

Review

DECEMBER 9, 1976

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



SEVENTH-DAY ADVENTIST HEALTH-CARE INSTITUTIONS had their beginning in 1866, when the Western Health Institute was established in Battle Creek, Michigan. The first building was a residence to which a two-story extension was added. Situated on high ground, the property overlooked a landscape of hill, valley, and stream. It was here the health principles newly adopted by Seventh-day Adventists were put into practice. Hydropathic treatments took the place of drug therapy, and attention to health laws, which were regarded as God's laws, was emphasized. As facilities expanded, the name was changed to the Medical and Surgical Sanitarium, commonly known as the Battle Creek Sanitarium. As the institution's fame spread, further expansion became necessary, until, near the end of the century, new, mammoth structures outlined Battle Creek's skyline. In these, hundreds of workers practiced the healing arts.

Christian Courtesy Smooths the Way

Washington, D. C.

I was going through customs in Hoboken, New Jersey. With a load of suitcases and parcels on a little trolley I approached one of the customs officials. He looked worn and weary.

"I'm sorry to trouble you so early in the morning," I said to him. "You must have had a long night of it. You look tired."

The officer eyed me a bit incredulously. "Yes, sir," he replied with a half smile. "I've been up most of the night and I am a bit tired. We've had an extra run of passengers the past few days. But you're the first one who's spoken like that to me in a long time. Most passengers are eager to get on their way. Usually their tempers are short if there's any holdup."

I explained to him that I am a Seventh-day Adventist minister, that I travel a lot and "bother" the customs and immigration officials frequently. After a few more words of kindly sympathy with the good man about his heavy program, he cleared my bags and sent me on my way with words of sincere appreciation. It may even have saved me some customs duty to be courteous. However, this was not my motive.

Christian courtesy certainly smooths the way!

During His earthly ministry Jesus introduced a new spirit, a new relationship, which He desired to see among His followers. "A new commandment I give unto you," He said, "that ye love one another; as I have loved you, that ye also love one another" (John 13:34).

He set the example in true courtesy. "Christ was courteous, even to His persecutors; and His true followers will manifest the same spirit."—*The Ministry of Healing*, p. 489.

The Saviour was subjected to gross insults and indignities. He was physically maltreated in the most cruel and humiliating manner. But even to Pilate, at whose hand He had suffered much, Jesus was courteous. He sought to excuse His judge. "He that delivered me unto thee hath the greater sin," He said patiently (chap. 19:11).

"He spoke as one having authority, and His word was with power; yet in all His intercourse with rude and violent men He did not use one unkind or discourteous expression."—*The Desire of Ages*, p. 515.

The results of Jesus' courtesy toward Pilate are revealed in John 19:12: "And from thenceforth Pilate sought to release him." Courtesy always pays! The Master desires that the lives of all His followers be enriched with this heavenly attribute. "The grace of Christ in the heart will impart a heaven-born dignity and sense of propriety. It will soften whatever is harsh, and subdue all that is coarse and unkind."—*Ibid.* "Christianity will make a man a gentleman."—*The Ministry of Healing*, p. 489.

One day Thomas Jefferson was riding in a carriage with his grandson. They met a slave, who removed his hat and bowed respectfully to the distinguished statesman. As was his custom, Mr. Jefferson returned the salutation by raising his hat. The grandson ignored the slave's greeting.

Turning to the boy at his side, the great man said, "Thomas, do you permit a slave to be more of a gentleman than yourself?"

"The Christian is always courteous. . . . His every word and act will be mingled with a courtesy so kindly, so Christlike, that no offense can be taken. Powerful is the influence for good that is exercised by a consecrated, active Christian gentleman."—*Special Testimonies*, Series B, No. 11, pp. 13, 14.

"The essence of true politeness is consideration of others."—*My Life Today*, p. 191. "A thoroughgoing Christian draws his motives of action from his deep heart love for his Master. Up through the roots of his affection for Christ springs an unselfish interest in his brethren. Love imparts to its possessor grace, propriety, and comeliness of deportment. It illuminates the countenance and subdues the voice; it refines and elevates the whole being."—*The Ministry of Healing*, p. 490.

Christian courtesy includes an "unselfish spirit," a "gentle grace," and a "winsome temper." "These are but reflections of the character of Christ. All the real tenderness and courtesy in the world, even among those who do not acknowledge His name, is from Him. And He desires these characteristics to be perfectly reflected in His children."—*Education*, pp. 241, 242.

Of Jesus it was said, "He was never rude." He "never needlessly spoke a severe word, never gave needless pain to a sensitive soul."—*Steps to Christ*, p. 12. "The religion of Christ never degrades the receiver, never makes him coarse or rough or uncourteous."—*Sons and Daughters of God*, p. 315. May God help us as followers of His dear Son to purge ourselves of unchristian frankness, which is often nothing but rudeness. May He help us never to speak unnecessarily a severe word or give needless pain to a sensitive soul.

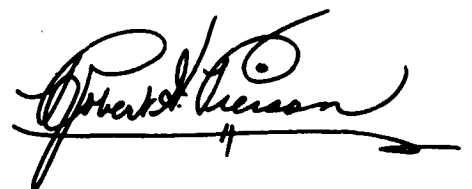
Sometimes we may find ourselves in situations that require us to speak plainly to others, but on such occasions may God grant us grace to speak as Jesus did, in a spirit of true Christian courtesy. People do not resent being corrected or counseled by one who loves them.

What kind of words did you speak today?

Did you gouge some ruts or did you pave life's way?

Were you kind and thoughtful, did love shine thro'?

Did the world see Jesus when they saw you?



President, General Conference

This Week

Our cover picture, a reproduction of a painting by Vernon Nye, is the third in a series of four from the brush of the well-known water-color artist, which he painted for the Review and Herald Publishing Association. These paintings of important Adventist historical sites appear annually on both the publishing house's calendar and on the Christian Home calendar.

Gordon Frase, who authored "What Lack I Yet?" (p. 4), pastored churches in the Michigan, Alabama-Mississippi, and Nevada-Utah conferences before taking up duties as a pastor-chaplain at the Monument Valley Hospital and church. Describing the feelings that come to those who go to work among people of another culture, feelings of doubt and uncertainty, Elder Frase tells

how a Navajo woman, during an impromptu testimony meeting, was used by God to bring him just the message that he needed to calm his uncertainty.

Also uncertain at times are the parents, friends, and loved ones of missionaries. William Wagner, in his article "True Success" (p. 11), shares a letter received from the mother of a missionary doctor who comments on her daughter's

service and circumstances. Both the mother and daughter have learned to look beyond the uncertainty of the moment to the certain joy of service to God and others.

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Letters

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

Student Missionary Remembers

"Student Missions Means Evangelism in Korea" (Oct. 21) was of special interest to me because I was a student missionary in Korea four years ago. Cho In Yong, whose story is related in the article, was a student in my Bible class for three terms. During his first term I was one of those teachers who wished he had never joined because of the "difficult and unusual" questions that he presented in class.

I was privileged to witness his conversion and baptism. After his conversion, instead of presenting me with difficult questions, he was of tremendous help in answering the other students' questions, beaming all the while with the love of Christ.

Time and distance have separated me and Big Brother Cho, as we called him, so it was a joy to read the sequel to the conversion of one for whom I prayed and worked.

HELEN NICHOLS
South Lancaster,
Massachusetts

Education for Eternal Life

I hope all parents will read "A Mother's Prayer" (Oct. 7). A Christian education is a must to prepare children for eternal life.

MRS. JOHN BOBOROSKY
Bourbon, Missouri

ABC Music

My heartfelt praise to Cindy Tutsch for her letter (Oct. 21) regarding the so-called sacred music that is played and adver-

tised and sold at Adventist Book Centers.

The devil has truly stolen a march on this church in the area of music. It is going to take more than a finger in the dike to stop the problem. I'd say there will be either a real reformation or a big shaking.

MARTHA FORD
Greenwich, New York

Appropriate Language?

Recently, for the first time in my life, I wished I had been late for Sabbath school.

Why? Because the leader of the pre-Sabbath school song service used three words in his comments between hymns that I feel are inappropriate in the sanctuary: *guy*, *guts*, and *yuk*.

Am I being overly sensitive in feeling that this adult used offensive language in God's house?

NAME WITHHELD

► *If angels who have never sinned veil their faces upon speaking God's name, how much more careful sinful humans should be in speech, thought, and action in the building that God has sanctified and blessed by His presence.*

However, Satan uses many devices, even in the church service, to keep us from hearing the very message God intends us to hear (see The Great Controversy, pp. 518, 519, and Christ's Object Lessons, pp. 44-46). Christians need to be watchful lest Satan succeed in diverting their minds to other issues, however important those issues are in themselves.

Although concern for using appropriate language in church is certainly important, we must realize that not everyone is in the same place in his Christian growth and experience. Church members need to maintain an attitude of uncritical charity toward one another.

The Angel of the Lord

As I read the experience of E. Robert Reynolds ("Angel or Human," April 22), I recalled my own similar experience:

Hitchhiking from Seattle to eastern Washington, I was well on my way up a mountain road when it began to get dark. I was tired; my feet were sore. I was not prepared for cold weather either, because it had been very warm in Seattle.

There was no house nearby where I might ask lodging. Even if there had been, I had no money to pay for a place to sleep.

So I walked off the road to a patch of grass, where I intended to sleep—if I could—until morning. Shortly after lying down, I heard steps. Someone said, "What's the matter? Are you hurt?" I said, "No, I am just tired and think I'll rest here until morning."

The reply came, "Well, you'll freeze to death here. It is too cold. Come. Across that bank there is a sawmill, and I am sure the caretaker will let you sleep in the sawdust by the furnace."

I got up and followed him. He walked with me until we were about 30 feet from the mill, then he seemed to stand still and indicate that I was to go on. I walked a few steps and turned to thank the stranger. But he had vanished. I do not think that it was humanly possible to disappear so quickly.

I have always believed that angels can and will appear if there is a justifiable need.

EMIL HEEB
Salem, Oregon

Pastor-Laymen Teams

I recently received a joyous letter from a young woman in Oregon whose pastor is training her to win people to Christ. In the past five months seven persons

have been baptized through the labors of my friend and her husband.

Although my friend isn't a particularly intellectual person, nor does she have a ponderous theological vocabulary or an exhaustive knowledge of righteousness by faith, she is humble, self-sacrificing, and has a desire and willingness to tell what the Lord has done for her. God is signally blessing this pastor-layman team.

There are many more church members who long to be part of such a team. They long to be knowledgeable, trained, and effective. "Finishing the work" doesn't have to take another century. Look what has happened in Inter-America when church leaders have trained the laity.

Our church must get off dead center, quit splitting interminable theological and doctrinal hairs, and get on with the task of winning people to Christ. Won't someone at the top please help those of us at the bottom of this dreary spectrum to get on with the job?

SALLY H. BUSS
Orange, California

Mission Insight

In our elementary school we study world geography and social studies from the viewpoint of Adventist world missions. We are currently studying New Guinea, using the book *I Heard Singing*, written by Molly Rankin, who wrote a recent REVIEW article, "If Jesus Came to My House" (Oct. 7).

As we shared the article in worship, my students received a new insight into the life of a missionary family. Many expressed their desire to labor for the Lord wherever He may call them.

JAMES MAYS
Saint John, New Brunswick

What Lack I Yet?

By GORDON FRASE

SABBATH MORNING BEGAN BRIGHT and peaceful. The little church I attended was nestled snugly in the side of a canyon in a Navajo reservation where I had come to work. I sat enjoying the Sabbath school on this my fourth Sabbath among the Navajo people. I liked the spontaneity of the young nurse who was the superintendent. It made the program fresh and alive. A few feet up the canyon was the Monument Valley Mission Hospital, where she worked. With everything in the sanctuary quiet and tranquil, why did I have this uneasy, doubting feeling in my heart?

I felt strange among these people to whom God had sent me to minister and whose language I could not understand. I wondered, Am I really equal to the task of reaching them? As the program progressed, especially during the moments when the translator was speaking, I pondered my problem. Could I really hope to convert any of them? Was it possible to surmount the obstacles Satan had industriously placed in the way? I sighed. It seemed so impossible. Yet my family and I were here, and God had sent us. Why couldn't I trust Him for the results?

Suddenly the vivacious blonde superintendent paused in her program. As she hesitated a moment all eyes were drawn toward her.

"I know this is a bit unusual," she said, "but somehow I feel impressed to open this Sabbath school for a testimony service. If you love Jesus as I do, you may wish to say a word for Him now."

A hush fell over the audience; then one by one the *billagonas* (Navajo term for white people) began to rise and give their testimonies.

Our hearts were warmed. Then there was a pause, during which the superintendent encouraged others to speak. I felt the urge to say a few words in praise of my Lord, when a rustle of skirts just in front of me stopped me short. An elderly Navajo woman, dressed in typical Navajo costume of full skirt and a long-sleeved blouse, stood to speak for Jesus. We all listened intently. In the quiet way of the Navajo people she spoke, but her words were lost to *billagonas*, for she spoke in Navajo, the only language she knew. As the translator began to tell us what she had said, I realized that Sister Ellen John Cly was the instrument God had chosen to teach me the lesson I needed to encourage me in my work in Monument Valley.

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Her testimony went something like this: "I am so thankful for the Lord. Before I knew the Lord I was not agreeable with what I was doing but could not seem to stop. When Jesus came into my heart it was as though God possessed me. All that I do according to God makes me happy. I want to continue to be happy only with God."

Though uneducated and unable to read or write, she revealed a personal experience with Jesus that every Seventh-day Adventist should have. What she experienced in her relationship with her Lord I had grasped in theory, but had seemed unable to translate into practical living. The fears I had harbored in my heart were suddenly washed away as God showed me what miracles He was already performing in the hearts of the Navajo people.

Though simple in education and in her livelihood, she towered far above me in that perfect trust the Christian should have in Jesus. Sent here to be her spiritual guide, I found myself sitting at her feet, thrilled with what she taught me practically about Christ Our Righteousness.

So Biblical was her experience that my mind kept racing through text after text for days afterward. Her failing struggle against sin before she found Christ is eloquently given in Paul's experience in Romans 7:15: "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I." Sister Cly was also not "agreeable" with what she did.

Conversion Described

Her type of conversion is described in many places in the Scriptures. A significant text is Ephesians 2:1: "And you hath he quickened, who were dead in trespasses and sins."

The part of her testimony that made me sit on the edge of my seat was her reference to God's "possession" of her. In striving for perfection (and this is what every child of God should strive for, Heb. 6:1) Paul said that he followed after, "if that I may apprehend that for which also I am apprehended of Christ Jesus" (Phil. 3:12). Another way to express this is "I am arrested or taken captive by Christ Jesus." Romans 6:19 tells us our members should become "slaves" of righteousness (the word translated "servant" in the text may also be translated "slave"). Through His Holy Spirit, God is willing to take us captive with His power. Yet He honors our free choice and will not take us captive without our consent.

But there was more in this testimony that rebuked my lack of trust and my self-inflicted mental suffering. She wanted "to be happy *only* with God." "Rejoice in the Lord alway: and again I say, Rejoice!" (Phil. 4:4).

For days I wondered at those words, "happy only with God." What did she mean? Working through a translator, I found it difficult to find out. But after discussing this point with Bud Joe Haycock, our associate Navajo pastor, it broke through like a beam of light penetrating the darkness of my soul. If I am happy with God what else do I need? "O fools, and slow of heart to believe," Jesus said to the disciples on the road to Emmaus, who in their sorrow failed to see the victory of the cross (Luke 24:25). God can bring victory and rejoicing out of great tragedy.

At last I saw that even in trial Jesus can give me that peace that passeth all understanding. He can take my

cross and make it a signal victory. He can take my weakness and build a stronghold of righteousness, and He can take my sorrow and, in an instant, turn it into joy. Jesus longs to do this for me.

Why, came the question, did God do this for a Navajo of simple faith who cannot read or write and not for a poor preacher with years of theological training? God answered that question plainly. There is nothing wrong with theology when it is Bible-based, and there is nothing wrong with ability so long as a person recognizes its source, the Creator. But we must willingly and voluntarily place it all under His control. This is practical "righteousness by faith."

A Solution for Every Crisis

O that all of us could grasp the compassion, mercy, and love of Jesus for each man, woman, and child! If we did we would trust Him so completely that we would *never* draw back; no, not even when we see a crisis ahead. Jesus has a solution for every crisis, large or small. "Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass" (Ps. 37:7).

When we meet a crisis we fret and stew, worry and pace like captive wild animals, when all the while Jesus is just at the other end of our prayer line waiting, eager for us to call so He can prove how much He loves us. He has a thousand solutions where we see none. So what if I have to suffer hunger? He can make me happy on an empty stomach. What does it matter if I lose everything I own on this earth? He owns the cattle on a thousand hills and he has promised that the "meek shall inherit the earth." Let us wait patiently, not to see what God hath wrought, but what He will do in this present situation.

"Men in positions of responsibility are in danger of becoming crushed under the many burdens that they bear, but the Lord does not press on anyone burdens too heavy to be borne. He estimates every weight before He allows it to rest upon the hearts of those who are laborers together with Him. To every one of His workers our loving heavenly Father says: 'Cast thy burden upon the Lord, and he shall sustain thee.' Psalm 55:22. Let the burden bearers *believe* that He will carry every load, great or small.

"Jesus consents to bear our burdens *only when we trust Him*. He is saying: 'Come unto me, all ye weary and heavy-laden; give me your load; *trust me to do the work that it is impossible for the human agent to do.*' Let us trust Him. Worry is blind and cannot discern the future. But Jesus sees the end from the beginning, and in every difficulty He has a way prepared to bring relief. Abiding in Christ, we can do all things through Him who strengthens us."—*Testimonies*, vol. 7, pp. 297, 298. (Italics supplied.)

