

Review

DECEMBER 2, 1976

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

Rewards Beyond Measuring

By M. CAROL HETZELL

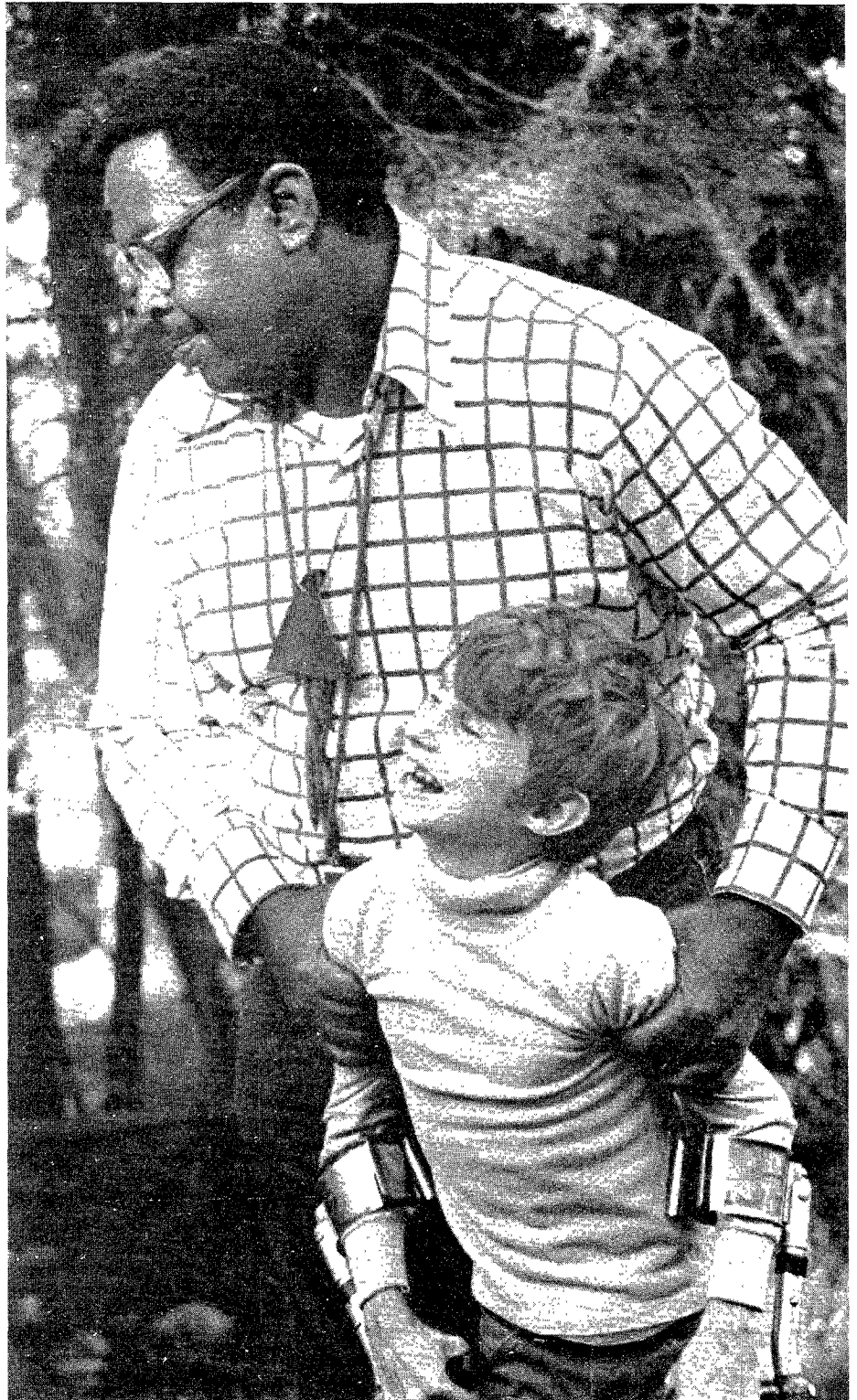
ALL I COULD think of was "Tiny Tim."

He was such a wisp of humanity. His little fingers attempted to go through the motions of the finger-play song. Between songs he simply clung to the lower edge of the shirt of the young man standing beside him, his sightless eyes, beneath the brown fringe of his hair, turned upward toward the sound, his frail body wavering on the braces that lent support to his legs.

The song rose and fell and the smile on the small face left my heart broken and bleeding in the hot California dust.

"Tiny Tim" was only one of some 60 campers at Wawona who were part of a new experiment in Christian Record Braille Foundation's camps for the blind. There were 30 other CRBF camps this summer. But this one was special, and it required a special breed of counselors—young people with extra-big hearts and an abundance of patience. For these campers had multiple handicaps. They were blind and otherwise handicapped as well. Some had cerebral palsy, some were epileptics, some had multiple sclerosis, paralysis,

Continued on page 18



Herman Hamilton, legally blind counselor at the Christian Record Braille Foundation's Nu-Vision camp, skillfully manages "White Lightning," a boy called at camp by his citizen's band radio name.

Fit for a Wedding

An exciting event was to take place—the king's son, the prince, was to be married! (The story is found in Matthew 22.)

The day arrived. The hall was decorated. The food was cooked. The rehearsal had taken place. Everything was ready.

"Go, tell the guests to come," the king commanded his servants.

As the hour approached for the wedding feast to begin, the king and his family looked anxiously out the windows. No guests were in sight. No chariots were pulling up. No people were approaching on horseback. No one was walking up the path.

The king was dismayed. But, unwilling to believe the worst about those he had invited, he sent another group of servants with the urgent invitation, "Come, everything is ready. The food is on the table. The musical combo is waiting to play."

Now the truth came out. The invited guests had no intention of attending the marriage feast. A few told the servants that they couldn't imagine anything more boring than spending an evening with the king and his family. Some said they had other things to do. One went to his farm. Another headed for his place of business. Several became violent, roughing up the servants so badly that they died.

Hours passed as the king waited for his servants to return. Finally he heard what had happened. Horrified and angry, he ordered his armies to destroy the murderers and burn up their city.

The unspeakably ugly way in which the invited guests treated the king's invitation and servants did not cause the king to cancel the wedding or even to have the event conducted privately. The marriage feast must go on, and guests must fill the hall! So the king sent forth other servants to invite all whom they could find. "And the wedding was furnished with guests" (verse 10).

Some who responded had no more respect for the king than had those who previously scorned his invitation or killed his servants. They came only because they were curious to see the inside of the palace or to obtain a free meal. They cared nothing about honoring the king; they thought only of possible benefits to themselves.

Most of them, however, once they were within the palace precincts, sensed the inadequacy of their middle-class street attire, and willingly accepted the expensive, beautiful garment provided as a gift by the king.

But there was one exception. One man insisted that he needed no wedding garment. He would wear his own clothing. Although willing to accept the king's invitation to the banquet and to eat the king's food, he refused the garment that alone would make him acceptable as a guest.

When the king entered the banquet hall to welcome the guests and survey the scene, he immediately spotted this

man. It was not difficult, for the rude-mannered one looked completely out of place. Of all the guests he alone looked conspicuous by being shabby. His very appearance was an affront to the king and a jarring note in the occasion's symphony of beauty.

"Friend, how camest thou in hither not having a wedding garment?" the king asked kindly (verse 12). Perhaps the man had planned a witty reply or a stout defense of his conduct. If so, his mind went blank, or he saw immediately that nothing he might say would be helpful. He had refused to cooperate. He had deliberately rejected the garment. Now, being unable to defend his conduct, "he was speechless." Obviously he was out of place in the wedding hall. He knew it. The other guests knew it. And the king knew it. Condemned by his own actions the man was ejected from the palace.

Christ's Perfect Character

What is the wedding garment, this raiment that all must wear who share in the wedding festivities? It is "the pure, spotless character which Christ's true followers will possess. . . . It is the righteousness of Christ, His own unblemished character, that through faith is imparted to all who receive Him as their personal Saviour."—*Christ's Object Lessons*, p. 310.

"This covering, the robe of His own righteousness, Christ will put upon every repenting, believing soul."—*Ibid.*, p. 311.

The robe is not given to any against his will, nor to the uncooperative. It is not given to the unrepentant. It is not given to the unbelieving. It is given to "every repenting, believing soul."

Clearly, human beings have a part to act in obtaining salvation. Christ stands at the door and knocks, but He enters only if invited in (Rev. 3:20). And all who receive the wedding garment—Christ's "own unblemished character"—must cooperate. They must surrender. They must extend the hand of faith to lay hold of the priceless gift.

Of this gift of Christ's righteousness Ellen G. White says: "This robe, woven in the loom of heaven, has in it not one thread of human devising."—*Ibid.* This statement, lifted out of context, has been interpreted by some to mean: "Christ offers to impute His perfect character to us, and this is all that is involved in the 'robe.' Efforts to do right, even by Christians, are 'human devising.'"

But, kept in context, the statement means something quite different. In the paragraphs that precede it Mrs. White has been pointing to the futility of unregenerate people's attempts to make themselves acceptable to God by sewing "together fig leaves to cover the nakedness caused by transgression," "by works of their own" trying "to cover their sins." She says that ever since Adam and Eve disobeyed God transgressors of God's law have tried to be saved by their own works, and have "worn the garments of their own devising."

"But," she continues, "this they can never do. Noth-

Continued on page 11

This Week

The children who attended the Nu-Vision camp conducted by the Christian Record Braille Foundation were not only blind, they also suffered other handicaps—cerebral palsy, epilepsy, multiple sclerosis, paralysis, or deafness.

M. Carol Hetzell, Communication director of the General Conference, who visited the camp, held in Wawona, California, gives her impressions and report in our cover article. In an accompanying feature, Donald B. Simons reports on the baptism of three of the campers (p. 18).

"Lonely?" asks the title of the article written by Ruth Jaeger Buntain (p. 4). Probably everyone must, at one time or another, answer Yes to that question. It helps

to know that Jesus understands loneliness, because He too, at times was lonely. By studying His approach to the problem, we are enabled to deal with our loneliness more successfully. This article, a summary of a booklet by Mrs. Buntain by the same title, offers help for anyone who must answer Yes to the question "Lonely?"

Given the same glass of water, one person will pronounce it half full, the other half empty. One person can make of his handicap a cross, the other a crown. What makes the difference? Attitude. We must learn to trust in God and in His plans for our lives.

"How shall we meet life's inevitables?" asks Audrey Logan in

her article "Let's Celebrate" (p. 12). "Perhaps the answer lies in the simple, homespun philosophy of an Adventist colleague of mine when she said, 'I have settled in my mind that God knows what He is doing, and that is good enough for me.'"

The first installment of this year's Annual Council actions begins on page 14 with general actions involving the whole church. Next week we will publish more general actions and actions pertaining specifically to North America. Beginning in the December 16 issue there will be articles explaining some of the important actions.

In the October 28 issue we published the first article in a series

of five on the role of Israel in Bible prophecy. Last week that series was concluded with "The 'Times of the Gentiles'" by Don Neufeld, an associate editor of the REVIEW. We inadvertently omitted the series title in the final article. We mention this so that anyone who wishes to save the complete series may do so.

Bible Credits: Texts credited to the Good News Bible are from the *Good News Bible, Today's English Version*. Copyright © American Bible Society, 1976.

Art and Photo Credits: Cover, D. B. Simons; p. 7, Review photo; p. 12, Don Satterlee; p. 13, J. Byron Logan; all other photos, courtesy of the respective authors.

Scan news briefs from the religious world

47 RELIGIOUS LIBERTY CASES BEFORE COURTS

NEW YORK—Forty-seven church-state and religious liberty cases are currently pending in State and Federal courts, according to an annual survey of such suits issued by the American Jewish Congress. Nineteen of these deal with aid to religious schools, seven with religious practices in public schools, nine challenge other alleged forms of unconstitutional establishment of

religion, and 12 involve alleged unconstitutional government interference with the free exercise of religion.

TEACHERS TOLD STORY OF CREATION NOT REQUIRED

BOULDER, COLO.—Science teachers in Boulder schools will not be required to bring up religious versions of Creation during discussions about evolution. The school board voted 6-1 against a member's proposal that

the story of Creation from the religious standpoint be required in science classes. Most persons in an overflow audience, and 11 of 15 who spoke before the board's hearing, opposed teaching the religious concept of Creation whenever evolution is taught.

RECORD ENROLLMENTS AT CONSERVATIVE COLLEGES

WASHINGTON, D.C.—Conservative Protestant colleges have record numbers of new and

returning students on their campuses this fall, exceeding projected enrollment statistics, the Christian College News Service reported here.

SOUTHERN BAPTISTS INCREASE GIVING

NASHVILLE—The Southern Baptist Convention received nearly \$86.3 million from its churches during the fiscal year ending September 30, a 12.4 per cent increase over last year.

Letters

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

"Ironing Board Store"

It is such a help to read what other mothers are doing to provide wholesome activities for their children (Sept. 2). I have held "store day" four times for my two children. They rush to my call of "store day." Their penny for Jesus is the first thing they take care of; then they buy. What a way to teach tithing!

CAROL BOBST
Glendale, California

Singing Witness

Re "Memorize a Hymn" (Letters, Sept. 2).

I have memorized 35 or 40

hymns by visiting nursing homes and singing or playing a mouth organ for the residents of these homes. They seem to receive a blessing, as do I. I have been doing this for many years. As long as the Lord gives me health, I will continue. I was born in 1895.

HERMAN G. UTECHT
Merrill, Wisconsin

Moving Heaven Closer

This past summer found us without steady employment for the first time in 19 years. We are grateful that God blessed us with enough short-term employment to enable us to meet our obligations. We read with interest "Move Heaven a Little Closer" (July 8). That article, along with some other influences, impressed our thinking. We prayed that God would see to our employment and financial needs, and that He

would direct us in donating some funds beyond our regular tithes and offerings.

We had been concerned about a family whose child wanted to attend a boarding academy. We knew that they would never be able to meet the amount required for registration—on their income. After checking to see that we would have enough left over to cover our first-of-the-month obligations, we decided to write out a check for \$200 for this student's schooling. This reduced our savings to about \$15. It was the first time we had ever done anything like this. It was a thrilling experience to be used to help lighten the burden of this worthy, Christian family.

Five days later we received \$204 from a source with whom we were negotiating. It had been uncertain that anything would mate-

rialize from this contact. We were amazed when we noticed how close the amount we received was to the amount that we had given away.

We praise God for this faith-strengthening experience. And we hope and pray that He will open up more opportunities for us to share the blessings He gives us with others.

NAMES WITHHELD

I cannot remember when an article in the REVIEW has given me such comfort as "Move Heaven a Little Closer" (July 8). I know from experience that the author's testimony is true. God has given me (and continues to give me) the same tender watchcare and providing, although I have never handled large sums of money.

EDNA BISHOP
Venice Center, New York

Lonely?

You need not be. In Christ

it is your privilege to rise

above the clouds of life.

By RUTH JAEGER BUNTAIN

AS SHE CREPT OUT OF A NEARBY mountain where she had gone to die, Clara Andreasen, a retired San Francisco maid, said, "I just wanted to crawl up there and die. I've got nobody to go to. Nobody cares about me."¹

"Nobody cares about me" is the heart-cry of innumerable people today.

"Dear Mr. Meltzer," a reader wrote to the newspaper columnist, "I am disgusted with my family. My wife divorced me after twenty-eight years of marriage. My two children ignore me. The only friend I have left is my dog."

Loneliness is no respecter of persons. The person who works on the assembly line is aware that "one" is a lonely number. So is the king on his throne. Lyndon Johnson referred to the White House as "the lonely acres."

The personal notes left by the late United Nations Secretary General Dag Hammarskjold were published in a volume entitled *Road Signs*. The notes reveal that the Secretary General was a lonely and death-haunted man.

