

Review

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

The World of Nature, and the Search for Truth

By ARIEL A. ROTH

[Condensed from a talk given at San Diego State University, introducing a seminar series on Creation presented by the Geoscience Research Institute.]

RECENTLY SOMEONE WROTE ON THE WALL of a planetarium the laconic question "Is there any intelligent life on earth?" An answer written below reflected a mood much more encouraging: "Yes, but I am only visiting." Such comments have enough of an element of truth in them to be sobering. One wonders about intelligent life on earth when in their search for truth people have produced a number of "great ideas" that have been considered correct by many but have eventually passed from the scene, only to be replaced by others that are in conflict with the former. How do we know which ideas are true? A good way to test them is to compare them with the best factual information available.

In this presentation I would like to address myself specifically to two of the basic philosophical concepts regarding the origin of living organisms—evolution and

Creation—and examine them in the light of some of the factual data now available.

Evolution. The general theory of evolution suggests that chemicals or simple forms of life have changed into complex advanced forms. It attempts to explain the origin of life we find about us without the intervention of a Designer or Creator.

It is only natural that scientists should devise this kind of explanation, since the system of science is built on cause and effect, law, and repeatability. When you have a Designer or Creator who can bypass these laws, it wrecks the system; hence, science may try to avoid a Designer concept. Some scientists try to build up a system of origins that fits within the simple laws that have been observed, allowing for the familiar but not the unusual. Under these circumstances a scientist may have no choice but to come up with some theory of evolution. Many scientists believe in some kind of God, but they tend to shy away from a God who can do the unusual and overrule the laws of science. *Continued on page 6*

F.Y.I.

From time to time we receive letters asking why the REVIEW does not carry a line on its front page or on its masthead indicating that it is the official organ of the Seventh-day Adventist Church. A letter on this subject, received this week, says, in part: "I notice in the *SDA Encyclopedia* that this title containing 'official' was used previously. Some argue that the present title enables writers to have their articles printed without the scrutiny and authorization of the General Conference, and so teachings that are not officially recognized by the church can be inserted. I was confronted with this question this morning, and the person remarked, 'The REVIEW AND HERALD is not now the authorized paper of the church.' " Since Adventists the world around deserve to know whether the REVIEW is "official," and hence can be trusted fully, this editorial is For Your Information.

Perhaps the best way to approach the subject is to ask and answer three questions:

1. Is the REVIEW as "official" as it always has been? Answer: Yes.

2. Is the REVIEW less "official" than it was at some time in the past? Answer: No.

3. Has the editorial policy of the REVIEW changed, reducing the traditional careful scrutiny given to its contents? Answer: No.

These questions and answers make clear, we trust, that the relationship of the REVIEW to the church is exactly the same as it always has been. The magazine is still, as some have described it, "the authentic voice of the Advent Movement."

Why, then, do we not label the REVIEW the "Official Organ" of the church as we did for six years of the magazine's 126-year life? For two reasons, neither of which involves any change in the magazine's status, accuracy, or influence. The first reason is partly a sentimental one. Throughout most of its history the REVIEW has been identified simply as the "General Church Paper." Ellen G. White called it "our church paper" (see *Counsels to Writers and Editors*, pp. 108 and 135). From 1909 to 1961 it carried on its masthead or in other locations the line "General Church Paper of the Seventh-day Adventists." We like the concept that "General Church Paper" seems to represent. The Adventist Church is a fellowship of believers, and the REVIEW is an organ of communication among members of the family. It is a member-to-member paper, in harmony with Christ's statement "All ye are brethren." It is not a hierarchy-to-member paper.

It is true that from 1961 to 1967 the REVIEW was called the "Official Organ of the Seventh-day Adventist Church," but the policies and character of the magazine during that period were not altered. In 1967 the present editor sought counsel from the officers of the General Conference concerning the advisability of restoring the expression "General Church Paper." The officers agreed

that the terminology that had been used for 52 years (1909-1961) was preferable to "official organ."

Two main reasons undergirded this preference: (1) In some countries the word "official" means far more than it does in the United States. The contents of an "official organ" would be considered as representing the "official" views of the church's administrators. The editors felt that church leaders should not be asked to bear this unnecessary burden or risk.

(2) The second reason for preferring "General Church Paper" to "Official Organ" was accuracy. The only truly "official" church publications are the booklets containing actions voted by the General Conference, the *Working Policy* books, and the *Church Manual*.

Did restoring the line "General Church Paper of the Seventh-day Adventists" represent a change in the place the REVIEW has always filled in the life of the church? No. The REVIEW has been throughout its history, and is today, the chief organ of communication within the church, the major spokesman concerning what Adventists believe, the chief journalistic watchman to guard against doctrinal aberrations and heresies.

Scrutiny of Manuscripts

Now, is there any truth in the suggestion that calling the REVIEW the "General Church Paper" instead of "Official Organ" "enables writers to have their articles printed without the scrutiny and authorization of the General Conference, and so teachings which are not officially recognized by the church can be inserted"? No. The in-house editors (who, incidentally, are elected by the publishing-house board, and approved by the General Conference Committee) examine and edit carefully all manuscripts. On sensitive matters, they ask that manuscripts be read also by some or all of the consulting editors (who are the president and vice-presidents of the General Conference). And all manuscripts are checked word by word by the copy editors.

We recognize, of course, that that which makes any religious magazine effective is the Holy Spirit speaking through its pages to the hearts of readers. Words are important, but they are only agencies that the Spirit may use to lead minds to Christ and truth. In 1881 Ellen G. White wrote: "Those who consent to do without the *Review and Herald* lose much. Through its pages Christ may speak to them in warnings, in reproofs and counsel, which would change the current of their thoughts and be to them as the bread of life."—*Testimonies*, vol. 4, p. 599. Think of it! Jesus, our Saviour, may speak to us through the REVIEW!

For Your Information, the editors will continue to do all they can to enable the voice of Christ to be heard through the REVIEW. They will do their best to retain the trust and confidence the worldwide body of Adventists has placed in it for more than 126 years. The REVIEW may not be labeled "Official Organ of the Church," but it is the nearest thing to an official organ that the church has.

K. H. W.

This Week

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Ariel A. Roth, Ph.D., author of our cover article, "The World of Nature, and the Search for Truth," is professor of biology at Loma Linda University and a staff member of the Geoscience Research Institute. A graduate of Pacific Union College, Dr. Roth received an M.S. from the University of Michigan in 1949, and a Ph.D. from the same school in 1955. He has since done additional course work in radiation

biology and geology at the University of California.

Dr. Roth began his teaching career at Pacific Union College in the biology department. He has taught at both Loma Linda University and Andrews University, heading the biology departments of both universities.

The concluding article in the series on recent events within the Lutheran Church-Missouri Synod (p. 10) offers suggestions on how the crisis might have been avoided. An ounce of prevention, Raymond F. Cottrell suggests, would have made the painful pound of cure (confrontation and schism) unnecessary. In this article he lists and expands upon the components in that precious ounce of prevention. The same components will help solve differences of opinion in any of the relationships of life—home, school, church, the office, the

community, the nation, and the world.

Both Dr. Jacob A. O. Preus, president of the Synod, and Dr. John Tietjen, president of Concordia Seminary in Exile (Sem-inex) and chief spokesman for the "moderates," kindly read the first five articles prior to publication and made helpful suggestions, which were appreciated and incorporated. (Dr. Robert C. Sauer, assistant to President Preus, in Dr. Preus's absence and at his request, read the fifth article.)

Two minor historical errors in the first article were pointed out too late for correction. The article should have stated that Missouri Synod Lutherans came almost exclusively from Saxony, in Germany; only a few were from Bavaria.

Also, it is only the Lutheran Church in America that traces its

ancestry to pre-Revolutionary immigration.

We note with regret that in mid-January a sixth LCMS district president resigned—Paul Jacobs of the California-Nevada District. He has been invited to be presiding bishop of the Pacific Synod of the Association of Evangelical Lutheran Churches.

A mimeographed reading list on the LCMS crisis is available upon request. Please include a stamped, addressed, return envelope.

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Letters

[Letters submitted for publication 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.]

Women Pastors

While there is no scriptural basis for women in the pastoral ministry, proponents seem to find comfort in the changing culture as a basis for support.

It would be well to point out that the culture in Egypt and in Canaan was such that approved women in the ministry. There were priestesses in both heathen nations. In spite of the culture being amenable to a priestess for God's people, God gave explicit direction for an ordained priesthood of men only, thus going counter to the culture.

JOHN V. STEVENS, SR.
Westlake Village, California

"Whollyness" of Commitment

I appreciated "A Profile of the Biblical Doctrine of Salvation" by Hans K. La Rondelle in the January 6 REVIEW. This article helped clarify some of the questions that had arisen in my mind since the article "Christ Our Righteousness" was published May 27, 1976.

Some time ago I solved the

problem of the relationship between justification and sanctification in my own mind. I consider that my only righteousness with God is in Christ (through justification by faith), and the resulting relationship as a child of God inevitably leads to sanctification or personal holiness—"whollyness" of commitment and obedience that keeps pace with my growing knowledge of God's will and character. I am complete (perfect) in Christ no matter where I am in my understanding of God's will as long as I serve Him with a whole heart and am motivated by love.

WAYNE WILLEY
New Bedford, Massachusetts

Interracial Marriage

I feel W. Paul Bradley's series of articles, "SDA's and Race Relations" (June 24, July 1, 8, 15, 1976), and the General Conference Human Relations Committee have given us wise counsel on the matter of interracial marriage. However, I believe several points ought to be emphasized again to those counseling with and relating to couples of different racial origins who already are married.

1. Whatever the counsel against interracial marriage, once a person marries someone of a different racial origin, the duty of the church is to give that couple all the love and support it can.

The marriage ought to be treated just as any other.

2. I believe that in certain circumstances down through the years, God has actually led together men and women of different racial origins, and obviously blessed their marriages (e.g., Moses and Zipporah).

3. The inspired counsel on marriage applies to interracial marriages as well as to others. Even *The Ministry of Healing*, page 360, applies, "Though difficulties, perplexities, and discouragements may arise, let neither husband nor wife harbor the thought that their union is a mistake or a disappointment."

4. Don't interpret everything an interracial couple are, say, or do with reference to the race question. Their behavior can be influenced by the total set of forces that works upon any marriage.

5. Interracial marriages can, at times, have their special stress factors. But by the grace and wisdom of God they also can be very happy ones.

6. History has proved that those with special problems to surmount can be broken and embittered by them. Or they can be made great by them. It's a matter of choice.

7. Husbands and wives in an interracial marriage have not only the right but also the responsibility

to witness for God and our church, however difficult the circumstances. They too must stand and be counted for their beliefs. And they too have the promise, "Lo, I am with you always."

VADA KUM-YUEN
Morisset, Australia

Blessed Message

Thank you for the cover of the December 23 REVIEW, bearing the most blessed message we have received for many Christmas seasons.

JOHN L. TONN
Austin, Texas

Healing and Teaching Linked

I heartily agree with the view expressed by Ernest Lloyd (Letters, Dec. 16) that it will take "the entire membership of the church" working at "diffusing the light of the third angel's message" to finish the work.

I would like to point out, however, that the third angel's message includes more than "daily witnessing in personal evangelism." It also includes medical missionary work. "In His [Christ's] service, healing and teaching were linked closely together. Today they are not to be separated."—*Testimonies*, vol. 9, p. 171.

CECIL C. SHROCK
Leslie, Arkansas

THE CHALLENGE

Suddenly, all those around were beaming, warmed by the glow an imaginative act created.

By MERLENE OGDEN

[Condensed and adapted from an address presented April 18, 1975, on alumni homecoming day at Union College, Lincoln, Nebraska.]

WHAT IS INVOLVED IN THE GOAL OF excellence? As a Christian, have you stopped to consider your definition? Have you tried to list those qualities that might be involved in the achievement of excellence? I'm sure each person's list would be somewhat different, and this is probably how it should be. But as I have contemplated this subject, it seems to me that, in any list, one essential quality is that of awareness.

The French writer Jean Henri Fabre, states it succinctly in these words: "What matters in learning is not to be taught, but to wake up." I know many of you are more acquainted with the challenging inscription Henry David Thoreau wrote for his masterpiece, *Walden*, back in 1854: "I do not propose," he said, "to write an ode to dejection, but to brag as lustily as chanticleer in the morning, standing on his roost, if only to wake my neighbors up." In similar vein, Mrs. White writes, "Ministers and people, wake up!" (*Testimonies*, vol. 7, p. 14).

To what would these writers wake us up? To the drabness of our existence, to the futile realization of man's hopelessness, to the despair of a deterministic philosophy? Of course not. Fabre and Thoreau are not pessimists. And surely Mrs. White is not. They are optimists challenging all of us to become aware of our potential, of what we as Christians, with God's help, can become. "God is waiting for men and women to awaken to their responsibilities," says Mrs. White. "He is waiting for them to link themselves with Him."—*Ibid.*, p. 13.

The first step in waking up is to become aware of our own spiritual needs, to recognize that, alone and without God, we are nothing, but that *with* God all things are possible. "I can do all things through Christ which strengtheneth me" (Phil. 4:13) is to me one of the most encouraging promises of the Bible. How did Christian and Hopeful in *Pilgrim's Progress* escape from the dungeon of Giant Despair? It was not in their own strength.

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Christian became aware that, in his own cloak, he held the key that would unlock their prison gates. What was that key? Promise. Awareness of God's promises and acceptance of them by faith can make the most mediocre life glow with new vitality. "Shall a man go and hang himself," Thoreau asks, "because he belongs to a race of pygmies, and not be the biggest pygmy that he can?" Thank God that, with His help in our lives, we can be big pygmies or even giants among giants.

Next, we who are striving for excellence must be aware of the needs of others, whether of our family, our friends, or complete strangers. We must not hibernate in our dens of indifference and nonchalantly shrug, "Am I my brother's keeper?" A few years ago a New York newspaper told the tragic story of man's irresponsibility to his fellow men. An elevated train was pulling away from a station platform when an 11-year-old boy dashed for it. The doors closed in his face, but he was able to catch hold and hang on with his fingers. The lad struggled to keep his grip as the train speeded up. He clutched frantically. At least 20 people in the car saw the boy's plight, and any one could have pulled the emergency cord and stopped the train. But no one had that much concern. They were curious as animals—that was all. They looked but did nothing. Before the train reached the next stop the boy was knocked off by a barrier and killed. What a picture of man's inhumanity to man! We smugly say, I wouldn't have been indifferent. I would have pulled the cord. I would have saved his life.

Isn't this story symbolic of the indifference to our fellow men that many display every day, perhaps with not such a tragic ending, but tragic in resulting broken hearts, hurt feelings, or misunderstandings? We need to resolve to be aware of the needs of others. Mrs. White tells us in *The Desire of Ages* that from His earliest years Christ "was possessed of one purpose; He lived to bless others" (p. 70). "Complete" Christians will have the same purpose; they will be aware of the potential good that lies within their power; they will focus their energies on satisfying the needs of others.

Going a step further, we as seekers for excellence must be aware of the world around us. We must be interested and interesting people. How do we get this way? Certainly not by dissociating ourselves from the world, but by being sensitive to what is going on in the world, by using our keen powers of observation to fill every idle moment with something interesting, by being alert to the interrelation of things, by seeing causes and effects, by graduating to the creative stage of awareness. "How many a man has dated a new era in his life from the reading of a book," exclaims Thoreau (*Walden*, p. 80). Such an awareness makes us contributing members of society, not merely leeches sucking out the lifeblood of others.

We can contribute to our families, to our friends, and to those about us by instilling within ourselves and then passing on to others an appreciation of the true values of

OF EXCELLENCE

life, and of the esthetic and cultural. Our own sensitive-ness to life will help them rise to the exhilarating moments of inspiration—when we have felt the very presence of God, or when we have been swept off our feet, so to speak, by the glow of a sunset, by the squeeze of a hand, or by the innocent eyes of a fawn trembling at its mother's side.

Who does not remember trying, as a child, to bottle the magic of a lightning bug on a summer evening, or tucking away in some private hiding place the silver parachuted milkweed seed, to keep fresh the wonder of its winged flight? Awareness is a quality of mind and a sensitivity of spirit anyone can achieve. It is a special dimension in living which gives added depth and height to each hour. But there is a heightened awareness that comes with intellectual curiosity, with asking questions that lead to the discovery of truth. What if Sir Isaac Newton in 1665 had not asked the question *why* when he saw the apple fall in a garden at Woolsthorpe? What if James Watt had not asked *why* as he mused over the steaming kettle? What if Benjamin Franklin had not asked *why*, and never flown his kite in that June thunderstorm? What if the early Adventist believers had not asked *why*, and never searched the Scriptures further after the great Disappointment of 1844? What if—*ad infinitum*?

An Appreciative Awareness

Awareness for the seeker of excellence has one more aspect—an appreciative awareness of what others do for us. To be aware of another's feelings is a treasured attribute. To me this is one of the highest marks of a person of excellence. Selfishness, pride, self-interest are lost in the appreciation of another. Each of us must take time to appreciate—to say the kind word in response to a roommate's enthusiastic exuberance over a first poem or essay; to thank a teacher for those words of counsel or inspiration that came when most needed; to see something good in those rules we think outdated or childish; as mothers, to kiss the grimy face of one who has lovingly brought a bouquet of spring flowers, even though his 4-year-old feet tracked mud all across the newly waxed kitchen floor; to thank that special friend for just remembering; to say Thank you to mom and dad for really no special reason at all but just because we love them and haven't told them so recently; to whisper "I love you" to a tired and perhaps discouraged husband when he stumbles through the door after an especially hard day at work; or simply to breathe, in the fullness of our hearts, "Thank You, Lord, for caring for me."

Yes, it's an amazing power, this ability to appreciate, this awareness of what others have done to make our lives happier. Elizabeth Byrd, an American writer, recounts three such stories in her essay, "The Lesson of the Gracious Heart." She recalls a time when she was 7 and her mother was busy planning a formal tea. Eager to help, Elizabeth gathered a bouquet of dandelions and gave them to her mother. There are many mothers who

would have let a milk-bottle vase suffice for the ragged yellow weeds, and found a corner in the kitchen for them. But Elizabeth's mother placed them in the most attractive vase she had and proudly displayed them on the piano between tall candelabra, where all the guests could see them. And she made no trite explanations about them. What a gracious heart she exhibited to this small child, a heart that was understanding and sensitive to the feelings of others!

Elizabeth Byrd goes on to tell about a little boy's love for a ragged, one-eyed teddy bear. One day, having to go to the hospital for a tonsillectomy, he took the bear with him. When the doctor came to his room to tell him that it was time for his operation, he found the little boy holding tightly to the bear. When a nurse started to take the bear, the doctor ordered that Teddy should remain where he was, because he needed an operation too. When the child awakened, Teddy was right next to him on his pillow. Where its eye was missing the doctor had placed a neat white bandage.

Opportunities to put this "gracious heart" to good use are all around us. Ms. Byrd recounts the time a woman was shopping with a friend in the Italian section of New York and noticed a boy, perhaps about 8, helping his father sell products from a vegetable cart. With great pride he sold her a cauliflower and waited for the payment. Instead of paying him, she handed the money to his father. The boy's smile faded and his shoulders drooped. But another woman noticed his keen disappointment, and felt that somehow she must help to restore his pride. After selecting some vegetables, she called him over to put them in a bag. Instead of giving him even change, she gave him a dollar. The little boy thought for a few moments and then happily handed her the right amount of change. She thanked him, declaring that she could never have figured as fast as he did. He smiled and told her that it was really nothing. But it obviously meant a great deal to him. Those who witnessed her kind act were warmed by the experience.

Why don't we all make better use of our amazing power to appreciate others and their feelings? What's wrong with having a "gracious heart"? What's wrong with thinking of others before ourselves? What's wrong with saying Thank you? Nothing. Try it. You'll find yourself twice blessed in the joy you give to someone else and in the satisfaction that comes to your own heart.

The world in which we live is materialistic; it is a world groping for the solution to its own ills, which it helped to create. It is a world caught up in the whirl of individual self-interest, but it is a world soon to be replaced by that glorious kingdom Christ has gone to prepare. And as we, in turn, prepare for the greatest homecoming ever, where no clock ticks, where no bells ring the beginning and ending of class periods, where no chimes toll the hour—may each one here today hear those words, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy lord" (Matt. 25:21). □

A serious problem with this type of approach is that the laws of science are inadequate to explain all of the reality we see about us; hence, science cannot be relied upon as a method to arrive at all truth. For instance, most human beings believe that they have a certain degree of free will; yet, if this is really free it is beyond the laws of science, which are based on concepts of cause and effect. The feeling of consciousness, that is, the feeling we have that we exist, is another area that, at least thus far, has been unexplained by science. The area of ethics, establishing what is morally good and bad, is another area to which science, thus far, has contributed little.

Science Proves Nothing Absolutely

Vannevar Bush,¹ who has been called the grandfather of the modern computer, has emphasized these points. He states: "Science proves nothing absolutely. On the most vital questions, it does not even produce evidence." The noted philosopher Alfred North Whitehead,² referring to the conflict between science and other areas of experience, has emphasized this by pointing out that "scientists who spend their life with the purpose of proving that it is purposeless constitute an interesting subject of study."

Less objective, but more graphic, is the suggestion by the chemist Anthony Standen³ that science cannot disprove the presence of ghosts if one of the requirements for the appearance is the absence of scientists. I don't happen to believe in ghosts, but this suggestion illustrates some interesting possibilities regarding the limitations of science.

