a youth congress began in the city of Lages, Santa Catarina, Brazil, in honor of Leo Ranzolin, General Conference associate youth

director, on furlough and visiting his parents there.

Approximately 1,000 persons were on hand to welcome Elder Ranzolin, whose message on Sabbath morning compared some of the world's great masterpieces of art to the "portrait" of Christ on the cross that one sees in the Bible.

Another youth congress guest was Henrique Berg, president of the Mozambique Union Mission, also furloughing in his home state of Santa Catarina.

The motto of the congress was *Diga-o Agora* ("Tell It Now"); the symbol was a huge dove, symbolizing the Holy Spirit and peace. The same emblem was used on the program cover, on T-shirts, and on key chains.

On Sunday, youth and adults lined up their cars and other vehicles, painted and decorated with banners promoting the temperance cause, and paraded through the city for nearly an hour. The parade ended at a public park, where a musical program was presented to the public. That evening, young Jorge Roura, ex-hippie and drug addict, gave his testimony and told of his conversion, and Elder Ranzolin closed the congress with his final message.

JAMES R. HOFFER
Youth Director
Santa Catarina Mission

PHILIPPINES

Mission Emphasizes Health Hazards

The temperance department of Central Luzon Mission in the Philippines is doing its part to bring the message of the health hazards of smoking, drug addiction, alcoholism, and intemperate living to the community.

Recently the Rizal Health Workers' League conducted scientific meetings for health officers and staff of the 27 municipalities of the province of Rizal. The seminar, held at the Bulwagang Datu (Datu Hall) in the Pasig Provincial Capitol, was divided into four day sessions.

L. H. Lonergan, a retired professor from Loma Linda University and at present with the Philippine Union College School of Health, gave the lectures. Three subjects were discussed: the heart and its various disorders; the effects of smoking; and drug dependency and alcoholism.

This seminar was just one of the many activities of the mission. In September there were two Five-Day Plans to Stop Smoking, one in Marikina and the other in Baylen, Cavite.

On the local church level, each temperance society has adopted the following projects and activities for the local community:

1. Informing the public—through posters, literature, and billboards—about the harmful effects of smoking and drinking.

2. Encouraging the barrio or municipal council to pass ordinances against smoking in closed public places and conveyances and against drinking in public places.

3. Asking those concerned to enforce the law against selling alcoholic beverages in unlicensed stores and to minors.

The mission designated October 25 as temperance Sabbath, suggesting a program for all its churches emphasizing temperance as the spiritual doctrine of self-control in all things.

A. C. REGOSO, JR.
Temperance Director
Central Luzon Mission

A health message worth sharing

Written especially for you and your Adventist friends

Come Alive!

Don Hawley



In contemporary style, COMEALIVE! shows the way to healthful living by

- examining the Adventist approach to good health
- using easy-to-understand layman's language
- emphasizing prevention as the way to a healthful life-style
- listing in the appendix Seventh-day Adventist programs that can be contacted for further help
- scientifically documenting all information
- considering the whole person—physically, mentally, spiritually

It's a message worth sharing.



The 1976 Missionary Book of the Year by Don Hawley, editor of LIFE AND HEALTH.

\$1.50 each or \$5 for a pack of four

(Outside North America the price is \$1.50 each.)

Order from your local Adventist Book Center or ABC Mailing Service, P.O. Box 31776, Omaha, Nebraska 68131. Please add 40 cents for postage for the first book, and 15 cents for each additional book.

Australasian

● In Mullumbimby, New South Wales, the church was asked to run Five-Day Plans to Stop Smoking in both the Mullumbimby high school and the Mullumbimby Catholic school. It is the first time in this division that it has been compulsory for people to attend a Five-Day Plan to Stop Smoking, but at the Mullumbimby high school this was the case, with an average of 150 students attending each of three sessions a day. A recent survey conducted in the school reveals that the majority of those previously smoking, particularly senior students, have been successful in overcoming the habit, four teachers have given up smoking, and almost 100 of the nonsmoking students have stated that as a result of the Five-Day Plans to Stop Smoking they are determined never to smoke.

● At the quinquennial session of the Trans-Commonwealth Union Conference, held in Warburton, Victoria, September 23 to 27, all officers and departmental directors were reappointed to serve during the next five-year period.