Neither is loneliness a respecter of age. "Loneliness, like pollution," wrote Moises Sandoval, "is a problem which . . . plagues the whole spectrum of life from the cradle to the grave. Industrial society has unwittingly managed to create a very lonely world, and nowhere is it lonelier than in the United States, because industrialization is more advanced and the people lack the familial and spiritual ties with one another which would alleviate the unwanted aloneness in which so many find themselves."²

Unwanted aloneness in a lonely world! That this is the most pressing problem of people today was indicated by a recent survey undertaken by the Louis Harris poll for

Ruth Jaeger Buntain, for 27 years a California public school teacher, is a housewife and free-lance writer who lives in Angwin, California. This article summarizes a new Review and Herald gift booklet by the same title.

the Blue Cross Association. Fifty-two per cent of the adults contacted admitted they were lonely and depressed.³

So common have depressive illnesses become that the present decade is referred to as the "decade of depression." Depressive illnesses now rival schizophrenia as the nation's number one mental-health problem.⁴

It is not only worldlings who experience loneliness, alienation, and rejection. Christians, too, encounter these unhappy experiences. At times they, too, feel depressed and heavy laden. For this reason it is helpful to be aware that Jesus understands loneliness. In His humanity He had the same basic need for companionship and belonging that all members of the human family have. "Wherefore in all things it behoved him to be made like unto his brethren" (Heb. 2:17).

Because He was made "like unto his brethren," many were the times He might have said, "Nobody cares for Me. I go this way alone." Isaiah had prophesied that the Messiah would be lonely: "I have trodden the winepress alone; and of the people there was none with me" (Isa. 63:3).

As a child Jesus knew loneliness. Even in His own home He found misunderstanding and rejection. Although He knew that His parents loved Him, He also knew there were those in the home who did not. His brothers, as the sons of Joseph were called, made His home life sorrowful.⁵

"Those who are called to suffer for Christ's sake, who have to endure misapprehension and distrust, often in their own home, may find comfort in the thought that Jesus has endured the same."⁶

From early years Jesus suffered the mistrust, suspicion, and ill-will of the rabbis. They were angry that He did not accept their interpretation of the Scriptures and that He refused to be guided by their maxims and traditions. They felt that He should submit to their dictates.

His brothers sided with the rabbis. They rejected His claim that He was the Son of God. They insisted that He submit to the priests, rulers, and teachers.

When the rabbis went to His parents, complaining that He refused their authority, even His mother urged Him to be subject to them. "Mary often remonstrated with Jesus, and urged Him to conform to the usage of the rabbis."⁷

"What a support Christ would have found in His earthly relatives if they had believed in Him as one from heaven, and had cooperated with Him in the work of God! Their unbelief cast a shadow over the earthly life of Jesus."⁸

As a youth Jesus experienced one of the most painful rejections a teen-ager can bear—rejection by His peers. He had the same yearning to be liked, accepted, and approved as do other young people. But He refused to compromise His personal beliefs and standards in order to belong to the "in group." When young companions urged Him to do as they did, He declined with the words "It is written."

The youth of Nazareth were annoyed by His scruples. They pronounced Him narrow and prudish. Their rejection must have been particularly painful to Jesus, because He was also experiencing rejection at home.

"Of the bitterness that falls to the lot of humanity, there was no part which Christ did not taste."⁹ A bitter-

ness that He “tasted” was betrayal by friends. On the loneliest night of His life, a night in which He had said, “My heart is ready to break with grief,” He was betrayed by those who were closest to Him.

“Watch with me,” He pleaded with His friends in the Garden of Gethsemane, feeling the need for human sympathy and companionship. But they slept on.

Later that same evening, when He had been apprehended by a mob, they all deserted Him and ran away.

One of His friends had assured Him, “Though all men shall be offended because of thee, yet will I never be offended.” Yet a few hours later in a courtyard, within the hearing of Jesus, this same friend protested that he did not know Him.

How was it that Jesus could tread “the winepress alone” and yet maintain a constant serenity? How was it that “of the people there were none with me,” and yet He did not become morose or discouraged? Why did He not feel despair and futility under trial and provocation—as do His human brothers?

As we study the life of Jesus we find the answers to these questions. We learn how He was able to transcend aloneness, alienation, and rejection. We learn how we, too, can live transcendent lives.

Cultivating the Presence of God

Jesus cultivated the presence of God in His life. He found relief and companionship in communion with His Father. “I am not alone,” He told His disciples, “because the Father is with Me.” From early years He knew that “underneath are the everlasting arms.”

“So pained was Christ by the misapprehension in His own home that it was a relief to Him to go where it did not exist. Often He could find relief only in being alone, and communing with His heavenly Father.”¹⁰

“The early morning often found Him in some secluded place, meditating, searching the Scriptures, or in prayer. From these quiet hours He would return to His home to take up His duties again, and to give an example of patient toil.”¹¹

Faith was His bulwark. It was the ultimate support in His life. It gave Him a supreme purpose in living. It enlisted all His powers and gave unity and direction to His

life. Faith gave Him the enduring grace to bear the wounds He received “in the house” of His “friends.”

Faith will give direction and purpose to our lives, without which they become empty and aimless, without which we become “hollow men” with “the weight of a stone on us.” Faith will give us the grace to bear the wounds we receive.

“God has never promised to alter circumstances or release men from trouble. To Him bodily infirmities and untoward circumstances are matters of secondary concern. Inward strength to endure is a far higher manifestation of the divine grace than mastery of the outward difficulties of life. Outwardly a man may be torn, worn, wearied, and almost broken, yet inwardly it is his privilege—in Christ—to enjoy perfect peace.”¹²

Another reason Jesus was able to withstand unhappy life experiences was because He found His vital focus outside of Himself. He linked His interests with the interests of humanity. He labored earnestly for humanity. Those with whom He came in contact found “a hand stretched out to save.”

People will lose their sense of solitariness when they do what Jesus did—center their attention on the pain and suffering of others. When people contemplate their own misfortune, they become embittered. They feel sorry for themselves. They become deeply self-centered. It is when a person projects his attention outward and worldward that he finds the sense of solidarity for which he has been seeking and loses his feeling of estrangement.

It is as John Mason Brown stated: “No one can be happy who lives only for himself. The joy of living comes from immersion in something that we know to be bigger, better, more enduring and worthier than we are. . . . The only true happiness comes from squandering ourselves for a purpose.”¹³

The Healing Balm of Nature

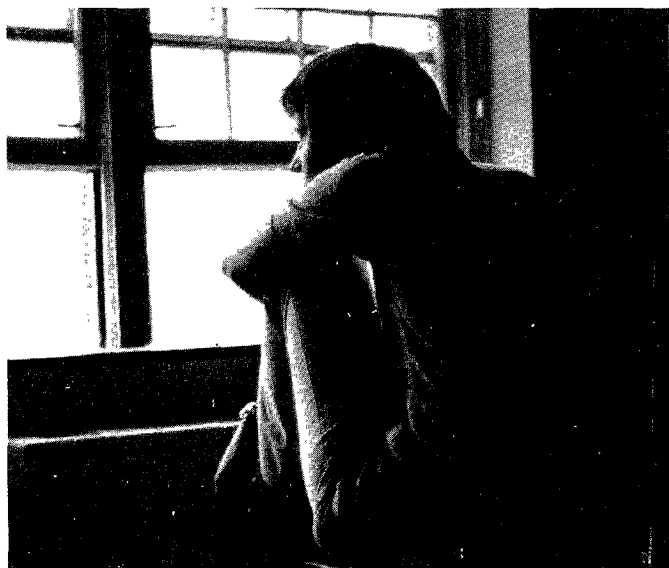
Jesus also found a balm for weariness and rejection amid the scenes of nature. “Come ye yourselves apart . . . and rest a while,” He once said to His disciples. He, too, at times drew apart to “rest a while.” He found solace in communing with nature. In the quiet valleys, on the grassy hillsides, beside the still waters, He found rest and peace. And so can we. In the quiet hours of communion with our own hearts, with God, and with nature, we can find the inner resources that will help us to bear the unwanted loneliness with which we are often confronted.

“There can be no very black melancholy to him who lives in the midst of nature and has his senses still,” wrote Henry Thoreau in his book *Reflections at Walden*.¹⁴ Thoreau found meaning for life amid the beauty of nature, far beyond the haunts of people.

“I went to the woods because I wished to live deliberately,” he wrote, “to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived.”¹⁵

A young woman internee in a Nazi death camp found spiritual solace by beholding a wonder of nature through the window of the hut in which she was imprisoned. Dr. Viktor E. Frankl, in his book *Man’s Search for Meaning*, tells of his encounter with this girl.

While he, too, was a prisoner at Auschwitz, he visited the girl in her cell a few days before her death. He had



expected to find her in tears, but she was calm and cheerful. She pointed to the small window in the hut and what she saw through it: "That tree," she said, "is the only friend I have in my loneliness." All she could see of the tree was just one branch, and on it were two blossoms.

"I often talk to this tree," she said.

Dr. Frankl was startled. He wondered if she were delirious or having hallucinations.

"Does the tree reply?" he asked.

"Yes," she answered. "It says to me, 'I am here. I am here. I am life eternal.'"¹⁶

Two blossoms on a branch had reminded her of divine companionship. Even though she would tread "the winepress" alone, she was not afraid. A miracle of nature had made her aware that "I am not alone because the Father is with me."

As the shadows fall on our lives, we, too, can be aware of the divine presence.

"Your friends of the weeks or years may prove faithless. Acquaintances, with whom there are minor links of

mutual support, may change. The one to whom one's heart is knotted may die. But the spiritual companionship with Jesus remains and can even grow closer through every vicissitude."¹⁷

As the shadows fall on our lives, we, too, can be aware of the divine presence. We, too, can know that "underneath are the everlasting arms." □

REFERENCES

- ¹ Ruth Jaeger Buntain, "The Hand Stretched Out," *Review and Herald*, April 16, 1970. Front cover.
- ² *Insight*, Feb. 6, 1973, p. 31.
- ³ Theodore Irwin, *Depression: Causes and Treatment*, p. 2. Public Affairs Pamphlet No. 488 (New York: Copyright 1973 by the Public Affairs Committee, Inc.), p. 2.
- ⁴ *Ibid.*
- ⁵ *The Desire of Ages*, pp. 84-92.
- ⁶ *Sons and Daughters of God*, p. 145.
- ⁷ *The Desire of Ages*, p. 90.
- ⁸ *Sons and Daughters of God*, p. 145.
- ⁹ *The Desire of Ages*, p. 88.
- ¹⁰ *Sons and Daughters of God*, p. 145.
- ¹¹ *The Desire of Ages*, p. 90.
- ¹² *The SDA Bible Commentary*, Ellen G. White Comments, on 2 Cor. 12:9, p. 921.
- ¹³ *The Delta Kappa Gamma Bulletin*, Fall, 1972, p. 12.
- ¹⁴ *Reflections at Walden* (Hallmark Crown ed.) (Kansas City, Mo.: Hallmark Cards, Inc., 1971). Back cover of book.
- ¹⁵ *Ibid.*, p. 14.
- ¹⁶ Viktor E. Frankl, M.D., *Man's Search for Meaning* (Boston: Beacon Press), p. 68.
- ¹⁷ Lowell Russell Ditzen, *You Are Never Alone* (Henry Holt, 1956), p. 145.

Bible Questions Answered BY DON F. NEUFELD

Since mushrooms, which are becoming popular in the diet of Adventists, do not contain seeds, should we eat them? Genesis 1:29 says, "Behold, I have given you every herb bearing seed, which is upon the face of the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."

It is doubtful that Genesis 1:29 rules out the eating of mushrooms.

The early statements regarding food for the human race should be noted:

1. Genesis 1:11: God made grass (Heb., *deshe*), plants (*'eseb*) producing seed, and fruit trees whose fruit had its seed within it.

2. Genesis 1:29: To man God gave as food the plants (*'eseb*) producing seed and the trees producing fruit, which had the seed within it.

3. Genesis 1:30: To the animals, birds, and insects God gave as food the green (*yereq*) plants (*'eseb*).

4. Genesis 3:18: Man was to eat the plants (*'eseb*) of the field.

5. Genesis 9:3: After the Flood God permitted man to eat living creatures. He gave these to man to eat as He had given him the green (*yereq*) plants (*'eseb*).

A careful examination of

the verses cited above does not necessarily lead to the conclusion that people can eat only plants that produce seeds. The reason seeds are mentioned in Genesis 1:11 is to inform us that God had made provision for plants and trees to reproduce themselves. In Genesis 1:29 the seed-producing factor is again mentioned, but probably simply to identify the plants and trees with those mentioned in verse 11. No seeds are mentioned when the food for animals, birds, and insects is stipulated in verse 30. Nor are the seeds mentioned in Genesis 3:18 and 9:3, where humanity's diet is described.

Another reason seeds are mentioned in Genesis 1:29 is probably the fact that of certain plants man eats only the seeds, as, for example, of the grains. Thus in this passage seeds, such as grains, could be singled out as included in the human diet; however, not to the exclusion of plants also, that is, vegetables. The *Good News Bible* reads, "I have provided all kinds of grain and all kinds of fruit for you to eat."

In the light of the Biblical data it would be better to decide the propriety of eating mushrooms on bases other than the fact that they do not

reproduce themselves by means of seeds. On the other hand, some might argue that the mushrooms' reproductive ability could fit into the description of edible plants given in Genesis 1:29.

In the beginning God created heaven and earth, which, in my understanding includes the stars. We know that stars are being formed today. In the light of this, how are we to understand Genesis 1:16, "He made the stars also" on the "fourth day" (verse 19)?

In general Adventists hold that Genesis 1 is to be regarded as telling of the origin of the solar system only. Some few hold that the entire universe is only about 6,000 years old.

But some of those who hold that Genesis 1 is to be regarded as telling of the origin of the solar system only, think that the statement in Genesis 1:16, "He made the stars also," is a general statement informing the reader that God made all the stars that appear in the heavens. The verse reads literally, "And God made the two large luminaries, the larger luminary to rule the day and the smaller luminary to rule the night, and the stars."

While, as Ellen White

says, we have in Genesis 1 an "authentic history" of the origin of our earth, Moses, when he wrote, had in mind a general readership, not merely a mind such as our twentieth century trained scientific mind.

This fact needs to be remembered when this Scripture passage is studied. There is nothing in the passage to exclude the possibility of stars being formed in God's vast universe in earlier or subsequent years. What is being observed today in the formation of stars often took place thousands of light-years ago, but only now is the light reaching this earth for us to see.

The fourth day was the day the two luminaries were appointed their rulership over the day and night. If, as suggested above, the statement in verse 16 that God made the stars is regarded as a general statement (and this could apply to the sun and moon also) then the origin of the heavenly bodies could have been at some other time than the "fourth day." Some Adventist scholars believe the sun was created prior to the fourth day but that it was appointed its place in the heavens on the fourth day.

[Send questions for this column to the Editor, *Review and Herald*.]

Are Millions of Dollars Idle?

How reserve funds work for the Lord while they are waiting to be used.

By E. L. BECKER

LAST WEEK WE NOTED THAT careful planning is necessary in order to provide adequate funds for carrying forward the worldwide work of the church, to distribute these funds wisely, and to provide for unexpected opportunities and emergencies that may arise. All of this is a work of faith, both on the part of those who provide the means, and of those who administer them. We examined, also, the General Conference budget and its policy in regard to reserve funds. The vast gospel enterprise of the church around the world requires that considerable sums of money be ready when needed. But it would be most unfortunate for such funds to remain idle while they await use. This week we will explore the means by which these funds in waiting are put to work for the Lord.

Before we explore the way in which the church puts its reserve funds to work for the Lord, however, let us look briefly at the magnitude of its worldwide financial operations. Table II summarizes data taken from the Financial Summary of December 31, 1973. The figures presented are for conference organizations only. They do not include conference legal bodies ("associations") or the hundreds of medical, publishing, and educational institutions.

The first section, for the North American Division, tabulates figures for each union conference, including not only the union headquarters but all the local conferences and missions, as well. The "total current assets" figure represents such items as cash, marketable investments, amounts owing to the organization that are due and payable within a year. "Current liabilities" are obligations the organization must meet from current assets, and "net worth reserves" are funds already allocated for specific purposes. Subtracting these two figures from the current assets, we get our working capital—funds to ensure a continued cash flow. This is the figure in the

"actual working capital" column. For the North American Division it amounted to more than \$20 million at the end of 1973.