If you do not know your Saviour this well, drop to your knees and become acquainted. This is what Jesus wants you to do. How long will you neglect His pleadings? How long will you hold back and hinder the work of God's Holy Spirit? Jesus longs to do for you exceeding abundantly above all that you ask or think. □

A Navajo Christian taught me
what I had failed to learn
in my theological training.



Santa Claus—and Jesus

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

I DO NOT LIKE Santa Claus. He was the cause of a deep and long-lasting disappointment to me. As a preschooler I dreamed thrilling dreams of Santa Claus in his factory at the North Pole, where he made toys for boys and girls. My parents were not Adventists, and my father innocently helped us build air castles that were very real and exciting. How I did want to see Santa when he came to our house, but he always filled our stockings after we were asleep.

Then, of course, the crash came after I started to school. Santa Claus had been a god to me, but I had been deceived! It took a long time to get over the hurt. To this day I do not like to send a card with the deceitful old fellow pictured on it.

To be sure, I had heard the Christmas story. But I am sorry to say Santa Claus so overshadowed Jesus that the Christmas story did not make much of an impression on me. Now, I thought, since Santa, of whom I had heard so much, was not real, perhaps the same was true about Jesus. Someday they would be telling me that He did not exist either. Adults sometimes know little about what is going on in a child's mind.

Real Enough to Frighten

Perhaps my experience was unique as far as Adventist children are concerned, for they are more or less grounded in Bible stories. Surely they are not taught that Santa is a real person. However, I have noted that he seems so real to some tiny tots as to terrify them—when the loud, laughing, grotesque old man suddenly appears at a Christmas party. Certainly it is a mistake to lead children to believe something they

will later discover is untrue.

Why is a make-believe Santa often the climax in the celebration of a day set apart in honor of Jesus? Our children know that December 25 is not Christ's birthday, but we can still honor Him on that day. Yet in many homes Christmas centers around the roly-poly old St. Nick and the gifts he brings. Children who are accustomed to comics find that the fat, jovial Santa Claus fits readily into their good-time pattern.

We may do more harm than good, spiritually speaking, to speak of December 25 as a day in which to honor Christ and then leave Him in the shadows, minimized and almost ignored in comparison with Santa Claus. On family birthdays we do not ignore the one whose day it is. Is Santa the Pied Piper who sometimes steals the hearts of our children—together with the general rush of preparation and excitement, until thirteenth Sabbath when we bring to Him only what is left—if we have not planned otherwise?

"Brethren and sisters, while you are devising gifts for one another, I would remind you of our heavenly Friend, lest you should be unmindful of His claims. Will He not be pleased if we show that we have not forgotten Him? Jesus, the Prince of life, gave all to bring salvation within our reach. . . .

"It is through Christ that we receive every blessing. . . . Shall not our heavenly Benefactor share in the tokens of our gratitude and love? . . .

"By the world the holidays are spent in frivolity and extravagance, gluttony and display. . . . But it is our privilege to depart from the customs and practices of this degenerate age; . . . we may make the coming holidays an occasion in which to honor and glorify God.

"Christ should be the supreme object; but as Christmas has been ob-

served, the glory is turned from Him to mortal man.

"Parents should keep these things before their children."—*The Adventist Home*, pp. 480, 481.

On this greatest day of the year—as it is for the children—Christians are admonished to "arise . . . and gird . . . for duty" that the day may be "full of innocent enjoyment that shall bear the signet of Heaven" (*ibid.*, p. 483). Is it not a great opportunity to make Jesus real, in a most appealing manner?

On Christmas cards, in some programs, and especially in downtown windows during the shopping season, the sacred and profane are mixed together in a sacrilegious jumble. From all appearances one might assume that the nodding Santa Claus, the fanciful angels, the prancing reindeer, and the manger scene all belong in about the same realm of fantasy. The atmosphere around us is charged with so much that is really not part of our chosen way of life. Upholding Christian ideals at this season of the year requires time and planning.

A Thirteenth Sabbath Project

It is heartwarming to see a child joyously saving some of his nickels and dimes for Jesus. To Jesus it must have something of the fragrance of Mary Magdalene's perfume. When everyone else is being given presents, surely Jesus should not be left out.

A thirteenth Sabbath Christmas tree project can help lead children to a right celebration of Christmas. Each child can have his own box or a little bag of a different color. Something may be placed in the bag after every shopping tour, but no child should know what is in another's bag. This is a mysterious secret until just before the bags are taken to church to be hung on the tree. The attitude of elders or parents can make this delightfully successful.

Decorations may be simple. But doing something out of the ordinary to create an atmosphere means much to

children, especially if they have part in making the decorations, be they artistic or not so artistic. Decorations mean that the occasion is important, that a good time is in the air. Something other than Santa Claus can be placed on our windows, in our yards, and on the Christmas table. Christmas dinner will be enjoyed more, at least by the little folks, if there is something colorful, be it no more than plastic poinsettias and burning candles on the table.

Candles seem to glow in the hearts of children, so do not forget the candles! Or leave an empty chair at the table for Jesus. This, with a few words expressing gratitude for His bounties and love, will help all to grasp more fully the beautiful reality of Christ's presence.

Remembering Others

Remember the needy at Christmas time, choosing some lonely elderly ones, a shut-in, or a poor family. It may be thought that welfare and other organizations care sufficiently for everyone in need these days. But there are always some who should be remembered. For example, some widow who works hard to provide for her family. Her children may be denied the things that most of us take for granted, because she may have little left for extras at Christmas. What a lift to a weary mother if her children are made happy with useful gifts. The Dorcas women could provide something for them.

Another plan often followed on Christmas Day is the inviting of dinner guests, the needy or lonely. We knew of an elderly man who drove 80 miles to eat dinner with a couple he had barely met.

With father and mother's enthusiastic planning, Christmas may be not only an occasion of precious family fellowship but a time of character building and inspiration that will become a sacred memory.

EDITH JAMES
College Place,
Washington

How the Church Administers Reserve Funds

Conservative investment policies put reserve funds to work and protect the church from loss.

By E. L. BECKER

LAST WEEK WE CONSIDERED THE NEED for maintaining reserve funds in order to provide for emergencies, to meet unexpected opportunities as they arise, and to accumulate funds earmarked for particular projects. In order that these reserve funds may not lie idle, they are invested under explicit guidelines designed to keep them as safe as possible, to make them readily available when needed, and to earn a reasonable return. This week we will examine these investment safeguards in greater detail and explore the procedures by which they are implemented. Briefly, the policy governing denominational investments is as follows:

1. No individual may invest funds according to his private judgment. An investment committee supervises very closely every action taken by the administrators, and brings its collective wisdom and judgment to bear on the investment decisions. Furthermore, all investment actions are audited annually by denominational auditors.

2. Available funds may be invested in banks, in savings and loan associations, in federal government bonds and notes, and in the highest-quality corporate commercial paper.

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3. Under specific guidelines, nominal amounts may be invested in first mortgages and intradenominational loans, as well as in properties for present and future denominational use.

4. The General Conference, world divisions, and union conferences are authorized to establish "unitized funds" for the investment of their own funds and those of their subsidiary organizations. These unitized funds are simply mutual funds wherein each investing organization purchases shares or "units." The operating organization (General Conference, world division, or union conference) then invests these monies in accordance with the stated policies and distributes gains to the unit holders. (Only the General Conference, the Australasian Division, and the Pacific Union Conference have currently-operating unitized funds.)

5. The managers of unitized funds are permitted to invest in the media already specified, and in addition, in corporate bonds and in "equities"—preferred and common stocks, which represent actual part ownership in the companies issuing them.

6. The investment of unitized funds is to be consistent with the investment policy of "conservatively managed organizations," and the services of recognized investment counseling firms are to guide in the selection of investments.

This final point deserves special emphasis. An investment committee supervises closely the operations of the fund manager (an assistant treasurer of the General Conference) and makes the final decisions in the matter of investments within the limitations set forth in the *General Conference Working Policy*. However, the committee is not granted complete freedom in its decisions. It must operate within the bounds of conservative financial judgment.

Recognizing that the whole area of institutional investment is highly technical and specialized, denominational investment committees and unitized fund managers are required to employ the services of qualified investment counselors. These counselors guide and recommend, but the decision-making power rests with the fund manager and the investment committee.

How, then, has the church implemented the *Working Policy* guidelines? In 1967 the General Conference established an Investment Fund, and a year later an Income Fund. While the plan of operation of these two funds is identical, their investment philosophies and objectives are slightly different.

The General Conference Investment Fund follows a flexible investment diversification pattern, but equity investment (preferred stocks, common stocks, and warrants) is not to exceed 75 per cent at any time. The assets of the fund are invested to provide a moderate, regular, and relatively stable income, and reasonable opportunity for the enhancement of capital value.

The General Conference Income Fund may be used for the investment of funds requiring a relatively high current investment income while preserving capital. Enhancement of capital is a minor and secondary consideration. A flexible investment diversification policy is followed, as determined by the Investment and Securities Committee of the General Conference.

As might be expected, both of these funds have increased through the years, in accordance with the growth

Table III
Investment and Income Funds

December 31	Investment Fund	Income Fund	Total Assets
1967	\$43,009,000		\$ 43,009,000
1968	43,533,000	\$ 6,201,000	49,734,000
1969	45,371,000	7,506,000	52,877,000
1970	48,408,000	8,572,000	56,980,000
1971	53,208,000	12,601,000	65,809,000
1972	59,512,000	15,058,000	74,570,000
1973	64,601,000	16,089,000	80,690,000
1974	71,562,000	19,619,000	91,181,000
1975	79,159,000	21,480,000	100,639,000

of denominational assets and responsibilities. The data in Table III as to book value of total assets of the two funds are taken from the year-end reports. The figures represent total dollars invested by the unit-holders at the respective dates.

These figures represent not only funds of the General Conference itself but also available investment funds of division, union, and local conferences and institutions. Sustentation funds are also invested in the unitized funds.

The types of investments chosen by our financial managers, within the limits of the governing policies, change with the economy—interest rates, corporate earnings, price-level movements of equity issues, et cetera. Table IV, "Analysis of Investment Portfolios," presents a highly condensed comparison of the categories of investments showing the composition of the

Investment Fund, the Income Fund, and the combined totals of the two. We have chosen three dates for comparison: December 31, 1968 (the first full year of operation of the two funds), December 31, 1971 (which is about the halfway point), and December 31, 1975. The only really significant changes over the seven-year period are (1) the shift away from common stocks and into bonds, to take advantage of the higher bond interest rates; and (2) the investment of a small part of available funds (7 1/4 per cent of the total) in loans to denominational entities. This latter type of loan was authorized by the Annual Council in October, 1974, which accounts for its absence from the earlier dated analyses.

Some of the negative comments directed at the investment practices of the denomination focus on the wisdom of having funds available for investment, the way the funds are invested, or on the "meager" returns on the investment.

Let us look at the profitability—or otherwise—of the investment program as depicted in Table V, "Distribution of Income and Capital Gains." The data here are taken from the quarterly reports of the two General Conference unitized funds, and show, year by year, the total assets, at market value, of each fund; that is, the amount entrusted to the fund custodians by the various denominational organizations. The following columns show the actual cash distributions of the investors.

"Net Earned Income" represents interest on deposits, notes, bonds, and dividends on stock. "Realized Capital Gains" is the amount gained from selling a stock or bond at a price higher than that originally paid. Both are a profit on the original investment.

The Investment Fund, in 1969, on total assets at the

Table IV
ANALYSIS OF INVESTMENT PORTFOLIOS
(Market Value)

	Dec. 31, 1968		Dec. 31, 1971		Dec. 31, 1975	
	Amount*	Pct. of Total	Amount*	Pct. of Total	Amount*	Pct. of Total
Investment Fund						
Short-term Investments (Commercial Paper, Bank Deposits, etc.)	\$ 5,873	13.00%	\$ 2,037	4.04%	\$ 6,045	9.58%
Bonds (Not Convertible)	10,077	22.30	12,168	24.14	13,402	21.24
Notes Receivable (Denominational)					5,899	9.35
Bonds (Convertible)	1,961	4.34	1,776	3.52	1,014	2.56
Preferred Stocks	991	2.19	1,500	2.98	343	.54
Common Stocks	26,285	58.17	32,932	65.32	35,790	56.73
TOTAL, Investment Fund	\$45,187	100.00%	\$50,413	100.00%	\$63,093	100.00%
Income Fund						
Short-term Investments (Commercial Paper, Bank Deposits, etc.)	\$ 690	9.99%	\$ 380	3.23%	\$ 1,271	6.96%
Bonds (Not Convertible)	1,173	16.96	4,572	38.95	8,437	46.21
Bonds (Convertible)			1,519	12.94	2,204	12.07
Preferred Stocks	451	6.52	870	7.42	616	3.38
Common Stocks	4,599	66.53	4,397	37.46	5,731	31.38
TOTAL, Income Fund	\$ 6,913	100.00%	\$11,738	100.00%	\$18,259	100.00%
Total Funds						
Short-term Investments (Commercial Paper, Bank Deposits, etc.)	\$ 6,563	12.60%	\$ 2,417	3.89%	\$ 7,316	8.99%
Bonds (Not Convertible)	11,250	21.59	16,740	26.93	21,839	26.85
Notes Receivable (Denominational)					5,899	7.25
Bonds (Convertible)	1,961	3.76	3,295	5.30	3,818	4.69
Preferred Stocks	1,442	2.77	2,370	3.82	959	1.18
Common Stocks	30,884	59.28	37,329	60.06	41,521	51.04
TOTAL, All Funds	\$52,100	100.00%	\$62,151	100.00%	\$81,352	100.00%

* Amounts are given in thousands of dollars.

Table V
DISTRIBUTIONS OF INCOME AND CAPITAL GAINS
1969-1975

Year	Year-end Total Assets*	Net Earned Income*	Realized Capital Gains*	Per Cent Return
Investment Fund				
1969	\$40,090	\$ 1,800	\$ 589	5.96%
1970	42,906	1,891	511	5.60
1971	50,749	1,836	1,366	6.31
1972	60,245	2,078	2,083	6.91
1973	51,975	2,566	1,717	8.24
1974	44,795	3,076	403	7.77
1975	63,648	3,389	675	6.39
TOTAL		\$16,636	\$7,344	6.77%
Income Fund				
1969	\$ 6,420	\$ 397	\$ 71	7.29%
1970	8,080	442	210	8.07
1971	12,161	621	416	8.53
1972	14,481	814	121	6.46
1973	13,738	996	64	7.72
1974	14,483	1,268	67	9.21
1975	18,602	1,380	17	7.51
TOTAL		\$5,918	\$966	7.83%

* Figures given are in thousands of dollars.

Table VI

	Average Total Assets	Total Distribution Earned Income	Realized Cap. Gain	Return
Investment Fund	\$50,630,000	\$16,636,000	\$7,344,000	6.77%
Income Fund	12,566,000	5,918,000	966,000	7.83
TOTAL, Both Funds	\$63,196,000	\$22,554,000	\$8,310,000	6.98%

end of the year of just over \$40 million, distributed cash to its investors of \$2,389,000, or a return of 5.96 per cent on total assets. Of course the rate of return fluctuates from year to year, as the table shows; the low was 5.6 per cent in 1970, and the high 8.24 per cent in 1973.

Similarly, the Income Fund showed distributions each year of its earned incomes, ranging from a low of 6.46 per cent in 1972 to a high of 9.21 per cent in 1974. As might be expected, the rates of return in the Income Fund run regularly higher than in the Investment Fund. This is

consistent with the somewhat different objectives of the two funds. A period of seven years is represented in Table VI, which summarizes the performance of the two funds for the entire period.

It is evident that the conservative investment policy followed by the church not only protects reserve funds on which to draw for unexpected opportunities and emergencies but also provides a substantial income from these funds while they are waiting to be used. □

To be continued

For the Younger Set

Once Upon a Time

By AUDREY LOGAN

DO YOU LIKE stories that begin "Once upon a time"? I do, and as this story took place a long, long time ago, that is how I am going to begin.

Once upon a time there was a little girl. I don't know her name, so let's call her Mary. Cold, hungry, and shivering, she wandered about on London Bridge in England. Hundreds of people thronged around her, hurrying here and there. Mary gazed around her in confusion. Suddenly she would rush up to people in the crowd, gaze into their faces, then with a look of disappointment turn away.

One man in the throng noticed her and stopped to watch. Finally he went up to the child and asked, "My dear, whom are you looking for?"

Her answer was startling. "I'm looking for God."

Taken aback, the man said, "Looking for God! What do you mean?"

"Well," replied the girl patiently, "both my parents are dead and I have no brothers or sisters. Before Mother died she said I must trust in God and that He would look after me. I have no home and I'm hungry, so I'm looking for God."

The young man bent down and with tears in his eyes murmured, "And now you have found Him."

Of course, he wasn't pretending that he was our heavenly Father. What he

wanted Mary to know was that God had answered her prayer and had sent someone to look after her.

Taking her hand in his, he took Mary to his home. He gave her food and shelter. But even more, he decided to help as many homeless

girls and boys as he could. Day after day he would walk the streets of London, looking for orphans.

And so began Dr. Barnardo's Homes for children. This gallant young man was none other than that famous English doctor, Thomas Barnardo. His homes have been a refuge for thousands of children ever since.

Today people are still

looking for God, just as Mary did so long ago.

Wouldn't it be wonderful if they would find Him through you and me?

God could have used angels to bring men and women to Him, but He chooses ordinary people—like us. By our kind words and helpful ways people will want to know more about the God we love.



Tilters

"Therefore, behold, the days are coming, says the Lord, when I shall send to him tilters" (Jer. 48:12, R.S.V.).

Who are these tilters whom the Lord will send?

Many of us have encountered tilters. The experiences have not been pleasant, nevertheless highly profitable.