● The Greater Sydney Conference has purchased five acres of land in McGraths Hills, Windsor, for the erection of another district school.

Euro-Africa

● Additional living quarters are to be constructed for married students at Cameroun Training School in Nanga-Eboko from funds to be received from the North American Division Extension Offering.

● Request has been made to the Ellen G. White Estate to print translations of the following books: *Happiness*, *Homemade* and *Christ's Object Lessons*, in Malagasy; *Testimony Treasures*, volumes 2 and 3, and *Gems of Thought*, in Italian; *Testimony Treasures*, volume 2,

and *Counsels on Diet and Foods*, both in Croatian and Serbian; *Selected Testimonies*, in Serbian and Slovenian; and *The Great Controversy*, in Hungarian.

● The Hamburg Publishing House reports a complete sell-out of a recent quarter-of-a-million-copy edition of *Steps to Christ* in German. A further edition of 30,000 is being printed to meet the continued demand.

● An electric generator has been purchased for the use of the new health center in Ankazambo, northeastern Madagascar.

● A large house has been purchased in Pompeii, Italy, to be converted into a place of worship for believers in that city.

North American

Atlantic Union

● T. V. Zytoskee, New York Conference education director, reports that 18 church schools have opened their doors for the present school term, with 564 students enrolled and a conference-wide teaching staff of 41. New schools are operating this year in Pulaski and Wells-ville, New York.

● Sir Edwin Leather, governor of Bermuda, was the guest speaker recently during the eleven o'clock service at the Hamilton church. A few months ago the governor was a guest at the opening of the new Midland Heights church.

● Seventh-day Adventists are recognized as the official clothing distributors to Vietnamese refugees by the American Red Cross of New York City and by the city. The church was asked to supply the clothing to all the Vietnamese refugees arriving in New York. On October 9, a group of 250 refugees were clothed by workers at the Community Services warehouse.

● A new Spanish-speaking group of 50 members in Dyckman, New York, formed this past summer after meetings were conducted by Evan-

gelist Jorge Grive, assisted by Manuel Fernandez.

● As a result of an evangelistic crusade conducted by R. C. Goransson, New York Conference evangelist, in Schenectady, 11 persons were baptized.

● Persons 65 years of age or older may now participate in learning experiences of their choice at Atlantic Union College without charge. This new plan is designed for those who are interested in continuing their education, but who because of retirement cannot afford college work.

Central Union

● About 100 students and two faculty members participated in the Union for Christ-Student Missions work-a-thon this fall. Houses were painted and yard work and small repairs were done for area residents on this special day. The pledges made for work done totaled more than \$5,000.

● Three new persons have been working at Shawnee Mission Medical Center in Kansas since the end of summer. Laurence Downing is giving guidance for future educational activities, Daryl Gohl is assistant director of personnel, and Robert Niles is laboratory manager.

● Juniors from the Campion Sabbath school in Colorado dug potatoes for Investment. Albert Hoerler donated two rows for this project, and the 41 sacks of potatoes dug brought \$246 Investment dollars.

● Sixteen persons were baptized at the close of meetings held in McCook, Nebraska, by the Central Union evangelistic team—B. L. Hassenpflug and Henry and Bunny Reid. Ten of these new members joined the McCook church and six joined the Curtis church.

Columbia Union

● During a weekend program called "World of Rock," sponsored by the Vienna and Fairfax, Virginia, churches, 40 responded to

accept Christ and ask for help in overcoming sin. Five hundred records and tapes valued at \$3,000 were surrendered; also a six-inch stiletto knife, a hashish pipe, and marijuana and hashish and rolling paper. Tom Hughes, former rock musician, now assistant pastor of the two churches, conducted the program.

● The Columbus, Ohio, Eastwood church was dedicated on September 20. The church facilities include a sanctuary that seats 500, adult classrooms, and rooms for the children's Sabbath school divisions. The entire structure is air conditioned and was completed at a cost of \$325,000.

● John E. Collins, Allegheny East Conference lay activities director, presented an on-the-job Bible study training course at the Ephesus church in Richmond, Virginia. The church is engaged in a year-round evangelism program, and new members are being baptized into the church regularly.