Twenty million dollars is not a great sum when we consider that the total operating expense of the North American Division during 1973 was more than \$141 million. If we were to meet the requirement of the *General Conference Working Policy*, we would need \$8 million more in working capital. The \$20 million represents 14.39 per cent of annual expenditures, not the required amount. This \$20 million represents fund flow requirements for only 52 1/2 days.

The second section of Table II applies the same analysis to each of the overseas division territories, where the deficiency in recommended working capital is serious, as well. Actual net assets available are less than \$14 million, while the requirement calls for more than \$18 million. We have 15 per cent of the annual expenses on hand, or enough for only 55 days.

The third listing covers the General Conference headquarters operation. In this case the working capital position is considerably stronger: 19.6 per cent of the annual regular appropriations voted on the budget, as against the 20 per cent requirement. The totals for the world field follow the same pattern:

Current Assets	\$183 million
Current Liabilities and Net Worth Reserves	\$134 million
Working Capital	\$49 million

Following through with the same comparisons, this \$49 million is equivalent to 15.9 per cent of the total annual

Table II
STATUS OF OPERATING CAPITAL REQUIREMENTS*
December 31, 1973

	Total Current Assets	Total Current Liabil.	Net Worth Reserves	Actual Operating Capital	Required Operating Capital	Over (Under) Requirement
North American Division:						
Atlantic	\$ 3,608	\$ 1,386	\$ 1,369	\$ 853	\$ 2,584	\$(1,731)
Canadian	3,211	1,335	741	1,135	1,654	(519)
Central	3,691	448	2,134	1,109	1,605	(496)
Columbia	5,857	1,994	926	2,937	4,265	(1,328)
Lake	5,373	1,512	1,982	1,879	2,496	(617)
North Pacific	5,957	1,669	1,646	2,642	2,607	35
Northern	1,560	700	475	385	952	(567)
Pacific	12,414	2,247	4,205	5,962	6,231	(269)
Southern	5,206	1,731	543	2,932	4,325	(1,393)
Southwestern	1,319	500	305	514	1,563	(1,049)
Total, North America	\$ 48,196	\$13,522	\$14,326	\$20,348	\$28,282	\$(7,934)
Overseas Divisions:						
Afro-Mideast	\$ 4,587	\$ 1,965	\$ 1,830	\$ 792	\$ 763	\$ 29
Australasian	13,008	5,047	7,936	25	3,464	(3,439)
Euro-Africa	18,324	7,967	6,581	3,776	3,716	60
Far Eastern	10,381	2,741	6,359	1,281	1,822	(541)
Inter-American	10,213	3,961	3,218	3,034	2,461	573
N. Europe-W. Africa	10,380	4,072	4,674	1,634	1,845	(211)
South American	6,279	3,523	1,658	1,098	2,212	(1,114)
Southern Asia	2,642	1,113	899	630	526	104
Trans-Africa	7,425	2,500	3,372	1,553	1,417	136
Total, Overseas Divisions	\$ 83,239	\$32,889	\$36,527	\$13,823	\$18,226	\$(4,403)
General Conference	\$ 51,604	\$15,081	\$21,995	\$14,528	\$14,759	\$(231)
WORLD TOTALS	\$183,039	\$61,492	\$72,848	\$48,699	\$61,267	\$(12,568)

* These figures are taken from a report submitted to the 1975 General Conference Session in Vienna. Amounts are given in thousands of dollars.

E. L. Becker, C.P.A., teaches in the Department of Business and Economics of Loma Linda University, La Sierra Campus, in California.

expenses of \$306 million, and sufficient for 58 days. By any standard, the Seventh-day Adventist Church is big business.

All of this leads to a basic question: Granting that a hand-to-mouth financial operation is a presumptuous policy, and that an organization with total outlays for operating expenses in any one year of one third of a

billion dollars (the total for conference organizations alone in 1973) requires the maintenance of millions of dollars in readily available funds at all times, what shall we do with these millions? How can funds be safely invested until they are properly channeled into the work of the church?

As always, when perplexing problems face us, we find good counsel in the writings of Ellen G. White. For instance:

“You need to learn the art of using your talents for the glory of Him who has lent them to you. This requires study and prayer and consecration. Some seem to have no idea of the science of handling money. They allow hundreds of dollars to pass through their hands without producing anything for God.”—*Medical Ministry*, p. 130.

In following this advice, (1) funds invested must be as safe as possible, (2) they must be readily available when needed, (3) they must earn a reasonable return, and (4) they must be invested in projects not inconsistent with our standards of Christian morality and business ethics.

These principles may appear mutually exclusive. Although funds could be made readily available by keeping them in a safe box, return on idle money would be nil. On the other hand, investments that earn a high rate of return usually have a built-in risk factor, and often cannot be readily converted into cash. Furthermore, we must avoid investments that involve activities that conflict with our ethical and moral standards.

Investment Versus Speculation

Some of the well-intentioned criticism occasionally directed at our policies and practices is expressed with emotional rhetoric. We hear talk of “speculation,” of “gambling with the Lord’s money,” of “playing the stock market,” of money “gambled across the stock-market tables.” An accurate definition of some of these terms will clarify the points at issue and thus make it easier to form an accurate judgment as to the validity of the charges. In gambling, the primary and predominant element is chance. Speculation is a transaction or venture in which the profits are conjectural.

An investment is the purchase of a partial ownership interest. In some cases any one of these investment practices can merge into the other: some so-called investments may be speculative, or even a gamble. The difference is determined by the soundness of the property (be it real estate, common stocks, bonds, or whatever), the information available on the particular project, the investor’s competence to evaluate that information, and his reason for making the investment.

Considering the four objectives of our investment program mentioned above, gambling and speculation are ruled out. However, the purchase of an ownership equity, or the lending of funds to federal governments, or to sound business enterprises, or to banks and other financial institutions, may or may not be economically feasible.

Clearly, whatever a person does with his or her money is an investment. Whether he puts it in a savings account in the local bank, or buys a part interest in a gasoline station, or purchases a horse, he has “invested” it. The variables come in the risk involved, the rate of return on the investment, and the ease with which it can be turned into cash. Depending on the circumstances in each case,

Skull Caps and Temptations

By ELLEN E. BUCKWALTER

NOT FAR from the street called “Straight” in the ancient city of Damascus, a little lad about four years old eyed the American tourists. He selected me for his target and fell in close beside me on my right. Not taking any chances on being left behind, he stretched his little legs, trying to match my stride, while with his left hand he clutched my shirt. In his other hand he carried a string of a dozen or more crocheted skull caps.

His big black eyes twinkled as he asked, “Wanna buy a cap, Lady? One fa dollar—one fa dollar—only a dollar, Lady.”

Up to the moment I had never found any use for a skull cap—as a matter of fact, I couldn’t think of a single one of my friends who wore skull caps.

For a few seconds the tiny salesman and I walked on in silence.

Determined to arouse my interest, he made a new offer. “Two fa dollar, see Lady, two fa dollar,” he said as he held the caps up as high as he could reach.

Still I hesitated, not so much because of the dollar, but because I simply didn’t know what I’d do with two skull caps.

Leaving my side, he ran a few steps ahead of me, and walking backwards, dangled the caps before my eyes. I had to admit they were pretty—but in my culture they were not used.

Once more he tried, “Three fa dollar, Lady—three fa dollar.” When I saw the pleading look in his eyes I knew I couldn’t hold out much longer, even if I had no idea what to do with three skull caps. I looked at them again; when he caught me looking he hastened to say, “Foar fa dollar, Lady—foar fa dollar?”

Well, I don’t have to wear them, I reasoned, I’ll just give them to some children who’d love to wear them at play.

When at last I opened my purse, he stretched up on tiptoe peering into it, while I looked for an American dollar (he wanted an American dollar). I gave him the dollar and he allowed me to choose four caps. Then, with a backward glance of triumph, he darted back down the street in search of another victim.

When I got back to our bus, I discovered that one of our group had held out till she got five for a dollar.

“Persistent little fellow,” you say. Yes, but you and I know someone who’s more persistent—someone who’s trying to get us to buy his wares. He’ll walk as close beside you as you will allow him to. He’ll try to block your way while he dangles his alluring temptations before your eyes, using every conceivable trick to get you to buy what he offers.

Remember, my friend, no matter how attractive his offer—it’s no bargain. I’m glad for the assurance, “You may be absolutely certain that the Lord knows how to rescue a good man surrounded by temptation” (2 Peter 2:9, Phillips).

the investment may involve some of the elements of a speculation or even a gamble. For example, if a person knows nothing about horses, or about gasoline station operation, an investment becomes, at least to some extent, a speculation or a gamble. Some understand that Ellen G. White condemned the practice of investing money in "stocks and bonds." Writing on the subject of unwise investments she cautioned against putting money into mining and railroad stock. However, she did not condemn the proper and careful investment in sound stocks or bonds.

In response to such an inquiry Arthur L. White, secretary of the Ellen G. White Estate, stated (Oct. 31, 1974) that Ellen White's disapproval of certain investments was directed at "wildcat schemes." Adventists were investing in risky enterprises in order to get rich quickly, while neglecting to support the Lord's work. She did not counsel against holding funds in reserve for emergencies. In other words, Ellen White's comment concerned the investment of funds by individuals, *specifically in highly*

speculative, get-rich-quick schemes. (See *Counsels on Stewardship*, pp. 342-344.)

The fact that there is no direct counsel on the investment of denominational funds, however, does not mean that administrators are free to invest church funds in risky enterprises. The denominational investment policies are clearly defined in the *General Conference Working Policy* and in the *North American Division Working Policy*, though their technical language may seem somewhat bewildering to the lay person.

The church is not accumulating multiplied millions of dollars in idle funds. As faithful stewards of the Lord's work and of the means by which to carry it forward wisely and well, those who are charged with great responsibility for financing its worldwide program care how much money will be needed, and how the limited funds available will be divided equitably among the many and varied enterprises involved in proclaiming the good news of a soon-coming Saviour. □

To be continued

When You're Young By MIRIAM WOOD

Africa Update

THE SEVENTH-DAY Adventist Church is composed of wonderful people. I've reached that conclusion again, though I already knew it. My renewed conviction is because of the sacrificial interest so many readers of this column have shown in providing funds so that Solusi College, Bulawayo, Rhodesia, can update its library. Perhaps you will recall that after I visited Africa in November and December of 1975, I reported on my visit and announced that I'd taken two projects to sponsor. The first was the library at Solusi, our well-known college that trains a major share of our black national workers for the Trans-Africa Division. At that time, only \$600 could be spared each year for new books—a pitiful sum, almost a laughable one, with today's prices. I mentioned this only once, I think, or at the most twice, and to date \$7,000 has come in. Many checks represent real sacrifice, real doing without needed and wanted purchases on the part of the givers. I'd like to share with you part of a letter from Pastor Leo L. Raunio, librarian at Solusi. His letter is dated June 9, 1976.

"Thus far more than \$3,000 has been given to Solusi College library to purchase the much-needed books. We certainly are thankful and appreciate what you have done. . . . A few days ago I wrote to the Tape of the Month Club, Ministerial Association, and ordered the much-needed tapes of 1976 for the use of our Theology students. . . . To mention another item we sorely needed was an unabridged Webster's Dictionary. We have already ordered that, too.

"You can hardly imagine how happy we are here at Solusi College library to have such a vast sum of money to spend for library books. Let us remember that \$3,000 is our college budget for five years.

"Once more, our heartfelt thanks."

The description of \$3,000 as a "vast" sum of money certainly made me determined to examine my own stewardship. The "average" car (if there is such a thing) in the United States costs about \$5,000, I think, but most of my friends (and myself) are not riding bicycles. The sum when applied to a car has not seemed to us "vast." Hence a realign-

ment of thought is called for.

As for my second project, I think I'll wait and tell you about it when it is an accomplished fact. I made a private appeal for this; things are coming along, albeit slowly, but before too many more weeks I think I will be able to report.

You can't have forgotten Dr. Brad Nelson; first, because you saw the vibrant picture of him on his motorcycle at Malamulo Hospital in Malawi, on the REVIEW cover. I told you quite a lot about Brad and Dru, their dedication to mission life, the kind of grueling hours he puts in, and how blessed I felt in meeting and knowing them. I hadn't any idea when our paths would cross again—one never does, when one meets new friends in remote corners of the world—but I was delighted to receive a visit from Brad and Dru only last week (as I write this). They're on a four-month furlough, which they plan to use to good advantage. I'd expect them just to relax and have fun, having certainly earned it, but instead Brad is going to qualify for his boards in family practice before they return to Africa. They left Malamulo a day or so after we saw them there, drove the couple thousand miles to Rwanda, and Brad be-

came medical director of the Mugonero Hospital, a much more primitive hospital than Malamulo.

"Our personal belongings didn't arrive until three weeks before we left on furlough," he told me, smiling. "That was about six months from the time we left Malamulo. But there were only eleven days when Dru didn't have house guests!"

I gasped. Dru smiled. "But it's ever so much more fun that way," she insisted. "Having guests is a real antidote to loneliness when you're so far from home. Sure, it's work, but I wouldn't want it any other way."

Earlier, I told you that they are an astonishing young couple. Do you agree with my evaluation? Incidentally, they have two little children, a boy and a girl, to be taught and supervised. And when they go back to Mugonero, they don't even know how they'll get there, because of political problems in the area, no gasoline and no other transportation, and . . . but they're not worried. They know what they want out of life—they want to be of service to others.

Africa is full of problems, but it's full of inspiration also. I hope this update has convinced you of the latter.

A New Twist in the Charismatic Movement

“And I saw, issuing from the mouth of the dragon and from the mouth of the beast and from the mouth of the false prophet, three foul spirits like frogs; for they are demonic spirits, performing signs, who go abroad to the kings of the whole world, to assemble them for battle on the great day of God the Almighty” (Rev. 16:13, 14, R.S.V.). John the revelator thus portrays movements preparatory to the battle of Armageddon, which, in turn, immediately precedes the coming of Christ in power and glory. *The SDA Bible Commentary* identifies the “dragon” as modern spiritism or paganism, the “beast” as the papacy, and the “false prophet” as apostate Protestantism, as they will be in the end-time. In this editorial we are concerned in particular with the identity and work of the dragon, identified as spiritism, in relation to the burgeoning charismatic movement.

In her classic delineation of closing events, in the book *The Great Controversy*, Ellen G. White foresaw a time when spiritism would closely imitate nominal Christianity, thereby increasing its power to deceive and ensnare. Even in her day, she wrote, “Spiritualism is now changing its form and, veiling some of its more objectionable features, is assuming a Christian guise.”—Pages 557, 558.

The Role of Spiritism in the Final Crisis

In this Christianized form of spiritism, Satan would appear “as a benefactor of the race, healing the diseases of the people, and professing to present a new and more exalted system of religious faith.”—*Ibid.*, p. 589. “Miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. And as the spirits will profess faith in the Bible, and manifest respect for the institutions of the church, their work will be accepted as a manifestation of divine power. . . . Papists, who boast of miracles as a certain sign of the true church, will be readily deceived by this wonder-working power; and Protestants, having cast away the shield of truth, will also be deluded.”—*Ibid.*, p. 588.

It would appear, Ellen White wrote, that God’s special blessing is being poured out in churches Satan is thus able to bring under his deceptive power, and what is thought to be great religious interest would be manifest. “Multitudes,” she wrote, “will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world.”—*Ibid.*, p. 464.

Ellen White foretold that this Christianized form of spiritism would be the means of reuniting the churches of Christendom under Satan’s leadership and that it would, in turn, marshal the nations of earth for the battle of the great day of God. Protestants in the United States will be “foremost” in espousing this new form of spiritism, and

then “reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union” the closing scenes of earth’s history will unfold (*ibid.*, p. 588). Christendom “will see in this union a grand movement for the conversion of the world” (*ibid.*, pp. 588, 589). This threefold union then prepares the way for Satan’s “masterpiece of deception” in which, “as the crowning act in the great drama of deception, Satan himself will personate Christ.” Into this delusion the whole world will be swept (*ibid.*, pp. 561, 624).

In summary, Inspiration foresaw a situation in which spiritism would appear in a subtle Christian guise, permeate the popular churches, and offer them “a new and more exalted system of religious faith.” It would rely on miracles, especially miracles of healing, as evidence of divine power, and would provide the bond of union to bind Protestants and Catholics together into the great threefold union that John the revelator foresaw uniting the world in opposition to Christ.