Jeremiah's prophecy was directed against Moab, who had "settled on his lees" (verse 11). To understand modern-day tilters we need to identify the ancient tilters. Here is the passage in its context:

"Moab has been at ease from his youth
and has settled on his lees;
he has not been emptied from vessel to vessel,
nor has he gone into exile;
so his taste remains in him,
and his scent is not changed.

"Therefore, behold, the days are coming, says the Lord, when I shall send to him tilters who will tilt him, and empty his vessels, and break his jars in pieces" (verses 11, 12, R.S.V.).

Moab is characterized as having "settled on his lees." The picture is that of wine that has not been drawn off. It has been left in the container with its lees, or dregs. Such wine takes on the quality of the dregs. Thus Moab, while it had suffered certain misfortunes, had never suffered severe reverses. It had never been carried into captivity. As a result the country had become provincial in its thinking and had failed to develop a world view. Jeremiah predicted that the Lord would send to Moab tilters who would tilt the vessels of wine, pouring the wine off the lees. Said Jeremiah, "Moab shall be destroyed from being a people, because he hath magnified himself against the Lord" (verse 42).

There is danger that, like Moab, we will live too much at ease, and that we, too, will become narrow and provincial in our thinking. There has come little to disturb seriously the smooth current of our life.

Like Moab, many of us are settled on our lees, having never been uprooted, our experience is limited, our ability to cope with varied situations is underdeveloped.

Often to people in such circumstances the Lord sends tilters, as He did to Moab, which disturb the smooth current of their lives.

"A life of monotony is not the most conducive to spiritual growth. Some can reach the highest standard of spirituality only through a change in the regular order of things. When in His providence God sees that changes are essential for the success of the character-building, He disturbs the smooth current of the life."—*The SDA Bible Commentary*, Ellen G. White Comments, on Jer. 48:10-12, p. 1160.

Sometimes the defects resulting from a life of ease are of a specific nature: "There are those who desire to be a ruling power, and who need the sanctification of submission. God brings about a change in their lives. Perhaps He

places before them duties that they would not choose. If they are willing to be guided by Him, He will give them grace and strength to perform these duties in a spirit of submission and helpfulness. Thus they are being qualified to fill places where their disciplined abilities will make them of great service."—*Ibid.*

The tilting experience is never pleasant: "Some God trains by bringing to them disappointment and apparent failure. It is His purpose that they shall learn to master difficulty. He inspires them with a determination to make every apparent failure prove a success. Often men pray and weep because of the perplexities and obstacles that confront them. But if they will hold the beginning of their confidence steadfast unto the end, He will make their way clear. Success will come to them as they struggle against apparently insurmountable difficulties. . . .

"Many are ignorant of how to work for God, not because they need to be ignorant, but because they are unwilling to submit to His training. Moab is spoken of as a failure because, the prophecy declares, 'Moab hath been at ease from his youth, . . . and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed.'"—*Ibid.*

Do we resent the tilters the Lord has sent into our lives? If we understand their purpose, we will thank God for them. "The Lord disciplines His workers, that they may be prepared to fill the places appointed them. Thus He desires to fit them to do more acceptable service."—*Ibid.* The tilters are His discipline. If we submit to the discipline, true happiness will be ours. "It is in a life of service only that true happiness is found. He who lives a useless, selfish life is miserable. He is dissatisfied with himself and with every one else."—*Ibid.*

Blessed be the tilters.

D. F. N.

What I Want in Heaven

By LOIS PECCE

The streets of gold won't dazzle me;
The gems won't catch my eye;
Thought of endless day won't call me
To lands beyond the sky.

Don't want a fancy dwelling place,
A little one will do.
For what I want in heaven, Lord,
Is just to be with You.

The golden streets, the pearly gates,
The river sparkling clear,
Are only added to the joy
Of knowing You are near.

And one more thought that calls my heart
To long for that great place,
Is that my friends may be there too.
We'll gaze upon Your face.

True Success

A parental perspective
on the dedicated fulfillment
Christian young people find
in overseas service.

By WILLIAM WAGNER, M.D.

“For this child I prayed; and the Lord hath given me my petition which I asked of him: therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord” (1 Sam. 1:27, 28).

WHAT DO YOU WANT YOUR CHILD to be and to do in life? In spite of increasing youthful independence, children are still being strongly motivated and influenced by their parents. They find acceptable life goals, life patterns, and values in the lives of their parents.

We want our children to be successful, but what is true success for a Christian? While academic and economic attainment may be compatible with, and blend with, Christian success, they may also become ends in themselves, providing no greater purpose in life than temporal advantage and pleasure in existence.

I would like to share with you a letter I received recently. The words of this letter reveal an Adventist mother's appreciation of Christ-centered goals and of the blessings of a life pursuing such goals. Her missionary daughter shares her appreciation.

“Two hours ago I kissed my daughter good-bye. I am on a giant plane headed for the comforts and security of home.

“In my mind's eye I see my woman-grown child making her way back from the airport where she bade me good-bye, to the city where she will shop for some of the fruits and vegetables that are unavailable at her mission hospital some 300 miles west.

“She will board a train in the evening, plug her ears

with cotton and spread a sheet over the flat board that is her berth (probably the top one in a three-tier, six-berth compartment in a second-class sleeper). About daybreak she will arrive at her destination and take a taxi about three miles to the hospital where she carries on a busy obstetrics-gynecology practice in a primitive setting.

“She will hope to arrive home before the water on the compound is shut off for the day. In case she does not, her housekeeper will have a large pail of water at readiness with a tin cup to function as an improvised shower head. It is not necessary to have the water heated. The ‘cool’ of the morning registers 90°F in her living room. This rises to 95° during the day, but the overhead fan in each room provides a degree of comfort.

“She will be served breakfast by her housekeeper, then walk down four levels of terrace from her house, where she lives alone, to the 60-bed hospital, where she has worked for nearly four years. At noon, if work permits, she will come up the hill again and have, perhaps, a rice-and-curry meal served by her housekeeper. While eating she will read her mail or search her medical books for help on a difficult case. Loneliness? She never mentions it, even when urging friends and prospective visitors to come her way. But a letter telling about the visit of some friends said, ‘It was so good to see someone from home.’”

The Power of Parental Example

Deep within the heart of most parents is the desire that their children have a better life, with more opportunity than they themselves had. As a result, children in many countries today face less economic and spiritual stress than did those of a generation ago. Many of our parents knew the stress and anxiety of fitting a new-found faith into a community without the liberal tolerance to new spiritual ideals we see today. They also lived with the stresses of economic insecurity in a far greater degree than we experience.

In many ways we are experiencing the “good life” that our parents wished for us. Our children are growing up in an environment of comparative ease and material comfort; but we need to ask, Have we blended the essential elements of Christian success into our pattern of life? And are these facets of Christian success clearly seen and admired by our children? As they look into our hearts and lives do they see there faith in the redemptive power of Jesus Christ through His sacrifice? Do they see the evidence of a new life through Christ, a life dedicated to Christian service?

Would you feel a sense of personal satisfaction if your son or daughter were called to a foreign field as a teacher, a pastor, an administrator, or a health worker? Often our young people, confronted with commitment for overseas mission service, have allowed their parents to swing the balance in favor of the comforts of the homeland.

Yes, mission service still calls for sacrifice, not only for those who go but also for parents who remain in the homeland. We deeply love our children. We look eagerly for their visits to our home. We rejoice in the grandchild-

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dren. "Grandma" and "Grandpa" are music to our ears. It is a heart strain to be separated from them by thousands of miles and years of time. It is the same sacrifice that built God's church and His kingdom of grace here on earth.

But let us read on as this Christian mother shares the feelings of her heart.

Self-fulfillment in Serving Others

"Why would a young woman with specialty boards, with a reputation for excellence in her work 'bury' herself in such an out-of-the-way place, deny herself the normal joys and pleasures of life, to serve strange people in strange surroundings?

"Having spent a month with her in her home, I saw no evidence that she feels deprived in any way. She loves the people she is working for, loves to minister to their needs, which in some cases might go unmet if she were not there.

"And we who are at home? How does it feel to have our dear one so far from us?

"We can only thank our heavenly Father for giving us such a devoted daughter, who responded to our effort to

instill in her heart and mind a love for her Saviour and for those He came to save.

"We miss her keenly, but God missed His Son when He came on that expensive errand to rescue the ones He loves (including you and me) from the power of sin, which made captives of us all. Dare we even call it sacrifice when we are privileged to have a part in the grand work of revealing God's love to His lost, suffering children?

"How many parents of daughters carry an intolerable load of heartache because they have lost their child, perhaps for time and eternity, to some of the insane fascinations of this insane world! God has spared us that agony.

"Our hearts are filled with gratitude that He has given us the privilege of sharing our dear one with Him.

"We serve a wonderful God!"

Encourage your son and daughter in the work of the gospel. It will lead them to a closer walk with God as they seek His guidance and strength. And your own prayer life and faith will be enlarged as you find yourself frequently in prayer, interceding with God for the guidance and protection of your children. The only lasting values in this earth are found in service to God for the souls of fallen humanity. □

Especially for Men By WALTER R. L. SCRAGG

"Gramps"

MY STATUS as "Gramps" was achieved one Sabbath morning slightly more than 18 months ago without a smidgeon of effort on my part. We had come back from early church at Sligo and were listening to a rerun on WGTS-FM, the Columbia Union College station in Washington, D.C.

My wife, with that intuitive feminine leap that always leaves mere males agape, knew instantly that the call was from Australia. As of five minutes to midnight that Saturday night (Aussie time) we were grandparents!

Even after 18 months the euphoria of the new status continues undimmed. We call each other Grandma and Grandpa, and excuse each other's foibles on that basis.

Of course, a brief visit to Sydney did nothing to tarnish the aura of delight. Who cannot love a bright, healthy 10-month-old boy?

And now our daughter and son-in-law are about the age-old business of people-making, while we wait hungrily

in England for each episode in his ever-developing childhood.

Life doesn't seem much different since that day in May, but subtle awarenesses keep creeping in to buttress the new role.

It no longer seems necessary to prove that your pace can still match the younger generation. A little coddling seems justifiable. The strivings of youth toward successes that will someday eclipse yours have your affectionate approval.

It's a time to take a long look at the mistakes of your own parenthood and offer a few judicious observations (not advice!). You can become a disinterested quarterback, examining the signals called by the new parent team and offer sage words about the possible outcome as they call their plays in guiding new life to mature Christian adulthood.

It's a long way from the misleading adage about grandparents "all care, no responsibility." Rather, the time has come to be the kind of man you perceive Christ

would wish all His children to become.

Impressed with the significance of the new role, it came as a shock to discover so few references to grandparenthood in the Spirit of Prophecy writings. Perhaps that itself has its own lesson!

Ellen White worries about the selfishness of grandparents who withhold funds from the cause because they want to be indulgent. She speaks of those who "fear that they may come to want or that their children may become needy, or that their grandchildren will be destitute."—*Testimonies*, vol. 2, p. 657.

On the other side of the coin, she deplores those who deny legitimate appeals for help. "What have you done for the widows, the distressed, who call upon you to aid them in educating and training their children or grandchildren?"—*Counsels on Stewardship*, p. 47.

She seeks to preserve the rights of the parents against foolish or overbearing grandparents. "Though the mother may have received the very best training at the hands of her mother, yet, in nine cases out of ten, as a

grandmother [read "grandfather"] she would spoil her daughter's children, by indulgence and injudicious praise. . . . [Parents] should allow no interference, but hold the reins of government in their own hands."—*Child Guidance*, p. 288.

There's a warning against laughing "at the exhibition of passion in the little creature of a year old." A fault belonging to "all care, no responsibility" thinking. And another about temper tantrums. "There may be in the house perhaps a grandmother, an aunt, or some other relative or friend, who will seek to make the parent believe that it would be cruelty to correct that child."—*Ibid.*, pp. 288, 289.

And on a positive note she has special commendation for the grandmother of Timothy, one of the very rare occasions where a person is singled out in Scripture because of his role as a grandparent.

Interference is out. Indulgence is out. Selfishness is out. Concern is in. Support of parental discipline is in.

All in all it's a good time of life.

The Three Times I Saw John

"You look cold. Hop into my car for a few minutes."

By MAYLAN SCHURCH

I FIRST SAW JOHN STANDING ON A windy street corner, back in snorkel parka days. He was wearing one too. His snorkel parka was so painfully new that he might have just bought it in the clothing store in front of which he was standing.

In fact, as I walked closer, I could see that his whole outfit was new. His amber shoes shone with a newness no polish could imitate. His slender, carefully-belled white slacks had never seen a dry cleaner; the collar of his ice-blue shirt (half-visible above the parka zipper) was flat and snappy.

Even his haircut was new. And short. He looked like a second-year West Pointer who had recently been allowed to let his hair grow to combable length. It was blond, and something held it firmly down despite the wind.

He was simply standing there, watching me as I approached. He looked hungry, but it seemed more of a hunger to talk to someone than anything else.

This guy, I thought as I braced myself to pass him, either wants to sell me a new brand of toothpaste or wants to talk about—

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"Excuse me, sir?" He made it sound like a question, an entreaty, and a respectful command all in one. He stepped forward as he spoke, and his earnest blue eyes fastened on mine. "Do you believe in God?"

... religion, I finished my thought sentence. Another one of those.

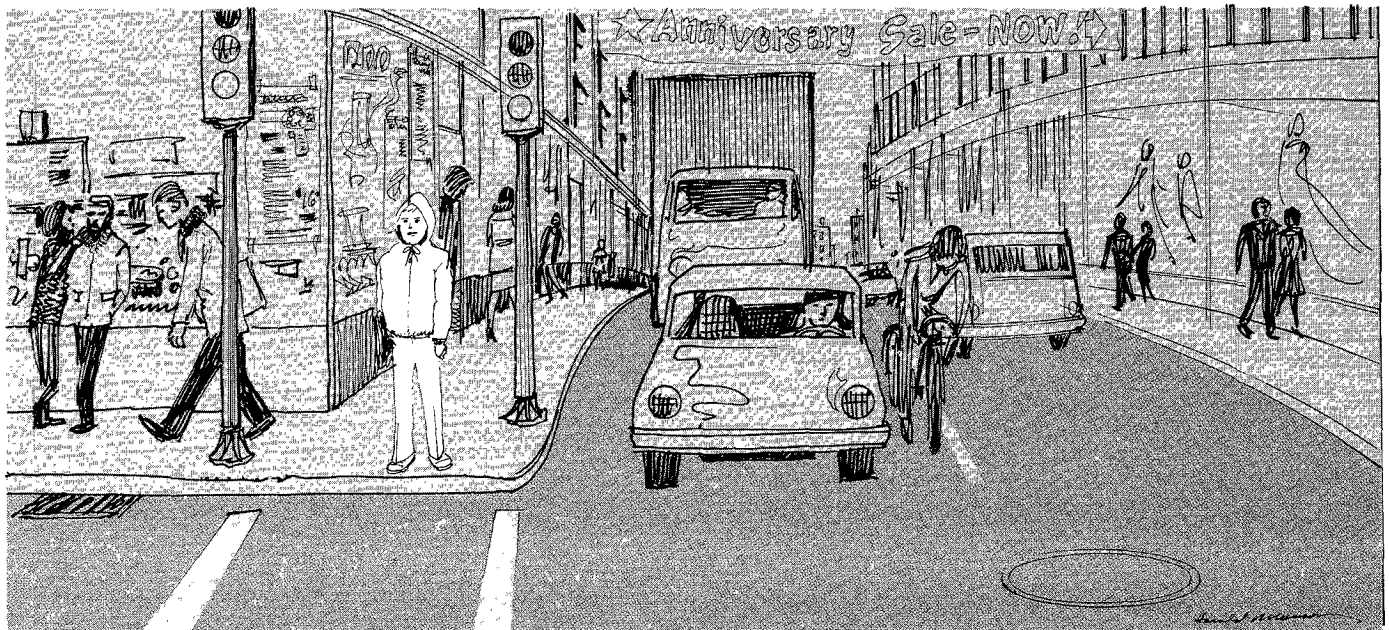
I was tempted not to stop, but my shame at being accosted with the name of God by a total stranger in a public place was dutifully smothered by two other shames—shame at being ashamed of God, and shame that I wasn't standing on the street corners doing the same thing he was.

"I certainly do," I said politely and even warmly. I waited to see what his angle was.

"As you know," he said briskly, "the world is in terrible shape; there are wars and famines all around us, and people are dying of hunger and dreadful diseases."

A green spiral notebook with creased, well-used covers suddenly appeared as if from nowhere. He opened it, struggled to find his place in the whipping wind, and finally held a diagram under my nose. It was a large circle crudely drawn in blue ballpoint pen, and it featured a "G" at the top and an "M" at the bottom.

"The reason for these bad conditions is simple," he



said plaintively, his big blue eyes searching my face. His angular jaws chattered in the chilly breeze. "Man has separated himself from God, as you see in this illustration, and . . ."

John Is a "Moonie"

That was John. John has a B.A. in English literature, but during his senior year at a Pennsylvania college he'd learned of the teachings of Sun Myung Moon. He'd attended the weekend seminars and become a convert, which in the Unification Church is an exact synonym for full-time missionary. So now, instead of defending Kurt Vonnegut to ho-hum students and baleful parents, he is a "Moonie," walking the streets of my town, crying "unification."

The second time I saw John was in front of the huge post office a couple of days later. It was nine in the morning, and even colder than before: this time the wind didn't even bother to blow.

I pulled my little yellow Gremlin into a five-minute parking slot. I must not have been very observant, because it wasn't until I'd taken care of business inside and had come out again that I saw him standing beside the other of the two main entrances. He was wearing his snorkel parka again, but it was zipped so tightly that his shirt collar wasn't visible. He was wearing a blue stocking cap (he'd apparently thought the snorkel too confining), and his small, thin ears added a pleasant, if painful, touch of red to his apparel.