The dissatisfaction brought about by a purely mechanical approach to all of reality may be the reason why, after a hundred years of Darwinism, there is still considerable dissatisfaction with the general theory of evolution. For instance, a poll⁴ taken in 1974 of 1,995 people in the Cupertino School District, the largest school district in California, showed that 44 per cent of the people queried believed in Creation, while only 23 per cent believed in evolution. Several believed in neither or both. Evolutionists tend to blame their poor salesmanship for the lack of acceptance of the general theory of evolution, but more than poor salesmanship may be involved. I believe human beings object to being boiled down to just mere machines, because questions of their freedom, purpose, destiny, and moral nature remain unanswered with a purely mechanistic approach to all of reality.

Creation. Let us next consider the concept of Creation. This idea proposes that the major types of organisms that we find on the earth are the result of the work of a Designer as a unique event. Empirical scientists object to this idea because of the difficulty of testing a unique event, especially one that is past. It is also important, as we consider the concept of Creation, that we differentiate between ordinary biological variation and the general theory of evolution. A number of evolution-

ary scientists have made this distinction; nevertheless it is commonly not done.

Terms such as microevolution, or special theory of evolution, are used to describe some of the ordinary variation that we see about us as generation succeeds generation. An example would be albinism, in which an organism is not capable of manufacturing some pigments and appears paler than its parents. On the other hand, terms such as the general theory of evolution, or macroevolution, are used to describe the major changes necessary for changing one basic type of organism into another, such as a common mammal into a bat. These changes have not been observed.

The difference between these two concepts (microevolution and macroevolution) is basic to an understanding of the real problem of the general theory of evolution. Both the evolutionist and the creationist believe in variation, while the creationist does not believe that the major gaps between various basic types of living forms were ever bridged by a process of evolution. He also sees a serious problem in trying to obtain complex integrated systems by random changes.

As an example, why would a new bone evolve and survive through a competitive process of survival of the fittest, since a bone, by itself, is useless unless it has muscles to move it? An organism with an extra bone has the additional burden of maintaining that useless bone, and that may actually make it inferior to one that does not have this. It would probably not survive through the competition of the struggle for survival, which is supposed to be the driving mechanism for evolution.

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But, supposing that both bone and muscles did evolve by random changes, you would still have a useless system, since there would be no nerves to control the muscles, and when you provide a system with nerves, it would still be useless, because you would not have a portion of the brain organized to control the movement of the bone by sending impulses down the nerve to the muscles. Hence it is difficult to think that random changes could produce the many complex integrated biochemical and physiological systems that we see in living things. Intermediate stages along the way are useless and indeed a burden to survival.

Anyone expects a landscape to change as pebbles and dirt randomly slide down a hillside, but we do not expect the pebbles to form a house at the bottom of the hill! Yet the simplest form of independent life is very much more complex than a house. Likewise, no one seriously considers the possibility that if you randomly throw metal, plastic, and rubber parts at a bicycle, the two-wheeled vehicle will change into an automobile. Yet, again, the

simplest form of independent life is much more complex than a car. The mathematician-philosopher J. W. N. Sullivan⁵ has emphasized this point: "One has to make a really immense effort to believe, even for a moment, that the whole evolution of living forms on this planet has come about by 'random variations' and the struggle for existence."

Someone may ask, "But isn't it still possible that life could have arisen spontaneously? Given enough time, highly improbable events can become probable." This is not a satisfactory solution, because when quantitatively evaluated there isn't enough time in the assumed age of the earth to permit one to take the necessary improbabilities seriously. The Wistar Institute Symposium volume entitled *Mathematical Challenges to the Neo-Darwinian Interpretation of Evolution*⁶ gives details regarding this. As an example, in this volume Dr. Murray Eden points out that it would take five billion years (an assumed age for the earth) to get just two genes in order in the bacterium *Escherichia coli* if it were spread over the surface of the earth in a layer 2 cm. thick for that entire time.

As we look at the arrangement of the genetic information in organisms, we find that not only are the nucleotides (those molecules that dictate information through the genetic code) in order, giving the proper structure for the gene, but that the genes themselves are often in the particular order in which they will be used. Hence we have at least a double organization. Dr. Eden is addressing himself only to the question of how these genes might have arranged themselves in order after having been

formed somewhere in the genetic system. If we were to get two genes in order in five billion years, this would do very little for explaining the present forms of life as we see them on the surface of the earth. We must have much more time for evolving the two genes themselves, a much more complex process, and no time has been allowed for putting other genes in order. After this we also have to evolve other organisms.

In this example we have been dealing with only one particular organism. We have an estimated million other organisms that have to have time to evolve in the limited space present on our earth. Considering these improbabilities, there is no question that it is more logical to look for other solutions, such as possibly a Designer.

To prevent conclusions being drawn on the basis of coincidence in science, we normally maintain a high standard of statistical confidence limits. We normally want confidence levels such that in 19 cases out of 20 the predicted results will occur. Sometimes we even insist on 99 cases out of 100. Yet when it comes to the matter of the origin of life, some are willing to entertain chances of less than 1 case out of $10^{1,000}$. This represents one case out of a 1 followed by a thousand zeros. Any normal scientific procedure would demand that we not pay attention to such highly improbable events, but that we look for other solutions.

God and Science. By now you may have surmised that I prefer the creation concept of origins. I am sometimes asked questions such as, "How can a creationist believe in a God and still be a scientist?" "If God can perform a unique event, such as creation, how can you expect

For the Younger Set

Ruthie's Guardian Angel

By RUTH P. WATTS

MANY, MANY years ago a little girl named Ruthie lived in a small town in North Dakota. The winters were very cold and very long. In that climate everyone—mothers, fathers, boys, and girls—wore long-legged underwear.

Ruthie and her sister, Dorothy, walked to school—a mile in the morning, a mile at noon to go home for lunch, a mile to go back to school, and a mile after school to go home.

One night in January the temperature started to fall. It dropped to 10 degrees below zero, then to 20 below, and finally to 30 below zero. In the morning, the windows were com-

pletely covered with frost.

When daddy left for work he said, "Girls, don't walk to school this morning. You'd freeze. I'll take you in the gas truck."

Ruthie jumped up and down excitedly. The girls loved to ride in the big International truck, but they didn't often get to do it.

In a little while, daddy came stamping and puffing in the back door. "Br-r-r-r," he shivered. "You girls bundle up warm." Soon they were all in the big, high truck, Dorothy in the middle and Ruthie by the door, and off they went. As the big truck roared around a corner, somehow the door by Ruthie opened and out she fell. Dorothy screamed at daddy to stop. Immediately he slammed on the

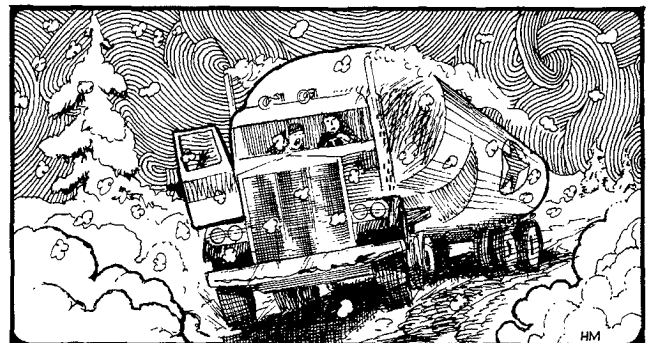
brakes, jumped out, and ran back to Ruthie. He discovered that when Ruthie had hit the ice on the side of the road, it had knocked her unconscious.

Later, at home in a soft, warm bed, she listened half asleep to daddy telling mother the story.

In later life she never forgot his voice, so full of awe and thankfulness as he re-

lated, "And, Rose, I couldn't believe it, but when I ran back to Ruthie, I noticed that the tracks of the tires had turned a half circle right around her, just as though her guardian angel had pushed the truck!"

Ruthie now has children of her own, to whom she tells the story of how her guardian angel saved her life that long-ago winter day.



consistency and repeatability?" "How do you know God isn't interfering with your experiments?" Even more seriously, "What kind of science is it if whenever you have a problem you insert God to bridge the gap, and your problem is solved?"

A Rational and Consistent Designer

I would like to propose a thesis that should alleviate the so-called tension between science and a Designer—namely, that the Designer, God, is a rational, consistent God, not a capricious Being. Because of this He fits in well with science; because He is reasonable, He is usually predictable; and the order and consistency that we see about us is what we would expect from His creation. This concept also solves the problem of the origin of complex life forms.

A scientist may fear the concept of a God who can overrule his science. This need not be the case if God is usually predictable. One may not like the idea that some unpredictable things may happen, but truth is truth whether we like it or not, and God may be God whether mechanistic science likes it or not.

I would like to support the argument that a reasonable Designer can fit in well with science with the thesis proposed by Alfred North Whitehead⁷ and others: the reason modern science developed in the Western world is because of the concept of law and order engendered by the God of the Judeo-Christian tradition. The God of these traditions is a God of law and order, not a capricious God. Science did not develop in the stable Eastern cultures of India and China, because their gods were capricious.

It is somewhat paradoxical that the consistent God of the Judeo-Christian tradition, who probably served as the basis for the development of modern science, is now rejected by that science. This rejection is no doubt partially due to the controversy that has developed between science and the church. Reactions often go to extremes, and a reaction against the church is probably involved here. It is interesting to note that many of the great pioneers in modern science believed in a Creator. We might mention as examples Newton, Boyle, Galileo, Mendel, Linnaeus, and Agassiz.

Science likes concepts that it can test. Some scientists object to the Designer concept because this concept is difficult to test. It now turns out that the general theory of evolution also is difficult to test. A methodological defect has been emphasized in some of the scientific literature during the past decade. This defect was given serious impetus by the philosopher Karl Popper,⁸ of the University of London. Dr. Popper is one of the two leading science philosophers of our time. He points out:

"There is a difficulty with Darwinism. . . . If . . . we accept that statistical definition of fitness which defines fitness by actual survival, then the survival of the fittest becomes tautological, and irrefutable." In other words, an organism survives through evolution because it is better fit, and the way you tell it is better fit is because it survives. Thus we have a tautology, or circular reasoning. The argument is bound to work; there is no way to test it and see if it is wrong. Popper's idea has been expanded by others into the concept that evolution fits any facts you have. Hence, like the Designer concept, it is difficult to test.

Two evolutionary biologists, Birch and Ehrlich,⁹ have pointed this out. They state that the theory of evolution "cannot be refuted by any possible observations. Every conceivable observation can be fitted into it. It is thus 'outside of empirical science' but not necessarily false. No one can think of ways in which to test it."

It thus appears that no matter what happens in evolution, there is an explanation for it. If a particular organ develops, it is because it has survival value. If a particular organ degenerates, it is because it has negative survival value. If we have the sudden appearance of a form, we have concepts of preadaptation to fit such a situation; if we have a living fossil (a living organism similar to that found in ancient deposits) it is postulated that the environment did not change. If we have adaptational changes, the environment did change. If we have extinction, the environment changed too much. If we have gaps, postulates of soft bodies resulting in lack of preservation or of rapid evolution are suggested.

Thus, it appears that the argument that a Designer can answer all problems is not unique to the Creation concept; evolution also answers all problems. But we would emphasize that the Judeo-Christian God does not answer all problems posed, since He is a rational and reasonable being, usually predictable and testable.

Use All Avenues of Information

I am somewhat understanding of the purely mechanistic scientist who tries to arrive at truth by the observations he makes in nature, because we tend to feel more secure in this area of experience that is more tangible. Where I think we make a serious mistake is in trying to arrive at all truth, using the limited system of empirical knowledge we have. I would like to suggest that to arrive at truth we use all avenues of information possible. In other words, it is better to take into consideration such avenues as empiricism, rationalism, history, religion, psychology, and ethics than any one of these alone. More information is better than less. These avenues are all a part of the reality that we find about us, and to exclude arbitrarily any part of reality can introduce a bias that leads to error.

God Exists. In concluding, I would like to point out that as we consider the nature that we see about us, we note: (1) a degree of orderliness; as Einstein put it: "God does not throw dice"; (2) a life whose simplest living forms are so complex as to almost completely deny spontaneous origin by the laws of physics and chemistry; and (3) characteristics of advanced forms of life such as free will, consciousness, and ethics that indicate a reality beyond the realm of normal mechanistic science.

These factors make more sense in the context of a reasonable Designer than in the context of purely random changes. Hence I conclude that there is One. □

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God Is Concerned

“His watchcare extends to every household, and encircles every individual; He is concerned in all our business and our sorrows.”

By KRAID I. ASHBAUGH

“I COULD GO TO REST EASILY if only I knew that God had accepted my lifework,” Pastor Samuel Fulton was heard to repeat again and again as he lay dying in his home at St. John’s, Oregon.

Since he was in the final stages of tuberculosis, doctors marveled that he continued to live, for they were convinced that one in his state of health should have died long before. Was doubt concerning his acceptance with God fanning the spark of life that should have flickered out to allow him to go to a peaceful sleep?

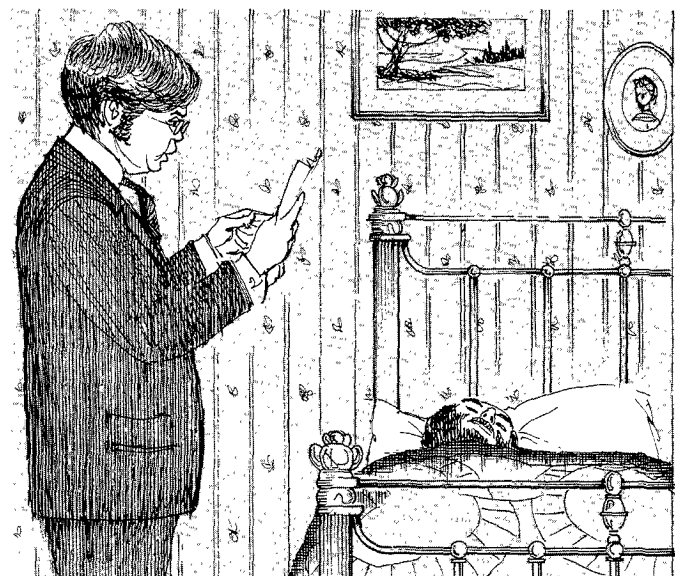
His brother, John, president of the Oregon Conference, was at his side when some mail was delivered from Portland. Among the letters was one that bore an Australian postmark, and eagerly Pastor John chose it first, for he knew that here was a message from God’s servant Sister Ellen White, residing in Australia at that time. After a brief glance at its contents John told his expiring brother, “Here’s a letter for me from Sister White, but it has a message for you.”

“Read it to me, please!” pleaded Samuel.

John read a short sentence: “Tell Brother Samuel Fulton that the Lord has accepted his work.”

That was all, but it was enough. With a contented sigh

Kraid I. Ashbaugh, a teacher for many years in our denominational schools, now lives in Loma Linda, California.



Samuel repeated, “I shall be satisfied, when I awake, with thy likeness,” closed his eyes, and not long afterward fell asleep in Jesus.

The one who had delivered the mail that day to John Fulton told me many years later in his Los Angeles home, “That’s the kind of God we serve. His love for that one soul led Him to instruct Mrs. White, thousands of miles away, unacquainted with Samuel Fulton’s state of health, to write that word in order that this faithful old worker could die happily.”

“His watchcare extends to every household, and encircles every individual; *He is concerned* in all our business and our sorrows.”—*My Life Today*, p. 292. (Italics supplied.)

Suffering throughout his seven-year life from a rare blood deficiency that failed to provide needed antibodies, Jackie was struck down with meningitis. Speedy hospital care seemed to arrest it, allowing him to return home, although still weak. But in only a matter of weeks, encephalitis set in. They took him to the hospital, where, before long, death won another victory.

Wearily returning to her home, the saddened mother, who in the final days of Jackie’s illness had not had the time nor the opportunity to keep her household spic-and-span, opened the door upon a scene of immaculate, sparkling cleanliness. Hastily apologizing for having been caught in the act, the friend began to explain her presence there.

“This morning I was on my way to iron at a place on the other side of Loma Linda when a voice said, ‘Go to Mrs. R_____’s house.’ I was not a little startled, but I thought to myself, Why should I do that? and kept on my way. But the second time the voice repeated the command, now more firmly. I’m not used to ‘hearing voices,’ one of the signs, so it is said, of approaching insanity, and again I tried to pay no attention. But the third time the voice came, and this time it was insistent, demanding, and would allow of no argument. I turned right around and came here, saw what was needed, and did it, and that’s why you found me at this task, even though you hadn’t asked me to come.”

Tears of grateful joy flowed as that mother began to realize that God had arranged for the cleaning of a home that would welcome the visits of sympathizers, bringing their words of comfort and gifts of food.

“He is concerned” even about the fall of a sparrow. “Fear ye not therefore, ye are of more value than many sparrows” (Matt. 10:31). □

An Ounce of Prevention

LCMS could have solved its recent crisis without polarization, confrontation, and schism.

By **RAYMOND F. COTTRELL**

LAST WEEK's article concluded a review of recent events in the Lutheran Church-Missouri Synod (LCMS) in which confrontation over doctrine and the proper exercise of church authority culminated in the withdrawal of approximately 175 congregations (as of mid-January, 1977) to form a new body, the Association of Evangelical Lutheran Churches. The old adage "An ounce of prevention is worth a pound of cure" would have been an appropriate title for the series. It is now time to diagnose the LCMS experience and, from the advantageous perspective of hindsight, suggest how the trauma might have been avoided. What elements should an ounce of prevention contain in order to make that painful pound of cure unnecessary?

Seven Precious Ingredients

1. *Commitment.* The committed Christian people of LCMS have a rich spiritual heritage; we commend their loyalty and dedication to that heritage.

The key issue back of every other issue involved in the LCMS crisis has been, What is LCMS, and what does it want to be? The conservatives charged the "moderates" with wanting to take the Synod into the liberal camp; the moderates in turn charged the conservatives with wanting to transform the church into an un-Lutheran fundamentalist sect. The Missouri Synod, of course, has the right to decide what it is and what it wants to be, to define what it means to be a member in good and regular standing, and what fundamental beliefs, attitudes, and life-style are compatible with its understanding of Scripture. It has a right to determine the character of its institutions and the type of training its prospective ministers are to receive.

2. *Brotherhood.* A misconception of the issues and of the moderates, by the conservatives, and the procedures employed to exclude them as credible members of the Synod, were divisive. Conciliatory spirit and endeavor seem to have been lacking. Brotherly love was made contingent on submission to the conservative doctrinal position.¹

The gospel makes a spirit of brotherhood under the golden rule paramount under all circumstances. To be sure, certain things are not negotiable, but uniformity on matters of opinion is not essential to unity and consensus. Brotherly love is essential. On essentials—as defined by Inspiration itself—unity; on non-essentials, liberty; in all things, charity. The spirit of Christ does not

erect artificial fences designed to exclude those who do not conform. A person should be considered innocent of holding questionable views until his views have had a fair hearing; derogatory statements and charges are out of order, at least until established by due process. A person has the right to hear and respond before such opinions are made public.

A mature Christian will not permit differences of opinion on nonessentials, or circumstances, to undermine the spirit of brotherhood, but will seek above all else to preserve the unity of the Spirit in the bond of peace. Men of good will can associate and work together at peace, with mutual respect and confidence, despite differences of opinion. "Love does not insist on its own way. . . . Love bears all things, believes all things, hopes all things, endures all things."² The Missouri Synod needed the presence of the Holy Spirit, not only to guide them with respect to truth, but also to enable them to "maintain the unity of the Spirit in the bond of peace."³

3. *Discernment.* The original charge that the LCMS moderates were teaching false doctrine arose from a sincere but apparently mistaken belief that they had abandoned the inspiration and authority of Scripture and were, in fact, liberals, and from an inaccurate identification of the real points at issue.

Discernment penetrates beneath the surface and perceives underlying facts and relationships. It discriminates between fact and fancy, between facts and opinions. It is marked by caution and earnest attention to all significant circumstances and possible consequences. It deals objectively with issues and with the evidence. The first step in resolving a difference of opinion is to identify and define the real issues to the mutual satisfaction of all participants. This the Synod neglected to do. Unless there is agreement on defining an issue it will probably be impossible to agree on a solution to it.

A mature Christian will approach a problem objectively and inductively, evaluating it on its own intrinsic merits and weighing all of the evidence with care. He will not permit bias, faulty logic, pseudo issues, semantic barriers, or stereotype labels such as *conservative*, *moderate*, or *liberal*, to affect his judgment. He will become fully informed with respect to the presuppositions on which a view is based, to the facts involved, and to the reasoning process.

4. *Mind-set.* The fundamentalist mind-set of the LCMS majority, it seems, predisposed them to an exaggerated concept of inspiration and inerrancy, to misjudge the moderates, and to use questionable tactics to achieve their objective. We do not for a moment question their sincerity in so doing. This mind-set, nevertheless, inspired *A Statement of Scriptural and Confessional Principles*, designed to prove that the moderates were teaching false doctrine and to purge the Synod of them. Mind-set—a fixed way of thinking—was crucial in the LCMS confrontation. A person should have convictions, but he should also be open to truth.

Mind-sets are of various types. One kind of mind-set approaches a problem objectively and inductively, and is aware of its own presuppositions; the other approaches it subjectively and deductively, with its presuppositions as a guide, and tends to oversimplify the evidence. One feels more secure with objectively established facts, even when they may require an adjustment in thinking;

the other feels more secure with familiar facts and thought patterns, and tends to feel threatened by unwelcome facts. One respects sincere convictions that conflict with its own; the other prefers that all conform to a particular mode of thought, and tends to be judgmental and exclusive.