● MV Weekend was the vehicle for launching a program of off-campus involvement for the Columbia Union College MV Society. A number of students plan MV Task-force projects. Jere Patzer, of the Pennsylvania Conference youth department, gave the keynote address. Jim Hoehn, Spencerville, Maryland, church pastor, challenged the students to be "living Bibles." A prayer breakfast was led by Dan Davis, and Timothy Manning, new Bible instructor at CUC, preached the Sabbath sermon.

Lake Union

● A new school has opened in Stevens Point, Wisconsin, in three rooms of the River Pines Community Health Center. The eight students are being taught by Mrs. Robert Deming.

● Three new administrative personnel have joined Wisconsin's Mid-American Nursing Homes, Inc., in recent months. Malcolm Olmstead is River Pines' dietitian and food-service

director; David L. Vining has become an assistant administrator at River Pines; and Don Buel is an assistant administrator at the Marshfield Convalescent Center.

- The Edmore, Michigan, church was dedicated on October 4. F. W. Wernick, former president of the Lake Union Conference, presented the dedication sermon.

- The Battle Creek Sanitarium Hospital in Michigan has added a new department of preventive care. Heading the new service is Wayne Griffith, who received his D.H.Sc. degree in August from Loma Linda University. The focus of the department will be on community health education, with special emphasis on preventive and follow-up care.

- Thirty-seven Lake Union members participated in the recent Maranatha Flights International church-building project on Kodiak Island, Alaska. This was the largest group of people from any one conference to help with a Maranatha project.

- Newest member of the administrative staff of Hinsdale Sanitarium and Hospital, Hinsdale, Illinois, is Larry E. Schalk, assistant administrator. His chief area of responsibility is finance.

North Pacific Union

- The Washington Conference scheduled a major program on health ministry in late October. The agenda placed heavy emphasis on health evangelism. Participating were health officials from the General Conference, Loma Linda University, and North Pacific Union health entities.

- A surplus plane belonging to Auburn Adventist Academy crashed on takeoff recently and was totally destroyed in an ensuing fire. None of the six occupants of the plane were seriously injured.

- Terry Bolton, a senior theology, speech, and communications major at Walla Walla College, is serving one year in Oregon Conference

as an MV Taskforce volunteer.

- Glen Davis, recently principal at Columbia Adventist Academy, Battle Ground, Washington, is the new student finance director of ORCONSDA, the organization that operates Oregon Conference schools.

- J. W. Provonsa was invited to present a weekend series at the Green Lake church in Seattle.

Pacific Union

- Members of the regional chapter of the Adventist Chaplains' Association recently met at the Loma Linda University Medical Center in California for a day of study, fellowship, and self-improvement. Southern California institutions represented include Glendale Adventist Hospital, Heritage Gardens Convalescent Home in Loma Linda, the Loma Linda University Medical Center, Paradise Valley Hospital, Simi Valley Adventist Hospital, and the White Memorial Medical Center.

- The Garden Pantry, a restaurant dedicated to the witness of nutritious eating, opened during the week of September 22 at Pacific Union College, providing a comfortable, relaxed atmosphere, and a menu of soups, salads, sandwiches, and beverages for students and visitors. The restaurant is an outgrowth of the snack shop, The Apple, which has been completely renovated.

- More than 250 persons attended the eleventh annual Japanese camp meeting at Camp Erdman near Honolulu.

- A team of young pastors to work with Robert F. Tomlin at the Riverside, California, church, include Ronald Kendal, associate pastor, and Jim Fitzgerald, minister of youth. Elder Kendal transfers from Arizona; Pastor Fitzgerald has served most recently in the Washington Conference.

- Glendale, Arizona, church members have broken ground for a new sanctuary in the Maryvale district of Phoenix.

Southwestern Union

- The unveiling of a new painting by Artist Roy Pendleton was made the center of Sabbath worship services recently at the Houston Central church in Texas. The six-by-four-foot painting was inspired by the words of John 12:32, "And I, if I be lifted up from the earth, will draw all men unto me." In the painting are more than 150 persons from all races, nations, and walks of life, all in modern dress so the young people of today can identify with them. "The painting is a gift of love to the young people of Southwestern Union College, and will be hung in the new youth center, The Gate, to be opened soon," said Mr. Pendleton.