"Good morning!" I heard him shout to the people straggling by him. A few briefly turned their heads to look at him before walking on. He continued as if nothing had happened. "Have you ever wondered why the world is in the shape it is today? Have you wondered if there is a reason for all the terrible things that are happening to humanity?"

"Oh, hello." He dropped his reedy, oratorical tone as he saw me approach.

"You look cold, John," I said. "Come and hop into my car for a little while."

His eyes lighted up with gratitude, but something told me that he was grateful not so much for the warmth as for someone who would give his message a bit more attention than it had received so far. I let him talk to his heart's content as I thought to myself:

John, you make me sick. What right do you have to stand in the middle of the sidewalk and molest me with your message? Shouldn't you merely let your light shine rather than thrusting it under my nose and scorching my nostrils with it? What makes you so earnest, so ambitious, so fearless? What are you going to get out of all this sacrifice, John? After all, my message, not yours, is the true one: you're going to be lost!

I'd grown to like John. So the third time I met him I determined to hit him with some of the Bible basics.

I found him (or maybe he found me) in the cafeteria of the college I was attending at the time. (John works the colleges, too; he knows from personal experience that on a college campus you have a lot of people who don't know where they're going, but who still care.) He greeted me gladly, and when he heard I wanted to talk about God, he clutched his green notebook in a veritable spasm of delight. Out came the "Man is separated from God" diagram, but I beat him to it.

"John," I said, "you're always talking about how humanity should become reunited with God. How is humanity going to do this?"

"Man," he said rapidly, "must submit himself to the will of God. He must learn about the way God wants him to act, as well as about the things God wants him to do."

"But what about Jesus Christ?" I asked him. "Doesn't He have anything to do with it?"

"Jesus Christ; oh, yes," he said politely. "He was a good man."

"Was He the Son of God?"

John thought a minute. "He may very well have been."

"John," I said, "the Bible says that Jesus Christ was the Son of God, and that He's the only way we can get back to God. You do believe in the Bible, don't you? You read it, I hope."

Suddenly the Bottom Dropped Out . . .

"Certainly," he said promptly to both queries. "But I don't happen to have my Bible with me just now. I left it in Kansas City."

"You left it in Kansas City?"

"I was at a rally in Kansas City and I forgot to bring it back with me."

Suddenly the bottom dropped out of my stomach.

"John," I said faintly, "if there were conflicts between the writings of Sun Myung Moon and the Bible, which would you believe?"

He looked me squarely in the eye. "The writings of Sun Myung Moon," he said. "Since knowledge is progressive, we believe that the Reverend Moon has received a later and more modern message than the Scriptures."

And for a mere man, John, you are sacrificing your teaching career, your mind, and your life? For a mere man you are willing to stand beside a post office and shout through the bitter air to unresponsive humanity? For a mere man you are willing to give up the rest of your earthly existence?

Brainwashing. O.K. Maybe it's brainwashing. Maybe you're doing it from the wrong motives. Maybe you're doing it from fear. Maybe you're hoping for an exalted position in the coming kingdom of Moon. Maybe if you turn in 30 converts a year or their equivalent in money you get a free all-expenses-paid trip to Kansas City.

But whatever your motives, John, whatever your purpose in spreading this unusual gospel, the fact remains that you're out there standing on the sidewalks and touching and influencing people. You're dedicated—you're involved.

And me? Me, standing here planted firmly on the Holy Bible and a five-foot stack of Ellen White writings? Me, with the remnant church clustered around me waiting for the coming kingdom of God?

Waiting. That's all I'm doing: waiting.

Waiting for a more-than-mere Man who has promised to come and get me when I've prepared the way for Him, and to take me away from the post offices and the bitter air.

I have a much more wonderful message, John, than your message about a man. It's a message about *the* Man.

May I have a piece of your sidewalk? □

Actions of General Interest From the Annual Council—2

[The following actions voted by the 1976 Annual Council, and continued from the previous issue of the *Review*, are considered to be of general interest to our readers. To conserve space, in some of the actions only portions of major significance have been included. Omissions are indicated by ellipses (. . .).—EDITORS.]

Health

▶ Healthful Living and Medical Evangelism

Voted. To request the divisions:

1. To give careful study to plans for a strong emphasis in all the churches of their territory on the importance of healthful living and medical evangelism, and the part "the right arm" of the message must play in preparing a people for "the loud cry" and the soon return of our Lord.

2. To plan for a careful study (in small groups or as may be arranged) of the booklet *A Call to Medical Evangelism and Health Education*, by Ellen G. White, by both workers and lay people and that it be translated wherever practicable into the languages of the believers. This study would be enhanced by the preparation of a brief study guide (suggesting a series of questions which will focus the study on salient points).

3. To delegate to the Department of Health and the Ministerial Association the promotion of this plan, ensuring that it moves toward well-defined soul-saving objectives and caring for specific needs in health education.

▶ SDA Health-Care Institutions and Services—Statement of Philosophy

Voted. To adopt the following Statement of Philosophy for Seventh-day Adventist health-care institutions and services:

FOREWORD

This document sets forth the unique philosophy of Seventh-day Adventist health-care institutions and services. These institutions and services are the outgrowth of the concepts and beliefs of the trustees, administration, and staff concerning God, the nature of man, his worth, his present condition, and his ultimate destiny. These concepts are to permeate every institution and influence employees, patients, and visitors.

PRINCIPLES

Seventh-day Adventist health professionals and technicians have religious as well as humane and intellectual motives for the pursuit of their disciplines, seeing in natural law a reflection of their Creator's purpose for the universe. . . .

The Bible is accepted as Divine revelation, the criterion of truth for teaching and practice, the norm by which we are to evaluate all information. Jesus Christ, as portrayed in Scripture, is recognized as the Supreme Revelation of God to man, the perfect example of the human experience,

and the focal point of hope for the human race.

The distinctive ministry of Ellen G. White through her extensive writings is regarded as a significant instance of Divine revelation. The Seventh-day Adventist Church cannot be understood fully nor accounted for adequately without taking note of her life and work, for no one ever spoke to the church more influentially or for it more authoritatively than did she. . . .

Communication between God and human beings takes place through the brain nerves; the mind and soul can be reached only through the body. Therefore, anything that injures health and lessens physical vigor weakens the mental and moral powers, thus dulling the sensitivity to right and wrong and lowering the ability to discriminate between them. . . .

Contrary to the view that man is a three-part being composed of separate spiritual, mental, and physical elements, Adventists have a holistic understanding of the nature of man. There is evidence that God treats the entire person as an entity. From the time of Creation, God voiced concern for man's physical, as well as his spiritual, well-being. The Holy Scriptures, for instance, are rich in dietary and health counsel. In addition, Christ healed bodies, forgave sins, enlightened minds, offered social acceptance, and inspired in believers the hope of restored immortality.

Seventh-day Adventists hold that vital faith in God, in itself, contributes toward greater vigor, and that release from the burden of sin through forgiveness is conducive to peace of mind. The ideal is achieved when all health-care personnel are motivated by a common compassion and by a shared realization that in their ministry to the sick, they are doing God's work as Christ would do if He were here. Such an attitude will join technology and Christian compassion, regarding every individual as a child of God. There will be a continuing awareness of the pain, fear, lack of understanding, and even despair associated with illness.

In summary, the Adventist health-care institution is a corporate extension of Christ's life and mission and is the Seventh-day Adventist Church fulfilling its health and healing ministry. It is therefore indivisible from the church's total ministry in carrying the gospel to all the world.

OBJECTIVES

Staffing

The aim of Seventh-day Adventist health-care ministry is to prevent illness when possible, to restore the sick to health, and to point them to their high potential as children of God, making possible the greatest happiness in the present world and preparing for ultimate happiness in the world to come.

The goal is to benefit man's physical nature by the spiritual ministry and his spiritual nature by the physi-

cal ministry. This requires specially trained and deeply committed personnel. For Seventh-day Adventist health-care institutions and services to succeed in this respect, it is essential that they be staffed by persons who are in harmony with this guiding philosophy, committed to these dual objectives, and trained for integrating the spiritual and physical ministries. Such institutions cannot long endure in the fulfillment of their original purpose unless their leaders and workers are in harmony with its basic philosophy and committed to the attainment of their objectives. . . .

Christian character and religious commitment to the Seventh-day Adventist philosophy of health care are important qualifications for a position on the staff of a Seventh-day Adventist health-care institution. The freedom to hire persons whose lives conform to this philosophy is fundamental to the achievement of the objectives of the church.

The governing philosophy will be reflected in the environment and daily schedule, including:

Implementation of Philosophy

1. In the example set by the staff.
2. In the atmosphere created by the environment provided for the patients and staff.
3. In the willingness of physicians, nurses, and other staff members to join patients in prayer.
4. In the daily devotional services and in the general spiritual tone of the entire institutional program.
5. In the diet—whether prescribed or available in the dining facilities.
6. In prohibitions against tobacco, alcohol, and drug abuse.
7. In a reduction of certain services on the Sabbath (from sundown Friday to sundown on Saturday).

Relationship of the Institution to Other Organizations

In all aspects of the health-care institution, economic as well as social, the church's spiritual objectives must be kept in view. Thus, the institution cannot join, contract with, or support any organization that would bind it by decision, policy, or action that conflicts with its commitment to God, or prevents it from rendering loving service to man. Neither can it be bound to any organization that might exercise jurisdiction over its policy-making responsibilities relating to its spiritual objectives.

The church holds that its employees engaged in the healing ministry must not curtail services by strikes, work stoppages, or slowdowns to reach economic objectives. Such actions could jeopardize the health of patients, and they disregard the Biblical injunction to "love thy neighbor as thyself."

In harmony with scriptural principles and based upon its religious convictions, the Seventh-day Adventist Church has historically held the position that its members should not form, join, or support organizations that become bargaining agents for its employees.

Spiritual and Physical Ministries Combined

While continually improving its technical and scientific services, the Adventist health-care facility will also

focus attention on the emotional and spiritual needs of patients. Chaplains will work with physicians and others on the healing team to help patients relate their religious faith to their situation. Continuing in-service training in the recognition and meeting of patients' spiritual needs should be conducted for all who serve the sick. The influence of the Christian health-care facility is strengthened by regular worship services and by limiting work to necessary procedures on the Biblical seventh-day Sabbath. Such respect for the Sabbath, if properly interpreted, will inspire confidence and trust in the institution and in its personnel. Steps should be taken to make certain that weekends are not times of loneliness, illness, and neglect for patients. . . .

Health Education

There rests upon the Adventist health-care facility the responsibility to teach patients standards of healthful living and the prevention of illness. Patients should be tactfully exposed to those healthful modes of living and eating implicit in the philosophy and objectives of Adventist health-care institutions. The healthy person's life-style will include a sensible physical fitness program, with regular exercise in the open air and a liberal use of pure water both externally and internally. Such a life-style is concerned with prevention of disease, rehabilitation, self-discipline, and education for self help. . . .

The health-care institution can assist the individual by providing:

1. Regular meals carefully prepared and appealingly served, in harmony with the patient's need, under the direction of qualified personnel. Fresh fruits and vegetables are emphasized, together with protein-rich entrees that do not require the addition of animal proteins.
2. Special diets with individual attention.

Appropriate Therapies

As early as 1863, strong warnings were issued by Ellen G. White against the free use of toxic drugs such as nux vomica, strychnine, opium, mercury, calomel, and quinine. In the place of these the patient was to be surrounded by a cheerful, well-ventilated environment, kept free from excitement, given a simple diet with an abundance of pure water, allowed quiet, undisturbed rest, encouraged toward faith in God, and where appropriate, provided with hydrotherapy. Today, these various therapies are included in the areas of physical medicine, dietetics, and psychosomatic medicine, and are prominent in the practice of medicine in Seventh-day Adventist health-care institutions.

The relief of pain requires more than the administration of pain-killing drugs. Its relief may be aided by the use of natural remedies and scientific treatments administered with a spirit of Christian compassion, reverence for God, and sincere love for people in need. . . .

Technical and Environmental Support

The church spares no effort or expense, within its capability, to house,

equip, and staff its health-care institutions with the best that engineering, science, technology, and training can provide. . . .

Environment is often a vital element in the recovery and well-being of the sick. When possible, the Christian health-care institution should be located in a place where natural surroundings and clean air can be enjoyed. Order, cleanliness, and quiet are not only vital to safety and health, they carry significant psychological values.

Committed Personnel

. . . While buildings and physical environment are important, these alone do not make an Adventist institution. Its great asset is its personnel. The highest standards of dress and behavior are expected of all employees, that those who look to them for comfort and guidance shall not be disappointed. . . .

Governance Is Crucial

. . . Trustees and administrators who are fully committed to the principles and philosophy of the Seventh-day Adventist Church are to guide and evaluate the institution's performance, remembering that it is fulfilling a humane and sacred trust. It is the responsibility of administration to interpret and communicate to personnel, constituents, patients, and other publics the distinctive philosophy, objectives, goals, achievements, and needs of the institution. . . .

Relationship to the Mission of the Church

The mission of the church is to confront men and women with the gospel's invitation to repentance and a personal commitment to Christ. Beyond meeting patients' immediate needs is the responsibility of informing them of the Lord's claim on their lives, and their personal accountability to the Creator, of our Lord's soon return to this earth, and that everyone must give an account in the judgment of his life. The healing arts provide person-to-person contacts by which this gospel appeal may be made with power. Seventh-day Adventists believe that the healing ministry that follows most closely that exemplified in the life of Jesus will be the most fruitful and will conform most closely to His will.

► **Hospital Interest Follow-up—Additional Chaplains**

Voted, To request conferences/missions to give study to providing more adequate follow-up programs for interests created through hospital chaplains programs by employing qualified personnel for this specific purpose.

► **Dental Health Education**

Voted, To utilize dentists in a guest capacity in teacher-training programs to instruct in dental health care and hygiene, thereby qualifying teachers to pass this knowledge on to their students.

► **Primary Care Nurses in the Community**

Voted, 1. To encourage Seventh-day Adventist nurses, particularly in areas distant from Seventh-day Ad-

ventist hospitals, to prepare as certified nurse practitioners* and engage in independent nursing practice providing primary care in the community; and to request unions and conferences to give study to the development and implementation of sponsorship programs to encourage Seventh-day Adventist nurses to fill this need.

2. To request unions and conferences to give study to the employment of certified nurse practitioners to emphasize health in Seventh-day Adventist elementary and secondary schools.

*A primary care nurse needs six to eighteen months' preparation beyond the baccalaureate degree. Such a nurse may then function as:
a. A pediatric nurse practitioner.
b. A family health practitioner.
c. A geriatric nurse practitioner.
d. A nurse midwife.

Though such nurses work in collaboration with a physician, they are prepared to work as independent practitioners because they have expanded skills in physical examinations, health histories, and planning and implementing health regimens for patients who have never visited a physician.)

Lay Activities

► **Witnessing—Our Way of Life**

Voted, To adopt the following organizational outline for the "Witnessing—Our Way of Life" evangelistic thrust:

1. To ask the conference president to serve as chairman and the lay activities director as coordinator and promoter of "Witnessing—Our Way of Life"

2. To give this evangelistic thrust the highest priority in every church so that every home in the church territory will be visited with the message as quickly as possible, even if the task seems impossible. The territory of a church may be very large, its extreme points located hundreds of miles from the church building and contain a population of hundreds or millions of inhabitants. Nevertheless, the church members should have constantly before their eyes the map of their specific territory and make plans to reach every home within the boundaries of that territory.

3. To urge the conference administration to emphasize this territorial assignment for each church and the need of dividing the territory into smaller sections where a church is not large enough to cover the whole in one year, so that it may be fully covered with the message by 1980.

4. To invite the pastor and the church lay activities leader to present "Witnessing—Our Way of Life" to the church board and church evangelism council, creating such a spiritual atmosphere that every member of these councils will feel himself directly concerned and willing to do his share to bring Jesus Christ into every home.

5. To suggest that members of the church board and church evangelism council divide themselves into teams of two to visit every church family, presenting "Witnessing—Our Way of Life" and preparing the way for the spiritual revival of the church, chal-

lenging every family to accept the territorial assignment.

6. To group those participating in the witnessing program in teams of two, assigning each team to as many city blocks and homes that they feel they can adequately serve, asking the team members to consider this as their mission field for the purpose of bringing the message to every home.

7. To group these witnessing teams into missionary units according to territorial assignment, with four or five teams in each unit, this to avoid traveling longer distances.

8. To ask the lay activities council of the church to select the leaders of these units. It is advisable to assign at least one deacon or deaconess to each missionary unit as leaders or members.

9. To provide members on-the-job training with a capable trainer in witnessing for at least three months prior to being sent out on their own.

10. To suggest as soon as the first team enters service (one trainer plus two trainees: one brother and one sister) that the pastor, the lay activities leader, and the interest coordinator meet weekly in order to receive the report of these working forces, to discuss plans for follow-up and improvement of soul-winning techniques. The natural outgrowth of these informal meetings should be the development of a second, third, and more teams into soul-winning missionary units.

11. To encourage each person, as soon as he has surrendered his life to Christ, to give his testimony and share his new-birth experience of life in Christ with family, friends, and others.

12. To enlist members of our baptism classes and newly baptized members in on-the-job witnessing teams so that they may as soon as possible experience the joy of sharing their new faith from home to home.

13. To invite these new converts to join a training class to learn how to give Bible studies and how to lead others to decisions for Christ and His message.

14. To urge that during the divine worship hour on the first Sabbath of each month, which is the missionary Sabbath, selected church members be invited to relate their witnessing and soul-winning experiences and to introduce individuals who have been contacted through the witnessing program.

15. To invite church pastors to share regularly with the conference president and staff progress reports and experiences.

16. To ask the conference lay activities director to issue a brief monthly newsletter to share with pastors and church lay activities directors progress reports and experiences from other churches of the conference.