In attempting to resolve theological differences of opinion it is essential to recognize these two types of mind-set and to make accommodation for them. This the Missouri Synod did not do. The two types of minds operate differently, and it is unrealistic to expect either to function like the other. It is important, however, to know not only what the other person thinks but how he thinks and why he thinks as he does.

Mature, responsible persons will recognize and respect mind-sets that differ from their own. They will accord conscientious convictions full honor and respect, and make adjustments as may be necessary in order to relate meaningfully to people whose way of approaching a problem differs from their own.

5. *Communication.* Communication is the effective expression and exchange of ideas. The basic flaw in relations between the two LCMS factions seems to have been the absence of such a meaningful exchange during the years of crisis. We believe that both sides were sincere and followed their conscientious convictions, but neither side seems really to have understood the other's point of view or to have given it serious consideration.

Effective communication requires that participants assume the sincerity, good will, and good intentions of the other participants. It requires each to listen attentively and objectively, in a genuine effort to understand what the others think and why they think as they do, to acknowledge valid points, and to be charitable toward sincere differences of opinion. Effective communication requires going directly to another person for an explanation of his point of view, willingness to give him the benefit of the doubt on moot points, and to place the best possible construction on his opinions and motives. It requires willingness to take him seriously and to treat him with genuine respect. Open, responsible, effective communication of ideas is essential to understanding, consensus, and unity.

Mature, responsible Christians will take the initiative to keep channels of communication open and free from tension. They will listen intently and with respect to points of view that differ from their own, and endeavor to evaluate them objectively. They will avoid drawing lines that have the effect of excluding as credible church members, persons with views differing from their own.

6. *Discretion.* In the presence of differences of opinion, discretion summons a responsible person to be prudent, tactful, and restrained in speech and action. The adversary relationship that developed in LCMS, with its resulting action, reaction, and counteraction, seems primarily to have resulted from a lack of discretion, moderation, and restraint on both sides of the controversy. The conservatives relied on majority strength to accomplish their objectives, and "moderates" responded by defying synod authority. Each side evidently justified its actions by what it deemed improper action by the other.

Mature, responsible Christians will deal with issues, opinions, points of view, and the people who hold them, judiciously and with patience, moderation, and

sound judgment. They will accept responsibility, personally, for preserving the peace within the community of faith, bearing in mind the well-being of the church as a whole and of its individual members.

It is important that leaders create an atmosphere and provide a framework within which a church can deal fairly with the theological issues and problems, and mediate the results to the church as they deem appropriate. This the Missouri Synod leadership failed to do, and as a result forfeited the confidence and respect of many within the Synod. In turn, it was incumbent on the LCMS "moderates" to recognize and respect duly constituted authority and to cooperate with it insofar as possible, even when it seemed to them that that authority was not exercised judiciously. This, they did not do.

7. *Scripture.* The very conservative LCMS concept of inspiration and inerrancy is rooted in traditional concepts and preconcepts that, superimposed on the Bible, provided a basis for misconstruing the moderate approach to Scripture as an abandonment of inspiration and inerrancy and resulted in the charge of teaching false doctrine.

Basic to every investigation of Scripture, and vital to a resolution of differences of opinion about its teachings, is a valid concept of inspiration and how it operates, based on an objective, inductive study of what Inspiration says about itself and how it demonstrates this in operation. If possible there should be agreement on hermeneutical principles, or at least a mutual understanding of the hermeneutical principles each side follows. The next step is to ascertain the true import of Scripture within its own historical and literary context, in terms of what it meant to the writer and his original readers. The Bible scholar is then ready to ascertain its meaning for us in our day.⁴

Mature Bible scholars will consider their study of the Bible a sacred trust and conduct it responsibly for the church. They will be aware of their presuppositions and personal bias and subject these to Scripture. Their primary objective will be truth itself, not evidence to "prove" their opinions about truth. They will act responsibly in expressing their concepts of truth.

In Summary

In summary, the seven ingredients of the ounce of prevention are: (1) commitment, without reservation, to Christ, to truth, and to the church, (2) a spirit of brotherhood paramount over every other consideration and that controls all discussion and action, (3) discernment of the underlying issues and problems, (4) recognition that minds operate differently, with allowance for differences of opinion within boundaries proper to historic Lutheranism, (5) open communication with mutual respect, in fact, as well as form, (6) discretion in all procedures designed to resolve differences of opinion, and (7) submission to Scripture as normative for truth.

These seven ingredients, we believe, would have prevented the traumatic LCMS experience. "An ounce of prevention is worth a pound of cure." □

Concluded

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¹ In a paper presented to a Synod theological convocation in the spring of 1975, Dr. Ralph A. Bohlman, now president of Concordia Seminary, said that "considerations of truth must take precedence over considerations of love, should these be in conflict."—*Religious News Service*, May 8, 1975, p. 9.

² 1 Cor. 13:5-7, R.S.V.

³ John 16:13; Eph. 4:3, R.S.V.

⁴ See *Thoughts From the Mount of Blessing*, p. 1.

Annual Council Passes Actions on Conciliation, Divorce, and Remarriage

[The following actions voted by the 1976 Annual Council are considered to be of general interest to our readers. In order that the reasons for these actions and the purpose of the guidelines may be clear to all, Neal C. Wilson, a vice-president of the General Conference, provides the explanation at the end of each action. Other actions appeared in the December 2, December 9, and December 16 Reviews.—EDITORS]

► Conciliation Procedures

Voted. To adopt the following conciliation procedures statement for use in North America. Adaptations may be considered by overseas divisions.

Safeguarding Unity of the Church

Christians should make every effort to avoid tendencies that would divide them and bring dishonor to their cause. "It is the purpose of God that His children shall blend in unity. Do they not expect to live together in the same heaven? . . . Those who refuse to work in harmony greatly dishonor God."—*Testimonies*, vol. 8, p. 240. The church should discourage every action that would threaten harmony among its members and must encourage unity.

Settling of Differences Among Members. Reconciliation of differences among church members should, in most cases, be possible without recourse to civil litigation. "Contentions, strife, and lawsuits between brethren are a disgrace to the cause of truth. Those who take such a course expose the church to the ridicule of her enemies and cause the powers of darkness to triumph. They are piercing the wounds of Christ afresh and putting Him to an open shame. By ignoring the authority of the church they show contempt for God, who gave to the church its authority."—*Testimonies*, vol. 5, pp. 242, 243. Personal revenge is not becoming to a child of God. If he is abused, he is to take it patiently; if defrauded of that which is his just due, he is not to appeal to unbelievers in courts of justice. Rather, let him suffer loss and wrong. The one wronged may feel injured, and may be tempted to cause oppression to his fellow man; but if he follows this course he reveals that he has not the spirit of Christ.—*Review and Herald*, Jan. 3, 1888.

Much civil litigation is carried on in a spirit of contention that results from and reveals human selfishness. It is this kind of adversary proceedings, prompted by greed or impatience, that must be discouraged by a church that seeks to exhibit the spirit of Christ. Christian unselfishness will lead followers of Christ to "suffer . . . [themselves] to be defrauded" (1 Cor. 6:7) rather than to "go to law before the unjust, and not before the saints" (verse 1).

All steps outlined in the *Church Manual* (pp. 222-229) should first

have been followed before other remedial actions are attempted. If personal and pastoral conciliatory efforts have not resolved the differences, the procedures that follow should be undertaken.

Conciliation Guidelines

The establishment of Conciliation Panels may serve to care for unsettled grievances held by members against fellow members or church organizations/institutions. This applies to all institutions excepting those which have established internal procedures. The following guidelines are offered to assist church members to reconcile these differences within the church without recourse to legal proceedings:

1. Local Conference Conciliation Panel

a. Purpose.

(1) The local conference Conciliation Panel is structured to provide a procedure within the church to promptly reconcile personal differences and misunderstandings that may arise between individual Christians, an individual and a local church, or an individual and a local conference. The Conciliation Panel is not a quasi-judicial system but is a definitive effort by the church to fulfill its responsibilities of spiritual leadership by providing members timely and objective counseling intended to strengthen the bonds of Christian love and to channel the energies of the membership to the primary spiritual mission of the church.

(2) Matters involving an individual's dispute with any branch of civil government or law enforcement agency shall be outside the responsibility of the church's conciliation procedure. The Conciliation Panel is not intended to deal with such problems as those arising from marital differences between husbands and wives, specific theological questions, church elections, or debt collection.

b. The Pastor.

(1) The counseling responsibility of the pastor is the initial step in the conciliation process. Where members from more than one church are involved, the conciliation effort should be a joint endeavor by pastoral representatives from each church.

(2) In cases where a pastor is a primary party to a misunderstanding involving a member, another pastor, or the conference, the matter should be addressed directly to the confer-

ence Conciliation Panel through the conference secretary.

c. Appointment.

(1) The conference Conciliation Panel shall be appointed by the Conference Executive Committee, and panel members shall serve for a term concurrent with the term of the conference committee.

(2) A total of seven panelists shall all be members in good standing in the Seventh-day Adventist Church and shall include at least one member representative of a minority ethnic group, at least one woman, and at least three individuals who are not denominationally employed.

(3) Although no conference officers will be panelists, consideration should be given to capitalizing on the experience of retired ministers.

(4) Only three panelists will hear any one issue, appointments will be made on a rotating basis, and the first listed name among any three sitting panelists will automatically serve as chairman. Where the issue involves young people, a young person should be invited to sit with the panelists. In selecting the panelists, latitude is given that the rotation procedure must not be rigidly followed if the nature of the case indicates that a modification would be desirable.

(5) All discussions in any of the conciliation proceedings at every level must be regarded as strictly confidential. Topics and personalities should not be discussed outside of the panel meetings. Failure to observe this ethic will erode confidence in the conciliations and render the panel's exacting task still more difficult.

d. Preliminary Procedure.

(1) The conference secretary shall be responsible for scheduling all panel hearings and assembling and maintaining all pertinent data. The request for a meeting with the Conciliation Panel shall be delivered in writing to the conference secretary and shall include a brief memorandum of the facts, the names and addresses of the interested parties, and the specific question needing resolution.

(2) The conference secretary shall obtain oral assurance from the pastor that a conciliation effort by the panel would be timely and appropriate. Thereafter the conference secretary shall recommend a time and place for a conciliation hearing within 30 working days after receipt of the initial written request. The consent of all other interested parties is a condition precedent for such a hearing, and all parties shall provide the conference secretary with all written materials or data that will clarify the issues, at least seven working days prior to the hearing date.

(3) Copies of all written materials delivered by the interested parties to the conference secretary will be delivered to the individual panel

members prior to the conciliation hearing and concurrently the union conference secretary shall be advised of the issues pending.

e. Hearing Procedure.

(1) The conciliation hearing shall be limited to the three panelists, the two primary interested parties, with the conference secretary sitting as an observer.

(2) Procedure shall be informal, with no formal written transcript or electronic record made or kept of any oral discussion and no third parties present to represent either individual.

(3) The discussions shall be opened and closed with prayer, with each individual party being given an opportunity to participate. Both parties shall give brief opening and closing statements, with the individual requesting the hearing giving his statement first. The balance of the time shall be used by the panel members taking turns in directing questions to each individual.

(4) Third-party witnesses shall not be present, but subject to the discretion of the panel chairman the hearing can be adjourned so that third-party witnesses can be questioned privately by the panelists and then reconvened at a subsequent occasion for further discussion with the interested parties.

f. Panel Recommendations.

(1) Within seven working days after the conclusion of the hearing the chairman of the panel shall provide the conference secretary with a brief written statement summarizing the reconciliation recommendations of the panel. Immediately thereafter, the conference secretary shall arrange a meeting with both interested parties and their pastor or pastors, at which time the recommendation of the panel shall be orally presented for discussion and a definite oral response from the parties shall be sought, determining whether the recommendation is mutually acceptable. Acceptance must be the result of moral commitment and not legal compulsion, since the spiritual conciliation process is not legally binding arbitration.

(2) If a church member feels that the proceedings were unfair or the panel's recommendations are unreasonable, it is possible for him to appeal to the union conference Conciliation Panel.

(3) When complete, duplicate files of all written material shall be sent to the union conference secretary by the local conference secretary. All files of cases involving administration affairs of a denominational organization shall be retained under guidelines provided by the General Conference. All other files shall be destroyed 24 months after closing.

2. Institutional Conciliation Panel a. Purpose. Each denominational institution except those that have a

board-approved conciliation plan shall appoint a Conciliation Panel to reconcile differences that may arise as between an employee and the institution or a church member that has a contractual relationship with the institution.

b. *Personnel Director.* Any dispute or misunderstanding which cannot be resolved within a department shall initially be brought to the attention of the personnel director, or the management representative carrying comparable responsibility, for discussion and serious efforts to equitably reconcile differences and misunderstandings.

c. *Administrative Committee.*

(1) Issues that cannot be resolved through the conciliation efforts of the personnel director shall be brought to the attention of the administrator, who will direct it to an administrative committee appointed specifically to be responsive to employee grievances. Concurrently, the administrator shall also advise the board chairman of the pending issue.

(2) The individual employee or other church member concerned with a grievance or misunderstanding with the institution shall deliver a memo to the chief administrative officer, summarizing the facts and the issues and requesting a conciliation hearing. Such a hearing shall be scheduled within 30 working days after the receipt of such written request, and a brief statement summarizing the recommendation of the committee shall be delivered to the parties within seven working days after the hearing.

(3) Procedure for the discussion by the Administrative Committee shall reflect the philosophy of spiritual conciliation within the context of the unique needs of the institution. Unresolved issues may be appealed by either party to the board-appointed Conciliation Panel. However, all matters relating to professional standards and practices shall be outside the scope of responsibility of the Conciliation Panel and shall be dealt with exclusively within the discretion of the administration of the institution.

d. *Conciliation Panel.*

(1) The Board of Directors shall appoint a Conciliation Panel of seven members who shall serve a term concurrent with the term of the board and shall review appeals from recommendations of the Administrative Committee.

(2) The members of the Conciliation Panel shall include at least one member representative of a minority ethnic group, at least one woman, and at least three laymen, and shall not include administrative personnel from the institution. At least four of the panelists shall be members of the board and all panelists shall be members in good standing of the Seventh-day Adventist Church.

(3) A single issue shall be heard by any three members of the panel on a rotating basis, with the first listed name among any three sitting panelists automatically serving as chairman.

(4) The hearing procedure shall be comparable to that utilized by the local conference Conciliation Panel, with duplicate files of completed hearings automatically forwarded to

the union conference secretary. The copies filed at the union conference shall be retained under guidelines provided by the General Conference.

3. *Union Conference Conciliation Panel*

a. *Appeal.*

(1) In the event a party has not accepted the recommendations of either a local conference Conciliation Panel or an institutional Conciliation Panel, that individual may request a review of procedures by the union conference Conciliation Panel by filing a written request directed to the union conference secretary within 30 working days after the written recommendation of the local Conciliation Panel was written.

(2) The union conference Conciliation Panel may also serve as the original panel for seeking resolution to problems that may arise between members of different conferences, or for appeals from General Conference institutions located within the geographic boundaries of a given union conference.

a. *Appointment.* The union conference Executive Committee shall elect seven members for its Conciliation Panel for a term concurrent with that of the union conference Executive Committee. Representation shall consist of at least one member from a minority ethnic group, at least one woman, and at least three laymen. Serious consideration should be given to the appointment of retired institutional administrators as well as retired conference officers.

b. *Procedures.*

(1) The union conference secretary shall select a mutually convenient time for a conciliation hearing to be held at the conference office in closest proximity to the interested parties and within 30 working days after receipt of the written request for a hearing. Notice of time and place of hearing shall be sent to the interested parties and the panel members selected to review the issue.

(2) For each matter to be heard, two of the union conference conciliation panelists shall take turns on a rotating basis with the chairman and third panelist to be a General Conference representative designated by the General Conference Secretariat on a case-by-case basis.

(3) Hearing procedure shall be comparable to that of the local conference Conciliation Panel hearing, with only the interested parties appearing before the three panelists together with the union conference secretary sitting as an observer. However, the issue shall be narrowed to the fairness of procedures and reasonableness of the prior panel's recommendation for conciliation and any other possible alternatives that would be both equitable and satisfactory to the parties.

(4) To the extent possible, it is desirable that the panelists' decision shall be made on the day of the appeal hearing and a final effort shall be made to complete the reconciliation of the parties on the occasion with no procedural alternative for further appeal. Immediately afterward, the union conference secretary shall send a brief written statement of the status of the matter to the local con-

ference secretary with copies directed to the interested parties, institutions, and pastors. This final status memo shall be sent within seven working days after the conciliation meeting of the union conference Conciliation Panel and shall terminate any formal conciliation proceedings by the church.

(5) All files shall be retained under guidelines provided by the General Conference.

4. *The Time Factor.* Time is of crucial importance to the church in dealing decisively, objectively, and promptly with an internal issue of dissension before it is aggravated and expanded out of proportion with resultant damage to internal church relationships. There is a heavy responsibility on the shoulders of pas-

sors and institutional officers to act openly, kindly, and with spiritual compassion at the first sign of a developing issue. It is also incumbent upon the formal conciliation process to initiate and complete all hearings in a total time not to exceed 90 working days from the first written request for an initial hearing to the final written status report from the union conference secretary after an appeal. It is intended that a serious effort to seek spiritual solutions to confrontations will result in full and complete voluntary reconciliation; however, in cases where this effort may for any reason prove unsuccessful, it is essential that the church have acted in a timely manner so as not to jeopardize any legal rights of the parties.

WHEN A PERSON JOINS the Seventh-day Adventist Church, he has a right to assume that he is entering an environment in which members of a spiritual family enjoy mutual-ity, as well as love and harmony. Even though, humanly, such a relationship may seem idealistic, the gospel reveals that it is achievable through the miracle-working power of the Holy Spirit. The unity and oneness thus attained reflects the divine character of our Lord.

Disunity and disharmony are incompatible with the Christian commitment. Unfortunately, sometimes human relationships, even within the church, result in misunderstandings that reflect the spiritual battle in which the church is engaged. The apostle Paul counseled his Christian brothers and sisters to seek spiritual avenues by which to settle and reconcile such misunderstandings, and to avoid becoming adverse litigants in courts of civil law. Specifically, he said in 1 Corinthians 6:1, 5-7, Phillips, "When any of you has a grievance against another, aren't you ashamed to bring the matter to be settled before a pagan court instead of before the church?" "I say this deliberately to rouse your sense of shame. Are you really unable to find among your number one man with enough sense to decide a dispute between one and another of you, or must one brother resort to law against another and that before those who have no faith in Christ! It is surely obvious that something must be seriously wrong in your church for you to be having lawsuits at all. Why not let yourself be wronged or cheated? Instead of that you cheat and wrong your own brother."

God's messenger, Ellen White, offered comparable counsel and spoke of the pain our Elder Brother Jesus Christ feels when a member of the Christian fellowship takes an adversary position in a court of law against another member or against the church itself. Commenting on the counsel of Paul in a chapter on Christian unity, she writes, "Satan is constantly seeking to cause distrust, alienation, and malice among God's people. We shall be often tempted to feel that our rights are invaded, when there is no real cause for such feelings. Those whose love for self is stronger than their love for Christ and His cause will place their own interests first and resort to almost any expedient to guard and maintain them. When they consider themselves injured by their brethren, some will even go to law instead of following the Saviour's rule."—*Testimonies*, vol. 5, p. 242.

Notice a companion comment on this same subject in *The Acts of the Apostles*, pp. 305, 306: "Christians should not appeal to civil tribunals to settle differences that may arise among church members. Such differences should be settled among themselves, or by the church, in harmony with Christ's instruction. Even though injustice may have been done, the follower of the meek and lowly Jesus will suffer himself 'to be defrauded' rather than open before the world the sins of his brethren in the church. Lawsuits between brethren are a reproach to the cause of truth. Christians who go to law with one another expose the church to the ridicule of her enemies and cause the powers of darkness to triumph. They are wounding Christ afresh and putting Him to open shame. By ignoring the authority of the church, they show contempt for God, who gave to the church its authority."

The counsels of the Scriptures and of the inspired writings of

E. G. White necessarily must be the guidelines of the Seventh-day Adventist Church. This has been recognized in official actions taken by the General Conference in session, and explained in the *Church Manual*. Essentially, church members are urged to utilize the spiritual offices of the church as they sincerely and prayerfully seek spiritual solutions for the temporal problems that from time to time arise within the church. The pastor, the local elders, and, in some cases, other leading members in the church have time and again provided positive leadership of love as they have helped to resolve differences that have arisen among members. The heart that is surrendered to the power of the Holy Spirit cannot help but find a oneness and understanding with another heart being led by the same Power. The Holy Spirit cannot be at war with Himself.

Church unity is contingent upon the pervasiveness of that Power working on the individual hearts of members and leaders. Although, more often than not, positive spiritual direction has been found when misunderstandings have arisen, there is evidence that because of the complexity of some issues, a broader perspective and objectivity may be needed than that which is provided by a single member, pastor, or church leader. In response to this need, the Seventh-day Adventist Church will be experimenting with an expanded effort at conciliation of misunderstandings within the church. This will basically be an extension of the pastoral ministry.

It is not the mission of the church to establish a quasi-judicial system as an alternative to litigation. On the other hand, the church does have the responsibility of extending its spiritual ministry in order to reconcile differences among members, thus assuring the foundation of unity essential for proclaiming a unique message for a unique time to everyone, everywhere.