A Striking Resemblance

We do not profess to know whether the present-day charismatic movement is a fulfillment of what John the revelator and Ellen White foresaw. Nevertheless, there are a number of points of apparent identity between the two that make the resemblance appear to be more than coincidental. All, we believe, will agree that the charismatic movement, in its crescendo of acceptance by the Christian world, exhibits a spirit and power that are more than human. It is either of God, or it is not, and for reasons space does not permit examination of here, Seventh-day Adventists fail to recognize in the charismatic movement the power of God, despite this impressively close resemblance. It is this close resemblance, in fact, that makes the charismatic movement all the more deceptive and appealing to many Christians.

An undeniably religious fervor attends charismatic meetings, in seeming substantiation of their claim to be the expression of “a more exalted form of religion.” Miracles of healing are pointed to as convincing evidence of the power of God. Both Protestants and Catholics, in increasing numbers, are becoming involved—together—in the charismatic movement, which now has the official blessing of the Catholic Church and a number of major Protestant churches.

Charismatic Renewal as the Vanguard of a Reunited Christendom

For three days during the last week in October some 28,000 cheering, clapping charismatic Christians, most of them Roman Catholics, assembled in Convention Hall, Atlantic City (where our own church’s 1970 General Conference session met), for the Eastern General Conference of the Catholic Charismatic Renewal. They were told by Father Michael Scanlan, a leading figure in the Catholic charismatic movement and a major speaker at the conference, that they are a part of a “process of reconciliation and unity” in the Christian church, and

that God is "pouring out His Spirit on the Charismatic Renewal for Christian unity." He warned that "difficult times" lie ahead, during which charismatic renewal will be a "refuge and stronghold, anointed by God." He spoke of charismatic renewal as the "vanguard" of the ecumenical movement, "more than any other movement in the [Catholic] Church," and stressed that charismatic renewal is "making ecumenism a real thing on the grass-roots level."

There is, thus, a remarkably close resemblance between the role Ellen White envisioned for a future, Christianized form of spiritism, and what the leaders of the charismatic movement are claiming for it today. We do not say that this movement is a fulfillment of what Mrs. White foretold a century ago; at the same time no one can deny the striking resemblance between the two. We do believe, however, that the charismatic movement does deserve the close scrutiny of all who are interested in the fulfillment of Bible prophecy. R. F. C.

Fit for a Wedding *Continued from page 2*

ing can man devise to supply the place of his lost robe of innocence."

Dictionaries generally assign the following meaning, among others, to the word *devise*: "To form in the mind by new combinations of ideas, etc.; to invent; contrive." Thus, in using the word *devise* (three times in various forms on one page), Mrs. White is repudiating the idea that there is salvation through human inventions, planning, or "devising." Sinners may obtain salvation only through God's plan, only through Christ's atonement, only through being covered with the robe of Christ's righteousness. This is Biblical. It is sound, historic Adventist teaching.

Let us be clear on this. Neither human effort, good

works, exercise of the will, nor anything else that man can do will obtain God's favor or salvation. But although these factors have no merit in themselves, they are, nevertheless, essential in preparing the redeemed for heaven. They are part of man's responsibility in cooperating with God. No one can be saved by works, but neither can anyone be saved without works. Righteousness worked into the soul by the Holy Spirit must be revealed by works of righteousness. If a person is wearing the robe of Christ's righteousness, others will know it. The character will be Christlike. "Righteousness is right doing, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine. . . . Whatever our profession, it amounts to nothing unless Christ is revealed in works of righteousness."—*Ibid.*, pp. 312, 313.

Continuing her argument that salvation is through Christ alone, and that He has made full provision to restore to the human family "the white robe of innocence" (*ibid.*, p. 310) that was lost by Adam and Eve in Eden, Mrs. White says: "By His perfect obedience He has made it possible for every human being to obey God's commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness."—*Ibid.*, p. 312.

A Solemn Parable

Christ's parable of the wedding garment is solemnizing, for it calls attention to the judgment—its standard, its purpose, its results. It reveals the necessity of receiving not merely the righteousness of Christ imputed, but His righteousness imparted. It shows the importance of living the Christ life, of developing a character like that of Jesus. "Then the Lord can trust them [those who are Christlike in character and obey His commandments] to be of the number who shall compose the family of heaven."—*Ibid.*, p. 315. These guests have proved that Christ is able to save to the uttermost. They have proved that "when a soul receives Christ, he receives power to live the life of Christ."—*Ibid.*, p. 314.

"Satan had claimed that it was impossible for man to obey God's commandments; and *in our own strength* it is true that we cannot obey them. But Christ came in the form of humanity, and by His perfect obedience He proved that humanity and divinity combined can obey every one of God's precepts."—*Ibid.* (Italics supplied; see also *The Desire of Ages*, p. 762.)

Solemnly Mrs. White says: "There will be no future probation in which to prepare for eternity. It is in this life that we are to put on the robe of Christ's righteousness. This is our only opportunity to form characters for the home which Christ has made ready for those who obey His commandments."—*Ibid.*, p. 319.

Thank God, we have not been left to our own devisings in the matter of salvation. Thank God, too, that human probation has not yet closed, that mercy still lingers, and that the judgment is still in progress. In these priceless moments let us keep our eyes fixed upon Jesus, joyfully receiving by faith the robe of His righteousness and cooperating with Him in developing a character that will meet the test of the judgment.

K. H. W.

Contemplation

By HARRY L. THOMSEN

There is no soul bereft of joy
like him who knows not God.
For him no hope of life anew
beyond this mortal sod.

There is no cross so hard to bear,
no heart so like a stone
As when, not knowing God,
we bear our loads alone.

My heart goes out to such a man
in sympathy extreme.
I long to help him find our God
and know His love supreme.

O Lord above, give me the grace
to such a witness be.
When others chance to see my life
may they be led to Thee.

Let's Celebrate

I have settled in my mind that
God knows what He is doing.

By AUDREY LOGAN

NOISILY THE TELEPHONE TRILLED out its ring. Hastily I left my lunch preparations to answer this unrelenting instrument of communication.

After the usual niceties of introduction, Pauline's voice at the other end of the line took on a curiously edgy sharpness.

"Aren't you dreading next week?" she queried.

"Next week?" I asked. "Why should I?"

"Well, you know, Thursday is our fiftieth birthday—and the thought fills me with horror."

Remembering that my childhood friend and I shared the same birth date, I laughingly replied, "Never mind, we're halfway to receiving a telegram from the reigning monarch for our hundredth birthday."

Even this important fact failed to lift Pauline's gloom.

"Husband Ben keeps teasing me," she rushed on. "He says I'm on the downhill slide now. There's nothing but old age to look forward to. I'm shattered."

On my birthday the next week I went to visit another friend. Greeting me with a charming smile, she said, "Happy birthday! You've reached an important milestone in your life. I'm not going to commiserate; let's celebrate." And there, laid out on the table, was the most delightful party meal, complete with iced cake and one candle!

The same situation, but what a different attitude.

These two incidents set me thinking. Should I bare my feminine soul and reveal my age to all and sundry? Well, why worry, I decided. My close friends know approximately how old I am, and the REVIEW readers really won't mind!

But to return to my "going into a think." Is it possible in the realm of everyday living that one's approach to an inevitable happening can turn an often tricky situation into a triumph? Perhaps even a tragedy if viewed in the right way can be a blessing. Certainly the Lord promises

that "all things work together for good" to those who love Him, yet He doesn't say that all things that happen will *seem* to be good. It's the way we view life.

One of my most cherished prayers is "God grant me the serenity to accept the things I cannot change, courage to change the things I can, and the wisdom to know the difference."

Some situations cannot be altered—for example, growing older. We have to acknowledge that, no matter how healthy and bright we are now, the day will come when we must slow down. Perhaps certain desirable occupations may need to be curtailed, but mental preparation must help.

I am reminded of a very dear relative, who, after a successful and energetic life as a professional man, became physically incapacitated. Confined to his room at a comparatively early age, what did he do? Worry and repine? Not he! "I will now do the things I have never had time for in my busy career," he resolved. With enthusiasm he plunged into courses on typewriting (a laborious task for one scarcely able to breathe), journalism, and theology. Until his death three years later, he lived a full life, constantly finding new interests.

Because our plans are not always God's plans, joy in living can come only by a willingness to accept His way. If we fight against the inevitable, only sorrow will mark our path. Rather, let us rejoice that our Lord, who sees the end from the beginning, is working out His purpose in our lives.

The apostle Paul learned this hard lesson. He felt that his ministry could be so much more effective were he to have abundant health. How could it be otherwise? Three times he pleaded with God to remove the "thorn in the flesh." Eventually God's answer came loud and clear, "My grace is sufficient for thee: for my strength is made perfect in weakness." Paul had to change his thinking. It couldn't have been easy to accept the fact that he was to



Audrey Logan is a pastor's wife living in Cardiff, Wales.

carry a physical disability the rest of his life. But he decided to celebrate, and cheerfully proclaimed, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Cor. 12:9). Paul knew that "whom the Lord loveth he chasteneth."

God may refuse to fulfill our most cherished hopes, but "He will counter-balance the refusal by giving . . . tokens of His love and entrusting to . . . [us] another service. . . . Often our plans fail that God's plans for us may succeed."—*The Ministry of Healing*, p. 473.

Take for example Noreen, a brilliant pianist. She passed all examinations with flying colors—until her finals to become a performer. Despite a seemingly faultless performance, she failed. Noreen felt bewildered and let down. Finances and other circumstances made it impossible for her to resit the examination in the foreseeable future, and she had to pursue another career. Now Noreen is convinced that God allowed all these events to accrue so that she could channel her considerable talent into church work. Evangelistic campaigns, sacred concerts, and church services have been blessed by her superb musical touch. Had she passed the final examination, most certainly a career in the world would have been her goal. Noreen does not fret that she has no adulation from worldly audiences; she celebrates that God has chosen her for His service.

Laurence decided medicine was his vocation. He thought of it, prepared for it, and decided on a year at the British Adventist college prior to entering medical school. The Second World War was in progress, and with it untold difficulties for Adventist young men. They were conscripted for the armed forces without any guarantee from the military authorities that they would have their Sabbaths free or that they would be released from bearing arms. Laurence registered as a conscientious objector, but he was ordered into the army with no privileges at all. An appeal to the High Court resulted in a most unusual decision; in fact, the only one of its kind in Britain during the war years. Laurence was required to work on the land during the vacation months, and return to Newbold Missionary College to complete his ministerial course.

"The ministerial course?" pondered Laurence. "But I intend to become a doctor!" Yet the British Government was directing him to become an Adventist minister!

God moves in a mysterious way His wonders to perform. This young man now knew that the Lord was leading him in a special way. He accepted the divine guidance that medicine was not in God's plan for him. Did he rebel that his original plan had been thwarted? No, Laurence took up the challenge, pursued his college course with zeal and diligence, and today is a minister and preacher of righteousness.

How shall we meet life's inevitables? Perhaps the answer lies in the simple, homespun philosophy of an Adventist colleague of mine when she said, "I have settled in my mind that God knows what He is doing, and that is good enough for me."

Let us learn to celebrate the things we cannot change and to change the things we can—and may we have the wisdom to know the difference. □

Permission has been granted, when necessary, and pseudonyms used, where personal experiences are related in the above article.

For the Younger Set



Marcia and Ginny were happier after Marcia realized how messy her room looked to Ginny and promised to work harder to keep it clean.

Ginny's Victory

By DOROTHY SIMMS

"MOM, WOULD you get me a book while we are in town?"

"Why, yes, Marcia, I'll be glad to if you clean your room before we leave."

Marcia raced for the bedroom. Soon she returned, putting on a sweater. "O.K., I'm ready!"

"Did you get everything picked up and put away and your bed made?"

"I sure did," returned Marcia. "But Ginny's side is a mess!"

"It's not a mess!" Ginny blustered.

"It is too!"

"It is not."

"Girls, girls, stop this at once," commanded Mother. "This arguing is not necessary. I will go look and decide for myself."

Looking the room over, Mother saw that Ginny had left a pair of shoes out and a magazine on the bed. But Marcia's side was quite another story. Mother saw clothing stuffed under the pillow, as well as two drawers filled to overflowing. She didn't need to look any farther to know Marcia wouldn't be getting a book that day.

The next day Mother heard a loud shriek from Marcia. "Mom-m-m, come quick!"

Mother hurried in and took a look. The blankets on both beds lay on the floor.

the mattresses were turned sideways, drawers were left open with clothes tumbling out, wastebaskets were turned over, papers and books were strewn over the floor, and even the lamp lay on its side. And in the midst of this clutter lay Ginny very calmly looking at a magazine.

"Ginny! Did you do this?" demanded Marcia.

"Why, yes! Isn't it great?"

"Great???"

"Sure! You always seemed to like your side this way, so I thought I would make my side the same," smiled Ginny.

"Like it? This is a mess!"

When Marcia started picking up and putting things in order, Mother quietly left the room, feeling confident that the scheme was working. Ginny watched awhile, delighted that her scheme was a success.

During the cleaning up process Marcia turned and asked, "Is this really the way my side of the room looks to you, Gin?"

"We-e-e-ll, maybe not quite this bad. I just helped things along today. Here, let me help you. It really wasn't very fair of me."

"Thanks, but if my side usually looks *half* this bad, then I deserve to clean it up. I think I see what you have been unhappy about. I won't promise always to be neat, like you, but I intend to try."

Actions of General Interest From the 1976 Annual Council

[The following actions voted by the 1976 Annual Council of Seventh-day Adventists, Takoma Park, Maryland, October 13-21, 1976, are considered to be of general interest to our readers. To conserve space, in some of the actions only portions of major significance and references to materials quoted have been included. Omissions are indicated by ellipses (. . .).—EDITORS.]

Administrative

► Evangelism and Finishing God's Work

Voted. To adopt the following: A review of our history, our theology, and God's providential leadership can only deepen our conviction that the singular objective of this global organization, the Seventh-day Adventist Church, is to proclaim to the whole world the everlasting gospel of Jesus Christ in the context of the three angels' messages of Revelation 14, which, in addition to the cardinal doctrines of the Christian church, embodies the distinctive truths of the sanctuary and righteousness by faith. The church exists for the purpose of touching lives with redemptive action; teaching young and old how to live in today's complex world as Jesus Christ lived nineteen centuries ago; and then developing this saving relationship by growing in grace and by witnessing to others and sharing the everlasting gospel with them. . . .

Seventh-day Adventists still contend that their vision is unblurred and undimmed. We would, however, be less than honest with ourselves if we failed to acknowledge that the Adventist Church today is in a struggle not unlike the struggles of other great movements throughout history. It is incumbent upon us as leaders to carefully examine the central objective of this church, the progress we are making in finishing God's work, and the degree to which we are keeping the church on course.

Satan could easily triumph over this church if he either blurred this objective or caused a sleeping church to believe that she was reaching this objective while doing many lesser things of a laudable nature which fall short of this goal. Our danger could well be that of proliferating secondary activities. Yet, in spite of our human failure let us encourage one another with the fact that we are in partnership with God.

Decisive Unparalleled Action Needed Now

Most members and ministers recognize that we are weakened by a Laodicean condition in the church. . . . This presents problems of many dimensions, a few of which are listed below:

1. *How to Meet the Highest Pastoral Objectives.*— . . . A significant number of our ministers are frustrated because they are not meeting their highest objectives. . . . Administration in the Adventist Church must

study this problem with all diligence and find out how to "free" the pastoral-evangelistic worker in such a way as to let him feel the glory and the joy of meeting the prime objectives of the church. . . .

2. *How to Fully Implement God's Plan.*—Ellen White states that the Spirit of God which lightens the whole earth with His glory will never come while the largest portion of the church is not laboring together with God. We recognize that in the membership of our churches there is a vast potential which has not yet been fully realized. It should be our studied effort to involve all in harmony with God's plan.