17. To suggest that the witnessing program be conducted in every church on a continuing basis and that the twelve-week program outlined in the *Witnessing—Our Way of Life* manual be conducted at least twice each year in each church.

18. To appeal to church members, as a practical result of their close walking with God, to visit homes for at least one hour per week, suggest-

ing Sabbath afternoon as the ideal time for teams to visit, the visitation to be preceded by a half-hour period of instruction and to be followed by a brief report and prayer period.

19. To urge administrators and all departmental directors to become witnessing trainers, participating on a systematic basis in on-the-job training of lay members.

20. To hold quarterly district rallies with church members for inspiration, fellowship, and personal sharing of experiences with members of other congregations.

21. To request the conference lay activities director to publish progress reports and soul-winning experiences in the union paper.

22. To invite ministers and laymen to unite in a fellowship of prayer, seeking the Spirit and the blessing of the Lord, that spiritual revival and new evangelistic fervor may take hold of the church as it reaches out to give the message of Christ to every soul.

► **Disaster Relief**

Voted, To adopt the following Disaster Relief Plan:

1. To make disaster relief service a special project of Community Services in each church.

2. To recognize the lay activities leader of the church or his Community Services assistant as the director of disaster relief services.

3. To provide a stockpile of emergency relief supplies in each church, with emphasis on individual packets.

4. To give practical training to our members in various lines of disaster relief services, such as:

- a. Emergency clothing distribution.
- b. Emergency feeding.
- c. First aid.
- d. Rescue.
- e. Interviewing, information, referral, and spiritual ministry.
- f. Cleanup and rehabilitation.

5. To develop an emergency disaster service master plan for every church.

6. To establish through personal contact a working, cooperative relationship between leaders of our Community Services and officers of government and other voluntary agencies engaged in disaster relief service.

7. To enter into written agreements, where possible, or cooperative service between our church administration and prominent national agencies engaged in disaster relief.

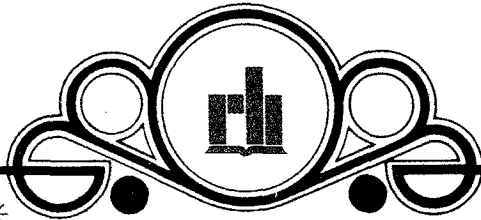
8. To develop among our membership an awareness of the frequency of and destructive powers of natural and man-made disasters, and to recognize these not only as signs of the soon coming of our Lord but as unparalleled opportunities to serve the suffering victims in His name.

► **Welfare Ministry**

Voted, 1. To request each division to develop a plan whereby the book *Welfare Ministry* and the companion booklet *A Study Guide to Welfare Ministry*, may be placed in every Seventh-day Adventist home, as far as possible in the local language.

2. To encourage each church to organize a class to study these books

Continued on page 18



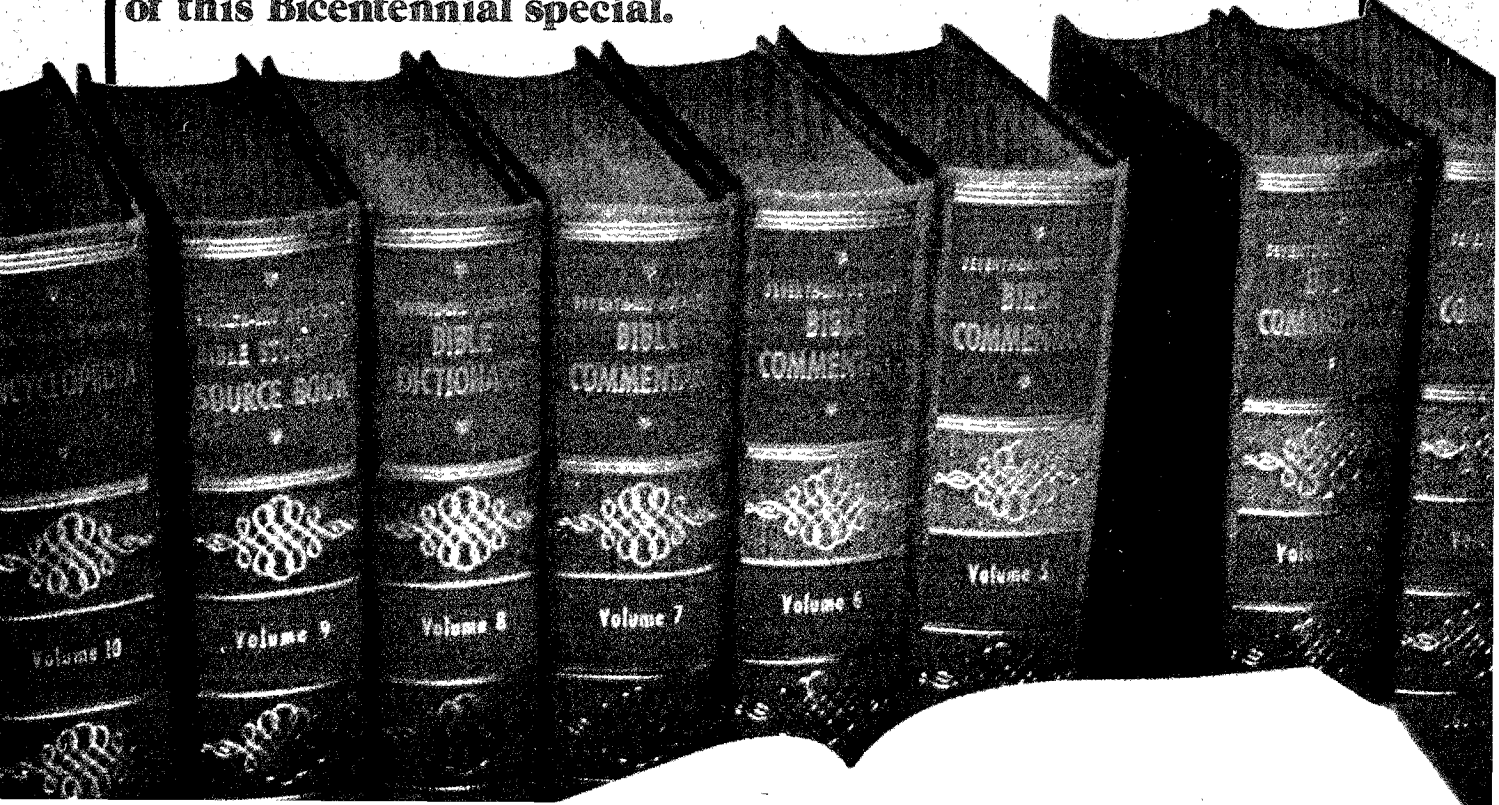
If only they could have had what you can have.

Uriah Smith and James White might never have parted ways, even for six months. Hiram Edson would have understood Revelation 10 before the great disappointment. **JOSEPH BATES WOULDN'T HAVE BEEN THE FIRST TO EXPLAIN THE SEVENTH-DAY SABBATH TO ELLEN WHITE.** John Harvey Kellogg might not have adopted his pantheistic beliefs.

E. J. Waggoner and A. T. Jones would have had convenient references for preparing their 1888 lectures on righteousness by faith. (For more about these people, see the revised SDA Encyclopedia, included as volume 10 of this set.)

This year you can have the 10-volume Commentary Reference Series for \$129.75—a saving of \$30. Take advantage of this Bicentennial special.

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for a period of nine one-hour sessions, introducing our members and their friends to the great principles and graces of Christian benevolence and charity so indispensable to growth into Christian maturity.

► Lay Activities Department—New Policy

Voted, To add a new policy, entitled "Lay Activities Department," to be inserted in the section "Departmental Policies" (*GC Working Policy*, p. 136; *NAD Working Policy*, p. 169) to read as follows:

The Department of Lay Activities in the Seventh-day Adventist Church was organized in 1913 for directing and training laymen to unite their efforts with the ministry and church officers in the final proclamation of the gospel of salvation in Christ. The aim of the department is to enlist every member into active soul-winning service for God.

There are five special areas of missionary activity sponsored by the Department of Lay Activities:

1. *Bible Evangelism*. The Department of Lay Activities encourages every member to engage, individually or in church groups, in personal or public evangelism—giving Bible studies, conducting meetings, holding public lay efforts, organizing Adventist Men's service companies and training them in lay preaching, prison evangelism, church leadership, and Community Services. The department promotes lay evangelism through training courses, seminars, and congresses, and in-service training programs, presenting methods of how to witness, how to give Bible studies, and how to gain decisions for Christ and His truth.

2. *Literature Distribution*. The Department of Lay Activities counsels with and aids the publishing houses in the preparation of missionary literature, and promotes, trains, and guides the laity in the use of these evangelistic tools and shares with them the individual and group methods for literature distribution, which include systematic house-to-house distribution, mailing programs, the use of tract racks, and tract-a-day distribution plans, individual or church lending libraries, and various campaigns of distribution, such as the complete city or county coverage plans.

3. *Community Services*. The Department of Lay Activities promotes and counsels in the establishment and operation of Community Services centers by local churches. This includes aid to individuals and families in need; the operation of Community Services centers and units; the work of Dorcas Welfare Societies; disaster relief; stockpiling of supplies for emergency needs; and, in cooperation with Government and Red Cross officials, conducting first aid, home nursing, rescue, mass feeding, and other adult-education courses.

4. *Ingathering*. The Department of Lay Activities organizes and promotes the annual Ingathering appeal, which involves making millions of personal contacts for Christ and helps to supply funds for educational, medical, welfare, and evangelistic work, both at home and abroad.

The annual Ingathering appeal is part of a many-sided evangelistic program fostered by the church to reach their neighbors. Its spiritual ministry is intended for every home. It also comprehends a healing ministry for the sick, the feeding of the hungry, the clothing of the naked, the education of children and youth. This work is for the wholeness of life and the wholeness of man.

5. *Bible Correspondence School Applications*. The Department of Lay Activities encourages church members to secure applications by telephone, visitation, and surveys for all Bible correspondence schools; and counsels with the Department of Communication in the preparation of methods and tools for securing these applications.

Publishing

► Adventist Book Centers as Distributing Agencies—Policy Revision

Voted, To revise the policy "Adventist Book Centers" (*GC Working Policy*, p. 146; *NAD Working Policy*, p. 189) by rewording the section "Adventist Book Centers as Distributing Agencies" as follows:

The Adventist Book Center shall be recognized as the channel for the distribution of Adventist trade, text, and missionary literature in its territory. It may seek to expand sales by actively seeking to establish additional retail sales outlets through which such literature may be distributed, under the following plan:

1. Additional sales outlets would include:

- a. Branch ABC offices located in strategic locations where they may reach large numbers of Seventh-day Adventist church members and large populations of nonchurch members.

- b. Child evangelism centers conducted by conferences/missions.

- c. Bookmobiles. Mobile bookstores to reach our church members where funds and/or concentrations of people make a branch store impractical.

- d. Adventist colleges and universities, Adventist health-care centers, privately owned Seventh-day Adventist and non-Seventh-day Adventist bookstores, and other promising retail outlets.

- e. A network of ABC sales outlets manned by qualified and well-recommended laymen, under the direct supervision of ABC managers, in order to establish approved concessions and/or bookracks, to be situated in public places within a well-defined local territory.

2. Each division, in counsel with the publishing house(s) involved, shall arrange discount schedules for these sales outlets, it being recommended that the ABC retain a 10 per cent margin for the expense of handling such business.

3. It is understood that all retail outlets will sell at the ABC established retail price. . . .

Spirit of Prophecy

► Reproduction of E. G. White Writings—New Policy

Voted, To add a new section to the policy on Ellen G. White writings (*GC*

Working Policy, p. 170; *NAD Working Policy*, p. 230), to follow immediately after the section "Permission to Use E. G. White Writings" as follows:

Reproduction of E. G. White Writings

Even though a number of the Ellen G. White books are in public domain and are no longer protected by copyright, it should be recognized that Ellen G. White, in her will, entrusted all of her writings to a group of trustees in perpetuity. This represents a sacred trust which is morally binding. The Ellen G. White writings should not be reproduced without written permission from the Trustees of the Ellen G. White Estate.

NADCA Actions

[The following actions were voted by the North American Division Committee on Administration and apply to the North American Division only.—EDITORS.]

Administrative

► Arrangement and Repayment of Loans—Policy Revision

Voted, To revise the policy "Arrangement and Repayment of Loans" (*NAD Working Policy*, pp. 165-168) by rewording and rearranging it as follows:

Conference Loans to Students of Dentistry and Medicine

1. *Bank Loans*.—The conference may underwrite bank loans to approved students of dentistry and medicine up to the following amounts:

Sophomore academic year	\$ 4,000
Junior academic year	5,500
Senior academic year	5,500
	\$15,000

2. *Interest*.—The student is responsible for the interest payments as required by the lending agency.

3. *Eligibility*.—Applicants are eligible for assistance when approved by the Loma Linda University counselor's committee and the conference considering the application.

4. *Minimum Indebtedness*.—This assistance shall be made available so that the student may incur a strictly minimum indebtedness based on current living and educational costs. Loma Linda University will provide annually an updated schedule of estimated costs to help determine current costs. Indebtedness will reflect the funds the student and/or family has available to help toward his educational expense.

5. *Contract*.—The student knowingly enters into a contract with the conference based on the establishment of a practice for a minimum of four years in the conference underwriting the loan.

6. *Due Date of Loan*.—The interim note shall mature as follows:

- a. *Dentists*.—One year following graduation. (On the first day of the twelfth month following the month of graduation.)

- b. *Physicians*.—One year following graduation, at which time the note may be renegotiated, either to a

repayment schedule or to be delayed until residency is completed. (On the first day of the twelfth month following the month of graduation or, if renegotiated, one month following the completion of a flexible year, or postgraduate training.)

7. *Term Insurance*.—Term insurance on the loan may be arranged by the conference at its expense. (Most banks require term insurance and some conferences request the student to pay this expense.)

8. *Additional Loan When Setting Up Practice*.—The conference may underwrite a bank loan up to \$6,000 when the doctor sets up practice, to care for family needs until the practice can support the family, and practice expenses. Total indebtedness underwritten by the conference shall be \$21,000 for graduates of dentistry and medicine.

9. *Graduates From Other Schools*.—The provisions under this plan shall apply to loans granted students of dentistry and medicine in schools other than Loma Linda University. However, the \$15,000 available under this plan shall reflect the differential in tuition assistance but shall not exceed this amount.

10. *Commitment*.—The conference provides assistance in securing the loan with the understanding the doctor will practice in the conference for a minimum of four years.

If the loanee does not set up practice in the conference or does not complete the four years in the conference, the loan or balance of the loan shall become due and payable in full immediately.

Unqualified Gifts

Unqualified gifts shall not be made to students or graduates by a conference, as this appears as though one conference is competing with another. . . .

Applications, Notes, and Contracts

The student, postgraduate student, dentist, or physician shall make application for the student loan, or travel loan, on the forms provided by the Department of Health, Loma Linda office.

All forms and paper work pertaining to the loan between the student, conference, and lending agency shall be processed through the Department of Health, Loma Linda office.

Policy Available to All Inquirers

A copy of the policy will be given to students, dentists, or physicians who inquire about the program so that they may understand the provisions of this policy.

Non-Loma Linda University Graduates

It is recognized that this policy is primarily applicable to medical graduates of the Loma Linda University. However, in certain cases in which the conference may desire to assist qualified Seventh-day Adventist graduates or students of medicine or dentistry who can render spiritual and professional service and who wish to establish practice within the conference territory, but who are not graduates or students of the Loma Linda University, the conference may assist in arranging a loan under the provisions of this policy.

► Prison Chaplain—Endorsements

Voted, To adopt the following plan for the endorsement of prison chaplains:

1. That qualified men of mature Christian experience, who carry a special burden for ministry in the prisons, may be endorsed for such service, recognizing that it affords a unique opportunity for missionary endeavor.

2. That the National Service Organization Committee be the designated body within the church to counsel, screen, and recommend the applicant to the General Conference Committee for ecclesiastical endorsement and, after such endorsement is granted, to transmit this endorsement to the appropriate agency. The National Service Organization Committee shall be the designated church organization to develop and maintain effective working relationships with those chaplains so endorsed.

3. That ordained ministers so endorsed shall have their endorsement continued at the discretion of the General Conference Committee and receive their credentials from the General Conference while employed as chaplains as long as they remain in good and regular standing.

4. That no denominational service credit be granted in respect to service as a Veterans' Administration Hospital or correctional institutional chaplain.

► Seventh-day Adventist Trust Services

Voted, 1. To implement a thorough program of continuing education for all personnel responsible for the development and management aspects of denominational Trust Services.

2. To enlist the assistance of our Seventh-day Adventist colleges and universities in offering preparatory courses for those looking forward to future leadership in this highly specialized area of denominational ministry.

3. To establish a meaningful in-service training program for Seventh-day Adventist attorneys who, upon receiving their Juris Degree in Law, wish to make a contribution to the future upbuilding of Trust Services.

4. To plan whatever legal or technical adjustments may be necessary to make currently used plans in all divisions a continuing source of benefit and blessing to our constituency in their desire to provide funds for the future financing of the Seventh-day Adventist Church around the world.

5. To encourage the implementation of fund accounting for trusts as outlined in the manual recently prepared by the General Conference Auditing Service.

6. To encourage administrative committees at all levels to reinvest a portion of the current eight to ten million dollars maturing annually to the church for providing adequately trained staff to efficiently develop and manage the rapidly expanding program of Trust Services.

7. To encourage each union conference/mission committee to main-

tain a full-time union director of Trust Services who will train and give close supervision and direction to local conference leadership in providing a maximum service to our church constituency and reduce denominational liability exposure which can result from less than absolute professional services by inexperienced and untrained personnel.