- The Joint Commission on Accreditation of Hospitals has accredited Ardmore Adventist Hospital, Ardmore, Oklahoma, according to James C. Culpepper, administrator.

- Administrative and departmental leaders of the Southwestern Union met for an annual council in Tulsa, Oklahoma, October 26 to 30.

- Youth from San Antonio area churches shared their faith in southern Texas this summer as "Shalom 75." The group traveled to churches, youth rallies, nursing homes, and hospitals, presenting Christ in song and Christian witness.

- One of the largest Texas lay-advisory groups assembled recently in Austin to study plans and projects geared toward advancing the Lord's work in the Texas Conference.

Andrews University

- The Andrews University FM station, WAUS, has tripled its audience over the past year, from 12,200 regular listeners to 37,000, according to statistics provided by Arbitron, a national audience measurement research company. WAUS employs 14 student announcers, six full-time staff members, one half-time worker, and two other students.

- Three Andrews University musicians, Hans-Jorgen Holman, piano; his wife, Rae Constantine Holman, soprano; and LeRoy Peterson, violin, performed 26 concerts in churches and concert halls in Norway, Denmark, and Austria during June and July.

Loma Linda University

- Loma Linda University's KLLU radio (FM 89.7) converted to stereo broadcasting on Sunday, November 16, according to Lee A. McIntyre, station manager. Gifts from listeners and community supporters made possible the conversion, which cost nearly \$20,000.

- Three School of Medicine faculty members left in October for Ife University and Ile-Ife Adventist Hospital in Western Nigeria. Harvey A. Elder, assistant professor of medicine; John E. Peterson, associate dean of the School of Medicine; and Samuel L. DeShay, an internal-medicine resident, are at the Nigerian hospital as part of an agreement involving Loma Linda University in cooperation with the Northern Europe-West Africa Division, the Nigerian Union Mission, and the Nigerian institutions.

- Three Japanese physicians and 19 medical-records personnel representing the Japanese Hospital Association visited the university and the hospital to learn of curriculum offerings at LLU and to see the equipment and organization of the medical-record service.

- Kathleen Zolber, director of dietetics education, has been appointed to the task force of the Veterans Administration Department of Medicine and Surgery.

- A former Bible instructor for the Southern California Conference of Seventh-day Adventists has joined the ranks of the chaplain's service at Loma Linda University Medical Center. She is Dorothy Womack, and her major work will be to follow up religious interests when the patients return to their homes after hospitalization.

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for breakfast. The prayer following can include thanks for the food.

3. Let members of the family take turns reading, changing readers daily or weekly. Similarly, let them take turns in praying aloud. 4. Have the children read the key text from another Bible version or paraphrase. 5. Ask the children at the beginning

of worship to plan to ask a question pertaining to the reading, or to relate a portion that impressed them.

6. With children in the family, you may wish to use the youth book for family worship and the adult book for personal devotions. You may choose to use one book in the morning and the other book for evening worship.

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An index is published in the last Review

of June and December. The Review is

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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.

David Prest, chaplain and Bible
instructor, Mountain Sanitarium
and Hospital, Fletcher, North
Carolina, formerly principal,
Parkview, Maine, church school.

Mrs. David Prest, office secre-
tary, Mountain Sanitarium and
Hospital, formerly secretary,
Adventist Book Center, North-
ern New England Conference.

Daniel E. Snider, pastor, East
Mesa-Apache Junction district,
Arizona, from Indiana.

George Whitsett, intern pas-
tor, Sioux Falls, South Dakota,
district, a recent graduate of
Southern Missionary College.

FROM HOME BASE TO FRONT LINE

Arthur E. E. Blake (Colorado
St. U. '55), returning to serve as
science teacher/vice-principal,
Seventh-day Adventist Second-
ary School, Bekwai, Ghana,
West Africa, and **Viola Grace**
(Roberts) **Blake** and two daugh-
ters, left New York City, Sep-
tember 25, 1975.

Richard Irving Clark (LLU
'66), returning to serve as medi-
cal director, Scheer Memorial
Hospital, Kathmandu, Nepal,
and **Virginia Marie (Osgood)**
Clark and three children, left Los
Angeles for Singapore, August
27, 1975.