3. *How to Increase Concern for Souls.*—The lack of concern over lost souls throughout our churches is a cause of great concern to all. The winning of souls by our members appears to some to be so awesome and difficult that it requires professional training. . . . The term "evangelism" has come to have shades of meaning which are not scriptural, and therefore clear statements must be made to restore it to its scriptural definition.

4. *How to Reach a Proper Balance Between Field and Office Personnel.*—While recognizing the fact that we must choose administrative and departmental leaders from among our strongest workers, we must admit that in doing this we may weaken instead of strengthen that area of work where soul winning mostly occurs. The church must diligently and faithfully seek to restore the basic evangelistic work force. In the process it must also seek to make all Adventist workers in all categories evangelistic and to lead the members of our churches to join in setting new priorities, norms, and objectives for accomplishing our task of a finished work.

5. *How to Uphold High Standards and Encourage Family Worship and Personal Bible Study.*—The church has reason to be concerned about the slippage in standards of recreation, dress, and morality among us. Surveys conducted at selected academies, colleges, churches, and camp meetings would indicate that in North America, at least, there is a great need for special emphasis and continual endeavor to foster personal Bible study and family worship in our Adventist homes. We believe this has contributed to an inevitable decline in the spiritual strength of the church. Even more basic is the lack of evangelistic purpose and objectivity that has removed to a large degree the impetus for deep spirituality among us. In a tragic sense we are following the fearful trend of the early church, in which, after the apostolic leaders were laid to rest, Christianity accommodated to paganism and little by little adopted it.

It is our conviction that if a sense of mission and commitment to evangelizing the world in an unprecedented manner is brought before the church through bold leadership, we will wit-

ness a true revival and reformation. [Quotations were given from *The Desire of Ages*, p. 340, and *Acts of the Apostles*, p. 37] . . .

Surely, this sense of urgency and love for the souls of lost sinners must grip our hearts before we enjoy the mighty blessings of the latter rain. Furthermore, this concern for souls will give purpose to our study of the Word and to our personal and family devotions.

6. *How to Relate to the Delay of Our Lord's Coming.*—With deep heart sorrow we acknowledge the delay of our Lord's return. Long ere this God's people should have been in the kingdom. Our insubordination, our spiritual apathy, our indifference to the urgency of soul winning in our personal lives as leaders and members, our failure to make first things first, delays our Lord's return. Today's Adventist generation can with God's blessing be the generation which will arise and finish God's work and put an end to the tragedy of our Lord's delay.

The Real Issue

The real issue before the leadership of God's church is whether or not we are serious enough to take decisive action now to overcome the church's inertia and thus arise with holy courage and faith to finish God's work in all the world. At stake is the mission of the church and whether or not the powerful calls given by our General Conference president for revival and reformation, in which we have all shared, will be realized in a context of the greatest redemptive thrust in our history! . . .

What do we mean by the term "Finishing the work"? It means both an inward and outward work—a people saved by grace, working to save others. It is the reaching of every person on earth with the claims and promises of God's message of love and salvation, so that this generation may have opportunity to be restored in His image, now and forever. Thus, the "finishing of the work" means one thing: communicating God's message through the power and ministry of the Holy Spirit to all of earth's population so that God can proclaim His work finished. When this happens, Jesus will come. . . . [Matt. 24:14, quoted.] In the light of the foregoing, we accept the following plan of action:

1. *That Every Effort Be Made to Bring About a Clear, Unequivocal, Churchwide Understanding of the Crucial Nature and Primacy of Evangelism.* . . .

Perhaps one of the errors many Christians make is to believe that evangelism is optional, that it is one of many equal functions of the church of Jesus Christ. This is a fatal deception. The lifeblood of the church is evangelism; without it the church cannot exist. The church was organized in order to evangelize, and its singular mission is to " . . . carry the gospel to the world" (*The Acts of the Apostles*, p. 9). The church which misuses, wrongly defines, buries, or strangulates the vast and wonderful force called evangelism puts the knife to its own jugular vein, for it fails in the only object of its existence. If we can permit the concept of the primacy and centrality of

evangelism to penetrate every action made by the church, we will always keep priorities where God wants them to be. Any activity within the church which threatens or replaces evangelism is surely a tool of Satan and is illegitimate. The church's health and well-being are synonymous with that of its evangelistic fervor and success. [Quotations were given from *Evangelism*, pp. 17, 18, and *Testimonies*, vol. 9, p. 85.] . . .

There are many excellent programs and projects which are most advantageous to use in the pre-evangelistic context, such as those concerned with diet, smoking, welfare, and other social benefits. But, worthy as they may be, if they do not lead to the new-birth experience in Christ and acceptance of the doctrinal tenets of God's remnant church, they consume the time, attention, and money of the church and its working force without achieving God's ultimate objective of saving a man for eternity. This salvation includes a much-needed emphasis on better living, which encompasses the restoration of the whole man. [Quotations were given from *Medical Ministry*, p. 259, and *Evangelism*, p. 514.] . . .

Therefore, through administrative action, it must be made clear by precept and example that programs of the church shall be given attention and funding only as they aid in accomplishing the church's basic mission. We must demonstrate our commitment to our evangelistic objective by giving it our highest priority in the use of our personal and corporate time, talent, and means. [Quotation from *Testimonies*, vol. 6, p. 16.] . . .

2. *That the Role of the Pastor Be Clarified.* [Quotation made from *Testimonies*, vol. 9, p. 217.] . . .

a. Church policy shall clearly state that the pastor-evangelist's first work and that for which he be held accountable is the giving of the gospel of Jesus Christ in the setting of the three angels' messages. This shall be done through Biblical preaching, teaching, and dynamic witness in personal and public evangelism, according to the gifts God has given. [Quotations given from *Gospel Workers*, pp. 16, 34.] . . .

b. Pastors who lead churches shall accept the responsibility of training and organizing all laypersons in the church for involvement in effective pre-evangelistic and evangelistic action, with conference assistance in harmony with the Spirit of Prophecy instruction.—[Quotations given from *The Ministry of Healing*, pp. 148, 149, and *Review and Herald*, July 16, 1895.] . . .

c. Pastors, with the help of conference leadership, shall select and train strong, capable laypersons to carry the various necessary "overhead" programs of the church, including financial, plant construction, maintenance, janitorial, and budgeting responsibilities, church school administration and planning, and certain departmental programs which the conference may promote. This shall be done in order that the pastor can be more free to do the spiritual work he is uniquely qualified to do—that of being soul-winning leader of the people and shep-

herd of the flock in personal and corporate redemptive witness and ministry. [Quotation made from *Testimonies*, vol. 7, pp. 246, 247.] . . .

d. The pastor's relationship to conference departments shall be such that he as the leader of the church can expect the active, practical support of the departmental leaders. Rather than submerging the shepherd of the flock with promotional material, the departmental leader will ever strive to make the pastor's work more productive by keeping such material to an effective minimum. He shall make his skills available to the soul-winning program of the church. While the pastor will lend his influence and encouragement to departmental programs, the departmental leader shall keep in mind that the soul-winning leader, with his church, and in the climate of complete evangelistic priority, must be allowed to make decisions as to which departmental materials and programs, aside from conference-recommended projects, will enable him to have maximum success in his and the church's endeavors. . . .

This freedom of choice given to the pastor and his church is not intended to eliminate or weaken denomination-wide programs, such as Sabbath school, Ingathering, et cetera. However, the success and responsibility of the various programs, campaigns, and goals must be placed largely on lay leadership, rather than the pastor. . . .

3. *That the Role of the Ordained or Licensed "Non-pastoral" Ministers Be Clarified.*

a. The large body of ministers in the General Conference and its divisions, the union and local fields, the institutions and other types of work, shall be expected to give priority of their time, talent, energy, and planning to evangelistic work according to their gifts, in preaching, personal witness, and teaching. As a means of making this priority possible, more attention shall be given to the voices of lay experts in the organizational structure, so that those called and ordained to the ministry may devote themselves to the ministry. [Quotations were read from *Testimonies to Ministers*, p. 320, and *Counsels to Parents, Teachers, and Students*, p. 530.] . . .

e. Conferences shall lay definite plans with every church, company, Sabbath school, and institution to reach every home within its territory with the three angels' messages between now and the time of the 1980 General Conference session in Dallas.

f. Conferences shall make specific plans for the follow-up of names of all persons who have been contacted through the various departmental activities of the church. One of the weakest links in our evangelistic chain is the follow-up of the multiplied thousands, if not millions, of names which have been gathered in during the past years. Immediate action must be taken to remedy this situation. . . .

5. *That Limitations on Building Projects Be Established.*—A serious attempt shall be made to be conservative in our building expansion so that only absolutely essential build-

ings are constructed. Buildings and furnishing should be attractive, functional, of sturdy quality, and economical. Let us demonstrate to our people and to the world that we do not believe in building extravagantly, as though we intended to make this world our home. We must remember that the only things which will survive the destruction of the last days are the souls that are prepared for the coming of the Lord. We must also remember that our great institutions can be, and are now being, nationalized in many places of the world. The one purpose of this economy would be to release more funds for the church to use in giving the last warning message to every nation, kindred, tongue, and people. [Quotations were made from *Testimonies*, vol. 8, p. 183, and vol. 7, p. 93.] . . .

7. *That Unworked Areas and Special Groups Be Reached.*—Each local field shall give study to the advisability of setting up a commission composed of ministers and laymen, with the urgent assignment to study the entering of dark areas (counties, cities, sections within cities) in each conference, reaching the wealthy and foreign-language groups. Literature evangelists, lay members, sustentees, retirees, and youth volunteers should be actively recruited to form teams to begin work in unentered areas. A call should be made to all Ministerial sustentation workers to move into those areas where the church needs strengthening. [Quotations were given from *Testimonies*, vol. 6, p. 30, and vol. 2, p. 115.] . . .

8. *That Ministers of Other Faiths Be Reached.*—It is time to seriously begin to follow God's instruction that "teachers of the gospel whose minds have not been called to the special truths for this time . . . should be the first to hear the call" (*Christ's Object Lessons*, p. 230). [*Testimonies*, vol. 5, p. 580; vol. 6, pp. 77, 78; and *Evangelism*, p. 562, were also quoted from.] . . .

9. *That Evangelistic Radio-TV Ministry Be Utilized.*—The North American Division leadership should make use of the existing radio, television, and film center in Thousand Oaks, California, to produce radio-television and audio-visual evangelistic programs or "spots" that will most effectively and quickly warn the population of the world that Christ will soon return, and urge the necessity of final preparation. We should not rest until we find successful follow-up methods which involve the members of our local churches. TV specials should be designed and produced to take advantage of special occasions, such as the beginning of an evangelistic campaign or a national holiday.

10. *That a Section on Witnessing Be Included in the Chapter "Statement of Fundamental Beliefs" in the Church Manual.*—Since witnessing is a doctrine of prime importance both for the personal spiritual growth of the witness and for the fulfilling of Christ's command to reach every person on a worldwide basis with the good news of salvation, a section dealing with this basic philosophy should be included and/or strengthened in our Statement of Fundamental Beliefs, baptismal instructions and

baptismal vows in the *Church Manual*. . . .

► Auditors and Auditing—Policy Revision

Voted, To revise the policy "Auditors and Auditing" (*GC Working Policy*, pp. 303, 304; *NAD Working Policy*, pp. 313, 314) by rewriting it to read as follows:

1. The General Conference auditor shall be responsible for the auditing functions of the denomination at all levels and shall maintain adequate audit standards and ensure the proper level of objective performance in all the auditing work of the denomination.

a. The auditor and associate auditors shall be elected by the General Conference in session. Assistant auditors and all other personnel necessary to the General Conference Auditing Service for North America shall be appointed through the General Conference office of personnel administration by the standing Personnel Committee.

b. Auditors shall not be members of any denominational administrative committee or board, but it is recommended that they be invited to meet with the various officer groups and committees for counsel. In no instance shall the auditors have administrative authority to direct or compel any administrative action. They shall, however, have complete access to all records, minutes, and other information necessary to conduct the audit.

c. The auditor's reports and annual financial statements shall be submitted by the auditors to the officers of the organization being audited, to the appropriate officers of all higher organizations, to the General Conference Archives and Statistics, to the Statement Review Committee of the General Conference, and to the members of the governing committees and boards of the organizations being audited. The auditors may also submit additional recommendations to the officers of the organization being audited and to the appropriate officers of all higher organizations, as well as to the Statement Review Committees.

2. The General Conference auditor, in order to facilitate his work in the North American Division, shall establish area offices, preferably following the boundary lines of the union conferences, under the direction of associate auditors. All the denominational audits in the area shall be performed under these auditors, unless other arrangements are authorized and except as provided in paragraphs 2a, 2b, and 3.

It is understood that the General Conference auditor will modify general auditing arrangements for Canada in order to accommodate to legal requirements of the area.

The ten North American unions and the General Conference will negotiate the costs to the unions of the auditing service required in their respective territories.

a. In certain circumstances when the institutional governing board determines the advisability of using the services of an independent Certified Public Accounting firm, the selection and hiring shall be in counsel with the General Conference auditor. An

audit by a CPA firm shall not take the place of regular denominational policy audits.

b. The local church audits shall be conducted annually by competent auditors employed by the local conferences, with concurrence of the General Conference Auditing Service. The work shall be conducted under auditing standards set up by the Auditing Service.

3. The financial records of the General Conference shall be audited by the General Conference Auditing Service under the supervision of independent Seventh-day Adventist Certified Public Accountants, retained by the General Conference, who shall satisfy themselves as to the validity of the records to the extent that they feel qualified to sign the Certificate of Audit.

► (Financial Support—Policy Amendment)

Voted, To amend Section 3 of the policy "Financial Support" (*GC Working Policy*, pp. 308, 309) as follows:

3. Frequent appeals shall be made by division and union leaders, conference mission presidents, church pastors and elders, and others on whom responsibility is placed, that all believers be faithful in returning God's tithe, which will provide sufficient tithe from the churches to cover the budget requirements of the various fields and to help in sustaining the church's activities in all lands.

In addition to the tithe, *free-will* offerings are essential in order to provide equitable support for each organizational level of the church's world work. *Such offerings should be systematic in order to:* (a) *nurture the sense of responsibility each mature church member should feel for the church's work as a whole,* (b) *permit him to receive the blessing regular and planned giving brings to the giver,* and (c) *ensure a steady flow of funds for all aspects of a balanced program. For such systematic giving the second tithe plan (10 per cent of income in addition to tithe) is suggested as the minimum goal for individual giving.*

More Actions Next Week

The church does not tell members how much to give or how to divide their free-will offerings among the various needs of the work. Under the guidance of the Holy Spirit it is the individual member's duty to prayerfully and intelligently make this decision. In order that each member be made aware of the realities of financing the Lord's cause, the following areas of need and giving are listed.

Sabbath School Mission Offerings
GC/Division/Union Offerings
Local Conference/Mission Development Funds
Local Church Funds

► Financial Support—Statement

Voted, To approve the following statement regarding guidelines for offerings:

In explaining the various financial needs of the church for the fulfillment of its mission on a local basis

and in its world mission outreach, the following percentages may be presented as representing the various areas of need:

Sabbath School Mission Offerings	2- 3%
GC/Division/Union Offerings	1- 2%
Local Conference/Mission Development Funds	1- 2%
Local Church Funds	6-10%

Education

► Activities With Elements of Competition—Guidelines

Voted, To approve the "guidelines for carrying on activities that may contain elements of competition" as presented below with the recommendation that the Department of Education be requested to publish and distribute these as the field may require. These are also shared with the overseas divisions for their consideration and possible adaptation.

I. A Perspective and Analysis

A. Introduction

The Seventh-day Adventist Church and its various organizations, in their concern about competition and rivalries in their many activities, wish to clarify their position and to recommend certain guidelines for activities which may involve competition. These proposals are intended to give direction and guidance to individual members, churches, conferences, and institutions of the church from the perspective of the Bible and the Spirit of Prophecy.

B. Understanding of Competition and Rivalry

The Scriptures make it clear that a contentious and hostile attitude toward other people has its beginning in the mind and in the heart. [The following passages were quoted from the *New English Bible*: Eccl. 4:4; James 4:1, 2; James 3:14, 16.] . . .

Recognizing that "as a man thinketh in his heart, so is he," any activity which encourages unchristian competition or rivalry will one day bear a harvest in a contentious and abrasive disposition.