► Tax-Exempt Status of Institutions—Guidelines

Voted, 1. To adopt the following "Guidelines for Determining the Tax-Exempt Status of Institutions Under the Group Ruling Granted the General Conference of SDA by the Internal Revenue Service."

In order for a Seventh-day Adventist institution to be considered eligible for tax exemption under the group ruling granted to the General Conference of Seventh-day Adventists and its subordinate units as set forth in the group exemption letter dated January 6, 1950, from IRS, the institution must meet the following conditions and requirements:

a. It must be wholly under the control of, and operated by, the Seventh-day Adventist Church.

b. If it is separately incorporated, its Articles of Incorporation and Bylaws must provide:

1) That it is a part of the Seventh-day Adventist Church and that its primary purpose in relationship to the mission of the church is clearly stated.

2) That its membership is composed of a specific Seventh-day Adventist church or denominational constituency.

3) That upon the dissolution, the net assets of the institution will be transferred to a Seventh-day Adventist denominational entity which qualifies as a tax-exempt organization described in section 501(c) (3) of the Internal Revenue Code.

2. To stipulate that in implementing the guidelines for determining the tax-exempt status of institutions under the group ruling granted to the General Conference of Seventh-day Adventists and its subordinates by the Internal Revenue Service, the salaries of employees of the institutions are to be in harmony with the denominational wage scale for the North American Division, and such employees are covered by the denominational Sustentation Plan. If, because of unusual conditions, an exception is made to these provisions, such exception must be approved by action of the North American Division Committee on Administration.

3. To request the office of the General Counsel of the General Conference of Seventh-day Adventists to review the Articles of Incorporation and Bylaws of various institutions which claim tax exemption as subordinate units of the General Conference of Seventh-day Adventists, and that the union conferences be requested to cooperate in this review and submit a list to the *Yearbook* editor of the institutions that qualify.

► Union Revolving Fund—Policy Revision

Voted, To revise the policy "Union Revolving Loan Fund" (*NAD Working*

Policy, pp. 290-292) to read as follows:

The following regulations shall govern the establishment and control of a revolving loan fund in those unions in which the plan is accepted by the union executive committee. This fund shall be used to assist in the financing of approved capital improvement projects in our churches and institutions.

1. The principal amount of the revolving fund in a union shall be established by considering the tithe income in the union territory and the over-all financial condition of the union and its local conferences. The initial principal amount of the fund, as well as succeeding issues, shall be specifically authorized by the union committee and approved by NADCA.

2. The principal obligation of the fund shall be evidenced by term notes bearing interest at the same rate as that currently being paid on revocable trust agreements in the union, thereby establishing a variable-interest-rate program. These notes shall mature up to 20 years from date of the establishment of the fund or succeeding issues, and are callable at any time by action of the union committee. In the event a note holder needs to cash in a note for valid reasons prior to the stated due date, the holder may be repaid the principal amount of the note on 90-day demand basis at the option of the union administration. The notes are issued exclusively to members of the Seventh-day Adventist Church and to denominational entities.

3. The notes will be offered as funds are needed by borrowing entities, and will be promoted by unions only within their own territory.

4. Loans from the fund shall be made by the union only to churches, local conferences, and institutions located within the union territory and owned and operated by the union or its local conferences. The loans shall be evidenced by promissory notes bearing interest at a rate of not less than one half of one per cent more than the interest currently being paid on revocable trust agreements in the union territory, thereby making this a variable-interest-rate loan program. In the case of churches and local conference institutions, such notes shall be guaranteed in writing by the local conference concerned, and shall be recorded by said local conference as a contingent liability. Applications for loans shall be made on prescribed forms, and shall be approved by the local conference committee for churches and local conference institutions, and by the union conference committee for union conference institutions. Loans to local churches shall be repayable in installments over a period not to exceed five years. Institutions may borrow for a period longer than five years.

5. Loans shall be made only to churches or institutions where borrowing has been properly authorized and in amounts within the limits of the policies governing borrowing of funds.

6. Building plans and plans of finance shall continue to be handled under the policies governing such, and this policy relating to union revolving loan funds covers only the

source of funds for building projects.

7. A contributed sinking fund supported by all local conferences in a union territory and in an amount equivalent to not less than one fourth of one per cent of the tithe income shall be remitted monthly to the union. The union shall retain this sinking fund as the base for an eventual true revolving fund. Investment of the principal of the sinking fund shall be in accordance with existing policies governing the investment of owned funds, and the union committee shall determine how the earned interest shall be handled and/or distributed.

Health

► Health-Care Institutions—Organizational Structure

Voted, To adopt the following proposal for a North American Health Services Board:

In order to provide the guidance and coordination needed by North American health-care institutions, it is recommended . . . that a Health Services Board be established with specific powers delegated by NADCA. It is also recommended that an executive secretary be elected to carry out its actions and manage its affairs. . . .

The authority delegated would be sufficient for the Health Services Board to give the kind of coordination and service needed by the health-care institutions in North America and the health-care corporations.

With these concepts in mind, the following organization is proposed:

[A chart showed the Health Services Board's relationship to NADCA, the General Conference Department of Health, and the health-care organizations.]

Suggested Areas of Responsibility Delegated to the Health Services Board

1. The approval of health-care institutions to be acquired by ownership or other mechanisms within guidelines adopted by NADCA.

2. The approval of affiliations by hospitals with universities and medical schools.

3. The development of criteria and procedures to evaluate the distinctive features which make health-care institutions Seventh-day Adventist.

4. The development of plans, procedures, and committees, as may be necessary for the coordination of activities and services such as group purchasing and insurance for the benefit of all institutions.

5. The review and approval of the financial plans of all major health-care projects before such financial plans are passed on to other General Conference committees.

6. The development of recommendations in the area of wages and labor union policies for consideration by NADCA or the General Conference Committee.

7. The development of personnel and recruitment policies.

8. The authority to delegate responsibility for some or all of these functions to its executive committee as may seem appropriate.

9. To recommend to NADCA guidelines for the organization of interunion corporations.

10. To develop long-range plans and programs for the education/development of health-care personnel as may be required from time to time.

11. To foment and encourage the health system and individual institutions in the seeking and obtaining of voluntary support from foundations, corporations, and the public.

12. Other responsibilities as assigned by NADCA.

► Nutrition Year—1977

Voted, To adopt the following plan for giving a new emphasis to our distinctive health message:

1. That 1977 be set apart as Nutrition Year, wherein the Department of Health will give emphasis to good health and disease prevention, and that we call on all churches in the North American Division to conduct at least one community cooking school in their area during 1977.

2. That *Counsels on Diet and Foods*, by Ellen G. White, be used in our churches on Wednesday nights during 1977, along with the *Study Guide*.

3. That the Department of Health furnish "Additional material for use of local pastors and church leaders" in those churches conducting monthly meetings.

4. That Medical Missionary Day, January 22, 1977, be used to launch the study of *Counsels on Diet and Foods* and the nutrition program of the church. . . .

Ministerial

► Bible Instructor Internships

Voted, To establish a plan for a two-year internship for Bible instructors as follows:

Purpose of the Plan

To stimulate interest in the training and employment of Bible instructors.

Eligibility Requirements

1. Completion of a four-year college training program specifically designed for Bible instructors in harmony with guidelines established by the Ministerial Training Advisory and approved by the Board of Higher Education.

2. Recommendation by the faculty of the college attended regarding religious attitude and experience, studiousness, and industry.

3. Recommendation by the respective local and union conference committees.

Financial Plan

1. Assistance to local conferences/missions in the payment of the salary shall be on the following basis:

a. From the General Conference: An amount equal to the General Conference portion (50 per cent) of the ministerial scholarship grant as set by the Annual Council each year.

b. From the union conference: An amount equal to 25 per cent of the scholarship grant as set by the Annual Council each year.

2. The remaining portion of the salary shall be paid by the local conference/mission.

Review of Internships

The intern shall be appointed for a

twelve-month period of field service. If judged to have done successful work during that period, the intern shall be appointed for a second period of twelve months of field service.

► Testimony Countdown II—1977

Voted, 1. To enlist the support of conference presidents and church pastors in arranging and conducting the new Testimony Countdown II study program in all our churches throughout North America in 1977.

2. To provide our people, through the ABC's, with copies of the new guidebook to Testimony Countdown II, which has recently been prepared in the office of the Ellen G. White Estate.

3. To request the Pacific Press to make 1977 Testimony Year and to provide for sale of the nine volumes of the *Testimonies* and *Testimony Treasurers* in Spanish through the ABC's at a special 25-per-cent discount throughout 1977.

4. To encourage Seventh-day Adventists to expand their Spirit of Prophecy libraries during Testimony Year and to request publishers to assist by making all English and Spanish Ellen G. White books available at a 25-per-cent discount.

5. To enlarge this program to include the overseas divisions, and that the special discount be extended through 1978, with encouragement given to all members to avail themselves of the opportunity to purchase Spirit of Prophecy books at a special price.

6. To encourage overseas publishing houses to adopt a similar discount program for their Spirit of Prophecy books.

Publishing

► Health-Care Centers/Giveaway Literature—New Policy

Voted, To adopt a new policy entitled, "Health-Care Centers/Giveaway Literature" to be inserted in the Publishing Department Policies (*NAD Working Policy*, pp. 178-217) as follows:

When the administrators of a health-care center decide on a quantity giveaway program of our literature, they contact their local Adventist Book Center manager with the details of the program.

The Adventist Book Center manager will negotiate with the publishing house for the best possible price on the quantity to be purchased. The price quoted by the Adventist Book Center should include prepaid freight and a 10-per-cent margin for the Adventist Book Center on the net billing price.

► Independent Publications—Policy Amendment

Voted, To amend the policy on "Independent Publications" (*NAD Working Policy*, pp. 207-209) by:

1. Inserting after paragraph 3 a new paragraph 4:

"Denominational publishing houses in the North American Division will confine their energies to producing and distributing soul-winning and soul-keeping literature and not act as distributors for outside or independent publications. Books

which have been approved by the General Conference Book Review Committee may be stocked and promoted by the ABC's." . . .

2. Revising present paragraph 10 (*NAD Working Policy*, p. 209), which according to new numbering will be paragraph 11, to read as follows:

"Editors of union papers are asked to keep the columns of their pages free from advertisements intended to promote the circulation of independent publications. If any advertisements for independent publications are accepted by union or General Conference journals it is suggested that these be limited to the classified sections.

► Life and Health Experimental Program

Voted, To authorize Review and Herald Periodical Department on an experimental basis to solicit subscriptions for *Life and Health* from all possible sources other than business connected with ABC or HHES (FHHS) organizations; and further, to review this experiment annually.

► Authors' Purchases of Their Own Books—New Policy

Voted, To adopt a new policy entitled "Authors' Purchases of Their Own Books" to be inserted in the Publishing Department Policy (*NAD Working Policy*, pp. 178-217) as follows:

Authors may purchase copies of their own books at a 40 per cent discount. These purchases are to be for personal use or for gifts only and are not to be resold.

► Trade Literature Distribution—Policy Revision

Voted, To revise the policies "Exclusive Distributors" and "Adventist Book Centers" (*NAD Working Policy*, p. 189) by rewriting and rearranging them into a single policy as follows:

Trade Literature Distribution—Adventist Book Centers are recognized as the exclusive channels for the distribution of Adventist trade, text, and missionary literature in the territory of the local conference. Exception—GC policy for General Conference Institutions under the following provisions:

1. That the Adventist Book Centers actively seek additional retail outlets through which such literature may be distributed. These outlets would include Adventist colleges and universities, Adventist Health-Care Centers, privately owned bookstores, both Seventh-day Adventist and non-Seventh-day Adventist, and other promising retail outlets.

2. That the Adventist Book Centers grant these retail outlets the following discounts on books:

a) Trade items—30 per cent
b) Text items—15 per cent
c) Missionary items—10 per cent
d) Any item carrying less than a 10 per cent margin would be billed at net.

e) These discounts are contingent on granting item 6.

3. That the Adventist Book Centers keep the retail outlets informed as to new books, specials, and any other information that will help these outlets to be more effective in the distribution of literature.

4. That the retail outlets be re-

sponsible for freight only from the Adventist Book Center to the retail outlet.

(NOTE) It is expected that whenever possible these items would be delivered to maintain a personal contact.

5. That this policy not be construed to restrict specific plans of publishing houses to conduct experimental marketing programs with prior NAD Publishing Council approval.

6. That the Publishing House Subcommittee be requested to study the granting of a 5 per cent rebate to the Adventist Book Centers by the publishers on sales to other retail outlets. This rebate is to be paid on the presentation of copies of invoices issued to the retail outlets.

7. That it be the understanding all retail outlets will sell at the full retail price.

8. That this plan be conducted on an experimental basis for up to two years and be reviewed initially a year after becoming effective (1978).

9. That in reviewing this policy the increased circulation of trade books be the major consideration of success.

Youth

► Youth Festivals of Faith

Voted, To approve the following plan for the conducting of Youth Festivals of Faith in the North American Division:

1. *Dates and Locations*
Eastern Section (Atlantic, Columbia, and Southern unions), Greensboro Coliseum, Greensboro, North Carolina, March 22-25, 1978.

Central Section (Central, Lake, Northern, and Southwestern unions), University of Nebraska Sports Arena, Lincoln, Nebraska, March 29-April 1, 1978.

Western Section (North Pacific and Pacific unions), Sacramento Convention Center, Sacramento, California, April 5-8, 1978.

Canadian Section (Eastern and Western conferences), Eastern Section: Keswick Camp, Ontario
Western Section, Camp Hope, British Columbia. . . .

6. *Supplementary Information—Youth Festivals of Faith*

a. The General Conference has appointed a Campus Witnessing Committee to make recommendations to the North American Curriculum Committee regarding textbooks and other materials which are to be used in teaching classes in witnessing for credit or noncredit. These classes will be offered in academies and colleges during the 1977-1978 school year in preparation for the festivals.

b. MV Taskforce volunteers and literature evangelists are to be assigned to each festival area at least six months prior to the dates for the festival. They should remain in the area for six months of follow-up ministry after the festival.

c. A major evangelistic campaign is to be launched in connection with each festival. The local conference administration of the conference where the festival is held will be responsible for arranging for this campaign, with the cooperation of the sectional Festival of Faith Planning Committee.

Educators Emphasize Christ-centered Teaching

By JAMES R. GALLAGHER

ALMOST 1,000 educators from across the North American Division attended the Higher Education Convention held at Andrews University for eight days just prior to the opening of the current academic year. Delegates included teachers and administrators of the 13 colleges and universities in the United

States and Canada, with board chairmen, union directors of education, the staffs of the General Conference Department of Education and North American Division Board of Higher Education, other General Conference leaders, some representatives of overseas divisions, and invited resource persons.

Neal C. Wilson, General Conference vice-president for North America, said in the keynote address that Scrip-

ture should have the first place in the church's system of education. He added that instruction in the sciences is not to be inferior, but should be secondary to "that which will fit people for eternity."

Delegates met as a body each evening to listen to the major speakers; they also gathered in Pioneer Memorial church every morning for a devotional message. Devotional speakers were Calvin B. Rock, Robert W. Olson, Helen Evans, D. Louis Venden, W. O. Coe, and A. Graham Maxwell. During the day, the delegates split into ten administrative sections and 19 discipline groups. The full convention devoted four hours to panel discussions, entitled "Conversations With Educators," on how to make campus activities Christ-centered and how to make college teaching God-centered.

Walton J. Brown, General Conference education director, introduced the conference theme: "Excellence in Christ-centered education is to be the pervading theme of this convention. 'God—the Source, the Center, the Way' is our motto."

Guest speaker Dallin H. Oaks, president of Brigham Young University, admonished Adventist educators to guard the wall separating church and state in the field of education. He outlined three threats to private Christian colleges: the competition of public community colleges, decreasing private financial contributions, and increasing government regulation.

Dr. Oaks discussed a recent U.S. Supreme Court decision that upheld the constitutionality of Federal aid to sectarian colleges so long as the money is not used for religious instruction. He noted that the court's criterion of whether the aid is permissible is whether the religious atmosphere is so "pervasively sectarian" that secular and religious activities cannot be separated.

He urged Adventists to make their campuses so "pervasively sectarian" that they will be ineligible for Federal aid and its accompanying restrictions. Only in this way,

he said, can Christian education avoid compromising itself.

F. E. J. Harder, executive secretary of the North American Division Board of Higher Education, spoke on "God, the Source" for the third plenary session. "Adventists insist that without God there is no ultimate purpose for humanity, no ultimate purpose for education," he said. "The modern (secular) university," he warned, "has lost its ability to fulfill its historical function as guardian and interpreter of values." This is the consequence of abandoning the Source of all true wisdom, he said.

The final guest speaker was Felix C. Robb, president of the Southern Association of Colleges and Schools, the regional organization that evaluates Oakwood, Southern Missionary, and Southwestern Union colleges. He praised private education, and Adventist colleges in particular, for their emphasis on values.

Willis J. Hackett, General Conference vice-president, spoke at the Friday evening service; General Conference president Robert H. Pierson preached at the Sabbath morning worship service; and Clyde O. Franz, General Conference secretary, gave the vesper message. Frank Knittel, president of Southern Missionary College, was the featured lecturer at the Sunday night session.

The conference concluded with a banquet, at which Andrews University presented a musical program and Walton J. Brown gave an address. A three-minute, filmed greeting by U.S. President Gerald Ford—taped at the White House especially for the NADHEC delegates—was shown. The President praised Adventist education for its emphasis on high standards of personal conduct.

Each section passed several resolutions for the improvement of education in its sphere. These were ratified by the entire body, and hopefully will be implemented before the next NADHEC conference scheduled for Pacific Union College in 1981.



The administrators and educators attending the Higher Education Convention at Andrews University sometimes continued their discussions outside of the meetings. Shown talking informally are (top) J. G. Smoot, Andrews University president; V. N. Olsen, Loma Linda University president; Max C. Torkelsen, North Pacific Union Conference president; (bottom) W. J. Hackett, a General Conference vice-president; and Walton J. Brown, General Conference education director.