In the near future, each conference and each institution will appoint a select number of mature and respected Christian leaders to be members of a conciliation panel. Panel members will serve solely as counselors, giving careful and prayerful analysis to delicate matters presented to them. It should be

noted that the jurisdiction of such panels will be limited to issues that pose a direct threat to the peace and harmony of church fellowship. This panel will, when circumstances justify, and upon recommendation of counseling pastors, be called by the conference secretary to meet with members who are sincerely seeking reconciliation of temporal problems that are antagonistic to Christian fellowship. It is understood that recommendations of the panel are not enforceable and, therefore, cannot be binding. In certain unusual circumstances there is the possibility of a review of such recommendations by a similar panel at the union conference level, which would also include General Conference representation. Obviously, success of this plan is predicated upon the mutual desire for reconciliation by all parties concerned.

The full text of the Annual Council action authorizing the conciliation panels appears above. The concept, although approved by the Annual Council, is an initial effort to find a "better way" and should be considered as the first step in establishing an orderly option to litigation. After being tested by the church, some revisions and refinements may emerge.

We sincerely appeal to each member of the church, to each institution, to each church organization, to each pastor and leader, to give this plan a chance to succeed. We believe it will bring honor to our Saviour, and will eliminate much unnecessary grief and ill-will among those claiming to be a part of God's remnant people, who are preparing for His soon return. The church has grown and prospered through the blessing of God, and through the work of grace upon human hearts. It is essential that as church members we experience the blessing of unity and oneness. We seek the joy that comes from surrendering our hearts to the miracle-working power of the Holy Spirit, and we are sobered by the responsibility of being witnesses to the saving truths of the gospel. The Seventh-day Adventist Church must not be deterred from its primary mission of preaching the gospel in the setting of the three angels' messages, thus helping to hasten the return of Christ.

NEAL C. WILSON

► Divorce, Remarriage, and Church Membership

Voted, To adopt the following statement on Divorce, Remarriage, and Church Membership, and the guidelines on procedures which are included in it:

Divorce, Remarriage, and Church Membership

1. Introduction

The institution of marriage originated in Eden when the Lord God united the first man, Adam, with the first woman, Eve, making them husband and wife. The divine purpose for marriage included both procreation and companionship (Gen. 1:26-28; 2:18-24). Christ endorsed this concept of marriage (Matt. 19:3-6); Paul supported the sanctity of marriage, and used it as an illustration of the union between Christ and His church (Eph. 5:22-33). The church, therefore, believes that Christian marriage is a divinely sanctioned union between a believing man and a believing woman for their mutual support and happiness, and for the procreation and rearing of children who will in turn become Christians. Ideally, this union lasts until dissolved by the death of one of the partners.

The Seventh-day Adventist Church, guided by Bible prophecy, has long foreseen a moral decline preceding the close of human history and the return of her Lord (Luke 21:26-30; Matt. 24:37-39). The church eagerly awaits her Master's appearance, yet, at the same time, deplors the increase of evil that characterizes the period before His coming (2 Tim. 3:1-5, 13). Her regret is deepened as

the coming of the Lord is delayed and contemporary mores seep into the church, diluting observance of Christian standards, eroding adherence to divinely given principles, and threatening to reduce the body of Christ to the same moral level as the world in which she lives.

Some of Satan's strongest assaults are made upon Christian marriage and the Christian home (Rom. 1:24-27). If the enemy undermines these bulwarks of true religion, he undermines the church. It behooves the church, therefore, to resist both overt and furtive attacks upon her members' marriages and homes. She must not stand idly by and see their integrity attacked, their purity sullied, their witness nullified (Eph. 6:10-17). She must uphold Christ's standards or perish. If she is true to her calling she need not consider the possibility of defeat; holding fast to her vocation, being holy as her Lord is holy, she can be sure of triumph.

Victory will demand faithful following of the revealed will of God in establishing marriage, in founding the home, in blessing married love, in interpreting Christ's ideals, and in formulating marital patterns approved by the church. This statement, therefore, in addition to suggesting ways to care for already-existing marital difficulties, also sounds a clarion call to maintain high Christian marriage standards in an increasingly corrupt world.

2. The Problem

If every marriage conformed to the ideal, this statement with its guidelines on procedures would not be needed. Unfortunately, some marriages are contracted between per-

sons who fail to attain that mutual understanding and that physical, mental, and spiritual harmony which enable two people to live happily as one. Disagreements lead to dissatisfaction, and with increasing frequency, even among Adventists, dissatisfaction leads to divorce. As the church seeks to maintain its Biblical standards, transgressors are disfellowshipped. Many regret that loss and request readmission to the church. The pastor, the church board, the conference, union, and division administrations face perplexing situations, and the church searches for acceptable solutions to problems that affect the temporal and eternal welfare of the marriage partners and their children. (See Appendix C, below, and the Scripture references there.)

Where the way of divorce is taken, the parties and the church must make difficult and serious decisions. The individuals must decide whether to remain single or to remarry, whether to renounce church membership or to seek to preserve or renew it. Where the reasons for divorce are complex, the church must determine the eligibility for continued membership, and the conditions under which readmission to church membership may be granted.

The guidelines in this statement are designed primarily to help answer questions related to the readmission to church membership of remarried divorced persons. Such study inevitably touches on the topics of divorce and remarriage, but the main concern is to furnish practicable procedures that will enable the church to deal consistently and

helpfully with remarried divorced people who seek admission or readmission to membership in the Seventh-day Adventist Church. The guidelines are intended to assist in the administration of the church's policy on divorce and remarriage as it was adopted at the 1958 session of the General Conference in Cleveland and as it appears in the *Church Manual* (1971), pages 251-256. It makes no change in it. Furthermore, nothing in the guidelines is to be construed to mean that by them the church is taking the stand that every divorced person who remarries may be readmitted to church fellowship. Each case must be considered on its merits with the earnest purpose of upholding church standards and the sanctity of the Christian home.

In certain cases referred to Ellen White regarding married couples of whom at least one partner had been previously divorced, she counseled that they should not be compelled to separate and/or return to their former spouses. However, she makes it very clear that in God's sight "the violation of the marriage bed" is the only ground for divorce. (See Appendix A, below.) Nothing in this statement or in the guidelines is to be understood or construed as either encouraging or condoning the free and easy divorce and remarriage so prevalent today. Much thoughtful care, therefore, should be exercised in the implementation of the guidelines.

3. Church Membership

a. *Church Manual Instruction*. The *Church Manual*, ch. 15, pp. 251-256 [All *Church Manual* references in this statement apply to the 1971 edition.],

outlines the church's policy concerning divorce, remarriage, and readmission to church membership. Paragraphs 7, 8, and 9 (pp. 255, 256) specifically instruct the local church on acceptable procedures for readmission to the church of those who have been disfellowshipped because of marital irregularities:

"7. A guilty spouse who has violated his (or her) marriage vow and has been divorced and disfellowshipped and who has remarried, or a person who has been divorced on other than the grounds set forth in section 1 and has remarried, and who has been disfellowshipped from the church, shall be considered as standing under the disapproval of the church and thus ineligible for membership except as hereinafter provided.

"8. The marriage contract is not only more sacred but also infinitely more complex than ordinary contracts in its possible involvements; for example, in the factor of the children who may be born. Hence, in a case where any endeavor by a genuinely repentant offender to bring his marital status into line with the divine ideal presents apparently insuperable problems, his (or her) plea for readmittance shall before final action is taken be brought by the church through the pastor or district leader to the conference committee for counsel and recommendation as to any possible steps that the repentant one, or ones, may take to secure such readmittance.

"9. Readmittance to membership of those who have been disfellowshipped for reasons given in the foregoing sections, shall be on the basis of rebaptism."

b. Implementation of Church Manual Instruction. The church, as a unified body, needs to enable its widely-scattered component members to follow uniform procedures in matters that so deeply affect its corporate spiritual welfare as the readmission of members who have been disfellowshipped for reasons involving divorce and remarriage. The persons and bodies involved, the criteria that should receive consideration and the procedure to be followed in implementing the *Church Manual* instruction are listed and outlined in the following guidelines on procedure:

(1) Advisory Committees and the Pastor.

(a.) Union Conference Standing Committee on Divorce and Remarriage. Each union conference executive committee shall appoint a standing committee on divorce and remarriage. Its primary purpose shall be to ensure that the church's high standards in regard to Christian marriage and the sanctity of the home are maintained throughout the union. It shall give guidance to local conference standing committees on divorce and remarriage and seek to make certain that proper standards are applied consistently throughout the union in the readmission to church membership of remarried divorced persons. It may also give guidance to conference standing committees on divorce and remarriage in connection with specific cases referred to it for counsel. Included in the membership of this committee whenever

possible should be competent and experienced persons in the field of marriage counseling.

(b.) Local Conference Standing Committee on Divorce and Remarriage. Each local conference executive committee shall appoint a standing committee on divorce and remarriage to which requests for readmission to church membership of disfellowshipped divorced and/or remarried persons shall be referred by a pastor and/or a local church for study and counsel before consideration by the church board and the church. It is desirable that the union Ministerial Association secretary be included in the membership of this committee.

(c.) The Pastor. The role of the pastor in dealing with requests for readmission to church membership is central. He should receive the request, counsel with the applicant, assemble the background information regarding the case, submit it to the Conference Standing Committee on Divorce and Remarriage, and in taking it to the church board and the church business meeting, faithfully follow the counsel received and the guidelines on procedure.

(2) Criteria for Readmission to Membership. In seeking to fulfill the requirements set forth in the *Church Manual*, pages 253-256, the applicant for readmission to membership shall give evidence to the church that the Holy Spirit has done effective work in his heart since the dissolution of his previous marriage and his remarriage. The church, in turn, shall apply the following criteria in an assessment of the genuineness of his repentance and the validity of his appeal for reinstatement:

(a.) The applicant shall have revealed sincere repentance for his violation of the divine ideal of marriage, for the damage done to the fair name of the church, and for the adverse effect of his actions upon members and community.

(b.) The applicant shall have confessed his wrongdoing to those whom he has most harmed and endeavored to make to them such restitution as lies within his power.

(c.) The applicant shall have given evidence of genuine repentance by a renewal of Christian experience, by the development of a wholesome family life, and by the establishment of a praiseworthy reputation within the church and the community.

(d.) The applicant shall have availed himself of the privilege of attending the services of the church and of participating in its spiritual and social blessings. Participation in the church's activities nurtures a healthy relationship with the church body and creates a favorable climate for reinstatement of membership. He should be encouraged in these attitudes by the pastor, the church officers, and the church members. (See *Church Manual*, pp. 240, 241.)

(e.) The applicant shall have recognized, with church and state, that divorced persons may have moral and financial obligations related to a previous marriage. Where child care and financial obligations are determined by a court, the true Christian will be faithful to such responsibilities. Before a divorced or remarried divorced person is read-

mitted to church membership, the local church leadership shall investigate to ensure that such obligations are being faithfully fulfilled to the best ability of the candidate for membership.

The applicant should endeavor to fulfill each of the above criteria in a voluntary, cooperative spirit and not under the urge of external compulsion.

The church should, if necessary, help the partner who is judged innocent to show Christian forbearance toward the former spouse who is seeking readmission to the church, and to be willing to forgive past wrongs even if reunion in marriage is inadvisable or impracticable.

(3) Procedures. When a new believer is to be admitted to membership in the Seventh-day Adventist Church, he stands, in relation to the church, as a "new creature" (2 Cor. 5:17) not subject to church discipline for his past conduct. He shall be eligible for church membership if his current marriage is legally certificated. In unusual circumstances where compliance with this condition appears to be inadvisable or impossible, his case shall be treated according to the procedure used for former members.

When a former Seventh-day Adventist, disfellowshipped because of adultery resulting in divorce, or for marriage after divorce, requests readmission to membership the local church shall ensure, when considering the request, that the following procedure is followed.

(a.) A period of years shall be required between the time of divorce and application for readmission to church membership where there has been no remarriage, or between remarriage and application for readmission to church membership. Such a period of years should be adequate to give sufficient time for revealing the reality of a renewed Christian experience, the healing of wounds caused by the dissolution of the former marriage, and for demonstrating the stability of a new home in the case of remarriage. In one of the very few statements issued jointly by James and Ellen White the following counsel was given in the *Review and Herald*, March 24, 1868:

"... it is a feature in the cases of most who have been overtaken in sin, ... that they have no real sense of their villainy. Some, however, do and are restored to the church, but not until they have merited the confidence of the people of God by unqualified confessions and a period of sincere repentance" (*Adventist Home*, p. 346).

The period of time shall also be regarded as disciplinary, in the spirit of love, showing the church's strong disapproval of acts such as the one that brought about the disfellowshippment. A most importance responsibility in dealing with such cases is the upholding of the high standards of the church and the sanctity of the Christian home.

(b.) The application for readmission shall be placed in the hands of the local church pastor.

(c.) The pastor shall assemble relevant factual information concerning the circumstances of any divorce and/or remarriage of the applicant.

(d.) The pastor shall submit the request for readmission for church membership to the local Conference Committee on Divorce and Remarriage for counsel prior to presenting the case to the church board and the church.

(e.) The request shall be considered by the church board, taking into full account the counsel received from the local Conference Committee on Divorce and Remarriage.

(f.) A duly-called church business meeting shall decide on the request for readmission, taking into account the counsel of the church board and the local Conference Committee on Divorce and Remarriage.

(g.) Approval of requests for readmission to church membership shall require a two-thirds majority vote of the church business meeting. The unity and authority of the church must be upheld in handling such requests. Furthermore, the admission of divorced and remarried divorced persons must not cause the community to question the attitude of the Seventh-day Adventist Church toward the sanctity of marriage.

(h.) Those disfellowshipped on the grounds of divorce and remarriage shall be readmitted to membership only by baptism (*Church Manual*, p. 256).

(i.) Pastors shall use the information blank prepared for referrals when consulting the conference and the union committees.

It must be recognized that in the breakdown of marriage there are degrees of culpability which must be taken into account as the church considers requests by the disfellowshipped for the reinstatement into church membership. In some instances the sin may be so flagrant and the dishonor brought to the church so extensive that readmission to church membership may not be possible. However, repentant individuals should be forgiven by the church, and granted the privilege of spiritual and social fellowship.

While the marital breakup of any Christian couple brings some embarrassment to the church, the effect is much greater if the person involved is a minister. And while adultery is a sin regardless of who commits it, "the sin is of tenfold greater magnitude" when committed by a minister (*Testimonies*, vol. 2, p. 458). Since both the injury to the church and the reproach upon it are intensified when leaders fail to uphold God's standards in marriage, the church should be more cautious in considering the request of a disfellowshipped minister for readmission to church membership.

c. Right of Appeal. A former member who feels, after the processes outlined in the foregoing sections 3-b-(3)-(a) to (i) have been followed, that his request for readmission to the church has not received adequate or proper consideration may request the pastor to refer his case again to the local Conference Committee on Divorce and Remarriage. Should he feel that consideration by this body is not adequate, he may ask for a full and impartial hearing by the local conference executive committee in harmony with the rights provided in the *Church Manual*, pp. 241, 242.

4. The Pastor and Counseling

Pastors as counselors should consider and apply the following suggestions:

a. Jesus always pointed to the ideal, and the church should do likewise. Jesus did everything possible to save and improve life, not to destroy, and the church should do likewise. Achievement of the ideal is not always possible, but it should be attempted before less-than-ideal steps are taken.

b. In all cases, whatever the disruptive causes, pastors should explore the possibilities for preserving marriages that are appearing to disintegrate. Husbands and wives should be encouraged to renew their vows and refresh their love for each other (see *Church Manual*, p. 253, par. 2). Pastors should not lightly advise that divorce be undertaken; to the contrary, it is usually better to refer the couple to a competent Christian marriage counselor. The decision to undertake divorce proceedings must, in any case, be the individual's personal responsibility, and not be that of a third party. The threat of divorce and its aftermath may lead the partners to renew their love and mutual faithfulness and bring them lasting married happiness.

c. When alienation has advanced too far for reconciliation, separation by mutual consent or by legal enactment may be necessary, or the partners may decide on divorce. When the way of divorce is chosen, pastors should do everything possible to keep the participants from precipitously entering into new marital relationships. Unless time is taken for searching self-examination and a sober evaluation of reasons for the failure of the first marriage, it is extremely easy for a divorced person to become emotionally involved with another party as a rebound from the previous unhappiness, and to commit mistakes similar to those that ruined the previous marriage.

d. The pastor should try to understand both parties and their respective viewpoints. He should be slow to categorize one as "guilty" and the other as "innocent." At times, serious faults on both sides contribute to the breakdown of marriage. The one considered "innocent," for example, may have contributed to the other's wrongdoing.

e. Due weight should be given to the impact that divorce and/or remarriage have on the church and on the community. Some marriages may be saved when the estranged couple are confronted with the predictable shock their divorce would cause to those whom they love and respect. They should be urged to consider their own responsibility for preserving the fair name of the church.

f. While it is necessary to be sure that the adultery which is cited as grounds for divorce has in fact occurred, its occurrence need not always be publicized in legal divorce proceedings. Irrespective of the extent of proven guilt, it is rarely necessary to give publicity to the unsavory fact to the detriment of those involved. The spirit of the Master should motivate investigations, counselings, and all remedial measures that are undertaken.

g. In addition to the fact that the former mate has committed adultery or fornication, there are other important factors related to the question of remarriage. Applicants need to face the truth about their own personalities, about their own past marital experiences, and about the effect the proposed remarriage will have on members of their own family, church, and community. The assistance of a Christian marriage counselor can be immensely valuable in such confrontation.

h. Where, after careful counsel, remarriage is decided upon, the dictates of good taste will favor a private ceremony.

i. In all their dealings with parties to divorce and/or remarriage, the pastor and his associates will be discreet, keeping confidences locked in their own minds, working always for the salvation of their brethren and sisters, and being careful not to contribute to the gossip that so often harms individuals and churches.

5. The Church Members' Attitude Toward the Disfellowshipped

Those who have been disfellowshipped because of divorce and its concomitants are often keenly conscious of the loss of membership, and deeply miss the fellowship of their church friends. They sometimes conclude that heaven's gate is closed against them and that church members have lost the love they once had for them. These conclusions usually stem from two sources: (1) a sense of their own guilt, leading to self-condemnation, (2) the fact that some members avoid them for fear of appearing to sanction acknowledged misconduct.

Ellen G. White has some cogent counsel for such a situation:

"If the erring one repents and submits to Christ's discipline, he is to be given another trial. And even if he does not repent, even if he stands outside the church, God's servants still have a work to do for him. They are to seek earnestly to win him to repentance. And, however aggravated may have been his offense, if he yields to the striving of the Holy Spirit and, by confessing and forsaking his sin, gives evidence of repentance, he is to be forgiven and welcomed to the fold again. His brethren are to encourage him in the right way, treating him as they would wish to be treated were they in his place, considering themselves lest they also be tempted."—*Testimonies*, vol. 7, p. 263.

A patient, consistent, fraternal Christian attitude will do much to rehabilitate the disfellowshipped one until the day when he can once again take his place in church life as a rebaptized member.

When an erring one finds it exceedingly difficult to return to church fellowship, the need for tactful care is all the greater, but brotherly love can still be effective in healing wounds and restoring normal Christian relationships.

While the terms *guilty* and *innocent* are frequently used in labeling the parties involved in marital breakup, the church should recognize that in many cases both partners share responsibility for the failure. The church, therefore, should use great care in describing the parties to

a divorce, and avoid judgmental terms.

During the waiting period disfellowshipped persons should not be discouraged from attending and benefiting from the spiritual and social meetings of the church. However, the *Church Manual* counsel (p. 256, par. 10) should be faithfully observed:

"When a person who has been involved in divorce proceedings is finally readmitted to church membership, as provided in section 8, every care should be exercised to safeguard the unity and harmony of the church by not giving such a person responsibility as a leader; especially in an office which requires the rite of ordination, unless by very careful counsel."

6. Inter-Church Ethics in Admitting Members

When former Adventists apply for church membership, the circumstances which led to loss of membership should be reviewed. Courtesy, as well as questions of church order, make it desirable that the church of their former affiliation be consulted concerning the proposed re-establishment of membership. Neglect of such a courtesy might be tantamount to flouting the disciplinary action of a sister church. Fulfillment of the courtesy might enable the former church to supply information that would sound a note of caution, or indicate that more time should elapse before the re-establishment of church membership. Moreover, the former church has a right to express its convictions on the proposal, and its counsel might prove invaluable concerning the propriety of re-admitting the former member.

Should a difference of opinion arise between two churches concerning the admission of members, the matter should be referred to the local conference officers for counsel.

7. Conclusion

It is recognized that the guidelines set out in this document provide no facile solutions to the complex subject with which they attempt to deal. Nevertheless they do represent an earnest effort to face the realities of situations arising from divorce and remarriage in the ranks of Seventh-day Adventists. They represent a sincere endeavor to formulate acceptable procedures for administering *Church Manual* recommendations and their derivatives. It is recognized that the guidelines will not solve every problem connected with requests for readmission to church membership by those who have been divorced and remarried, but it is hoped that the following additional recommendations will bring wide study to bear on stubborn difficulties and will contribute to a more uniform and consistent application of agreed procedures throughout the conferences and unions of North America.

Appendices

Appendix A. A Brief Review of the Spirit of Prophecy Counsels Relating to Divorce, Remarriage, and Church Membership

1. Marriage Is for Life

"This vow links the destinies of the two individuals with bonds which

naught but the hand of death should sever" (AH 340).