The Christian finds a higher motivation for his desire for excellence. [Col. 3:23; 1 Cor. 3:3; 2 Cor. 12:20; Phil. 2:3; Rom. 2:8, were quoted from the *New English Bible*.] . . .

When Christ is the center of the life of the individual and ruling in His church, unchristian ambition and partisan rivalry will not appear.

Those responsible for planning school, youth group, or church activities should bear in mind the scriptural admonition of avoiding sowing seeds which engender rivalry between individuals, for a harvest of selfish dispositions will result. [James 3:13 (*Phillips*), *Testimonies*, vol. 7, p. 174, and *Selected Messages*, book 1, p. 175 were quoted.] . . .

Selfish rivalry is not God's plan. . . .

1. *God's Plan for His Work.*—God's plan of salvation is open to all, based on the gift of His grace and man's willing response to it. Therefore, programs and activities planned

and carried out by churches, institutions, departments, and conferences should incorporate only principles which are included in this plan of salvation. Learning experiences in the school, youth activities, the various campaigns, and numerous other church-related activities should each provide success opportunities for every individual. [*Education*, pp. 225, 226, was quoted here.] . . .

2. *A Better Way.*—The ideal is cooperation and unity in God's church, as illustrated in 1 Corinthians 12:12-31, where the parts of the church, as symbolized by the parts of the body, work together for the good of the whole. [1 Cor. 12:20-27, R.S.V. quoted.] . . .

There is sympathetic cooperation; there is no rivalry.

C. Purposes and Goals for Church Activities

All the programs and activities of the church should contribute to, rather than inhibit, the development of Christlike character and effective witnessing. They should foster the attainment of the following:

1. The full development of Christian love and unselfish consideration of others (1 Cor. 13).

2. The deepening and utilization of "the great motive powers of the soul . . . faith, hope, and love" (*Education*, p. 192).

3. Mutual respect and fellowship among believers, as illustrated by the apostle Paul in his figure of the church body as a unit.

4. Emancipation from selfish rivalry, and the development of the higher experience of cooperative endeavor. [*Education*, p. 29, quoted.] . . .

5. The development of a healthy body and a liberated mind and spirit (James 2:12).

6. Provision for, and implementation of, wholesome social relationships.

7. Inspiration for, and direction toward, the acceptable worship of God.

8. The encouragement of individuals to work toward the highest and best of which they are capable in all worthy pursuits.

9. Activation of the enormous human resources of the church for soul winning.

Any activities which frustrate these basic goals should be rejected.

D. Implementation in Specific Situations

In keeping with the foregoing statements of purpose, the following guidelines are recommended to minimize the use of rivalrous competition as a motivational tool within the church:

1. Exposure to commercialized, highly competitive activities should be discouraged.

2. Satisfying alternative activities which avoid unwholesome competitive involvement should be sought.

3. In development of incentives for individual action, participation, and personal advancement in the work of the church, the program should be so structured that individuals will relate to a standard of performance rather than to a system which involves interpersonal, inter-

church, and interinstitutional rivalry.

4. While giving recognition to the efforts or achievements of individuals or groups, it is important that it should be done in such a manner as to give God the glory for the success of the endeavor rather than to foster glorification of individuals.

5. The program of activity should be arranged to provide some level of success for every individual, helping to preserve his individuality, identity, and personality and constant dependence on God. Each participant should receive some degree of recognition. Any such recognition should avoid extravagance and extreme differences.

6. In recognizing achievement, consideration should be given to improving the recipient's efficiency and effectiveness in the work of the Lord.

7. Statistical reporting involving growth in membership and financial matters should be used to encourage good works and not as tools expressive of rivalrous attitudes which are created to facilitate the efficiency of organizations.

8. Grading systems should reflect the personal growth and development of the individual student and his mastery of the essential requirements of his discipline rather than his relative standing among his peers.

9. Any activity that restricts potential success to the few should

a. Be discontinued.

b. Be limited to temporary combinations in recreational settings.

c. Be used as necessary aids to help identify basic skills needed for entry into a particular profession, e.g., aptitude tests or requirements for entrance to a professional school.

10. The construction and the expansion of church buildings and institutional plants should be for the purposes of need and function, with due consideration for good taste, esthetic requirements, and simplicity of architectural beauty. All attempts to erect buildings which will excel or rival buildings of sister institutions and conferences should be considered as incompatible with Seventh-day Adventist ideals. [*Testimonies*, vol. 7, p. 100 quoted.] . . .

11. Since rivalry and many selfish attitudes can originate in the home, it is imperative that parents cultivate in their children attitudes which will avoid a pattern of selfish rivalry in later life.

E. Examples of Application

Standards of achievement and the pressures resulting therefrom should not be confused with competitive rivalry, and it is recognized that in all areas of church activity there may be standards of achievement set by organizations and controlling committees.

The above guidelines should be applied to all the activities and programs of the church, conferences, and institutions, such as the following:

1. Campaigns.

2. Contests: college bowl, Pathfinder, oratorical, Bible quiz, debates.

3. Recreation, including athletic programs.

4. Grading systems.

5. Scholarships, academic honors.

6. Striving after position.

7. Design, style, and dimensions of buildings.

8. Achieving church goals. . . .

G. Conclusion

Since the work of education and redemption has broad application to programs and activities within the church. [*Patriarchs and Prophets*, p. 595 quoted.] . . .

It is recognized that in many educational systems, promotion from one level of education to another is based on scoring high marks in competitive examinations. Admission to professional and graduate schools, necessary in preparation for certain vocations, is granted to those who excel above their peers in such examinations or by the achievement of high grades in classes. Also, success in many crowded vocations can be achieved only by performing at a higher level than others. Although some aspects of competition are a part of life, the genuine Christian will minimize this as much as possible. It is hoped that the guidelines herein stated will be helpful in eradicating the selfish rivalry or unwholesome competition which is detrimental to the development of Christian character.

II. Organized Physical Activities

B. A Balanced Approach

Seventh-day Adventists believe that man is an integrated being whose physical, mental, spiritual, and social needs are interrelated and interdependent. They are concerned with the total development of each individual, feeling that every person needs consistent and appropriately planned physical exercise. To meet this need, at the turn of the century Seventh-day Adventist institutions, generally located in rural areas, offered ample opportunities for physical labor. Today, institutions operate in ever more crowded environs with shrinking opportunities for useful work as a means of recreation. To compensate for these changes, a carefully balanced approach to physical activities must be encouraged in our schools, churches, and other institutions, while positive emphasis is given to the benefits of spiritual service to others.

This approach to physical, mental, spiritual, and social development has been and may be promoted through such activities as the following:

1. Outdoor recreation and nature activities—swimming, cycling, horsemanship, skiing, canoeing, gymnastics, gardening, hiking, camping, rock collecting, scuba diving, spelunking, and other inexpensive recreations.

2. Avocations—ceramics, rock cutting, auto mechanics, agriculture, woodwork, leathercraft, sculpturing, photography.

3. Formally organized and properly directed intramural programs involving rotating participation of team members.

Intramural means "within the walls," and such activities are confined to and among individuals of each specific church, school, or institution. When properly conducted, they will develop character, physical fitness, and wholesome group in-

teraction. Inspiration emphasizes that "recreation, when true to its name, re-creation, tends to strengthen and build up" (*Education*, p. 207). It will not foster selfishness, rivalry, hostility, strife, love of dominance, love of pleasure, or unwholesome excitement. Effective leadership will take the responsibility for achieving these objectives.

In any church or school situation involving organized physical activities, the results can be beneficial if these ideals prevail: cooperativeness, helpfulness, selflessness, a cordial spirit, playing for enjoyment rather than only to win, and observing the rules in spirit and not merely in letter.

Christian athletics should teach the individual "how to compete" rather than to be "competitive." "Whatever ye do, do all to the glory of God" (1 Cor. 10:31). Any activity involving competition should be conducted in a way that will reinforce the Christian principles which should guide all human relationships. [*Education*, p. 213 quoted.] . . .

C. Objectives of Physical Activities

1. To improve the physical development and the body function of the participant.
2. To develop the individual's neuromuscular control in the fundamental movements, over-all body mechanics, and basic skill in activities deemed of value by Seventh-day Adventists.
3. To eliminate defects that can be corrected and improve the general

physical condition of the person, insofar as these may be influenced by a properly designed exercise program.

4. To achieve mental and intellectual development by the use of strategy, decision under pressure, and organization of thought necessary to function successfully.

5. To develop the personality to include self-discipline, self-reliance, emotional control, respect for the rights of others, and moral and ethical conduct based on Christian ideals.

6. To provide proper physical experiences and proper recognition of achievement that will contribute to self-discovery, emotional stability, and cooperative social relationships.

7. To develop the spiritual qualities and social traits that make up a good citizen, with Christian morals and ethics to guide in human relationships.

8. To develop recreational skills that have a beneficial function as activities for leisure time throughout life.

9. To develop safety skills that will increase the individual's capacity for protecting himself and assisting others in daily activities and in emergencies.

10. To develop an awareness of the aesthetic values inherent in physical and recreational activities.

11. To promote a love for nature and the outdoors, and a realization of the contributions they can make toward living a happier, more abundant life.

12. To aid in the development of a

philosophy of life that includes proper attitudes and practices in regard to the care of one's body.

D. Interorganizational Sports

Among the reasons Seventh-day Adventists oppose an organized program of interschool athletics for their schools (or interorganizational sports for other Adventist institutions or churches) are the following:

1. Additional concentration of effort and attention may be necessary by the personnel directing the activities of the institution.

2. Personnel directing interorganizational activity must concentrate their effort and attention on a few, generally the ones who need activity the least.

3. Facilities of the school are monopolized by a few.

4. Educational outcomes may become secondary to the emphasis on winning and the tendency to use the activities as public entertainment and for publicity.

5. Seventh-day Adventist objectives can be achieved more effectively through other approaches.

6. The inherent hazards of competitive rivalry, against which Inspiration has cautioned, are exaggerated in interorganizational events.

E. Recommendations

To retain the wholesome benefits that may be derived from an organized program of physical activities, the following recommendations are made:

1. That the reporting of games, participants, and results be de-emphasized in campus or church publications.

2. That to avoid excesses in team and crowd reaction and to ensure a wholesome spirit of participation, qualified officials be in charge.

3. That participant and spectator orientation to the philosophy and objectives stated herein be a requisite to organized physical activities. Organized cheering and a carnival spirit are inconsistent with these objectives.

4. That team participants be rotated to de-emphasize rivalry.

5. That directors of physical activities be alert to the participants' need of a balanced program, which would include recreation from sources other than sports.

6. That care be taken to provide adequate equipment and facilities in the interest of health and safety.

7. That appropriate classification of participants be established on such factors as physical size, age, and skills, but that provision be made to include all who wish to participate.

8. That a committee of representative leaders and participants be established to plan and control organized physical activities in any church, school, or institution where these are used.

9. That if a group of churches, other institutions, or independent groups organize for joint recreational activities, leadership at the next higher level of the church organization be represented on an advisory committee; and that members of teams be chosen from a cross section of the total organization in harmony with guidelines previously outlined.

10. That churches discourage in-

dependent groups organizing for a series of competitive activities.

F. Conclusion

Organized physical activities, when properly conducted, are recognized as a legitimate means of meeting recreational needs. Seventh-day Adventists should also be encouraged to enjoy the recreational benefits of missionary endeavors, vocational pursuits, agricultural and industrial activities—all, indeed, recreation resulting in practical skills and long-range rewards.

Public Affairs and Religious Liberty

► Declaration of Human Rights

Voted, To adopt a "Declaration of Human Rights" as follows:

Christ's love and sacrifice expressed through His birth, death, resurrection, and imminent return is the theme of the Christian message. People are invited to experience the miracle of a new spiritual life in Christ as sons and daughters of God and to reflect a growing dimension of unselfish love and sacrificial service.

The Seventh-day Adventist Church is a family of Christians with a unique mission to communicate the gospel while performing works of mercy and healing intended to restore the image of God and *make man whole* in body, mind, and spirit.

Schools, hospitals, and publishing endeavors constitute the teaching, health, and literature ministry of the church and are indispensable to and indivisible from the church's total ministry of evangelism to all the world. Participants in this institutional ministry to the whole person are motivated by the same service, love, and personal sacrifice exemplified in the life of Christ. This institutional spiritual ministry is an exercise of religion outside the sphere of competitive commercial interests.

The operation of a church institution is a ministry that must exemplify the highest standards of Christian conduct. Integrity, responsibility, justice, and that consideration required by the golden rule will characterize its business ethics, corporate policies, and personnel relations. To operate the institutions in this manner is the Christian responsibility of all who work within it. Although church management—like secular management—is held accountable for maintaining fiscal stability, its regard for material factors assumes a proper balance with the material and job fulfillment needs of employees. It will seek to resolve problems as they arise equitably and in a spirit of good will directly with those involved.

The church recognizes that secular labor organizations function pursuant to laws designed to advance economic peace and national prosperity. Nonetheless, the unique spiritual mission of the church and its institutions requires that it not become involved in the adversary relationship which frequently characterizes labor-management negotiations in secular commerce.

To be continued



LIBERIAN ADVENTISTS AID FLOOD VICTIMS

Members of the Monrovia, Liberia, Dorcas Society mobilized recently to give food, blankets, and clothing to victims of a September 9 flood. Torrential rains falling on the capital city caused water in the streets to rise to about three feet in places, and flash floods sweeping through low-lying sections of the city left hundreds of persons homeless.

The Monrovia Dorcas Society bought food to distribute, and also distributed blankets and clothing. One hundred bags of clothing had been sent from Northern Europe-West Africa Division headquarters to Liberia in 1975, and although much of it was given out when it arrived, that which had been stored for emergency use was given to the flood victims.

The Liberian Ministry of Local Government commended the Monrovia Dorcas Society for a job well done.

DEL HARRISON
Communication Director
Liberian Mission

Rewards

Continued from cover

deafness, and some were mentally handicapped. Almost all had to have prescribed medication.

Steve was blind. He also was deaf. And he had cerebral palsy. He could not walk on his own and walked only with great difficulty when his counselor virtually dragged him along. But behind the curtains of Steve's life hid a hungry mind. It was revealed in the swiftness with which Steve responded to something he could feel. His counselor was able to communicate with him in some small degree

M. Carol Hetzell is General Conference Communication director.

through his hands. And his counselor also communicated something else to Steve—something vital to life. He let Steve know that he cared about him. He often put his arms around him just to reassure him. He provided security in a world of the unknown.

I watched Steve ride the specially designed water sled at Camp Wawona. He sat in front of water sports director Bill Moors. And as the sled nosed through the spray behind the big speedboat, Steve tossed back his head and laughed. He stretched his arms out and cut the spray with his fingers. Then quickly he seized Bill's hand and thrust it into the water too. He wanted to know someone was sharing this thrill with him. He was communicating the only way he knew.

Steve would return from his month of camp life to a State hospital. What will happen to Steve? Will someone there care enough to put his arms around him, to try to break through the shell of silence surrounding him? For Helen Keller it took a lifelong companion to bring knowledge of the world to her keen mind. What a transformation it made in her life! But Steve has more handicaps than Helen Keller, and he has no family.

Then there was the "Mississippi Preacher." Blindness had come to Ben after he had learned to know Jesus and had studied much of His Word. He had an irrepressible urge to bring people to Christ. And the urgency glowed in his face. Though he could not read it, or even distinguish its pages, Ben carried his Bible

with him everywhere. Sabbath, he addressed the worship service at the Yosemite church bowl. His Bible open on the pulpit before him, he quoted from its sacred passages as if he could see. Sometimes the book was upside down. But his message never was, because Ben loved his Lord, and his Lord walked beside him in the darkness.

Perhaps one of the most inspiring moments of the Nu-Vision camp for the blind at Wawona came to me as I moved quietly through the host of great trees for which that part of the country is famous. Suddenly I was aware of music—the delightful ripple of agile fingers across the keyboard. The notes echoed brightly from the valley walls. Is it live music or is it recorded? I asked myself, and turned my steps in the direction of the sound.