Albert Ronald Deininger (AUC

'69), to serve as administrator, Taiwan Adventist Hospital, Taipei, Taiwan, and **Marilyn Gail (Wehtje) Deininger** (WWC '67), and son, of Kettering, Ohio, left Portland, Oregon, September 23, 1975.

Marietta Lou Deming (WWC '61), returning to serve as health educator, North Philippine Union Mission, Manila, Philippines, left Los Angeles, September 30, 1975.

William Sherman Edsell, returning to serve as director, youth department, Afro-Middle East Division, Beirut, Lebanon, left New York City, September 29, 1975. **Patricia Ann (Neal) Edsell** and three children left earlier in September en route to Beirut.

Helmuth Friedrich Fischer (LLU '49), to serve as anesthesiologist, Berlin Hospital, Germany, of Loma Linda, California, left Oakland, California, September 16, 1975. **Muriel Ardele (Spear) Fischer** (WWC '48), and son followed in November.

George Marcus Gould (LLU '71), returning to serve as physician, Guam Seventh-day Ad-

ventist Clinic, Guam, and **Patrice Eileen (Mayberry) Gould** (LLU '71), and two sons left Los Angeles, California, September 29, 1975.

Warren Ivan Hilliard (AU '69), returning to serve as Bible teacher, Japan Missionary College, Chiba-ken, Japan, and **Norma Marilyn (Landis) Hilliard** (PUC), left Los Angeles, October 5, 1975.

Roland L. Joachim (AU '73), returning to serve as science/math teacher, Ivory Coast Training College, Bouake, West Africa, and **Solange (Morel) Joachim** and six children, left New York City, September 12, 1975.

Jay Harold Lantry (U. of Colorado '72), returning as educational director, Far Eastern Division, Singapore, and **Eileen Ebba (Mayberry) Lantry** (U. of Colorado '72), left Washington, D.C., September 7, 1975. Son, Kevin, left August 31 for Far Eastern Academy.

Glen Elwin Maxson (PUC '59), returning to serve as president, Chile Union Mission, Santiago,

Chile, and **Veda (Barrett) Maxson**, left Miami, Florida, September 28, 1975.

Charles Leslie Prowant (U. of Nebraska '65), returning to serve as dentist, Adventist Medical Center, Naha, Okinawa, and **Mollie Sue (Halsell) Prowant** and three daughters, left Honolulu, October 5, 1975.

Robert Lavern Robinson (Oregon State U.), to serve as business manager, Rusangu Secondary School, Monze, Zambia, Africa, and **Brenda Annette (Biegler) Robinson** (WWC '64), and three children, of Albany, Oregon, left Portland, Oregon, October 5, 1975.

Charles Richard Stafford (LLU '69), returning to serve as physical therapist, Empress Zauditu Memorial Adventist Hospital, Addis Ababa, Ethiopia, and **Ruth Yvonne (Emery) Stafford** (WWC '58), and three children, left Chicago, Illinois, October 6, 1975. Daughter, Lorraine, left San Francisco August 27 for Far Eastern Academy.

John Paul Stafford (WWC '68), returning to serve as teacher,

Kivoga College, Bujumbura, Burundi, and **Ruby Ann (Kruger) Stafford** (WWC '68), and two children left Seattle, Washington, October 6, 1975.

Coming

December

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
27 Thirteenth Sabbath Offering (Trans-Africa Division)



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The Back Page

SAWS Aids Brazil Refugees

During late October and early November, 81 Seventh-day Adventist refugees from Angola arrived in the territory of the East Brazil Union, according to W. Lee Grady, union SAWS director. More refugees were expected to arrive soon. The refugees are being housed and fed at a youth camp near Rio de Janeiro, and blankets, clothing, and food are being provided for them by SAWS.

Elder Grady reports that Brazilian welfare workers have been exceptionally busy this year, assisting local authorities in controlling a meningitis epidemic and relieving victims of several floods in the country.