"Marriage, a union for life is a symbol of the union between Christ and His church" (7T 46).

2. Legally Divorced but Still Married in God's Sight

"A woman may be legally divorced from her husband by the laws of the land and yet not divorced in the sight of God and according to the higher law. There is only one sin, which is adultery, which can place the husband or wife in a position where they can be free from the marriage vow in the sight of God. Although the laws of the land may grant a divorce, yet they are husband and wife still in the Bible light, according to the laws of God" (AH 344).

3. Adultery Alone Can Break the Marriage Tie

"Your ideas in regard to the marriage relation have been erroneous. Nothing but the violation of the marriage bed can either break or annul the marriage vow. . . . God gave only one cause why a wife should leave her husband, or the husband leave his wife, which was adultery" (AH 341, 342).

"I would say that there is only one thing for which a husband may lawfully separate from his wife or a wife from her husband, and that is adultery. If your dispositions are not congenial, would it not be for the glory of God for you to change these dispositions?" (AH 345).

4. Adultery and Church Membership

"I saw that the seventh commandment has been violated by some who are now held in fellowship by the church. This has brought God's frown upon them. This sin is awful in these last days, but the church has brought God's frown and curse upon it by regarding the sin so lightly. I saw it was an enormous sin and there have not been as vigilant efforts made as there should have been to satisfy the displeasure of God and remove His frown by taking a strict, thorough course with the offender. It has had an awful, corrupting influence upon the young. They see how lightly the sin of breaking the seventh commandment is regarded, and the one who commits this horrid sin thinks that all he has to do is to confess that he was wrong and is sorry, and he is then to have all the privileges of the house of God and be held in embrace of fellowship of the church.

"They have thought it was not so great a sin, but have lightly esteemed the breaking of the seventh commandment. This has been sufficient to remove the ark of God from the camp, if there were no other sins to cause the ark to be taken away and weaken Israel.

"Those who break the seventh commandment should be suspended from the church and not have its fellowship or the privileges of the house of God" (Manuscript 3, 1854).

5. The Lord Will Forgive the Truly Penitent

"Put your will on God's side of the question; place yourself no longer in the position of a sinner, a harlot. You may not see clearly how you will obtain deliverance from the sins which have been cherished, and strengthened with repetition. The only way is

to confess your sins, forsake them, and believe that Jesus will pardon you. Your deliverance is to be found in Christ and Him alone. Your temper and your pride must die and Christ live in you, else you are still in the bondage of sin and iniquity. You must humble your heart before God and Jesus will pity and save you. . . .

"You have been living in adultery so long that sin does not appear heinous to you. You love sin. If now you want to leave sin, you must forever renounce it. If you confess your sins, He is faithful and just to forgive you your sins and to cleanse you from all unrighteousness" (Letter 24a, 1890).

"In regard to the case of the injured sister, A.G., we would say in reply to the questions of — that it is a feature in the cases of most who have been overtaken in sin, as her husband has, that they have no real sense of their villainy. Some, however, do and are restored to the church, but not till they have merited the confidence of the people of God by unqualified confessions and a period of sincere repentance" (AH 346, a statement published in the *Review and Herald* and signed jointly by James and Ellen White).

6. Public Exposure Not Always Necessary

"As your case has been opened before me, and as your sins have been pointed out to me, I have kept them to myself, hoping that a time would come when your hard spirit might be softened. I now implore you to seek the salvation of your soul before it shall be forever too late" (Letter 23a, 1890).

"May the Lord send most deep convictions to your soul, for I never want to give publicity to the things which I have been shown, and I hope you will take a course which will make it unnecessary for me to do this" (Letter 24a, 1890).

7. Divorce and Remarriage

Mrs. White gave counsel on a few cases of those divorced on unscriptural grounds and remarried. Her counsel was consistent and one case is referred to here. Elder A held ministerial credentials in the early nineties when he became infatuated with a young woman, later deserted and divorced his wife and married the new object of his affections. He, of course, lost his credentials and Ellen White subsequently addressed him as "Mr. A." The experience of the ensuing years was checked but he remained with his second wife.

Later there were endeavors on the part of close relatives of the man to press him to divorce his second and remarry his first wife. Concerning this Mrs. White wrote in 1901,

"I have just read your letter concerning Mr. A. I regard the matter in the same light that you do, and think it a cruel, wicked thing that the father of Mr. A should take the course that he is taking. . . . I would say that his case cannot be improved by leaving the present wife. It would not better the case to go to the other woman in the question."

She wrote further,

"I am so sorry for the man; for his course is in such a shape that it will not answer to be meddled with, for there are difficulties upon difficulties. I would say that the Lord understands the situation, and if Mr. A will

seek Him with all his heart, He will be found of him. If he will do his best, God will pardon and receive him.

"Oh, how precious it is to know that we have One who does know and understand, and will help the ones who are most helpless. But the rebuke of God is upon the father and the brother who would drive to destruction and perdition one who stands in the sight of God under no worse condemnation than themselves; and yet they will so use their gifts of speech as to dishearten, discourage, and drive Mr. A to despair" (Letter 175, 1901).

As time went on further counsel was given regarding this case and involving the manner in which Mr. A might serve in the local church, which implies, of course, that he was holding church membership. In 1902 Mrs. White wrote:

"I am fully convinced that Mr. A should be given encouragement to stand forth in the strength of the Lord as an overcomer. I see no reason why he should be hounded to death by his fellow men, when the Lord Jesus says, 'Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land. . . . And I will turn my hand upon thee, and purely purge away thy dross, and take away thy tin.'

"I see no reason why we should not encourage Mr. A to be a worker in the Lord's vineyard. The cleansing of the soul from sin includes the gifts of forgiveness, justification, and sanctification. And the inward cleansing of the heart is shown by the outward cleansing of the life.

"God's mercy to those who sincerely repent and come to Him through Christ, knows no limit. He will pardon the most guilty, and purify the most polluted.

"Mr. A's case has been a trouble to me, but I have a more distinct light on it, and I will now say that if Mr. A keeps close to the Lord Jesus, he will be safe; for Christ has pledged His infinite power, faithfulness, and love to save to the uttermost. Let Mr. A know that I have written this" (Letter P-41, 1902).

It might be asked what was intended by the suggestion that the brother might be encouraged "to be a worker in the Lord's vineyard"? Here is the answer:

By context and related statements it is clear that Ellen White suggests that Mr. A could assist in the *work of the Lord* as a layman, not as an ordained minister. See W. C. White's statement of September 15, 1911:

"Mother does not wish to take large responsibility in this matter; but she says regarding Mr. A as she has said regarding other men in a somewhat similar position, if they have thoroughly repented, if they are living such lives as convince their brethren that they are thoroughly in earnest, do not cut them off from fellowship, do not forbid their working for Christ in a humble capacity, but do not elevate them to positions of responsibility" (see *The Spirit of Prophecy and Adultery, Divorce, Remarriage, and Church Membership*, pp. 27, 28).

Later, in her own handwriting, Mrs. White wrote on a copy of W. C.

Fixed Fact

By FLEETA MEEKER

No day
can I begin
without Him.
My breath is His.

White's letter quoted above, "This is correct advice in such cases. Let him walk humbly before God. I see no light in giving him responsibilities."

8. Breaking Up Wrongful Marriages

"Your letter has been received and read. I have had acquaintance with several such cases and have found those who felt conscientious to do something in similar cases to the one you mention. After having stirred things up generally, and torn things to pieces, they had no wisdom to put things together to make matters better. I found that those who were so zealous to tear things down did nothing to build them up in right order. They had the faculty to confuse, distress, and create a most deplorable condition of things, but not the faculty to make them better.

"You have asked my counsel in regard to this case; I would say that unless those who are burdened in reference to the matter have carefully studied a better arrangement, and can find places for those where they can be comfortable, they better not carry out their ideas of a separation. I hope to learn that this matter is not pressed and that sympathy will not be withdrawn from the two whose interests have been united.

"I write this because I have seen so many cases of the kind, and persons would have great burden till everything was unsettled and uprooted and then their interest and burden went no further. We should individually know that we have a zeal that is according to knowledge. We should not move hastily in such matters, but look on every side of the question; we should move very cautiously and with pitying tenderness, because we do not know all the circumstances which led to this course of action.

"I advise that these unfortunate ones be left to God and their own consciences, and that the church shall not treat them as sinners until they have evidence that they are such in the sight of the holy God. He reads hearts as an open book. He will not judge as man judgeth." (Letter 5, 1891.)

9. Counsel in Difficult Cases

There are records of other cases in which Mrs. White gave counsel on difficult cases, and these records furnish us with some guidance. But she emphasized

a. The importance of earnest prayer and fasting to know the will of the Lord,

b. The wisdom of using, as far as

possible, those who dealt with a case in its beginnings in helping to reach later decisions,

c. And the fact that she did not wish anything to go from her pen that could be used as a law or rule in dealing with such matters. Note the following:

"I do not think any such letters as that ought to be placed before me. I do not think it is my work to deal with any such things, unless the case has been plainly opened before me. There should be brethren in the church who have wisdom, who can speak decidedly regarding this case. . . . If they cannot settle such things among themselves by prayer and fasting, then let them continue fasting and prayer till they can.

"Such things will arise. It will come,—that is, they will have these difficult questions, and they have got to learn how to treat them. They have got to have an experience. They must bring these things to the Lord, and believe the Lord will hear their prayer, and give them a sound experience in all these things, but they are not to bring them to me" (Manuscript 2, 1913).

Note what her son, W. C. White who assisted his mother for many years, wrote:

"Mother says that those who have dealt with the perplexities arising from his many transgressions in the past should take the responsibility of advising regarding our present duty toward him. Mother does not wish to take large responsibility in this matter; but she says regarding Elder A as she has said regarding other men in a somewhat similar position, if they have thoroughly repented, if they are living such lives as convince their brethren that they are thoroughly in earnest, do not cut them off from fellowship, do not forbid their working for Christ in a humble capacity, but do not elevate them to positions of responsibility" (W. C. White letter, Sept. 15, 1911).

"Those who see his action day by day, should know whether he has proved himself, whether God accepted him. . . . Let those appointed of God to bear the responsibility deal with it in accordance with Christian principles" (Manuscript 2, 1913).

Again note the words of W. C. White:

"After reading the documents I today send you, you will say, Well, he has not given me anything authoritative from Sister White that directly answers the question; but I think you will see from what I am sending you that it was Sister White's intention that there should not go forth from her pen anything that could be used as a law or a rule in dealing with these questions of marriage, divorce, remarriage, and adultery.

"She felt that the different cases where the devil had led men into serious entanglement were so varied and so serious, that should she write anything that could be considered as a rule for settling such cases, it would be misunderstood and misused" (W. C. White letter, Jan. 6, 1931).

10. Err on the Side of Mercy

If we err, let it be on the side of mercy. Note the balance of firmness and tenderness in the following counsel.

"My mind is greatly perplexed over

these things, because I cannot harmonize them with the course that is being pursued. I am fearful to sanction sin, and I am fearful to let go of the sinner and make no effort to restore him. I think if our hearts were more fully imbued with the Spirit of Christ, we should have His melting love, and should work with spiritual power to restore the erring and not leave them under Satan's control.

"We need good heart religion that we shall not only reprove, rebuke, exhort with all long-suffering and doctrine, but we shall take the erring in our arms of faith and bear them to the cross of Christ. We must bring them in contact with the sin-pardoning Saviour.

"I am more pained than I can express to see so little aptitude and skill to save souls that are ensnared by Satan. I see such a cold Pharisaism, holding off at arms length the one who has been deluded by the adversary of souls, and then I think what if Jesus treated us in this way. Is this spirit to grow among us? If so, my brethren must excuse me, I cannot labor with them. I will not be a party to this kind of labor.

"I call to mind the shepherd hunting the lost sheep and the prodigal son. I want those parables to have their influence upon my heart and my mind. I think of Jesus, what love and tenderness He manifested for erring, fallen man, and then I think of the severe judgment one pronounces upon his brother that has fallen under temptation and my heart becomes sick. I see the iron in hearts, and think we should pray for hearts of flesh. . . .

"I wish that we had much more of the spirit of Christ and a great deal less self and less of human opinions. If we err, let it be on the side of mercy rather than on the side of condemnation and harsh dealing" (Letter 16, 1887, April 21, 1887, to G. I. Butler, president of the General Conference).

Appendix B. Marriage—Religious and Sociological Considerations

Understanding of marriage and its history is essential if right solutions are to be found to the problems raised by the breakdown of a marriage.

1. Religious (Seventh-day Adventist).

The institution of marriage originated in Eden when the Lord God provided the first man, Adam, with the first woman, Eve, making them husband and wife. The divine purpose for marriage included both procreation and companionship (Gen. 1:26-28; 2:18-24). Christ endorsed this concept of marriage (Matt. 19:3-6); Paul supported the sanctity of marriage, and used it as an illustration of the union between Christ and His church (Eph. 5:22-33). The church, therefore, believes that Christian marriage is a divinely sanctioned union between a believing man and a believing woman for their mutual support and happiness, and for the procreation and rearing of children who will in turn become Christians. Ideally, this union lasts until dissolved by the death of one of the partners.

2. Sociological.

Society generally recognizes marriage as a basic institution. Tradition-

ally it has been a contract not only between a man and a woman but between their respective families who are interested in perpetuating the family name; however, in most modern societies, the contract is solely between a man and a woman. From a legal viewpoint, marriage includes mutual obligations between the partners, but it differs from business contracts in not being negotiable.

Since Creation and the fall of man, there have been many changes in the family, and hence, in the meaning of the marriage contract: changes in roles—what family members are expected to do; changes in authority—who has the right to issue orders to others in the family; greater use of contraception, with fewer children in the family, and lower infant mortality; changes in life cycle—longer life expectancy, with more time alone for the parental couple after the children have left home. But probably the most far-reaching change in the family is from the child-centered functions (the replenishing of the earth) to what may be termed personal or reward functions—love, gratification of sexual needs for other than procreative purposes, and companionship, which in the eyes of society are rewards even though they may have been included in God's original purpose for marriage. These changes mean that what used to be reward is now goal—that for which one marries. Placement of rewards in the primary position weakens family bonds, for satisfaction of a need is more elusive than production of a child. Happiness should result from a satisfactory marriage relationship diligently cultivated, but the new emphasis on happiness as the *sine qua non* of marriage leads to a higher divorce rate. The cry, "But we aren't happy!" means "I must have married the wrong person," and far too often the marriage disintegrates.

The marriage relationship should provide both partners with an ideal opportunity for the development and exercise of selfless, *agape* love, in contrast to selfishness and merely erotic love. One of the supreme concerns of true love is for the happiness and well-being of the other partner. Marriage thus conceived and realized makes it one of life's supreme opportunities for cultivating a mature Christian character.

Appendix C. Adultery and Fornication

One of the major questions to be answered concerns what constitutes, in the eyes of the church, valid grounds for divorce, and, hence, no impediment to remarriage. Most Christian communions cite Christ's words as recorded in Matthew 5:32 and 19:9: "But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery"; "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." From these passages most churches conclude that "fornication" is the only scripturally permissible ground for divorce. The

Seventh-day Adventist Church concurs in this initial interpretation, and concludes that divorce for any other cause than "fornication" (here, sexual intercourse of a married person with other than his/her spouse), with subsequent remarriage, makes both parties guilty of adultery (*Church Manual*, pp. 254, 255, pars. 6, 7). If either party engages in sexual intercourse with another besides his/her mate, the other party has justifiable grounds for divorce, and is therefore free to remarry without incurring the charge of adultery.

The application of these Bible-based principles is no easy matter. Human nature is exceedingly complex; no two cases are alike; each calls for separate study in the light of all possible relevant information, and in a sympathetic, Christian spirit.

These further observations should be borne in mind when considering the question of adultery and fornication in relation to divorce:

1. "Adultery" refers to voluntary sexual intercourse by a married person with someone other than his/her lawful spouse, or by an unmarried person with a married person.

2. "Fornication," in Biblical usage, is a broader term than "adultery." It refers to unchastity, prostitution, and immoral practices of many kinds by both married and unmarried people.

3. Matthew's Gospel, in recording Christ's dictum in Matthew 5:32 and 19:9, uses the Greek words *porneia*—"fornication"—and *moichos-mai* (related to the noun *moicheia*, "adultery")—"to cause to commit adultery" or, in this specific context, "to be considered an adulteress." In those passages our Lord appears to point to *porneia*—"fornication"—as the only permissible ground for divorce. It must be remembered, however, that Christ was not primarily defining grounds for divorce, but, was upholding the permanence and sacredness of marriage against the prevalence of frivolous reasons for divorce which operated in contemporary Jewish society. To that end He

declared that any man divorcing his wife for any cause other than that of her having committed fornication was causing her and her next husband, in the case of remarriage, to commit adultery, since, without acceptable grounds for divorce, she was still the wife of the husband who had frivolously divorced her.

4. The Christian church has tended to take a restricted view of "fornication" in this context, and has generally limited its reference to proven adultery. It is possible, however, to give the term a broader interpretation and to include many sexual irregularities on the part of one partner or of both as valid reasons for divorce. "Fornication," as related to questions of divorce, can possibly include the following:

a. Perversions of, and deviations from, a normal sex life, which either do not disappear with treatment or for which no therapy is sought. The evaluation of the emotional illness and the degree to which it physically and psychologically annuls the accepted pattern of sex behavior in a Christian marriage is to be made by the minister in consultation with a Seventh-day Adventist psychiatrist, psychologist, or qualified marriage counselor.

b. Homosexual practices are recognized as a misuse of sexual powers, and disapproved in Scripture. As a violation of the divine intention in marriage, they thus become just cause for divorce.

c. Persistent indulgence in intimate relationships with a partner of the opposite sex other than the spouse, even though falling short of coitus, is a form of unfaithfulness, bordering on actual adultery, and may be contributory to divorce.

d. Lustful thoughts which do not result in overt acts of unfaithfulness should not be considered as grounds for divorce, for thoughts, although known to the omniscient God and subject to judgment by Him, cannot be known by man, nor are they to be considered grounds for divorce.

THAT MARRIAGE IS SACRED is an important aspect of Seventh-day Adventist belief and teaching. This belief is founded on the Biblical record of the origin of marriage and is supported by what Jesus, Moses, the prophets, and the apostles said concerning the importance of fidelity to marriage vows. The church's position on marriage is further strengthened by the writings of Ellen G. White, who also emphasizes the importance of faithfulness in marriage.

Most Seventh-day Adventists subscribe to the idea that marriage is for life. While there is general agreement on the sanctity of marriage, interpretation of individual problems and situations may be difficult. Seventh-day Adventists are also a part of their society in which, in many countries, divorce has become common. Adventists live in an imperfect world. The individual members' choices of marriage partners has not always been wise, and, while breakdown of marriage has doubtless been much less within the church than in society at large, still divorces are occurring.

Almost from the time of its organization the church has tried to work out ways to cope with the problems of divorce and remarriage among its members. During the lifetime of Ellen White the usual practice was to disfellowship those who were "guilty" persons in a divorce action, and also those who divorced on other than Biblical grounds of adultery and then remarried. However, the question that continually surfaced was, not the matter of disfellowshipping, but whether to permit

those who had been disfellowshipped to rejoin the church, and if so, under what circumstances. Some advocated that those disfellowshipped for marital offenses should not again be allowed membership, but Ellen White did not take this position. While she abhorred divorce, even to suggesting that the person who had been wronged did not *have* to seek divorce but could forgive and forget, she also directed that some of the guilty could be restored to the church after true repentance [see *Adventist Home*, p. 346].

Most divorced persons remarry, and church members have been no exception. In many cases divorce takes place because the partners do not find the happiness they sought in marriage. Searching again for happiness in another marriage, they reason that they should have not only the right to remarry but also the privilege of continued church membership.

Church congregations have reacted differently to the problem. Many believe on the basis of their understanding of the Bible and Spirit of Prophecy that if persons divorce and remarry on grounds other than the Bible allows, they are committing adultery and they must dissolve the new marriage or they will continue to live in sin. Many believe that a person who has committed adultery and then remarries lives in sin. Those who take this position contend that such persons, because they are "living in sin" can never rejoin the church, and, if saved at all, must find salvation outside church membership.

Other church congregations and many members look at the matter differently. They point to Ellen White's advice on certain cases and advocate that those who sincerely repent of their sins should be forgiven by the church and be welcomed back into fellowship. They hold that for these persons to divorce again would not right the first wrong nor restore the first marriage. The situation has been complicated over the years because persons who have been refused reinstatement to membership in one congregation have sometimes found that by moving to a different area they could be readmitted.

In 1958, in an attempt to bring some uniformity of practice in dealing with divorce and remarriage, the *Church Manual* was revised. It was hoped that congregations, their pastors, and the local conferences would no longer be embarrassed by the kind of "shopping around" carried on by divorced and remarried persons who had been disfellowshipped. The *Church Manual* reaffirms the ideal of marriage—two becoming one and remaining so as life continues. It also affirms that spiritual problems growing out of the violation of these ideals cannot be solved by lowering the standards. The *Church Manual* calls attention to the mercy of God which, when certain conditions are met, provides forgiveness for the sinner but does not dispense with the law.