I found the answer in the campfire bowl. Bent over the keyboard of the simple upright piano was Bess—totally blind, yet able to repeat the complicated sounds of the great masters of music—Beethoven, Mendelssohn, Tchaikowsky. And her face was alight with the joy of it, as she realized she was able to share her joy with others.

Sharing? Yes, there was much sharing at the Nu-Vision camp for the blind and otherwise handicapped. For both counselors and campers it was a new experience. For the counselors it had to be an experience in genuine Christ-like love, for they were in 24-hour-a-day contact with their charges. Some had two, some had three to care for, making certain that their every necessity was provided from dawn to dusk, and in every way possible bringing to them the feel, the smell, the sounds of the outdoor world and putting them in touch, when possible, with the Creator of all things.

The Nu-Vision camp this year was a first for the Christian Record Braille Foundation. These multiple-handicapped young people are far too often tucked away out of sight and forgotten. Many things were learned by both the campers and the sponsors



THREE NU-VISION CAMPERS REQUEST BAPTISM

Working with blind, multi-disabled campers at the recent Nu-Vision camp in Wawona, California, was rewarding to the Christian Record Braille Foundation personnel and the counselors in charge of the young campers. But perhaps the most gratifying rewards were the spiritual contacts that resulted in the baptism of three youthful campers into the Seventh-day Adventist Church.

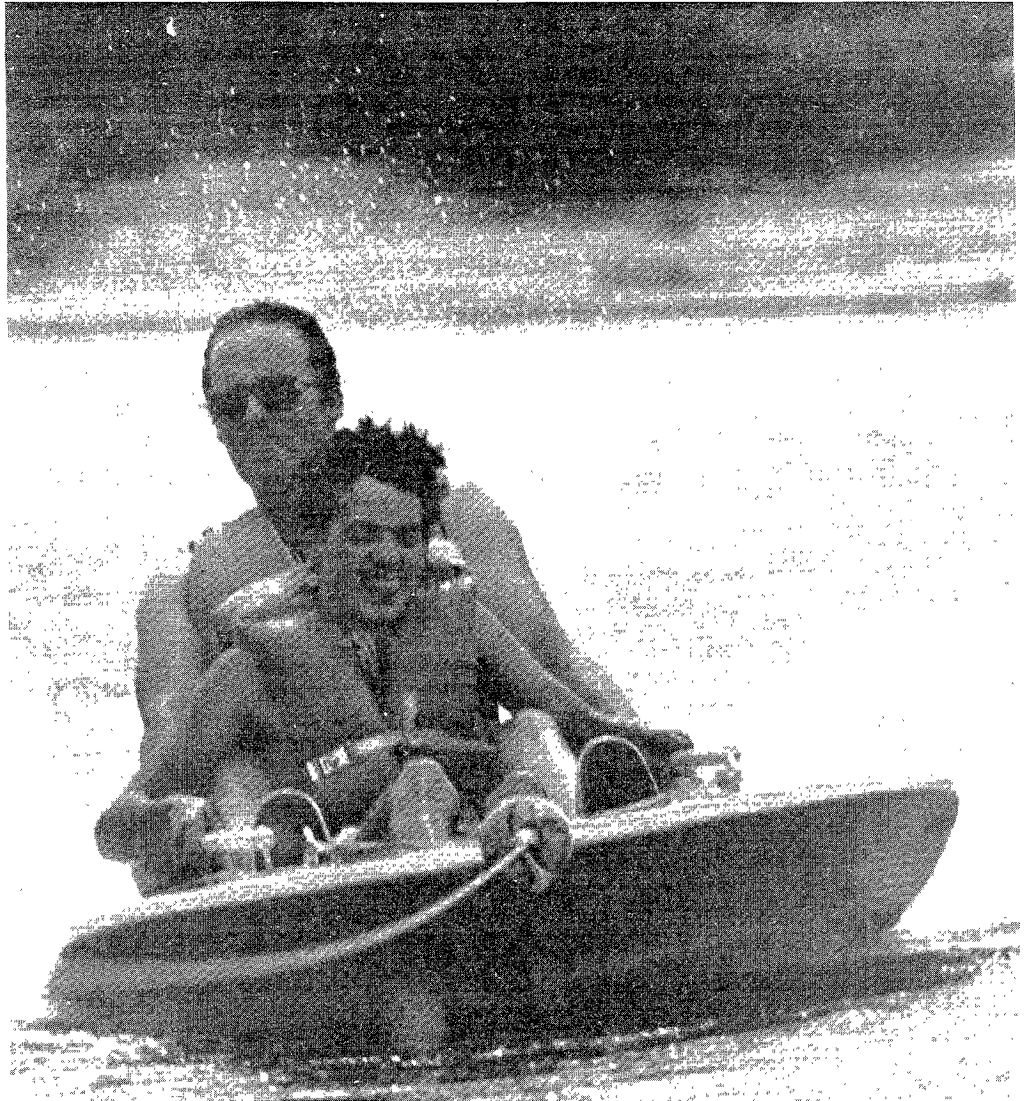
Mr. and Mrs. Robert Funderburk, blind campers, conveyed their interest in spiritual matters upon arriving at camp. As a former athlete, now confined to a wheel chair, Bob had been discouraged to the point of contemplating suicide. Blind camp lay pastor Ben Newsome, also known at camp by his citizen's band radio handle "Mississippi Preacher," encouraged the Funderburks by his radiant Christian witness and a new in-

sight into Bible study and prayer. Their response was a decision to be baptized before leaving camp. James H. Harris, Central California Conference youth director, assisted by Ben Newsome, baptized the Funderburks in the camp swimming pool (above, left and center).

Later, in the same closing week of camp, Dennis Holter, right, a blind camper also stricken with cerebral palsy, resolved to become a Seventh-day Adventist. Dennis, despite his several disabilities, has earned a Master's degree and is working toward a doctorate in special education. As the sun broke through the clouds, Dennis, in his wheel chair, was rolled into the swimming pool, where Elder Harris and Donald B. Simons, Christian Record Braille Foundation public relations director, baptized him.

DONALD B. SIMONS

of the camp. That such a camp can be conducted has been proved. That it requires special dedication on the part of all leading out in the camp has been proved. That it touches the hearts of all participating has been proved. It is not easy. It is unlike any other kind of summer camp. But there are rewards far beyond measuring.



Top, at each flag-raising a different unit of campers was chosen to help raise the flag. Counselors lent a hand, but the blind campers had the joy of feeling a real part of the patriotic activity. Bottom, "Tiny Tim," not able to run around like other boys and girls, spent hours with his transistor radio. Above right, Bill Moors, camp director of waterfront activities, takes a blind camper on a "waterboggan" ride.

CALIFORNIA

Filipinos Honor Retired Workers

Retired Filipino workers with a combined service record of more than 450 years (individual service records range from 28 to 50 years) were honored by the Philippine Union College Alumni Association and the Second Filipino Annual Camp Meeting Committee during the recent union-wide Filipino camp meeting held in Newbury Park, California. The workers each received a certificate of merit "for dedicated service to the work of the Seventh-day Adventist

Church in the Philippines."

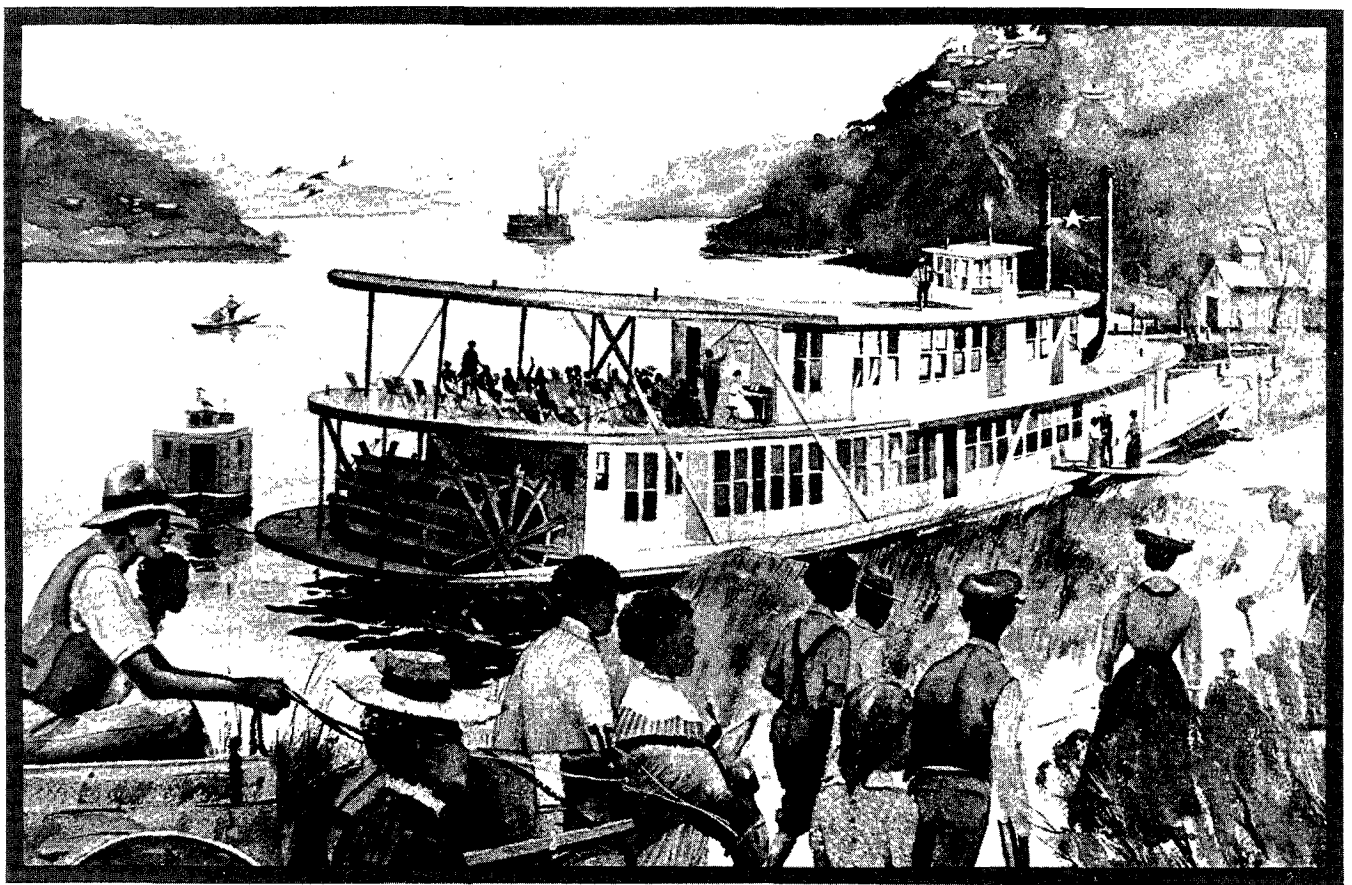
The list was headed by Gil de Guzman, first president of the South Philippine Union Mission, with 50 years of service; Juanito Tulio, former president of the Central Luzon Mission, with 42 years of service; and Potenciano Romulo, former youth director of the North Philippine Union Mission, with 41 years of service.

The others who were honored were Antonio Abawag, Aniceto Aqui, Romulo Alinsod, Mauro Arevalo, Tito Atiga, Sr., Pastor Banaag, Petronilo Gonzales, Eugenio Capobres, Angel Quisido, and Pelagio Rocero. A posthumous award went to Eleu-

terio Vigilia, who died in Illinois in 1972.

Oseas Pilar, of the Manila Sanitarium and Hospital, spoke before the award ceremony on the progress of the work in the Philippines. "These are selfless and dedicated men whom we are honoring today," he said. "The work in the Philippines has reached its present state due largely to their untiring labors. We owe them a lasting debt of gratitude." Harold Calkins, Southern California Conference president, handed the certificates to the honorees.

BAN B. ALSAYBAR
Communication Secretary
 Los Angeles
 Filipino Church



Add to your series-



The 1977 Christian Home Calendar is No. 2 in the four-year Adventist Heritage series. It is a beautiful color reproduction of Vernon Nye's *Morning Star* riverboat, which was used in opening the Adventist work among the Southern blacks.

At year's end have it framed to join your print from the 1976 Christian Home Calendar of the Washington,

New Hampshire, church, where Adventists first practiced Sabbathkeeping.

Order today from your Adventist Book Center or Book and Bible House for yourself and to give to friends and family at only \$1.00 each (a truly nice Christmas gift). This offer expires August 31, 1977. Add sales tax if applicable.



(For those of you who missed the 1976 Christian Home Calendar, limited supplies are available. Contact your Adventist Book Center or Book and Bible House.)

North American

Atlantic Union

● Austin Scarlett, pastor of the North Bronx church in New York, launched a laymen's evangelistic crusade in August and will continue it until every home in North Bronx is reached with the Adventist message. So far, 22 persons have joined the church by baptism or profession of faith.

● Bonnie Beers has been appointed assistant administrator of nursing service at New England Memorial Hospital, Stoneham, Massachusetts. Gary Sahly has been appointed co-ordinator of the human services outpatient department.

● Three persons have been baptized recently as a result of the efforts of the district representatives of the Christian Record Braille Foundation, reports Frank W. Nieb, director of the Atlantic Union division of the Nebraska-based foundation.

Central Union

● Officers and departmental directors of the Central Union and its six local conferences met recently for an annual departmental council in Colorado Springs, Colorado. As plans were laid for the coming year, the council set up a five-year program linking all departments of the church in a soul-winning effort with an objective to reach a union-wide membership of 40,000 or more by 1981. The program, proposed by the Central Union Ministerial Association, is called the Winning Adventure.

● A dedication service on October 27 marked the formal opening of a new patient-care wing at Porter Memorial Hospital, Denver, Colorado. The seven-floor, 140,000-square-foot addition nearly doubles the size of the hospital, operated by the Central Union Conference since 1930. Church leaders participating in the afternoon dedication service included Wallace O. Coe, Central Union president,

William C. Hatch, president of the Colorado Conference and vice-chairman of the hospital's governing Board, and Olof T. Moline, hospital administrator.

Columbia Union

● William Straight, of Worthington, Ohio, has been named assistant administrator of Harding Hospital in that city, by action of the hospital's board of trustees.

● Twenty persons accepted Christ as their Saviour at the close of the second Step Up to Happiness crusade in Newport News, Virginia. The series was sponsored by the Calvary church.

● Adventists in Stuart, Virginia, met September 4 for the first time in their yet-to-be-completed church building and were organized officially as a church. Kenneth Mittleider, Potomac Conference president, preached the first sermon in the new sanctuary.

● Seven groups of Ohio youth sold \$22,500 worth of magazines and made thousands of contacts door to door, in shopping centers, and in business areas this past summer.

● Eight persons were baptized in the New Castle-Sharpsville, Pennsylvania, district, and one joined by profession of faith.

Lake Union

● Michigan's traveling family camp visited historical places in the East this year. Base camp was the Chesapeake Conference's Mount Aetna Youth Camp from which the group took trips in Maryland, to Pennsylvania, and the Washington, D.C., area.

● Twenty-one Pathfinders recently were inducted into the newly formed Niles-Buchanan Pathfinder Club in Michigan.

● A Bible and health class has been conducted for the past nine months by local elder Robert White and pastor Morris Wren, of the Emmanuel church, Chicago Heights, Illinois.

● The new Portage, Wisconsin, church, on which construction began in 1972, was dedicated recently. The congregation was organized in 1880.

● Cheboygan, Michigan, church members have opened an elementary school in classrooms in the Wesleyan Community church. Twenty-one children are enrolled, 12 of them from non-Adventist families.

North Pacific Union

● Jon Cole, professor of engineering at Walla Walla College, is spending a year in Izmir, Turkey, as a lecturer on environmental engineering at the University of Izmir. The lecture is the result of a Fulbright-Hays award.

● Enrollment at Walla Walla College for the 1976-1977 school year has gone past the 2,000 mark for the first time.

● N. R. Dower, secretary of the General Conference Ministerial Association, was the keynote speaker at the dedication of the Renton church near Seattle, Washington, on September 25.

● Two long-time educators, Bernice Searle and Fred Wilbur, were awarded the General Conference Department of Education citation of excellence at the most recent Oregon Conference teachers' convention. T. W. Walters, North Pacific Union Conference education director, presented the awards.