Beirut Workers Remain at Posts

"Our workers in Beirut are of good courage and willing to carry on their respective assignments in spite of difficulties and uncertainties," reports M. E. Kemmerer, General Conference undertreasurer. He and C. D. Watson, Afro-Mideast Division president, and C. E. Schmidt, division treasurer, visited SDA workers remaining in Beirut, Lebanon, on November 12. The three had come from Cyprus, where a temporary branch of the Afro-Mideast Division office, with headquarters in Beirut, has been set up.

He continues, "R. L. Koorennny and his staff at the Middle East College continue to carry on courageously, even though some students were unable to arrive and some calls for teachers have not been filled.

"An evening meeting was arranged for our workers and their families in the college chapel, where we tried to bring a helpful message and respond to some questions. A. H. Brandt, lay activities director for the division, also outlined plans for assisting those in need in the area, indicating that funds totaling some US\$25,000 had already been committed to the program through various sources, including the General Con-

ference SAWS organization. Shipments of blankets, tents, and clothing will arrive in Beirut soon."

World Stewardship Day, December 13

On Sabbath, December 13, World Stewardship Day, the special privilege and personal responsibility of stewardship are expected to be emphasized in every church and every home. It is pointed out that before the record books for 1975 are closed would be an appropriate time to review our relationship with the Lord in this important area.

Christians should remember that the responsibility called "stewardship" involves more than money and property; it suggests the dedication of a Christian's life in totality to the One who made him and redeemed him.

M. E. KEMMERER

N.A. Ingathering Report—1

The first report of the 1976 Ingathering crusade indicates that the total amount raised through November 15 is \$2,643,333. This is a per capita of \$5.19 per member in the North American Division.

The total reported in last year's first report was \$2,533,631; this year's figure is a gain over last year's of \$109,702.

The Allegheny West Conference has reported "victory," already having exceeded its final total for last year. Seven unions and 39 conferences showed gains over last year's first report.

C. C. WEIS

Ellen White Books in South America

The Buenos Aires Publishing House in Argentina recently printed and distributed 15,000 copies of *The Ministry of Healing* in Spanish, according to Elbio Pereyra, South American Division secretary.

The São Paulo Publishing House in Brazil published 5,020 bound copies of *The Ministry of Healing* and

10,000 paperback copies in Portuguese. Only 400 are left in stock. Brother Pereyra remarks that "the publication and distribution of 30,000 books is not what one would call a 'success story,' but it is an indication that the systematic study of the Spirit of Prophecy books is improving among our brethren."

All over South America church members are studying *The Ministry of Healing* and the special guidebook prepared to accompany it. Likewise in North America this volume, which as Ellen White wrote, contains "the wisdom of the Great Physician," is being studied in hundreds of churches.

D. A. DELAFIELD

Giffard Hospital Golden Jubilee

Giffard Memorial Hospital in Nuzvid, India, which opened its doors in 1925, celebrated its golden jubilee on November 11. Special ceremonies included the official opening of the new Hiscox Children's Ward, named in honor of Elizabeth Hiscox, M.D., whose generous contribution made the new ward possible. Dr. Hiscox has served at the hospital since 1938.

The hospital was built through the efforts of T. R. Flaiz, M.D., who secured from the Rajah of Teleprole a generous contribution of land and money for its construction. At the ceremonies, a portrait of the late Rajah of Teleprole was unveiled. Roni of Teleprole, widow of the Rajah, gave the portrait to the hospital.

M. Jagannadha Rao, M.D., medical director of the institution, directed the day's activities, which were attended by almost 1,000 guests.

The medical institution operates the only Adventist school of nursing in India, and despite its aging facilities is very favorably known in the community for its nursing and medical care. It has also been a leading influence in establishing ten churches in the area of Nuzvid.

F. W. WERNICK

Student Bookmen Set New Record

During 1975 student colporteurs in the Caribbean Union Conference delivered literature totaling US\$155,081, an increase of \$91,151 over deliveries in 1974, according to Charles Williams, union publishing director. Eighty-two students earned scholarships as compared with 38 last year. The breakdown of scholarships is as follows: One student earned eight scholarships; three students earned three scholarships; eight students earned two scholarships; and 20 students earned one scholarship.

The Island of Tobago now has eight full-time, 18 part-time, and 20 auxiliary literature evangelists. An assistant publishing director of the South Caribbean Conference has been assigned permanently to the island.

G. RALPH THOMPSON

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