While the 1958 revision brought about greater uniformity, it was interpreted variously by congregations or individual pastors. As a result, church leaders have for some time recognized the need to spell out specific procedures more precisely so that, for example, a person disfellowshipped in one church would not be reinstated almost immediately in another congregation near by. In the early 1970's the Pacific Union Conference selected a group to formulate guidelines for the interpretation of the *Church Manual*. In 1973 a summary of their recommendations was presented to the General Conference for further study and action. The General Conference authorized a committee to carry out this task. The committee included church pastors, theologians, persons with expertise in various areas including marriage counseling, administrative personnel from conferences and institutions, men and women and representatives from ethnic groups. The Ellen G. White Estate staff made available to members of the committee the messages and counsel of Ellen White on divorce and remarriage and on the relationship of divorced and remarried persons to the church. Special research papers by church theologians on the subject were also shared with the committee.

The goal of the committee was not to change the *Church Manual* or to change church doctrine in any way, but rather to spell out procedures so that there would be greater uniformity in the church's treatment of the divorced and remarried, and particularly those who had been disfellowshipped. Quoting from the document adopted by the 1976 Annual Council: "The guidelines are intended to assist in the administration of the Church's policy on divorce and remarriage as it was adopted at the 1958 session of the General Conference in Cleveland and as

it appears in the *Church Manual* (1971), pages 251-256. It makes no change in it. Furthermore, nothing in the guidelines is to be construed to mean that by them the church is taking the stand that every divorced person who remarries may be readmitted to church fellowship. Each case must be considered on its merits with the earnest purpose of upholding church standards and the sanctity of the Christian home. . . . Nothing in this statement or in the guidelines is to be understood or construed as either encouraging or condoning the free and easy divorce and remarriage so prevalent today. Much thoughtful care, therefore, should be exercised in the implementation of the guidelines."

In our endeavor to deal with the problem of divorce and remarriage among church members, consideration must be given to four factors: principles, people, policies, and procedures, and we must consider them in that order.

First, the principle involved is clear: marriage was established by God in the beginning as a permanent way of life. The Bible leaves no doubt as to what the ideal was intended to be.

Second, people are not perfect, and they have been making mistakes both inadvertently and deliberately ever since Eden. One of the biggest mistakes some people make is to get married. While God arranged the first marriage, it is rather obvious that quite a number of subsequent ones have lacked His direction. What can the victims of such mistakes do? Should they learn to love and live or should they admit failure and separate permanently by divorce, or should they live together in torment because their social group does not condone divorce? Does God punish mistakes by perpetual torment?

Third, it is the joining of imperfect people to perfect principle that forces the church, which is made up of such people, to develop policies. The church must have policies which interpret the principles and show how they can be lived by in the current world, even as Moses and Jesus and the apostles did in their current worlds.

Fourth, even policies are not enough. The church must also have procedures spelled out by which these policies can be applied to individual cases. It was primarily in this area that the Committee on Divorce and Remarriage worked.

After much prayer and work the special Committee on Divorce and Remarriage formulated the procedures and submitted them to a wider group for study. In due course they were circulated to the delegates at the 1974 Annual Council. At that time it was suggested that the guidelines be field-tested and that a progress report be made to the 1975 Annual Council. Consequently, the union conference presidents in the North American Division took the recommendations to their home territories for discussion with local conference presidents, pastors, and church members. As a result some modifications were indicated and the revised document was submitted to the Annual Council in October, 1976. Delegates to the Council discussed all aspects carefully, and then adopted the proposal for use in the North American Division and to provide the basis for study and possible use in other divisions.

It is a rather comprehensive document that (a) gives a brief Biblical synopsis of marriage and the home; (b) gives a review of pertinent Ellen G. White counsel on the subject; (c) gives a definition of adultery and fornication; (d) gives suggestions as to how the church should relate to victims of divorce and remarriage; (e) gives the steps to be taken by individuals who wish to appeal church decisions; (f) provides for standing advisory committees in local and union conferences; and (g) makes the role of the pastor central in this whole matter.

It is not easy to keep a world family together! It will not always be easy to follow the guidelines suggested in this action, but we dare not do less than honestly try. We believe that a sincere effort will result in greater uniformity in handling the complicated and delicate problems involved in divorce and remarriage, and consequently we should see a change in the tragic and embarrassing picture that exists in too many lives and in too many churches. In addition to all this, a renewed and concerted effort must be made by the church to strengthen the quality of the marriage relationships and the importance of the home and the family. We appeal to each one to consider carefully this sacred matter and to join us in opening the way for the Holy Spirit to purify a church so that it will reflect the character of God, and to prepare a people for the second coming of Christ.

NEAL C. WILSON

Reader to Reader

Our 5-year-old daughter enjoys pretending she wears fingernail polish, rings, earrings, or other jewelry. I've tried to explain to her that a Christlike character is more beautiful than jewelry. She wonders why Queen Esther and King Joash are pictured with jewelry on in her Bible story books. How do I explain?

► With respect to your child's fascination with wearing jewelry and fingernail polish, I would take great care not to overreact or to over explain. Often children become infatuated with a new discovery, but after a period of time it fades and is forgotten.

In order to avoid fostering a rebellious curiosity in your child I would suggest that you emphasize the natural attributes of a person. You might say, Yes, Queen Esther is wearing jewelry, but she would be just as attractive (and more so!) without it. Her real beauty is missed because everyone is attracted to the shining jewelry. Also, when reading through the stories with your daughter, bring out the aspects of character that God's people possessed, for this is much more significant than whether they wore jewelry.

I would also mention that jewelry and other ornaments are artificial treasures that don't last. In time they lose their shine, and people tire of them and no longer consider them as beautiful as they once thought they were. But Jesus wants us to have real and lasting treasures. The really attractive person is adorned with His treasures, a character like His and a heart that is pure and kind. His treasures become brighter and more beautiful with the passage of time.

ANNE BEACH
Columbus, Ohio

► I would explain the problem of your daughter's seeing the jewelry on Queen Esther this way: The people of Israel had lost their faith in God and began to accept the customs of the world, the way we often do today. Because of this, Jesus had to allow them to be captured by their enemies. But when they cried to God for help He heard their prayers and accepted them. As they began to love Jesus more and more by obeying Him more and more they would give up things Jesus did not want them to do.

But, besides this explanation, the most important thing you can do is make Jesus so real and loving to her that she'll be hurt to think that she hurt Him (see *Evangelism*, p. 272).

At this age your silent example is more influential to her than your words. For example: Does she ever see you reading your Bible (aside from worship or for her Sabbath school lesson)? Does she hear you telling a friend about Jesus?

Is there maybe something you cherish and don't want to give up just yet, such as too much talk about fashions, or home furnishings, or gossip? Is she learning from you to put the Lord before earthly goods?

I have found that when my spiritual experience is at a low my children seem to yield more easily to temptation. But when my experience is at its best, my children don't yield so easily, because I'm talking to them about Jesus, making Him seem almost visible in our home. He is like a friend who has gone away, and we are expecting Him back any time and

we are excited about His soon return.

We tell our children stories about how Jesus as a boy or a man must have thought, felt, or acted, and then trust their angels to impress their minds at just the time they need something to help them distinguish right from wrong.

I've found that my job as a mother is so much easier that way, because when I see them do wrong all I have to say is "Do you suppose Jesus would have done that or acted that way?" Then they begin to reason for themselves and they choose to act differently after that so as not to displease such a good Friend.

They must be acquainted with Him first, before the "mere mention of His name" can change their lives.

Our children may not understand the word "Christlike," but they can understand an example of one who is like Christ.

CHERYL STRAW
Canton, Ohio

► The way you deal with your daughter's childish fascination with jewelry could be very important. Either this fascination could turn into rebellion or she could lose interest in jewelry.

In the training of children Ellen White counsels us to use "little attentions, often repeated" (*The Desire of Ages*, p. 516). Perhaps as the subject comes up you could say, "Yes, they do have earrings (et cetera) on, don't they? But just think! We don't need earrings. *Jesus* is our treasure [wear a

big smile]. His word is better to us than gold." This said, you could turn the channel of her thoughts into a different direction. This could be repeated whenever the subject comes up, and at bedtime you could thank the heavenly Father for Jesus and His word, without mentioning the jewelry. Keep your mind and heart open to Heaven, and Jesus will give you His wisdom, gentleness, and transforming influence.

SYLVIA BARTON
Dayton, Ohio

► Perhaps you could explain it this way to your daughter.

In Old Testament times men and women wore jewelry. We know the Israelites got jewelry from the Egyptians before leaving Egypt. We find no direct prohibitions against wearing this jewelry in the laws given to Israel. God didn't seem to say much about adornment until New Testament times.

When Jesus came to earth He, the King of Glory, wore a plain, seamless coat! No frills, no rings, no trimmings. He set an example for us all. A new system had to be set up for the earnest Christian. In 1 Timothy 2:9, 10 Paul says, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."

Apparently jewelry is one of those things that God tolerated for a time but eventually, since He gave His people light concerning it, He expects them to refrain from using it.

JAMES MARKS
Dresden, Ontario

A Transformation

By KATHLEEN KOEBBERLING

A pure-white snow fell softly down,
And clothed the earth in white.
It covered all the ugliness
Of darkened winter night.

It hid all imperfections;
It seemed to give rebirth,
But underneath 'twas still the same—
A barren winter earth.

When Jesus comes into our lives
And covers all our sin,
A new heart He creates in us—
He makes us pure *within*.

NEXT QUESTION

In the light of Ellen White's counsel against certain forms of fund raising (bazaars, suppers, and fairs, see Welfare Ministry, pp. 289-292), what are some acceptable ideas for raising funds for worthy church or school projects?

[Send answers to Reader to Reader, Review and Herald, Takoma Park, Washington, D.C. 20012. Letters must not exceed 300 words in length. Include complete return address. Three dollars will be paid for each answer published.

Questions for discussion in Reader to Reader are welcome and should be directed to the address given above. Topics in the area of family life are preferred.]

No Neutrality Possible

A few months ago while traveling in Europe we had the privilege of visiting the beautiful and prosperous country of Switzerland. Though geographically small, this nation is politically stable and highly respected. One of its outstanding characteristics is that for many decades it has escaped military conflict, including the two world wars.

On many issues it is possible for nations and individuals to keep their neutrality and refrain from taking sides. But when it comes to the Christian life, it is not possible for the Christian to be neutral. Jesus tells us: "He that is not with me is against me: and he that gathereth not with me scattereth" (Luke 11:23).

At every point of our lives we are under the dominion either of Christ or of the devil. There is no neutral point. If we do not surrender to Jesus and make Him our Lord, we are automatically dominated and used by Satan.

Immediately after the statement of Christ recorded in Luke 11:23 appears the story Jesus told of the unclean spirit. Having gone out of a man, the bad spirit comes back one day to his old house and finds it cleaned and garnished. Then he goes and brings with him another seven spirits more wicked than he is and again takes possession of that house.

Commenting on the impossibility of being neutral, Ellen White says:

"There were many in Christ's day, as there are today, over whom the control of Satan for the time seemed broken; through the grace of God they were set free from the evil spirits. . . . But, like the stony-ground hearers of the parable, they did not *abide* in His love. They did not surrender themselves to God *daily*, that Christ might dwell in the heart." So "they were wholly dominated by the power of evil."—*The Desire of Ages*, pp. 323, 324.

Of course, a person does not need to be physically demon-possessed to be controlled by Satan. Madness, selfishness, anger, self-sufficiency, envy, and hatred are

all manifestations of the dominion of Satan over the heart.

The need of a daily, moment-by-moment renewal of our surrender to Christ is clearly emphasized in these further statements: "Unless we do yield ourselves to the control of Christ, we shall be dominated by the wicked one. We must inevitably be under the control of the one or the other of the two great powers that are contending for the supremacy of the world."—*Ibid.*, p. 324.

And then comes this sentence, which is especially impressive and thought provoking: "It is not necessary for us deliberately to choose the service of the kingdom of darkness in order to come under its dominion. We have only to neglect to ally ourselves with the kingdom of light."—*Ibid.*

There is only one way of establishing a close communion with God, of maintaining a vital connection with Christ—by daily meditating on the Word and by private prayer. The hour set aside for this is the moment of power in our lives, the moment of surrender and spiritual renewal. To set aside a time for this each day makes the difference between our being overcome by the enemy and our allowing the wonderful presence of Christ and His Holy Spirit to protect us, to keep us strong and victorious.

To surrender requires a special effort on our part. It requires a change of interests. And the only way in which God can change our minds and instill in us a hunger and thirst for righteousness is by our putting forth this planned effort and taking time to be with Him.

"Unless we become vitally connected with God, we can never resist the unhallowed effects of self-love, self-indulgence, and temptation to sin. We may leave off many bad habits, for the time we may part company with Satan; but without a vital connection with God, through the surrender of ourselves to Him moment by moment, we shall be overcome. Without a personal acquaintance with Christ, and a continual communion, we are at the mercy of the enemy, and shall do his bidding in the end."—*Ibid.*

F. ch.

Steadfast

By MONT HURST

"Having done all, to stand." *Ephesians 6:13.*

An ancient Chinese proverb says: "He who stands as a sturdy tree has deeply planted roots." When we meet a problem that taxes our patience it is time to forget self and turn to God. Steadfastness in the face of dire circumstances is a characteristic God delights in.

All human thinking, planning, and action has limitations. Human solutions operate within the bounds of

human frailty and thinking. That is why steadfastness and confidence in God's deliverance are vitally important.

The rewards of steadfastness not only come with deliverance but also include an intensified faith and stronger testimony to others. The great heroes of the Bible were steadfast in faith. They stood fast even in the face of death. One of the marks of a sincere Christian is in his degree of steadfastness. Jesus had it. Job had it. Numberless others have had it; it carried them through crises and helped prepare them for heaven.

Lord, help me to be steadfast in my faith, come what may.

Expansion and Advance in North America

Atlantic Union Conference

By J. L. DITTBERNER, President



THE ATLANTIC Union Conference, with headquarters in South Lancaster, Massachusetts, is comprised of the six New England States, New York State, and the islands of Bermuda. There are five local conferences on the mainland, plus the Bermuda Mission.

Of the 35 million people living within the Atlantic Union's borders, 43,782 are members of the Seventh-day Adventist Church. Compared to population, the ratio is

small; but we feel that if James White and Joseph Bates, who began the work here, could see these figures, they would surely praise the Lord for the progress in the Northeast.

There are 280 organized churches in the union, where the gospel is preached from Sabbath to Sabbath and where members go out to join pastors in their gospel witnessing. As a result of the combined activities of members and leaders, 12,749 converts were baptized during the past quadrennium. Twenty-eight new church congregations have been organized, and 46 churches have been built or purchased during this period. A number of new schools have also been built or remodeled, including a spacious academy building for the Northeastern Conference in New York City. Atlantic Union College has built a new field house for the physical education department. The Greater New York and Northeastern conferences both recently moved into new office buildings.

During the last union constituency meeting it was reported that more than \$40 million in tithes was turned in during the four years covered by the report. This was a 52 per cent increase over the previous period. The total mission offering for the same time was more than \$5 million, which represented a comparative gain of 36 percent.

The educational program in the Atlantic Union includes 81 elementary schools, eight academies, and Atlantic Union College. There are more than 6,200 students attending these schools. We are grateful for the 443 dedicated teachers who make Christian education possible in our union.

In addition to the teachers, there are 242 pastors and evangelistic workers caring for the churches and preaching the gospel. Seventy literature evangelists carry Adventist books to the homes of the people. In addition to these workers, there are more than 1,800 persons connected with the three hospitals and four nursing homes operated by the union and conferences. Also contributing to the gospel thrust in our union are 160 physicians and dentists. The gospel is being preached on 101 radio and television stations every week. Through the combined efforts of evangelistic workers, teachers, literature evangelists, medical personnel, and lay members, we want, under the blessing of God, in some way to bring the gospel to every person in our territory.

To give an additional thrust to what sometimes seems like a hopeless task, reaching the millions of people in New York

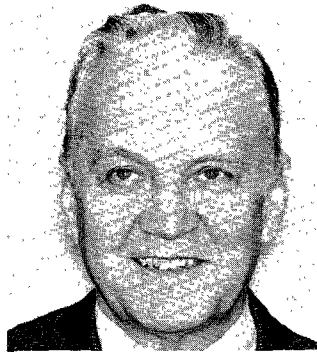
City, there is an evangelistic organization known as Metro Ministry of Seventh-day Adventists. A committee, under the chairmanship of the General Conference vice-president for North America, directs the work of this organization, which employs two evangelistic teams and several additional persons to plan and coordinate the total evangelistic program, which will include health education in its many facets, television and radio ministry, laymen's participation, and public evangelism.

This special evangelistic organization is supported by the General Conference, the union, and conferences adjacent to New York City, as well as by gifts from other sources.

The Lord's work is moving forward in the Atlantic Union, and the members in the union are of good courage, looking for the coming of our Lord and Saviour.

Canadian Union Conference

By L. L. REILE, President



TO GROW from nothing to an organized church of almost 300 members in four years, as is the experience of the Toronto, Ontario, Portuguese church, is remarkable evidence of God's blessings on the dedication and diligent effort of our Canadian church members. Henry Feyerabend, Portuguese church pastor, is an aggressive evangelist. Evangelism is the members' way of life. While attending Sabbath school there recently I observed that every class

member had missionary work to report. The church now has its own television studio and produces two weekly programs, which are reshown seven times a week.

On a Sabbath in November I attended the first-anniversary service of the church in Orillia, Ontario. During the ten-minute missionary meeting the leader presented Aileen Williams, a lay preacher, who reported on her evangelistic crusade 15 miles distant and introduced four adults who had made their decision for baptism the previous evening. The Orillia church began as a branch Sabbath school and had 60 charter members, during its first year 30 additional members were added.

Quebec is ready for the gospel, though through the years the province has been difficult to evangelize. French literature and workers are limited, but the few workers in Quebec are courageous and active. All over the province there are numerous opportunities for evangelism, such as the more than 20,000 requests that have been received for the gift offer made by the French It Is Written program.

Seventy-five per cent of all persons in our territory with television in their homes can view a Seventh-day Adventist program. Most of our baptisms are a result of television contacts. Radio and television are vital in reaching those in our field, which extends 5,000 miles from St. John's, Newfoundland, to Victoria, British Columbia.

Three airplanes, provided by the Quiet Hour program, are now carrying the gospel to the western coastal areas and into

A Symposium of the Ten Union Conference Presidents In Two Parts—Part 1

the far north, but many outposts in the northland remain untouched by God's message.

Physicians and dentists are witnessing for God. Some who live in isolated areas have been instrumental in establishing churches. Our health institutions include the 437-bed Branson Hospital in Toronto, Rest Haven Hospital in the west, and five nursing homes in Manitoba, Saskatchewan, and Alberta.

Kingsway College and Canadian Union College provide training for Canadian youth. An application has been presented to the Alberta Government for approval to operate a free-standing, degree-granting senior college. The church is unitedly working to provide a Seventh-day Adventist senior college for Canada.

Though the year-end reports for 1976 are not yet compiled, it is evident that:

1. Our baptisms will be in excess of 2,000, thus increasing our membership to more than 26,000.
2. Nine new churches have been organized.
3. Construction continues on new church buildings, new schools, and camps.
4. Our tithes and offerings reflect greater faithfulness.
5. Our literature evangelists have placed \$2 million worth of literature in Canadian homes during 1976.

To finish God's work is the objective of the Seventh-day Adventist Church in Canada. We are making personal preparation, then training, working, giving, and praying to achieve this goal.

Central Union Conference

By W. O. COE, President



THE FUTURE of God's work in the Central Union has never looked brighter. Membership additions through baptism and profession of faith for 1976, will possibly run as high as 2,007 when all the reports are in. This is a gain of almost 400 over 1975 baptisms, and the largest number ever baptized in one year in this union.

Recently the Central Union launched a five-year program known as Winning Adventure. Every conference, every

congregation, and every institution will be making a close study of its growth pattern for the past five years and setting objectives for the next five years.

With God's help we plan to reach every home in the Central Union with the three angels' messages in the next five years. Nothing can replace the preaching of the gospel; therefore, a stepped-up program of public evangelism, along with all types of soul-winning and soul-holding programs, is anticipated.

Fourteen full-time evangelists have been hired, and their combined goals for baptisms in 1977 total more than 2,600. We are confident that between 2,500 and 3,000 persons will join churches in our union this year.

Our five-year plan calls for 2,500 additions in 1977, 2,750 in

1978, 3,000 in 1979, and 3,250 in 1981. By 1981, with the blessing of God and the dedication of our pastors, laymen, and young people, we plan to exceed 40,000 in membership, which on September 30, 1976, was 33,358.

Our plans call not only for setting and achieving specific baptismal objectives but also improving church life and emphasizing all the nurturing and soul-holding programs of the church. We don't want to lead people through the door of the church and then forget them—our commission is to prepare a people to meet the Lord.

It is the desire of the leadership of this union and the leadership of our conferences to win, hold, nurture in righteousness, train, and guide larger numbers of people for the kingdom of God and a finished work.

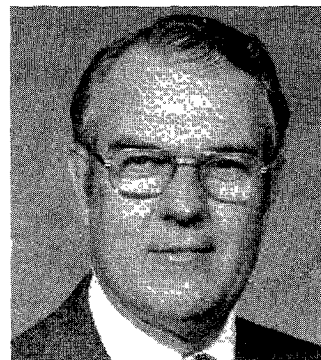
The time has come, we feel, for the church to leave the status quo and reach out and accomplish something great for God. If the Holy Spirit can be poured out in a marked manner on our people in Inter-America, Trans-Africa, South America, and other divisions of the world field, why not here in the Central Union.