● Dorothy Crumley, a former student missionary in Bangladesh, has assumed a new post as teacher of grades 1 to 4 at the Adventist elementary school in Juneau, Alaska.

Southern Union

● Forty-five persons were baptized October 23 in Covington, Kentucky, at the conclusion of a five-week evangelistic crusade by Kenneth Cox.

● Enrollment in Adventist schools in the Southern Union Conference totals 13,395. Southern Missionary College

reports a record of 1,815. Oakwood College also set a new attendance record, with 1,138. Academy enrollment is as follows: Bass Memorial, 172; Collegedale, 318; Fletcher, 198; Forest Lake, 436; Georgia-Cumberland, 247; Greater Miami, 81; Groveland, 19; Harbert Hills, 37; Highland, 147; Laurelbrook, 90; Little Creek, 62; Madison, 124; Mount Pisgah, 212; Oakwood, 94; and Pine Forest, 35. Enrollment in elementary schools and junior academies by conference is: Alabama-Mississippi, 601; Carolina, 891; Florida, 1,866; Georgia-Cumberland, 1,839; Kentucky-Tennessee, 869; South Atlantic, 1,538; South Central, 566.

● The Batesburg-Leesville, South Carolina, church was organized October 23 with 31 charter members.

● A camp for blind adults was held the week of September 12 at Camp Kulaqua, High Springs, Florida.

Southwestern Union

● Southwestern Union publishing leaders and assistants set the following objectives for 1977 at their October departmental council: 97 additional literature evangelists, 353 baptisms, and \$3.1 million in sales. Sales gain for the union for 1976 is 74 per cent over 1975. Rapid growth of the publishing work is taxing the present H.H.E.S. facility to its extremity. A new H.H.E.S. headquarters building has become an imperative for 1977.

● Seventh-day Adventists in the Southwest are now operating the eighth hospital within the union territory, this one in Pecos, Texas. A new 66 bed, \$3.5 million facility will soon replace the old building. Pecos is an unentered area for Seventh-day Adventists, and the hospital is the first medical institution in the Texico Conference. Operating costs are underwritten by the county.

● Huguley Hospital, Fort Worth, Texas, has slated open house for February 13, 1977. Thirty-four physicians joined the charter medical staff at its organizational meeting.

NEW

DISCOVERY BOOKS TO WIDEN YOUR SPIRITUAL HORIZONS

God and man talk to each other through prayer and answers to prayer. Revitalize your faith by "listening" to some of these conversations in Zella Holbert's book **I KNOW GOD HEARS**. The warm, personal stories about prayer power in the lives of ordinary people—your contemporaries—will encourage you to communicate with Him even more. Price \$3.50.

Are the words of Jesus precious to you? Read **SO SPOKE JESUS**. Author Jean R. Zurcher has brought into clearer focus just what Christ taught on many subjects by carefully selecting His statements throughout the Gospels and organizing them by topic. Christ talks to you about Himself and His mission, the Scriptures, prayer, temptation, and much more. Price \$3.50.

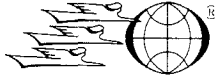
Does it surprise you that God has a great need YOU can satisfy? V. W. Schoen, GC Lay Activities director, explains that **GOD'S NEED** is for leaders in His church who are willing to sacrifice all to finish His work on earth. Find out what kind of leaders He wants, and how you can best fulfill your responsibilities and improve your capabilities. A wellspring of information and inspiration for dedicated laymen and full-time church workers alike. Price \$3.95.

Make these exciting additions to your collection of new Discovery Books in 1977.



Order from your local Adventist Book Center or ABC Mailing Service, P.O. Box 31776, Omaha, Nebraska 68131. In Canada, Box 398, Oshawa, Ontario, L1H 7L5. Please include State sales tax where necessary, and add 6 per cent or a minimum charge of 50 cents for mailing.

Review



Advent Review & Sabbath Herald
126th Year of Continuous Publication

EDITOR

Kenneth H. Wood

ASSOCIATE EDITORS

Raymond F. Cottrell, Don F. Neufeld

ASSISTANT TO THE EDITOR

Eugene F. Durand

ADMINISTRATIVE SECRETARY

Corinne Russ

EDITORIAL ASSISTANTS

Aileen Andres, Jocelyn Fay

EDITORIAL SECRETARIES

Annette Bradley, Pat Hill

ART

Designer, G. W. Busch

CONSULTING EDITORS

Robert H. Pierson, W. Duncan Eva, W. J. Hackett, C. D. Henri, Alf Lohne, M. S. Nigri, G. Ralph Thompson, Francis W. Wernick, Neal C. Wilson

SPECIAL CONTRIBUTORS

C. O. Franz, K. H. Emmerson, R. R. Figuhr, B. L. Archbold, W. T. Clark, R. R. Frame, R. S. Lowry, Edwin Ludescher, M. L. Mills, Enoch Oliveira, W. R. L. Scragg, C. D. Watson

EDITORS, SPANISH EDITIONS

Inter-America, Wanda Sample
North America, Fernando Chaj
South America, Gaston Clouzet

CORRESPONDENTS,

WORLD DIVISIONS

Afro-Mideast, Charles D. Watson;
Australasian, Robert H. Parr, M.G. Townend; *Euro-Africa*, E. E. White;
Far Eastern, V. L. Bretsch, Jane Allen;
Inter-American, Tulio R. Haylock;
Northern Europe-West Africa, Paul Sundquist; *South America*, Arthur S. Valle; *Southern Asia*, A. M. Peterson;
Trans-Africa, Perry A. Parks

CORRESPONDENTS,

NORTH AMERICA

UNIONS

Atlantic, Geraldine I. Grout; *Canadian*, A. N. How; *Central*, Clara Anderson; *Columbia*, —; *Lake*, Jere Wallace; *North Pacific*, Cecil Coffey; *Northern*, Halle Crowson; *Pacific*, Shirley Burton; *Southern*, Oscar L. Heinrich; *Southwestern*, W. R. May

UNIVERSITIES

Andrews, Opal Young; *Loma Linda*, Richard Weismeyer

CIRCULATION

Manager, Edmund M. Peterson

SUBSCRIPTIONS

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

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

TO CONTRIBUTORS

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

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

To New Posts

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

FROM HOME BASE TO FRONT LINE

Robert G. Burgess (AU '62), returning to serve as associate professor of business administration, Korean Union College, Seoul, Korea, and **Treva A. (Graves) Burgess** left San Francisco, California, September 19, 1976.

Louis R. Erich (LLU '55), returning to serve as staff physician, Youngberg Memorial Adventist Hospital, Singapore, **Lillian A. (McFeters) Erich** (PUC '51), and three children, left Los Angeles, California, August 22, 1976.

William G. Jensen, returning to serve as maintenance engineer, Port-of-Spain Community Hospital, Port-of-Spain, Trinidad, and **Frieda H. (Jahn) Jensen** left Miami, Florida, September 16, 1976.

Lois Kettner (CUC '54), returning to serve as teacher, Hong Kong Adventist Hospital, Hong Kong, left Vancouver, British Columbia, Canada, September 14, 1976.

Gerhard W. E. Koehn (U. of Calif. '74), to serve as principal, Guam Academy, Agana, Guam, **Kathleen G. (Britt) Koehn**, and two daughters, of Riverside, California, left Los Angeles, California, September 15, 1976.

Dorothy M. Kuester (LLU '62), returning to serve as director, school of nursing, Taiwan Hospital, Taipei, Taiwan, left San Francisco, California, September 15, 1976.

Keith J. Leavitt (U. of Calgary '74), to serve as elementary teacher, Karachi Hospital, Karachi, Pakistan, and **Bernice J. (Vatcher) Leavitt**, of Eckville, Alberta, Canada, left New York City, September 12, 1976.

Ivan R. Lust (Portland State U. '72), to serve as SAWS (Seventh-day Adventist World Service, Inc.) agriculturist, Chad/Sahel Project, N'djamena, Chad, and **Bonnie S. (Grosnick) Lust** (WWC '73) of Regina, Saskatchewan, Canada, left New York City, September 12, 1976.

Barbara J. McDonald (PUC '54), returning to serve as instructor, school of nursing, Bella Vista Hospital, Mayaguez, Puerto

Rico, left San Diego, California, August 12, 1976.

Allan R. Payne (LLU '72), to serve as pilot/pastor, Bolivia Mission, La Paz, Bolivia, and **Leigh E. (Bregal) Payne** (Arizona St. U. '75), of Tempe, Arizona, left Los Angeles, California, September 13, 1976.

Kenneth W. Pierson (LLU '71), returning to serve as dentist, Seventh-day Adventist Health Centre, Blantyre, Malawi, **Gloria A. (Tym) Pierson** (LLU '69), and two children, left New York, September 7, 1976.

Irene M. Swiatek (So. Ill. U. '70), returning to serve as English teacher, Montemorelos University, Montemorelos, Mexico, left McAllen, Texas, August 29, 1976.

F. Martin Ytreberg (CUC '66), returning to serve as treasurer, South China Island Union, Taipei, Taiwan, **Sylvia T. (Long) Ytreberg**, and two children, left Los Angeles, California, September 13, 1976.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, SPECIAL SERVICE

Fred E. Adams (Colegio Linda Vista '75) (SS), to serve as pastoral worker, Bolivia Mission, La Paz, Bolivia, of Placerville, California, left McAllen, Texas, September 13, 1976.

Amelia Lucile (Brown) Burley (AVSC), to serve as secretary, Karachi Hospital, Karachi, Pakistan, of Placerville, California, left San Francisco, California, October 10, 1976.

John Branson Chrispens (AU '64) (SS), to serve as evangelist, Northern Europe-West Africa Division, St. Albans, Herts., England, and **Martha A. (Myers) Chrispens**, of Van Nuys, California, left Los Angeles, California, September 14, 1976.

Richard E. Delafield (AU '63) (SOS), to serve as pastor, Hong Kong Seventh-day Adventist Hospital church, Hong Kong, and **Cora E. (Hanson) Delafield**, of Hilo, Hawaii, left Oakland, California, September 16, 1976.

Donald C. Fahrback (LLU '55) (SS), to serve as physician, Songa Hospital, D/S Kamina, Zaire, **Alice J. (Duffie) Fahrback** (LLU '47), and one son, of Munising, Michigan, left Montreal, Quebec, Canada, September 16, 1976.

Ronald C. Gregory (LLU '44)

(SS), to serve as physician, Haad Yai Hospital, Haad Yai, South Thailand, of Deer Park, California, left San Francisco, California, October 17, 1976.

Ronald La Verne Myers (SS), to serve as director, Adventist World Radio, Lisbon, Portugal, of Montclair, California, left Los Angeles, California, September 8, 1976. **Anne Laure R. (Martinez) Myers** left Chicago, Illinois, September 26, 1976.

Susan K. Stockton (SS), to serve as English office secretary, South American Division, Brasília, Brazil, of Redcrest, California, left San Francisco, California, September 19, 1976.

NATIONALS RETURNING

Nellie (Douglas) McKenzie (AUC '75), to serve as teacher, East Jamaica Conference, Kingston, Jamaica, left Boston, Massachusetts, December 19, 1975.

Maisie Louise Willie (AU '76), to serve as guidance counselor, St. Croix School, Christiansted, St. Croix, of Berrien Springs, Michigan, left Chicago, Illinois, October 15, 1976.

Coming

December

4 Ingathering emphasis
4 Church Lay Activities Offering
11 Stewardship Day
25 Thirteenth Sabbath Offering (South American Division)

1977

January

1 Soul-winning commitment
1 Church Lay Activities Offering
8-15 Liberty magazine campaign
15 Religious Liberty Offering
22 Medical Missionary Day

February

5 Bible evangelism
5 Church Lay Activities Offering
12 Faith for Today Offering
19 Christian home and family altar
19-25 Christian Home Week
26 Listen campaign emphasis

March

5 MV Day
5 Church Lay Activities Offering
5-12 MV Week of Prayer
19 Sabbath School Community Guest Day
19 Spring Mission Offering
26 Thirteenth Sabbath Offering (Northern Europe-West Africa Division)

April

2 Missionary magazine campaign
2 Church Lay Activities Offering
9 Literature Evangelism Rally Day
16 Loma Linda University Offering
23 Educational Day and Elementary School Offering (local conference)

May

7 Community Services evangelism
7 Church Lay Activities Offering
14 Disaster and Famine Relief Offering
21 Spirit of Prophecy Day

The Back Page

German Readers Buy SDA Books

While visiting in Washington, D.C., recently, R. Rupp, Hamburg Publishing House general manager, reported that 60,000 copies of the German *Steps to Christ* were printed and distributed in Germany and in German-speaking Austria as the result of promotion launched at the General Conference session last year. But the response was so great that further editions were printed, and now 280,000 copies have been distributed.

An edition of 60,000 copies of a translation of *Thoughts From the Mount of Blessing* is on the press and will soon be in the German-speaking field. On September 21 the pub-

lishing house board, in cooperation with the Swiss and Austrian publishing houses, agreed to print a German paperback edition of 100,000 copies of *The Desire of Ages*, to be distributed in 1977.

D. A. DELAFIELD

South American Youth Witness in Cemeteries

Youth in South America, where Memorial Day is celebrated on November 2, when millions of people go to the cemeteries to honor the dead, have found a way to make the holiday a time for personal evangelism. This project was launched with the young people in Rio de Janeiro and is now being promoted through-

out the South American Division as one of the Voice of Youth projects.

The plan was conceived by Assad Bechara, East Brazil Union Mission youth director, who concluded that this day of mourning would be an excellent time for mourners to hear the Adventist Church's message of comfort and hope. He named the plan Projeto Balsamo ("Balm Project").

Some mourners regard Memorial Day as a time of loving thought and memories; others rend the air with hopeless crying as they place flowers and lighted candles on the tombs. Most of them believe that the dead are still living somewhere in the universe.

Before November 2, or very early in the morning of Memorial Day, several groups of well-trained young people, with the approval of the cemetery administration, go to the cemeteries and place on each grave an envelope with the name of the bereaved family. The envelope is fastened to the tomb with Scotch tape and covered with plastic, in case of rain. When the family arrives they find the envelope, which contains a personal message, a Voice of Prophecy Bible correspondence course coupon, and an invitation to attend a series of five special meetings, which begin the same night, November 2.

The churches are prepared to receive the visitors for five consecutive nights or five Sunday nights. The youth lead out in the evangelistic meetings, using appropriate films or slides and music. A well-qualified young person or the pastor presents talks on the death of Jesus, the resurrection, the problem of sorrow and suffering, God's love, the promises of the Second Coming, and the new earth. A complete program for these meetings has been prepared as a guide for the youth in all the churches of the South American Division.

This project has already brought several persons into church through the follow-up Bible classes and personal visitation. M. S. NIGRI

Two Conferences Operate Ozark

Ozark Academy, Gentry, Arkansas, formerly operated by the Arkansas-Louisiana Conference, will now be operated by two conferences, the Oklahoma Conference joining in its operation. The consolidation move was effected during a November 7 meeting of delegates from both conferences, when a new board, with representatives from the two conferences, was elected.

Richard Bendall, academy principal, is secretary of the board; W. H. Elder, Arkansas-Louisiana Conference president, is chairman; and R. D. Rider, Oklahoma Conference president, is co-chairman. P. A. KOSTENKO



A booklet of information and sermons has been prepared for youth in South America to use in carrying out Projeto Balsamo, a plan that includes leaving notes on tombstones for the mourners who visit the graves on Memorial Day, celebrated in South America on November 2.

If you're moving, please let us know six weeks before changing your address. Print your new address at right, clip out this entire coupon, including the label, and send it to us. If you have a question about your subscription, please clip this form to your letter.

Mail to: Review and Herald Publishing Association, 6856 Eastern Avenue NW, Washington, D.C. 20012.

- To subscribe, check the appropriate boxes below, print your name and address clearly, and mail this form with your payment to your Adventist Book Center. Expires 8/31/77.
- New subscription
 - Renew my present subscription
 - One year (US\$15.95)
 - Single copy 45 cents

name (please print) _____

address _____

city _____ state _____ zip code _____