PHILIPPINES

Ellen White Book Is Sold to Raise Funds for Academy

Usually when a conference or mission constituency is asked to help support its local academy, it is asked to donate money. But church members in the South-Central Luzon Mission in the Philippines have been asked to do something else to support Lipa Adventist Academy—donate their time.

In accordance with what Ellen White calls "His [God's] method of relieving our schools from debt," the mission members, in cooperation with the Philippine Publishing House, in Manila, are selling *Positive Christian Living* (*Christ's Object Lessons*), and are hoping to raise more than \$30,000 for the school.

And the school certainly needs the support. Lipa Adventist Academy, a year old, is the newest school in the Philippines. Thirty-six girls and two single women teachers share dormitory space in two uncompleted classrooms. The dean of boys and his family and 36 young men live in a dormitory-style building made of plywood, "recycled" metal roofing, and wood scraps.

A little more than a year ago Otis Edwards, Far Eastern Division education director, reread portions of the Spirit of Prophecy wherein Ellen White tells of God's directing her to dedicate the proceeds of *Christ's Object Lessons* to the strengthening of Battle Creek College.

Sensing the needs of many educational institutions in the Far East, Dr. Edwards sought the counsel of the division publishing director. The two of them invited union and mission administrators, along with educational directors and administrators, to investigate a revival of this plan. As the days went by, the division stewardship director also joined in laying the groundwork for training seminars and a sales campaign.

During a two-day seminar, July 4 and 5, 200 delegates from the South-Central Luzon

Mission pledged that they and their constituencies would sell at least 21,000 books. This is a goal of only two books per member in the mission. The book price is 20 pesos (US\$2.73), and half the amount of the sale of each book goes into the Lipa Ad-

ventist Academy Facility Development Fund. The campaign is expected to be over by the end of the year.

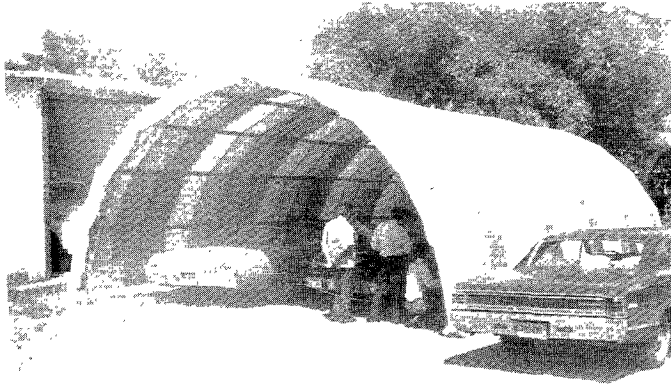
A similar campaign is planned for December in two missions of the South Philippine Union Mission. They have ordered 30,000 copies of

Christ's Object Lessons. Plans are being laid for campaigns in 1977 and 1978 in the Central Philippine Union, the North Philippine Union, and the West Indonesia Union missions.

V. L. BRETSCH
Publishing Director
Far Eastern Division



Top, two long classroom buildings at Lipa Adventist Academy remain unfinished. "Finished" buildings that need to be replaced by permanent dwellings are the packing-crate house where the principal and his family live, center, and a similar dormitory-style edifice in which the dean of boys, his family, and 36 young men live. Delegates from the South-Central Luzon Mission, bottom, plan to sell *Positive Christian Living*. With the proceeds, expected to total approximately \$39,000, they hope to improve the campus facilities.



TWENTY-SEVEN EVANGELISTIC TENTS INSTALLED IN EAST PUERTO RICO

Twenty-seven tents have recently been acquired by the East Puerto Rico Conference, to be used by pastors, evangelists, administrators, departmental directors, and laymen in an aggressive, dynamic, total-evangelism program. Each district is to have its own tent for continuous use in evangelistic meetings.

Pictured above is one of the smaller tents that was recently purchased in Colombia by the East Puerto Rico Conference. This model seats approximately 170 persons.

LOREN GALLARDO

Lay Activities Director, East Puerto Rico Conference

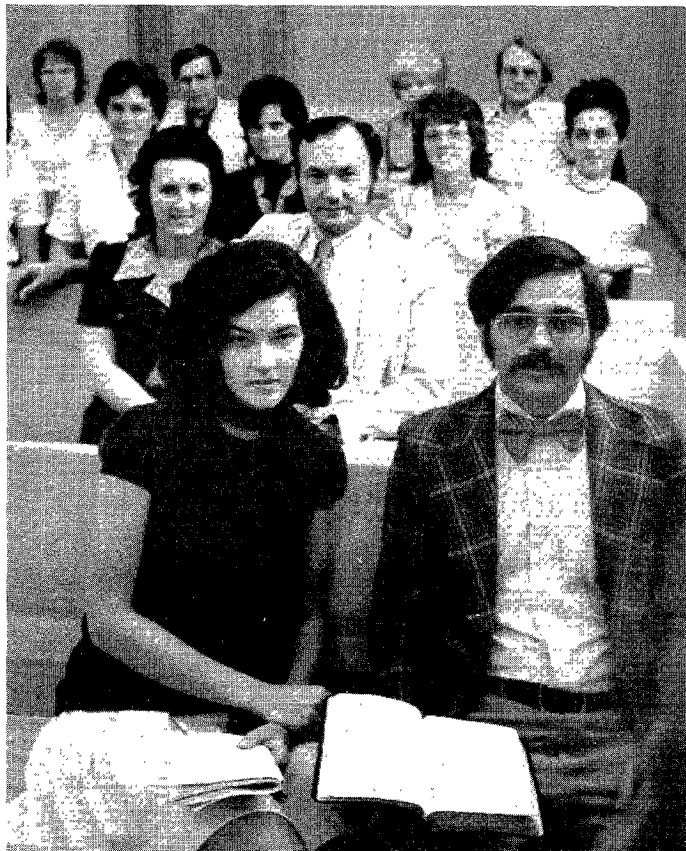


BRAZILIAN PASTORS ARE ORDAINED

Five workers were ordained recently in the São Paulo Conference, South Brazil Union. The ceremony, held in São Paulo, was conducted by Wilson Sarli, São Paulo Conference president. The sermon was preached by Moisés S. Nigri, a general vice-president of the General Conference. The ministers ordained were José Silvestre, Samuel Rodrigues, Vilibaldo Silva, Oscar Ferraz do Amaral (a Roman Catholic priest for many years), and Eliseu N. Menegusso (teacher in the school of theology at Brazil College).

ARTHUR S. VALLE

*Communication Director
South American Division*



Is this what you're faced with on Sabbath morning?

Their Bibles opened, quarterlies earmarked and underlined, your Sabbath School class is looking expectantly at you, the teacher.

If you've been in this position, you'll be pleased to know that *Teach*, the popular guide to effective Sabbath School teaching, has been updated and made available in paperback at \$2.95.

Or if you've just been assigned to the youth or adult division as a beginning teacher, *Teach* can help you understand and fulfill your important new position. (For the experienced veteran it's a good refresher course of principles already learned.)

Teach is available at your Adventist Book Center, or send a check for \$2.95 plus 40¢ for postage to ABC Mailing Service, Box 31776, Omaha, Nebraska 68131. Please add state sales tax.



Add to your series-

CHRISTIAN HOME CALENDAR

JANUARY 1977

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

LARGEST EMPHASIS - JANUARY 31st

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.)

How to cook Western style without cholesterol or animal fat. Use Loma Linda Vita-Burger. Appetizing!



BARBECUED VITA-BURGER PATTIES

1 cup Loma Linda Vita-Burger
 ½ cup barbecue sauce
 ¼ cup onion, chopped
 2 eggs
 2 tablespoons flour
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Dilute barbecue sauce with water to equal 1 cup. Heat to boiling. Add Vita-Burger. Stir and allow to stand 15 minutes. Mix with remaining ingredients. Fry in patties (makes six patties using ¼ cup of mixture each). Serve with toasted hamburger buns with all the trimmings.

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YUGOSLAVIA

GC President Visits Churches

In June, members of the Seventh-day Adventist churches in Belgrade and Zagreb, Yugoslavia, welcomed Robert H. Pierson, president of the General Conference, his wife, and Edwin Ludescher, president of the Euro-Africa Division. They were hosted by Jovan Slankamenac, president of the Yugoslavian Union Conference, and his co-workers.

Elder Pierson is the third General Conference president to visit Yugoslavia since the Adventist message was first preached here in 1880. The others were A. G. Daniels and C. H. Watson. Elder Pierson is well-known to Yugoslavian Adventists for his "Heart to Heart" talks in the Yugoslavian church paper *Glasnik*, and by his personal contacts during the recent General Conference session in Vienna.

In Belgrade, the Yugoslavian Federal Secretary of



Edwin Ludescher, at left behind pulpit, Euro-Africa Division president, addresses an assembly of ministers in Belgrade, Yugoslavia.

Lalic, president of the Croatian Commission for Religious Questions. All the receptions took place in a cordial atmosphere.

Elder and Mrs. Pierson were heartily welcomed at the Yugoslavian Adventist Seminary in Marusevec, since Elder Pierson is the first General Conference president ever to visit this school.

MILAN SUSLJIC
Editor, Yugoslavian
Publishing House



Robert H. Pierson, left, preaches in Zagreb. Translating is Mihael Abramovic, secretary-treasurer of the Yugoslavian Union Conference.

State for Religious Affairs, Milan Vukasovic, arranged a special reception and a banquet in honor of Elder Pierson and his co-workers. He was also received by Vitimir Petkovic, president of the Serbian Commission for Religious Questions, and Ivan

since most of the islanders are members of the Seventh-day Adventist faith. "Mr. Silverman was delighted that we were interested," says Ford.

Ford himself has authored a book called *Pitcairn* and is currently working on a history of the ships and of the men who have played a role in Pitcairn's history. "This material will not only help me in my research but will make the PUC library one of the greatest Pitcairn research centers in the United States," says Ford.

The collection consists of approximately 60 pieces, including the Civil Recorder of Pitcairn from 1792 to 1963, and a facsimile reproduction of *Voyage to the South Seas*, written in 1792 by Lieutenant William Bligh, commander of the mutinied *H.M.S. Bounty*.

Ford also received a letter from Noel Wisdom, a noted silhouettist from St. Petersburg, Florida. Mr. Wisdom has made silhouettes of many Pitcairn residents, most of whom are direct descendants of the mutineers who colonized the island. Mr. Wisdom plans to donate his silhouettes, plus photographs, to the PUC library.

Women Meet During Annual Council

Women at the 1976 Annual Council in Takoma Park, Maryland, attended a human potential workshop October 18 to 20. The workshop was coordinated by Mercedes Dyer, Herman Johnson, Ruth Murdoch, and W. G. C. Murdoch, of Andrews University, who emphasized the development of the physical, mental, and spiritual powers. The lectures, discussions, and films helped the women to realize that "every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do."—*Education*, p. 17. The women were reminded that God's plan of life has a place for every human being. Each is to improve his talents—talents used are talents multiplied (*ibid.*, pp. 266, 267).

The group read chapters in the book *Steps to Christ*, praying for guidance and the ability to grasp the God-given truths. They discussed how to share such literature with neighbors and friends.

Time was given to get acquainted, sharing experiences and life stories, which helped to cement friendships both new and old.

Workshop leaders encouraged the women to stretch themselves mentally, to link themselves with the divine agencies, to live a life of usefulness, to become more like the Master, and to work for Him.

KAY DOWER

CALIFORNIA

Book on Pitcairn Given to PUC Library

Response to a classified advertisement in the *Saturday Review* has gleaned a treasure chest of rare books and artifacts about Pitcairn Island for the Pacific Union College library, according to Herbert P. Ford, chairman of the PUC communications department. The island is situated approximately 5,000 miles south of San Francisco, between Panama and New Zealand.

Ford saw the advertisement, which was placed in the magazine by David Silverman, of Beachwood, Ohio, who wrote a book called *Pitcairn Island* in 1967. Mr. Sil-



OUTSTANDING BIOGRAPHIES

HARRY ANDERSON, THE MAN BEHIND THE PAINTINGS, Raymond Woolsey and Ruth Anderson

"Harry Anderson" — for four decades the signature has appeared on illustrations in world-famous magazines and on religious paintings prized by young and old. Admirers of Harry Anderson have felt, after studying his interpretations of Jesus Christ, that the artist indeed knew his Subject, and it has made them want to know both better. In this book, which includes many examples of Anderson's best-loved art, Raymond Woolsey and Harry's wife, Ruth, have cooperated in providing a perspective into the background, personality, and motivation of the man behind the paintings. Cloth binding \$5.95
FREE PAINTING — As an introductory special, a 14 x 18 inch copy of Harry Anderson's most famous religious painting, "What Happened to Your Hand," is offered FREE with the book. Include an additional 50 cents for postage and handling if picture is to be mailed.

JAMES WHITE, Virgil Robinson

In this book James White emerges from the shadow of his better-known wife, Ellen G. White, as a church pioneer, capable administrator, clear thinker, forceful preacher, lucid author-editor — and always a leader. Virgil Robinson, the author of JAMES WHITE, is a great-grandson of the subject of this biography. Price \$7.50. Introductory Special, only \$5.95

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Junior-Youth Devotional— STOP, LOOK AND LISTEN, Eileen and Jay Lantry

STOP, LOOK AND LISTEN to the small sounds and sights around you from which you can learn big truths that God has planned for your heart and mind. Learn more about yourself and the wonderful world in which you live while drawing closer to God each day during the year.

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Australasian

- From October 22 to 25, 224 workers of the North New South Wales Conference met in retreat at the Sawtell Adventist Youth Camp.
- Annette Watts, Western Solomons Mission Welfare Federation president, recently presided over a combined federation rally, with 405 women from six federations participating. All were in uniform and formed an impressive group as they marched down the Kukundu airstrip with banners flying.
- On the island of Pentecost in the New Hebrides a "Pentecostal" revival is reported as taking place. Twenty-six persons have been baptized, and 18 are awaiting baptism when an ordained minister can visit the island.
- On the New Hebrides island of Ambrym a young, unordained minister is preparing 16 persons for baptism after conducting an evangelistic campaign in one of the villages. He created an interest by conducting a branch Sabbath school for the children of the village.

South American

- The seventieth anniversary of the Chile Adventist College was celebrated October 8 to 12 in Chillan, Chile. Enrique Becerra, president of the college, and Glen E. Maxson, president of the Chile Union and chairman of the college board, were in charge of the weekend services. Many alumni, friends, and civil and educational leaders attended the formal celebration on October 12, when the choir from River Plate College, Entre Rios, Argentina, gave a concert.
- Some 75 Adventist students from secular universities of southern Chile met for three days in the lakeside resort town of Licanray, near Temuco. Their purpose was to study the three angels' messages and to discuss better ways to share them with

their fellow students. Augusto Wandersleben, education director of the South Chile Conference, was in charge, and José Torres and R. A. Itin, from the Chile Union Mission, led the studies.

- The Chile College Alumni Association was officially organized on October 11, during the celebrations of the seventieth anniversary of Chile College. Former students of Chile College are urged to write to Sergio Olivares, Casilla 7-D, Chillan, Chile, South America, to be included in the organization's activities.

- An experimental program to train Sabbath school teachers is being developed by R. A. Itin, Sabbath school director of the Chile Union Mission. Using the self-instruction approach combined with group discussion, the program may provide the answer to the training of Sabbath school teachers in remote places, where instructors are not readily available.

Southern Asia

- Five hundred persons attended a Five-Day Plan to Stop Smoking conducted in Colhencherry, Kerala. This project was officially opened by Bishop Mar Chrysostom of the Syrian Christian Church in India.
- The Lakpahana Singers, from the Lakpahana Adventist Seminary in Sri Lanka, presented a program of sacred music in St. Paul's church, largest Anglican church in Kandy.
- The new youth director of the South Kerala Section of the South India Union is Mr. Bhano. He replaces Jesudass Bhaggi. John Roberts is the new MV director of the South Tamil Section.
- A new science program has been approved for high school students at Kellogg-Mookerjee School, Jalirpar, Bangladesh. The school was a middle school last year, but it is being upgraded to full high school status with emphasis on science.

North American

Atlantic Union

- On October 2, the Nashua, New Hampshire, church conducted open house-consecration services. J. L. Dittberner, Atlantic Union Conference president, was the principal speaker. More than 300 visitors and members attended.
- For the seventh year, Ernie Clegg and Henry Beaulieu, members of the Lawrence, Massachusetts, church, have operated a vegetarian food stand, known as the Whammie House, at the Topsfield Fair. They do it on their own time and as a mission project. This year more than \$700 from the proceeds was used to purchase missionary books and literature, \$200 went toward a church investment project, and some money was donated to the local church school. The uniqueness of the Whammie House has drawn many people to inquire about meatless diet. One man stopped by this year to say he has eaten at the Whammie House for the past five years. After his first visit he became a vegetarian.

Canadian Union

- One hundred and twenty-two college students enrolled at Canadian Union College for the first semester of the 1976-1977 school year. Jan Doward, General Conference assistant youth director, was speaker for the college's Fall Week of Spiritual Emphasis.
- Sales for Parkland Furniture, an industry at Canadian Union College, for the month of September were more than one quarter of a million dollars.
- Twenty-two baptisms resulted from a five-week evangelistic crusade in Lethbridge, Newfoundland, by Max Mercer, conference evangelist.
- Four new members were baptized into the Armstrong, British Columbia, church recently.
- Mr. and Mrs. Fred Suelzle, of Beiseker, Alberta, recently

celebrated the sixtieth anniversary of their wedding in the Calgary, Alberta, Bridgeland church.

- Randy Shapka was baptized into the Edmonton, Alberta, Ukrainian church on October 16, as a result of witnessing by the young people of the church.