Our key to success in giving the gospel to the world is total commitment to our Lord and Saviour, working with Him and with one another. Ellen White, in *Christian Service*, page 75, says: "If Christians were to act in concert, moving forward as one, under the direction of one Power, for the accomplishment of one purpose, they would move the world."

Adventists of mid-America are on the move toward a finished work. We are sure that 1977 will prove to be the greatest year of advancement of the cause of God in the history of mid-America, the territory of the Central Union, and the very heart of the North American Division.

Columbia Union Conference

By W. B. QUIGLEY, President



THE COLUMBIA Union Conference is a fascinating galaxy of superlatives, uniquenesses, and challenges to the work of the church. Here live nearly 43 million persons—the largest population of any of the ten unions in North America. The union is divided into eight conferences: Allegheny East, Allegheny West, Chesapeake, Mountain View, New Jersey, Ohio, Pennsylvania, and Potomac.

Here we find 800 cities with a population of more than 10,000, 44 cities larger than 50,000, 23 cities of more than 100,000, and six that exceed a half-million. The developing megalopolises of Washington-Baltimore-Philadelphia-New York-Boston, and of Pittsburgh-Cleveland-Toledo-Chicago hold masses of people in our territory yet unwarned.

More than 64,000 members now make up the nearly 500 churches in the Columbia Union Conference. The work force includes 411 ministers, 864 educators, 266 literature evangel-

ists, and nearly 2,000 Seventh-day Adventists earning their livelihood and witnessing to their faith in the context of our medical institutions.

This past year, members gave to the church nearly \$21 million in tithes (final figures not available at this writing) and approximately \$3,600,000 in other contributions, in addition to untold amounts to construct and maintain local churches and schools.

The Columbia Union administration believes evangelism is the priority work of God's church, and the united leadership of the union attempts to focus all programs on the actual giving of God's last-day message of salvation. More than 3,000 persons were added to the church in 1976 by baptism and profession of faith. We are working with the General Conference Ministerial Association in sponsoring *The Ministry* magazine to more than 25,000 non-Adventist clergymen throughout our territory as a pilot program. The response to this effort has been gratifying.

Another special program of the Columbia Union is the sending free of charge the *REVIEW AND HERALD* to every Adventist family in the union, with a biweekly insertion in its center of the *Columbia Union Visitor*. Costing more than a quarter of a million dollars per year, this program could not succeed without the generous free-will annual offering of our people, the dedicated efforts of the *Review and Herald* management, and the zealous commitment to this project by our conference presidents.

Approximately 400 Adventist physicians and dentists have chosen this territory as their home and are giving positive witness to their faith as they pursue their profession in private practice and in the nine Adventist hospitals within the union. Soon two additional hospitals will be under construction: Kettering Medical Center's affiliate hospital, to be constructed in the southern part of Montgomery County, Ohio, and Washington Adventist Hospital's affiliate in the Interstate 270 corridor near Gaithersburg, Maryland, 16 miles northwest of Washington, D.C. These two new hospitals will cost nearly \$40 million.

Columbia Union College, one of the church's oldest liberal arts colleges, continues to train workers for the world field. Complementing the eight academies that provide secondary education for our young people, Columbia Union College moves forward aggressively to capture for our youth the vision of finishing God's work in the great population centers of the world. A master plan for the construction of much-needed additional facilities has been accepted, and before the close of 1977 we should see the beginning of construction.

God's work is marching on in the Columbia Union, but we want to do more. Our task is not merely to *do* His work, but to *finish* it, with His help.

Northern Union Conference

By LEROY J. LEISKE, President



IN THE Northern Union emphasis has been on evangelism. Our pastor-evangelists have conducted a strong soul-winning program. Our four conferences have a total of 11 full-time evangelists, and Halle G. Crowson and W. G. Zima serve as our union evangelists. This has resulted, in recent years, in a steady increase in additions to the church and a healthy increase in membership. Added by baptism or profession of faith during 1974 were 818 persons;

1975, 1,154; and 1976, 1,354. Union membership is now more than 15,000.

For years, the conferences of the Northern Union experienced heavy losses in membership by letter because of a heavy migration to other areas in North America. This trend has been reversed, and nearly every quarter we see more Adventists moving back into our area than are leaving it.

Inspired Gems



Favorite Bible texts and Spirit of Prophecy quotations selected by local conference presidents of North America.

Don R. Christman
Texico Conference

- "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Ps. 16:11).
- "When love fills the heart, it will flow out to others, not because of favors received from them, but because love is the principle of action. Love modifies the character, governs the impulses, subdues enmity, and ennobles the affections. This love is as broad as the universe, and is in harmony with that of the angel workers. Cherished in the heart, it sweetens the entire life and sheds its blessing upon all around. It is this, and this only, that can make us the salt of the earth."—*Thoughts From the Mount of Blessing*, p. 38.

Our union and conference leaders have given emphasis to recruiting dentists, physicians, and other medical personnel to come to the Northern Union. Within the past 18 months, 29 dentists and physicians have begun practicing in our union and are giving leadership in our churches.

One of our objectives is the expansion of our educational program. Therefore, we have developed a plan whereby the union and local conference, for the first three years, join the churches in financing the opening and establishment of elementary schools. Under this plan, seven new schools were opened in 1975 and six more in 1976. Accordingly we see gains in elementary enrollment year after year.

For some years now, Minnesota's Maplewood Academy and Iowa's Oak Park Academy have been developing according to their master plans and are experiencing steady enrollment growths. The North and South Dakota conferences are combining their efforts in the building of the new Dakota Adventist Academy, just north of Bismarck, scheduled to open in the fall of this year.

We have also developed a master plan for our Indian school in Pine Ridge, South Dakota. Planned additions include an industrial education facility, a maintenance shop, and a Community Services center.

Much study has been given to entering new areas and organizing new congregations, and our objective is to organize from five to eight new ones in our union during 1977.

Our literature evangelists are not just striving to deliver greater numbers of books to the people of our area; they have made 1976 the greatest year of converts won through literature evangelism in our union's history.

These are fruitful times for public evangelism in our union. During October, November, and December of 1976 Dale Brissett, Bill Waters, Jerry Johnson, Ed Knight, and Jerry Coyle joined in a crusade in the St. Paul Civic Center. God made it the most productive series in the Northern Union's history. One hundred seventy persons united with our church by baptism and profession of faith through that one campaign.

With God's continued blessing, our entire constituency is dedicated to finishing His work.

After 98 Years, Norwegian Press Needs New Home

By A. C. BERGER

"Our publishing house in Norway is in peril, and in the name of the Lord I appeal to our people in its behalf. All to whose hearts the cause of present truth is dear are called upon to help at this crisis."—Testimonies, vol. 6, p. 454.

SEVENTY-SEVEN years ago, at the turn of the century, Norwegian Adventists were in grave danger of losing the Norwegian Publishing House, financial conditions being such that the press was unable to meet its obligations. The publishing house was in peril, and Ellen White sounded the trumpet calling the Adventist world-church to help. The press was saved and given the opportunity to prosper.

Today the Norwegian Publishing House once again needs support. It is not in peril, but it is in great difficulty—it has outgrown its building. For all of its 98 years of existence it has been operating in the same rooms Ellen White found satisfactory during her visit in 1886.

In 1875 Mrs. White was shown the great role the publishing work was to play in the worldwide proclamation of the gospel. In her vision she saw buildings and up-to-date equipment in countries of the Old World and on other continents. These institutions did not as yet exist, but in her vision she saw the importance of establishing them.

Eleven years later Mrs. White visited Oslo, Norway, and coming into the newly built press building, she looked around and exclaimed, "This place seems very familiar to me. I have seen this before." Seeing the pressroom, she said, "I have seen these presses before. This is one of the places shown me years ago where publications were being is-

sued in countries outside the United States." The Norwegian Publishing House had been established in 1879, the first denominational publishing house outside the United States. Today these original rooms are not satisfactory for production. In fact, visitors are amazed that so many books and magazines can be produced in such cramped quarters, year after year. It is tiring and frustrating to plant

workers and financially uneconomical to continue under such poor conditions.

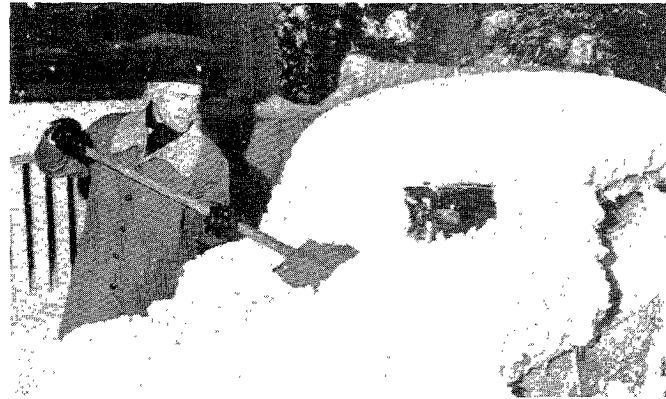
Why not build and move? Skyrocketing construction costs and lack of building funds. Through the years the Norwegian Publishing House has tried to produce as much as possible, as skillfully as possible. Quantity and quality of the printed word have been their goal. But expanded facilities, where larger editions can be published, would be better economically.

Moving time has come. Quarters are too small. Every one involved sees the need for a new, modern, and adequate plant. But press funds cannot meet the financial require-

ments of such an enterprise.

World church leaders have seen the need and have decided to help. At the end of the first quarter 1977, the Norwegian Publishing House will receive a share of the Thirteenth Sabbath Special Projects Offering for the construction of a new plant in the countryside near Oslo.

Literature evangelists traveling from valley to valley, from villages to towns in this rugged, mountainous country, have left pieces of literature in thousands of Norwegian homes. Even though Norway is a thinly populated country, with 4 million residents, prospects for future sales of the Norwegian Publishing House's products are encouraging.



Top, this photo-offset worker at the Norwegian Publishing House will be glad to move to new quarters, where he can stand up straight to process plates. Bottom, some of Norway's literature evangelists live above the Arctic Circle, where heavy snow sometimes delays sales and deliveries.

GERMANY

Nuremberg Series Wins 43 Converts

Forty-three persons have been baptized thus far as a result of the Seminar in New Dimensional Living conducted in Nuremberg, Germany, by Roland Lehnhoff, an evangelist from the Atlantic Union Conference.

The meetings began in the Meistersinger Hall, the city's convention center. Many nights there was standing room only. When the meetings were transferred to the local church it was necessary to use closed-circuit television so that those for whom there was no more room in the church could observe the program.

The theme of the programs was that all of the teachings of the Bible form a balanced design for living, based on a personal relationship with Jesus Christ.

Working with Elder Lehnhoff in these evangelistic programs were pastors K. B. Mueller, Otto Klaus, C. B. Huber, Reiner Gross, Helmut Wagner, Kurt Rist, and Siegfried Ludewig, North Bavarian Conference president. These pastors continue to study with others who have made decisions to be baptized soon.

ROLAND LEHNHOFF

A. C. Berger is Sabbath school director of the West Nordic Union.

CALIFORNIA

IAD Conducts Gratitude Retreat

A gratitude retreat was held on the campus of Pacific Union College, Angwin, California, for 120 representatives of the publishing work in Inter-America and their co-workers from the Pacific Press Publishing Association. The delegates met to praise God for the many blessings showered upon the publishing ministry in recent years, especially in the recruitment of thousands of new literature evangelists.

John Holder and Fred Steeves, the first literature evangelists in Colombia, were guests of honor at the retreat. They told how the Lord blessed them as they pioneered the literature ministry in Colombia on muleback 56 years ago.

Both men attended a consecration service in Paulin Hall. Trophies were awarded

by the Inter-American Division to the unions that reached \$1 million in annual deliveries, namely: the Antillean, the Colombia-Venezuela, the Mexican, and the West Indies unions.

During this institute the reports from the seven unions of Inter-America tallied 5,020 literature evangelists. The news of the attainment of this goal of 5,000 bookmen in Inter-America was received with rejoicing by the entire delegation.

B. L. Archbold, division president, challenged the publishing workers: "The Lord be praised, we have reached our great goal of 5,000 colporteurs! Move on to greater heights and finish the work! Our new goal is 7,000 literature evangelists by 1980!"

One story reported during the retreat was that of Salvador Mairena and Sinfioriano Alvarado, who about ten years ago were buddies in the Guatemalan National Army.



Salvador Mairena and Sinfioriano Alvarado, former entertainers, now literature evangelists, sang "Far Beyond the Sun" for publishing workers.

Both men were very talented musically. They had a hobby, approved by army officials, of performing on radio and in night clubs, hotels, and amusement centers. A colporteur brought about a

change when he sold Salvador a message-filled book. Both men were converted and because of their Sabbath convictions were discharged from the Guatemalan army.

Today Salvador is the pub-

Would-be Killer Makes Ingathering Contribution

The time: Ingathering campaign. The location: an area of Brooklyn, New York, known for its gambling rings and hard drugs—an area where a passer-by learns to see nothing and hear nothing, to mind his own business. Williamsburg Spanish church members wanted to cover the area with Ingathering literature, and even though Ramon Fernandez and his pastor, William Zenner, became separated from the rest of the group, they continued with their work. On Graham Avenue they found groups of men seated near the buildings, playing dice or just talking together. Arriving at one corner, they found the house completely dark and the only illumination coming from the corner street light.

Suddenly, from across the street, a man looking their way shouted, "We've met now, and this time you won't escape."

Being certain that the man crossing the street had been calling out to someone else, the Ingatherers never thought of running. The man, however, came directly toward them. At that point they approached him, planning to solicit him for Ingathering. When he was about three feet from Pastor Zenner, he reached inside his coat and pulled out a knife with a thin 12-inch-long blade. The thought flashed through Pastor Zenner's mind that they were going to be robbed and would lose their Ingathering money.

Raising his hand above his head, with blade pointing downward in stabbing fashion, the attacker said, "Now is the time. I am going to kill you."

Mr. Fernandez interrupted with, "You're mistaken—we are doing a special work."

The would-be killer answered, "No, no. I know who you are."

With the point of the knife poised just inches away from his heart, Pastor Zenner looked directly into the man's eyes and said, "We are your friends, and we are doing the work of God. God loves you and will soon come for you. We only ask you to help us to help the poor people."

At this point a very startled expression came over the stranger's face, and he murmured, "Pardon me, pardon me. I *did* mix you up with someone else. I want to help you. How much should I give?"

Pastor Zenner replied, "Anywhere from one to a thousand dollars."

At that, all three laughed, and the tension was broken. The man put away his knife, took out his wallet, put some bills in the Ingathering container, and went his way. During the encounter, not one person along the sidewalk had so much as turned his head or stopped his own activity.

But God saw, and the Adventist Ingatherers knew it. Pausing, they bowed their heads to thank Him for the angel of the Lord who encamps around those who fear Him, and delivers them. Afterwards, they continued Ingathering on the same street. They later reported one of the best evenings they had ever had.

JUANITA KRETSCHMAR
Volunteer Worker
Greater New York Conference

lishing director of the Costa Rica Mission, and Sinfioriano is the manager of the Adventist Book Center in the El Salvador Mission. When they first became Adventists they left their guitars behind, because the type of music they had played represented a life they no longer lived, but when the program director at the IAD gratitude retreat found some guitars for them and requested that they play for the delegates, they cheerfully accepted and sang "Mas Alla del Sol."

During the retreat, the Inter-American delegates recounted the many blessings for which they felt compelled to express their praise and gratitude to God. In the past quinquennium the number of literature evangelists in Inter-America has increased from nearly 1,000 to 5,020. During the same period annual colporteur deliveries soared from \$2 million to almost \$9 million in 1976. The total number of converts won by Inter-American literature evangelists in 1976 is 6,200.

L. A. RAMIREZ
Publishing Director
Inter-American Division

URUGUAY

240 Baptized in Montevideo

Two hundred and forty persons have been baptized thus far in Montevideo, Uruguay, as a result of a three-month evangelistic campaign directed by Daniel Belvedere, applied theology teacher at River Plate College in Argen-

tina. The Lord opened many doors in this capital city for the public preaching in the Austral Union Conference air tent, which was pitched in a strategic spot in the city.

Elder Belvedere preached twice every night for three months, beginning September 4. Twice during the campaign Five-Day Plans to Stop Smoking were held by Pedro D. Tabuena, medical director of River Plate Sanitarium and Hospital.

The 240 converts were baptized in six ceremonies conducted between October 30 and December 4. On November 20 the meetings were transferred to the five Montevideo churches, Central, Las Acacias, Curva de Maronas, El Padro, and Buceo.

Elder Belvedere visited the five churches, and on the last Sabbath of the campaign he bade farewell to Montevideo believers by celebrating the Lord's Supper with them in each of the respective churches at different hours of the Sabbath.

The evangelistic team was composed of Normann Marker, Ruben Arn, Guillermo Duran, and Hugo Krumm, who will continue to care for the new converts in their churches; Ruben Otto, Rene Sand, Mrs. Graciela Otto, and Roberto Clouzet (River Plate Sanitarium chaplain); and six theology students from River Plate College, Ricardo Betancur, J. C. Tizzi, Alfredo Morales, Sergio Perelli, Marcos Ferreyra, and Silvia Moyano.

DANIEL OSTUNI
Assistant Editor
Revista Adventista



Young people wearing signs walked up and down Montevideo streets, advertising Daniel Belvedere's crusade and a Five-Day Plan to Stop Smoking.

Dateline Washington By F. C. WEBSTER

INSTITUTIONAL COUNSELING SERVICES. Milton Murray, representing one of the newer outreaches of the church, recently reported to the General Conference Committee on the progress being attained by the Institutional Counseling Services.

This office, directed by Brother Murray, provides professional counseling services to various educational and medical institutions. In activating new community-support programs or strengthening existing ones, business and civic leaders share in the opportunity to build God's cause on this earth. Their involvement, although mostly supportive and not directive, brings them into an awareness of our message. Additionally, the economic support they generate aids our institutional efforts. (The consulting service is a contributing factor to programs that produce about a million dollars a year.)

DECISION-MAKING AT THE GENERAL CONFERENCE. During the years of the church's growth and outreach, policies have been established by the General Conference Committee to give direction to the different phases of the work.

These policies are written in a 400-page book entitled *General Conference Working Policy*. This volume contains a copy of the constitution and bylaws of the organization and deals with administrative policies, departmental policies, the ministry and ministerial training, policies relating to workers in mission service, and general financial policies. Each world division has a similar policy tailored to the specific needs indicated in its particular part of the world. The *General Conference Working Policy* does much to unify the outreach of the church in its worldwide mission.

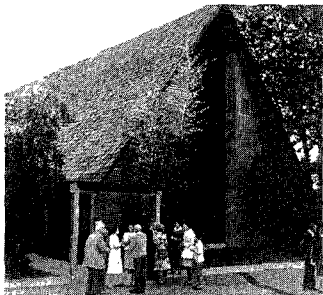
As useful as these policies are, they cannot cover all of the details that arise in dealing with the General Conference's more than 400 employees, and nearly 700 missionaries who are going or coming to or from their mission field each year. There is a committee entitled Allowances and Adjustments that meets twice each week to provide counsel and guidance to the General Conference Treasury in dealing with employees and making financial arrangements with missionaries under appointment, on furlough, or returning permanently to their homeland. Other financial matters also are brought to this committee. This counsel, based on many years of experience of church leaders, helps to ensure equitable and just treatment in dealing with all, so that the interests of both the church and the individual will be safeguarded.

VISITORS CENTER. Mrs. C. D. Henri, hostess of the General Conference Visitors Center, reports that during 1976 a total of 3,546 guests visited the half-hour Great Controversy Cyclorama and the special mission spotlight wide screen presentation. Most visitors also tour the General Conference headquarters, the Ellen G. White Estate vaults, and the adjacent Review and Herald Publishing Association.

The visitors center, open Monday through Thursday, 8:30-12:00 noon and 1:00-5:00 P.M., and on Friday, 8:30-12:00 noon, gives the visitor not only a view of the Seventh-day Adventist Church in action but also the spiritual impact of the Advent message that the church proclaims.

RECENT VISITORS. Elder and Mrs. Eugene Walker, returning to their mission field of Brazil. Elder Walker is a teacher in the theology department of Brazil College, Sao Paulo.

Dr. and Mrs. John Taylor and their son, Elder Wesley Taylor, and his family. Dr. Taylor is a physician at the Tappahannock Hospital in Virginia, and Elder Wesley Taylor is connected with our educational work in Honduras.



WASHINGTON CHURCH IS DEDICATED

In a ceremony rich with the retelling of church history and enlivened by the enthusiastic reunion of old friends, Renton, Washington, members dedicated their completed sanctuary to the Lord on September 25.

The 366-seat church represents years of planning and working—some of it during the Washington Conference presidency of N. R. Dower, now secretary of the General Conference Ministerial Association.

The sanctuary was filled during the afternoon service, when Elder Dower presented an address, during which he called the church a "theater of God's grace." Current Washington Conference President James Chase led the congregation in an antiphonal act of dedication. ED SCHWISOW

BRAZIL

VOP Leaders Make 26-Day Tour

The "good news" was presented in 11 capital cities of the North Brazil Union by the *Voz da Profecia* (Voice of Prophecy) during a recent itinerary of 26 days. For the first time since the *Voz da Profecia* was founded in Brazil in 1943 Roberto Mendes Rabello, the speaker-emeritus, was able to visit the Trans-Amazon Highway and the heretofore unvisited territories of Amapa, Roraima, and Rondonia.