Central Union

- Through October a total of 1,658 persons had been received into membership in the Central Union. This represents a gain of 410 over a year ago.
- The Wyoming Conference reported on November 8 that its Ingathering goal had been exceeded by \$1,500. The total raised was \$31,765.
- W. O. Coe, Central Union Conference president, at the request of the General Conference and the Inter-American Division, is attending meetings in Inter-America.

Columbia Union

- Area churches from the Allegheny East and Potomac conferences sponsored a 60-foot-long exhibit at the Virginia State Fair in Richmond.
- At its September 30 meeting the Columbia Union College board of trustees voted to accept the master plan for campus upbuilding. The first phase, construction of a new science complex and an addition to the women's dormitory, is to begin by April 30, 1977.
- J. David Newman is the new lay activities and Sabbath school director of the Ohio Conference. Since 1975 he had been the pastor of the Elyria-Lagrange district, which will now be pastored by George Khoury, from Beirut, Lebanon.
- Rex Edwards, instructor of evangelism, conducted Columbia Union College's first evangelism field school this summer in partnership with the Philadelphia, Pennsylvania, Chestnut Hill church. He was assisted by four theology students from the college.

Lake Union

● A bilingual program has been started at the Lake Shore School in Chicago, Illinois. The majority of the 126 students in grades K-9 are of a Spanish-speaking background.

● While Ingathering on October 4, students at Broadview Academy, LaFox, Illinois, enrolled 62 persons in Bible courses, offered prayer in 31 homes, and distributed 14,000 pieces of literature, in addition to collecting more than \$1,000.

● More than 400 Pathfinders and their leaders assembled at Lake Region's Camp Valkyrie for a Pathfinder Camporee in October.

● Thirty Pathfinder directors and staff members recently took part in a camping workshop at Indiana's Timber Ridge Camp. They learned new methods of camping and backpacking, and earned honors in wild edible plants and geology.

North Pacific Union

● The Kamiah congregation in Idaho, numbering only eight—all senior citizens—is building an 80-seat church. When the church is completed it is expected that the congregation will have doubled. John Bechtel, pastor, is looking forward to continued growth in what a year or so ago might have been classed as a dying church.

● N. Clifford Sorensen, Walla Walla College president, has been traveling in the Orient on both college and General Conference business. He will spend some time at Japan Missionary College, working out final details on an affiliation agreement between that school and WWC.

● After five years as an elementary teacher on the mission compound of Kuyera, Ethiopia, Marcy Jacobson has joined the staff of the Eagle, Idaho, elementary school.

● "Witnessing for Christ" was the theme of a training seminar attended recently by

51 Idaho laymen and pastors at Camp Ida Haven, Idaho. Training classes will be held in churches by those who participated in the seminar.

● The new pastor of the Bend-Redmond, Oregon, district is Roger A. Kruger, formerly pastor of the Salmon, Idaho, church.

Northern Union

● Eight converts, including a former minister of another denomination and his wife, recently were baptized into the Faribault, Minnesota, church.

● The Nevada, Iowa, church celebrated its 100th anniversary November 19 and 20. The church has grown from 11 members in 1876 to more than 300.

Pacific Union

● When a Sacramento, California, television station became interested in St. Helena Health Center's live-in program for those who wish to stop smoking, the news anchorman and a cameraman enrolled in the course to get their footage for a nine-segment report of what happens. In addition, the station prepared an eight-page folder outlining and promoting St. Helena's methods.

● The Waianae, Hawaii, Better Living Center was dedicated recently. It is part of a growing network throughout Hawaii dedicated to providing health education, spiritual guidance, and aid to those in need.

● Bible Instructor Kim Fong Dang and his wife, Florence, recently witnessed the baptism of the 422d person they had prepared under God's leadership for church membership. A devout Buddhist in Honolulu until 1941, Mr. Dang conducts three cottage meetings weekly in addition to private studies.

● Members of the 300-member Carson Spanish church in the Southern California Conference dedicated their \$250,000 church complex four years after it began.

Southern Union

● Opening services were held in the newly constructed Brownsville, Tennessee, church, November 13.

● Baptisms in the Florida Conference during the first ten months of 1976 totaled 1,055. Recent evangelistic crusades have included one in Fort Pierce by the Brownlow-Ferry team, which resulted in 30 additions to the church; Lakeland, by Art Swinson, 23; and Altamonte Springs, by Rainey Hooper, 29.

● Members of the Boulevard Drive church in Atlanta, Georgia, moved into their newly acquired 800-seat church on August 31. The new church group will be known as the Maranatha congregation. Some 50 members remained at the Boulevard Drive location to continue to evangelize that portion of metropolitan Atlanta. In addition to the Maranatha group, the Boulevard Drive church has established companies in Senoia, Lawrenceville, and Stockbridge, the latter being organized on the same day the new Maranatha church was occupied.

● Everett E. Cumbo, Georgia-Cumberland Conference secretary, recently returned from Seoul, Korea, where he conducted a field school of evangelism and a city-wide crusade. Three hundred and fifteen persons took their stand to unite with the church.

Southwestern Union

● The Texas Conference's fifty-fourth congregation was organized in Melrose, New Mexico, on November 6, with 24 charter members.

● The first combined constituency meeting for Ozark Adventist Academy, Gentry, Arkansas, was held on Sunday, November 7, with both the Arkansas-Louisiana and Oklahoma conferences participating. The new constitution was adopted and a new board, with representatives from both conferences, was selected.

● A student minister fellow-

ship seminar was sponsored by the Southwestern Union Conference at Southwestern Union College, November 12 and 13. Twenty-minute messages by conference leaders presented keys to success for the ministry, and a question-and-answer period followed each message. Approximately 125 young people attended. The keynote address, "Joys and Thrills of the Ministry," was presented by B. E. Leach, union president.

Loma Linda University

● More than 4,500 students have enrolled at Loma Linda University this year, the largest number of students ever to attend the school. "We are very happy to see the total enrollment exceeding last year's figure of 4,306," says V. Norskov Olsen, president, "and we feel this indicates the service provided by the university is well received within the church." More than 600 students enrolled are from overseas countries.

● William T. Jarvis, assistant professor of preventive and community dentistry, has authored a chapter in a new book on medical quackery. *The Health Robbers* contains Dr. Jarvis' chapter on "Dubious Dentistry."

● A giant Tupperware party and a workathon were held by the Department of Physical Therapy as fund-raising projects for a student missionary fund. Physical-therapy students each year raise money to send one of their class members to an overseas mission field.

● William G. Johnsson, associate professor of New Testament at Andrews University, was the guest speaker on the Loma Linda campus for the annual Fall Week of Devotion. His theme was "Religion in Overalls."

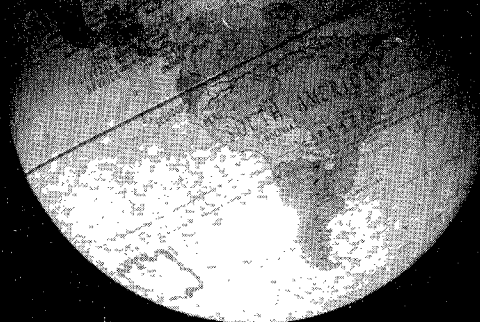
● The first outing of the Big Brother/Big Sister program on the Loma Linda campus took place in mid-October. The program aims to help children and young people find the guidance they need through friendship with Loma Linda University students.

good-bye, planet earth

by
ROBERT H.
PIERSON

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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.

I. B. Burton, Trust Services director, Colorado Conference, formerly same position, Texico Conference.

Jerry Chang, pastor, Chinese church, San Francisco, California, formerly same position, Chinese church, Vancouver, British Columbia.

Dan Collins, conference evangelist, Southwestern Union, formerly same position, Washington Conference.

Lyndon DeWitt, conference evangelist, Texas Conference, formerly same position, North Dakota.

P. A. Jorgensen, business manager, Monument Valley Seventh-day Adventist Hospital, Monument Valley, Utah, formerly secretary-treasurer, Nigerian Union Mission, Nigeria.

T. S. Pang, pastor, Chinese church, Vancouver, British Columbia, from Hong Kong.

Cecil Reed, Trust Services director, Southwestern Union, formerly Trust Services department, Loma Linda University.

Eugene Starr, pastor, Palmer, Alaska, from Walla Walla College.

A. R. Williamson, temperance and youth director, Colorado Conference, from same position, Missouri Conference.

James W. Zackrisson, translation and research coordinator, Inter-American Division, Coral Gables, Florida, formerly president, Honduras Mission.

FROM HOME BASE TO FRONT LINE

Clarence H. Berger (AU '51), returning to serve as teacher, industrial education, Pakistan Adventist Seminary, Chuharkana Mandi, Pakistan, and **Ruby J. (Deede) Berger** left Chicago, Illinois, September 19, 1976.

Stuart P. Berkeley (U. of Pacific '66), to serve as academic dean, Antillian College, Mayaguez, Puerto Rico, and **Roberta M. (Hawkins) Berkeley** (PUC '53), of Collegedale, Tennessee, left Miami, Florida, September 22, 1976.

David B. Ekkens (LLU '74), to serve as biology teacher/department head, Adventist Seminary of

West Africa, Ikeja, Lagos State, Nigeria, and **Sharon (Ulloth) Ekkens** and three children, of Keene, Texas, left Montreal, Quebec, Canada, September 23, 1976.

Evelyn I. Gammon (Oreg. State Coll. '59), returning to serve as office secretary, Japan Union Mission, Asahi-ku, Yokohama, Japan, left Portland, Oregon, September 23, 1976.

L. Jamesen (Jim) Gibson, Jr. (PUC '67), to serve as mathematics/science teacher, Seventh-day Adventist Secondary School, Yele, Sierra Leone, and **Dorothy J. (White) Gibson** (PUC '66) and two children, of Healdsburg, California, left New York City September 21, 1976.

W. Milton Lee (PUC '36), returning to serve as communication secretary/evangelist, South China Island Union Mission, Taipei, Taiwan, and **Helen V. (Warren) Lee** left Los Angeles, California, September 14, 1976.

Winston H. McHenry (PUC '44), returning to serve as auditor, Central India Union, Bombay, India, and **Ruby Florine (Truitt) McHenry** left Boston, Massachusetts, September 22, 1976.

Dorothy E. Pulley (WWC '74), to serve as elementary teacher, overseas school, Ethiopian Union, Addis Ababa, Ethiopia, of College Place, Washington, left New York City September 26, 1976.

Kenneth L. Purkey, to serve as inhalation therapist, Bella Vista Hospital, Mayaguez, Puerto Rico, and **Janice E. (Bardo) Purkey** (UC) and two children, of Ardmore, Oklahoma, left Miami, Florida, September 20, 1976.

Daniel L. Rathbun (LLU '68), returning to serve as teacher, Gitwe College, Nyabisindu, Rwanda, and **Carolyn L. (Roth) Rathbun** (LLU '67) and one son left New York City September 21, 1976.

Thomas G. Staples (PUC '67), returning to serve as treasurer, Ethiopian Union, Addis Ababa, Ethiopia, and **Karen E. (Cloete) Staples** and two children left Montreal, Quebec, Canada, September 21, 1976.

G. Bruce Vogt (AU '63), returning to serve as manager, Ethiopian Adventist Press, Addis Ababa, Ethiopia, and **Barbara L. (Hornyak) Vogt** and three children left New York City September 26, 1976.

E. Fern Wilson (WWC '61), re-

turning to serve as teacher, Wollega Adventist Academy, Gimbie, Ethiopia, left New York City September 22, 1976.

STUDENT MISSIONARIES

Tina Renee Brown (AU), of Vancouver, Washington, to serve as primary teacher, evangelism assistant, Sheer Memorial Hospital, Kathmandu, Nepal, left Portland, Oregon, September 12, 1976.

Gary Mulford Critser (PUC), of Tempe, Arizona, to serve as teacher, English Language School, Higashi-ku, Osaka, Japan, left Los Angeles, California, September 9, 1976.

Randall Eugene Currier (PUC), of Redding, California, to serve as teacher, Surabaya Language School, East Java Academy, Surabaya, Java, Indonesia, left San Francisco, California, September 19, 1976.

Anthony Bradley Philipps (AU), of Tulsa, Oklahoma, to serve as ministerial assistant, Nigerian Union Mission, Ikeja, Lagos State, Nigeria, left New York City, September 13, 1976.

Lorraine Seva Ann Kokinos (PUC), of Elverta, California, to serve as primary teacher in a private home, Southern European Union, Greek Mission, Athens, Greece, left Los Angeles, California, September 12, 1976.

Sharon Lynn Morrison (PUC), of Sacramento, California, to serve as Bible teacher, West Indonesia Language School, Jakarta, Java, Indonesia, left San Francisco, California, September 19, 1976.

Donna Regene Parraway (OC), of Erie, Pennsylvania, to serve as English teacher, Seventh-day Adventist Language School, Osaka, Japan, left Los Angeles, California, September 15, 1976.

Suzanne Elayne Ponder (PUC), of Stockton, California, to serve as general-duty nurse, Karachi Hospital, Karachi, Pakistan, left Los Angeles, California, August 29, 1976.

Douglas Lee Sharp (WWC), of Longview, Washington, to serve as religion teacher, Lower Gwelo College, Gwelo, Rhodesia, left Montreal, Quebec, Canada, September 20, 1976.

Dollene Eloise Trott (OC), of Somerset, Bermuda, to serve as primary teacher, Lowry Memorial High School, Bangalore, India, left New York City, September 8, 1976.

The Back Page

GC Health Director Named

S. L. DeShay was elected director of the General Conference Department of Health by action of the General Conference Committee on November 24. Earlier this year he was elected associate health director. In addition to holding a medical degree, Dr. DeShay has specialized in internal medicine and has earned a Master's degree in public health. His experience includes 12 years of overseas service for the church in several countries of West Africa. He is an ordained minister.

Leadership Changes in Australasia

The General Conference Committee on November 24 elected K. S. Parmenter president of the Australasian Division. Pastor Parmenter has been secretary of the division since 1970, and for many years he was a conference president in Australia and New Zealand.

At the same time the General Conference Committee elected R. W. Taylor, division temperance and religious liberty director, to replace Pastor Parmenter as secretary. C. O. FRANZ

CAB Seeks Public Opinion on Smoking

REVIEW readers who are bothered by the smoky haze that may still surround them on some airplanes have an opportunity to take action against it. Although since July, 1973, nonsmoking areas have been required by the Civil Aeronautics Board (CAB), now the board has announced plans to ban all cigar and/or pipe smoking on planes. According to their rule-making process, they must solicit comments from the general public regarding this proposed change to see whether there is public support for it.

In addition to the proposed ban on cigar and/or pipe smoking, the CAB is also in-

terested in public opinion on other related issues: the possibility of banning *all* smoking on planes, and increased segregation of nonsmokers, with better enforcement of nonsmoking regulations.

Personal experiences in which smoking has brought discomfort to you, a nonsmoker, or has aggravated a health problem for you, will help to support your position.

The deadline for public reaction has been extended to January 21, 1977. Send your telegram or letter before that date to Docket No. 29044, Docket Section, Civil Aeronautics Board, 1825 Connecticut Avenue NW., Washington, D.C. 20428.

Action on Smoking and Health (ASH), the organization that pressured the CAB to initiate the nonsmoking section on airplanes and has petitioned for the ban on cigar and/or pipe smoking, would like a carbon copy of your letter. Their address is 2000 H Street NW., Washington, D.C. 20006.

FRANCIS A. SOPER

Fourth Language School in Korea

A new language school will be established in Korea during 1977, according to a recent Korean Union Mission action. This school will operate at Yong Dong in Seoul, Korea, and will bring to four the total number of language schools operating in Korea. There are now schools in Seoul, Pusan, and Kwangju.

D. A. ROTH

ABC Open House

On Sunday, September 12, open house was conducted by Adventist Book Centers in the North American Division. In many instances church members traveled long distances to take advantage of the special bargains offered at the ABC's during this open house. Total sales of \$146,246 probably set a record for one-day sales other than during the camp-meeting season.

Because of the success of

this year's division-wide open house, a worldwide open house is planned for September 11, 1977.

J. C. KINDER

World Stewardship Day Is December 11

On World Stewardship Day, December 11, it is hoped that Adventist church members will renew their stewardship commitment in its broad aspects.

Stewardship has to do with more than money. It involves the Christian's total service. Christ's sacrifice on Calvary is the keystone of Christian stewardship.

KENNETH H. EMMERSON

N.A. Ingathering Report—1

The first report of the 1977 Ingathering crusade shows the total amount raised through November 13 as \$2,646,364. This is a per capita of \$5.04 per member in the North American Division.

The total reported in last year's first report was \$2,643,333. This year's figure is a gain over last year's of \$3,031.

The Alabama-Mississippi Conference is the first Silver Vanguard conference, having reported this achievement in October. The Seventh-day Adventist Church in Newfoundland also reports achieving Silver Vanguard status.

Two conferences—Alabama-Mississippi and Georgia-Cumberland—have exceeded their final totals for last year's campaign.

N.A. Ingathering Report—2

Ingathering raised through November 20 totals \$3,214,742, or a per capita of \$6.12 per member in the North American Division. The total amount raised last year at this time was \$3,187,508. The amount raised this week is \$568,378.

No new conferences have

reached the Silver Vanguard mark, but Newfoundland joins the Alabama-Mississippi and Georgia-Cumberland conferences in exceeding last year's totals.

Three unions—Southern, Columbia, and North Pacific—and 28 conferences showed gains over last year's achievement for the same period. C. C. WEIS

In Brief

New position: N. S. Fraser, president, West Indies Union Conference, formerly treasurer, West Jamaica Conference.

IAD baptisms: A total of 44,000 baptisms have been reported so far this year in the Inter-American Division, according to Carlos Aeschlimann, division Ministerial Association secretary.

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