Accompanying the veteran radio-evangelist were Eclair da Cruz, first tenor, and Alexandre Reichert Filho, organist and pianist for the *Voz da Profecia*. Coordination of

the travel plans was handled by Larry Engel, Radio-TV director of the North Brazil Union.

During the tour more than 30,000 persons attended the meetings, and more than 2,200 persons requested Bible courses. The most recent course, *Encontro com a Vida*, was presented for the first time in Northern Brazil.

The foursome traveled more than 15,000 kilometers and preached more than 40 sermons. Thousands appreciated the more than 160 musical numbers by Eclair and Alexandre. Many persons made evident their decision to accept Christ as Lord of their lives.

In Fortaleza, Ceara, Pastor Rabello met with leaders of the Ceara Radio Club. This station has broadcast the *Voz da Profecia* since 1943.

In Teresina, Piaui, the First Baptist church pastor extended a warm welcome to Pastor Rabello and his group. This pastor's wife said that at an early age she had wanted to become a Seventh-day Adventist, but no one had invited her. The couple is presently studying with the local Adventist pastor.

Perhaps the most heart-touching incident occurred in Rio Branco, near the border of Peru and Bolivia. On the second night of meetings in a local theater, a man of about

40 years of age approached the writer and simply stated: "I want to accept Jesus as my Saviour. Would you please make an appeal tonight so that I can accept Him?"

At the Bible correspondence school in Belem, at the union headquarters, hundreds of letters are still coming through the mails requesting further knowledge of Jesus. From Teresina, where the quartet of radio evangelists were for only two days, came an inspiring letter. A youth said he had been on his way home after a night of intemperance. A Volkswagen went

speeding past, leaving behind it a piece of paper.

The youth picked it up. Slowly his beclouded mind was able to interpret the words, "*a Voz da Profecia*!" He came to attention with a start.

"This is just the Bible course I have been wanting to take for several years," he wrote. "I have looked all over this city and can't find the answers I want. I thank God for this chance encounter on a deserted street." Today he continues studying the course that by providence fell at his feet. LARRY ENGEL

Harris Pine Mills Celebrates 25th Anniversary With Church

When Mr. and Mrs. Clyde Harris donated their furniture-manufacturing plant to the Seventh-day Adventist Church in 1951, there was doubt and even some dismay among business circles across the United States. What a pity, some lamented, that this fine business with such bright prospects should be turned over to a few "preachers" to operate. Some predicted early failure under the new management.

But God has blessed those who have guided the operations of Harris Pine Mills over the past 25 years, and the project has grown from the home plant in Pendleton, Oregon, to include 25 branches. Most of these branches are near Adventist academies and colleges, and depend heavily upon student labor. More than 3,000 young people were able to earn part of their educational expenses during 1976 by working at Harris Pine Mills. During its past 25 years of operation, Harris Pine Mills has manufactured and marketed more than \$466 million worth of furniture. In producing this volume of business the firm has used more than \$24 million worth of student labor.

Annually Harris Pine Mills has contributed liberally to the world mission budget of the church and has assisted materially in other church projects—most of these in the field of education. In such worthy endeavors some \$7 million has been given by the Harris enterprises.

"As I reflect on these 25 years," says Charles Nagele, company president, "I certainly can see the blessing of the Lord and His leadings in the work as the company has been able to make its contributions to the advancement of the work—especially in our educational institutions."

The church is deeply indebted to the Harrises and to the leadership of the institution for the great blessing Harris Pine Mills has been to the Seventh-day Adventist Church during the past 25 years. We salute Harris Pine Mills on its 25th anniversary as a church institution and wish this important entity of God's work every blessing as it continues its work in the days ahead.

ROBERT H. PIERSON
General Conference President



Voz da Profecia speaker emeritus, Roberto Mendes Rabello, speaks in Boa Vista, Roraima, to some of his radio listeners during a 26-day tour of cities in northern Brazil.

Far Eastern

● "Behold, Look . . . Harvest Is Ready!" was the theme of the Central Luzon Mission church officers' institute held at the Baesa church December 15 to 17, attended by the 618 mission workers and newly elected local church officers. The three-day institute was conducted mainly to acquaint incoming church officers with their duties and responsibilities.

● On Sabbath, December 25, Governor and Mrs. Ricardo J. Bordallo of the territory of Guam worshiped as special guests of the Agana Heights church. After the services Governor and Mrs. Bordallo were escorted to the door, where they greeted the members and visitors. Then they toured the mission office and the Adventist Book and Food Center. A number of guests remained for the fellowship dinner at the church, including Joe Dizon, special assistant to the governor, and his wife. The members of the Agana Heights church felt well rewarded for the preparation that was necessary in arranging this special visitors' program on Christmas Day. The 150 members and visitors present expressed their love for Christ and their faith in missions with a \$700 Thirtieth Sabbath Offering.

North American

Atlantic Union

● Ronald Geraty has been appointed clinical director of human services at New England Memorial Hospital, Stoneham, Massachusetts. A graduate of Loma Linda University, he replaces Dennis Mee Lee, who resigned to practice in Hawaii.

● Atlantic Union College's mathematics and physics department has purchased and installed an IBM 1130 computer, which it hopes will ease the burden on the computer operating in Haskell Hall and also allow more computer time for practicing students. This second computer will

give computer science, business, chemistry, and statistics students access to the machine 24 hours a day.

● During the weekend of January 8 a literature-evangelist rally was held at Union Springs Academy in New York. As a result of the meetings, many academy students were impressed with the importance of literature evangelism and said they would like to participate in it. It was revealed at the rally that literature sales in the New York Conference were \$3,000 more this January than last January. Every literature evangelist in the conference reported increased sales.

Canadian Union

● There were 2,060 additions to the Seventh-day Adventist Church in Canada during 1976, which represents a gain of 427 over the previous year's additions.

● The Seventh-day Adventist Church in Newfoundland and Labrador reported the highest increase in mission offerings in the Canadian Union for 1976.

● More than 100 pastors from the four eastern conferences of Canada gathered at the new Camp Frennda Keswick Youth Camp in northern Ontario, January 16 to 26, for a workers' meeting. L. G. Lowe, Canadian Union Ministerial Association secretary, who led out in the meetings, reports that at the conclusion the workers pledged to baptize more than 2,500 persons during 1977.

Central Union

● In December a group of Lincoln, Nebraska, laymen dedicated a reconditioned Bellanca Scout 180 airplane and gave it as a gift for mission service in Peru. After Christmas the plane was flown to Peru by eight persons who went on a two-week volunteer mission project.

● Final baptismal reports from Central Union conferences reveal that 2,007 persons, 457 more than in 1975, were baptized during 1976.

● Shawnee Mission Medical Center, Shawnee Mission, Kansas, set two records when the last baby of 1976 was born. Sarah Caroline Pursell became the 1,100th baby born at the hospital in 1976—the most in a single year. She also was the 115th baby born there in December—the most in a single month.

Columbia Union

● Consecration services have been held for the new Tranquility, New Jersey, church, which has a seating capacity of 278. The church adjoins the Tranquility Adventist School. Its colonial-type construction is in keeping with other buildings on the grounds of Garden State Academy.

● Twenty to 30 patients attend the bimonthly Bible study and musical programs presented to patients of the Erie, Pennsylvania, County Hospital annex by members of the Erie church.

● Ralph B. Watson, Sr., for many years associated with the Volunteer Fire Department of West Chester, Pennsylvania, received the Community Services Award from the West Chester church. J. Herbert Chambers, mayor of West Chester, and Mrs. Chambers attended the ceremony.

Lake Union

● As a result of the fall Better World to Come evangelistic series conducted by A. R. Friedrich, Illinois Conference evangelist, nine persons were baptized in Waukegan recently.

● Members of the Madison, Wisconsin, church delivered 50 baskets of food to needy residents of the city during the Christmas season.

● When a six-week Bible Seminar ended recently in Milwaukee, Wisconsin, 27 persons indicated their desire to be baptized. Speaker and director was G. S. Dudney, Wisconsin Conference evangelist.

● A. E. Wade, pastor of the Bedford, Indiana, district, re-

tired recently after nearly 37 years of service.

Southwestern Union

● The Southwestern Union Conference Industries Board recently voted to expand the College Market floor space and to add a large warehouse for storage. When expansion is completed the market will have 12,000 square feet of market space, plus the warehouse, according to Marvin Anderson, president of Southwestern Union College Industries. John Engle is College Market manager.

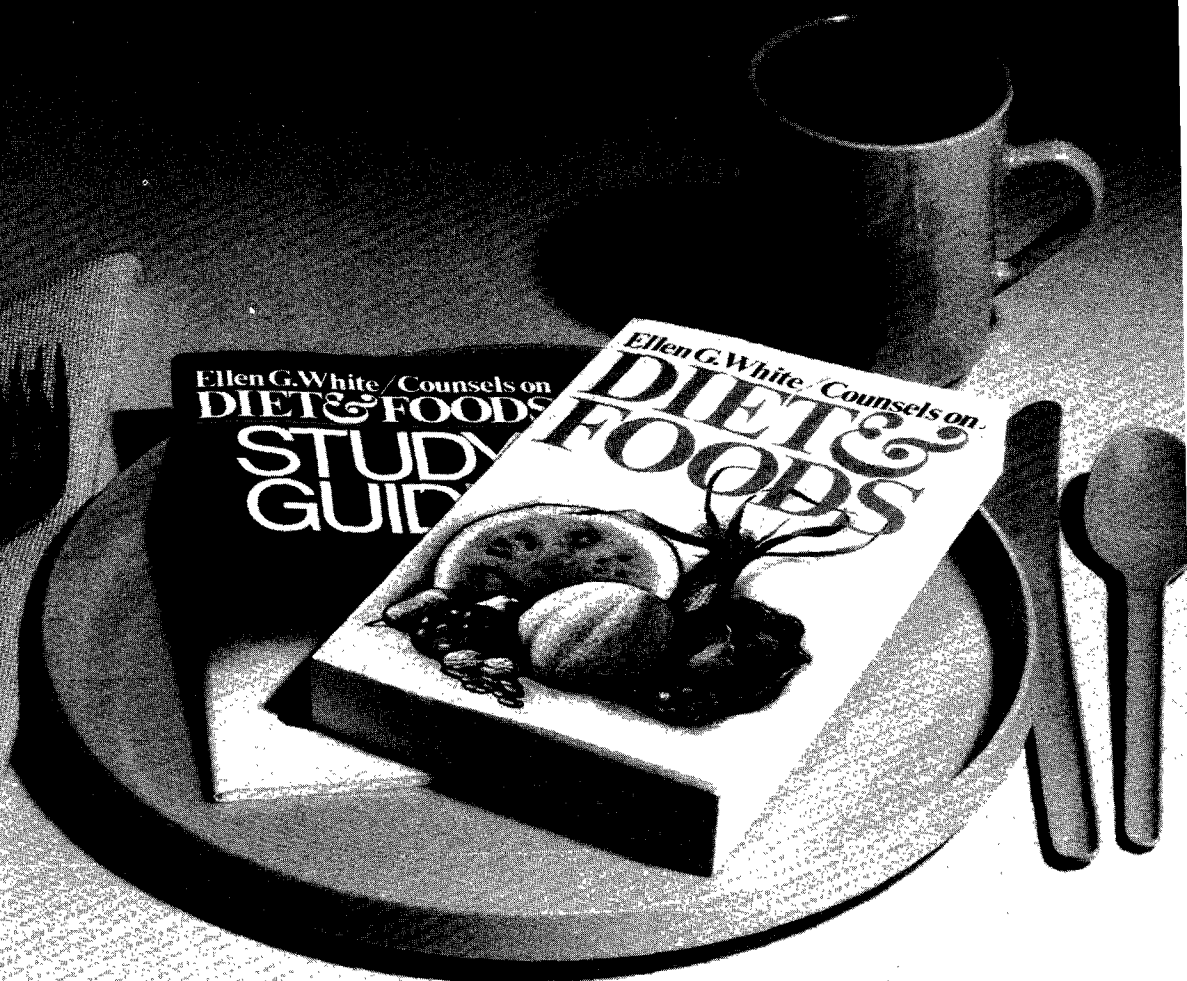
● Jac Colon, ministerial intern in Oklahoma, is conducting a series in Cleveland with 25 non-Seventh-day Adventists attending. Hopes are to establish a new congregation in Cleveland soon.

Andrews University

● More than 200 Seventh-day Adventist ministers attended the North American Council on Evangelism held at Andrews University January 4 to 8. The council, sponsored jointly by the Seventh-day Adventist Theological Seminary at Andrews and the General Conference Ministerial Association, was held to explore with Adventist pastors and evangelists new methods for reaching the non-Christian world. Present were representatives from all 57 of the church's conferences in the United States and Canada, and students and faculty from the Seminary and the undergraduate Religion Department.

● The 1977 Food Service Supervisor's Workshop at Andrews University will be held July 11 to July 28. Participants this year will study such subjects as principles of food preparation, purchasing, and service. The course leads to a diploma from Andrews University and eligibility for membership in the Hospital, Institution, and Educational Food Service Society on the completion of two summer workshop programs, plus nine months of in-service training in the student's own institution.

EAT, DRINK, & BE HEALTHY



Most of us realize that what you eat has a great deal to do with how you feel. But what about the specifics?

Are you eating a balanced diet? Are you eating the right amount of food? Do you eat at the best time? Do you prepare your food the best way? Are you getting the proper vitamins, minerals, and bulk? You should learn the answers in 1977.

What's so special about 1977?

The Adventist Church will be emphasizing good nutrition by:

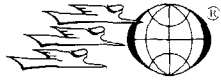
1. Holding special nutrition study groups in local churches.
2. Offering a new edition of Ellen White's book **COUNSELS ON DIET AND FOODS** with a Study Guide at the all-time low price of \$1.50.

Live the good life in 1977. Order
COUNSELS ON DIET AND FOODS
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Order from your local Adventist Book Center or ABC Mailing Service, P.O. Box 31776, Omaha, Nebraska 68131. In Canada, Box 398, Oshawa, Ontario L1H 7L5. Please include State sales tax where necessary, and add 6 per cent or a minimum charge of 50 cents for mailing.

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Advent Review & Sabbath Herald
127th Year of Continuous Publication

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

Health Personnel Needs

NORTH AMERICA

Accountant	Nursing-serv. dir.
Computr. progr. (NCR)	Occup. ther.
Controller	Orderly
Cook	OR tech.
Critical-care instr.	Pharmacist
Diet., ther.	P.R. secretary
Housekpr., superv.	Receptionist
Inhal. ther.	Secretary
Med. rec., ART	Secur. offcr. (hosp. experience)
Med. technol.	Soc. wrkr., BSW, MSW
Nurse, all services	

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

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

To New Posts

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

Norma Anderson, joining the Southwestern Union College nursing staff.

Norman Anderson, chairman, business department, Southwestern Union College.

Sal R. LaRosa, pastor, Pearl River, New York, church, from Michigan.

FROM HOME BASE TO FRONT LINE

Irwin R. Dulan (OC '67), to serve as Bible teacher, Ethiopian Adventist College, Shashamani, Ethiopia, and **Laura L. (Wood) Dulan** (LLULSC '65), and three children, of Oakland, California, left New York City, October 3, 1976.

Ernest W. Estey (LLU '50), to serve as medical technician, Bella Vista Hospital, Mayaguez, Puerto Rico, and **Eleanor Jean (Lorenz) Estey** of Napa, California, left Miami, Florida, December 5, 1976.

Hazel L. (Kolstad) Felker (LLU '70), to serve as associate director of education, Far Eastern Division, Singapore, of Charlotte, North Carolina, left San Francisco, California, December 26, 1976.

Myrtle M. Fitzgerald (AU '67), returning to serve as head of De-

partment of Education, Southeast Asia College, Singapore, left San Francisco, California, December 26, 1976.

Bradley W. Nelson (LLU '68), returning to serve as medical director, Mugonero Hospital, Kibuye, Rwanda, and **Drusilla J. (Westermeyer) Nelson** and two children left Los Angeles, California, December 2, 1976.

Lois V. Raymond (LLULSC '49), returning to serve as teacher, Seventh-day Adventist Secondary School, Magburaka, Sierra Leone, West Africa, left Los Angeles, California, October 19, 1976.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, SPECIAL SERVICE

Edwin A. Brooks (LLU '53) (SS), to serve as physician-anesthesiologist, Taiwan Adventist Hospital, Taipei, Taiwan, and **Leatha W. (Wenke) Brooks** (AU '26), of Hanford, California, left Los Angeles, California, November 30, 1976.

Ronald D. Buhler (SS), to do elective medical service, Hong Kong Adventist Hospitals, Hong Kong, of College Heights, Alberta, Canada, left Los Angeles, California, November 30, 1976.

H. Russell Emmerson (USC '54) (SOS), to serve as builder, Taiwan Adventist College, Yu Chih, Taiwan, and **Genevieve W. (Fisher) Emmerson**, of Angwin, California, left San Francisco, California, November 21, 1976.

M. Jagannadha Rao (Andhra Medical College '73) (SS), to serve as physician, Andrews Memorial Hospital, Kingston, Jamaica, **Manukonda-Kamala (Asirvadam) Rao** and two children, of Hialeah, Florida, left Miami, Florida, December 1, 1976.

Willis L. Schlenker (LLU '57) (SS), to serve as dentist, Kano Dental Clinic, Kano, Nigeria, and **M. LaVerne (Wilson) Schlenker**, of Bishop, California, left New York City, November 29, 1976.

Deaths

COX, Ethel Viola—b. Dec. 20, 1887, Seneca, Ill.; d. Dec. 26, 1976, Deer Park, Calif. She served for 15½ years as housekeeping matron at the St. Helena Hospital and Health Center, Deer Park, California. Survivors include three sisters, Myrtle Luth, Olive Christopher, and Hazel Rong; and one brother, Earl Cox.

KLEMENT, Catherine Kaubish Richey—b. Sept. 16, 1895, Sturgis, S. Dak.; d. Oct. 23, 1976, Bakersfield, Calif. She accompanied her husband to the Colorado, Montana, Oregon, North Pacific Union, and Southern Union conferences, where he served in the ministry, and to the Oklahoma, Missouri, and Kansas conferences, where he served as president. Survivors include one daughter, Mrs. Ralph (Marian) Burnett; three grandchildren; and one sister, Anna Ziegler.

KLOSE, Amy E.—b. Sept. 1, 1900, Wis.; d. Dec. 7, 1976, Corona, Calif. A graduate of Hinsdale Sanitarium and Hospital School of Nursing, Emmanuel Missionary College (now Andrews University), and Chicago University, she served as an instructor of nurses, director of nurses at the Hinsdale Sanitarium and Hospital, Hinsdale, Illinois, and Florida Hospital, Orlando. Later she served at Pacific Union College, Angwin, California, until her retirement in 1964. Survivors include nieces and nephews.

MUNSON, Howard A.—b. Oct. 15, 1903, Presque Isle, Maine; d. Dec. 3, 1976, Sonoma, Calif. A graduate of Columbia Union College, he was associated with the New England Memorial Hospital, Stoneham, Massachusetts, from 1928 to 1943. After World War II he served in the Philippines, rehabilitating the Manila Sanitarium and Hospital, which had been bombed during the war. In 1956 he served as administrator of the Adventist Nursing Home, Incorporated, Livingston, New York, where he remained until 1967, when he retired from denominational work after 43 years. Survivors include his wife, Muriel; three sons, Howard, Harold, and Allen; ten grandchildren; four great-grandchildren; two brothers; and four sisters.

Coming

February	
19	Christian home and family altar
19-25	Christian Home Week
26	Listen campaign emphasis
March	
5	MV Day
5	Church Lay Activities Offering
5-12	MV Week of Prayer
19	Sabbath School Community Guest Day
19	Spring Mission Offering
26	Thirteenth Sabbath Offering (Northern Europe-West Africa Division)
April	
2	Missionary magazine campaign
2	Church Lay Activities Offering
9	Literature Evangelism Rally Day
16	Loma Linda University Offering
23	Educational Day and Elementary School Offering (local conference)
May	
7	Community Services evangelism
7	Church Lay Activities Offering
14	Disaster and Famine Relief Offering
21	Spirit of Prophecy Day
June	
4	Bible Correspondence School emphasis
4	Church Lay Activities Offering
11	Inner-city Offering
18	North American Missions Offering; home foreign challenge
25	Thirteenth Sabbath Offering (Southern Asia Division)

Thousands Visit It Is Written

More than 2,700 persons attended the *It Is Written* open house January 23 at the Radio, Television and Film Center in Thousand Oaks, California. The occasion was the twentieth anniversary of *It Is Written*, and viewers of the telecast streamed in from a radius of 450 miles. From eight o'clock in the morning until six that evening the sidewalks, steps, hallways, and studios of the Center were alive with people.

First point on the tour was a large tent just outside the front of the first building of the Center to be completed. Here Lonnie Melashenko was host, and special music by Marilyn Cotton, Walter Arties, Dan Dirksen, Sheldon Kilby, and Ben Parrish, combined with an explanation of the total complex, held audience attention. Visitors were shown the freshly poured footings of the two other buildings. It is expected the Center project will be almost complete within a year.

High light of the tour inside the Center's first building was the studio where the church's television programs are produced. As many as 300 were able to squeeze into the seating area in front of the *It Is Written* television set. Dave Jones, producer, explained the technical equipment, after which Pastor and Mrs. George Vandeman presented the challenge.

It is estimated that around 40 per cent of the guests were not Adventists, but persons who tune in to the telecast regularly. One such visitor was Charles Cappleman, top production officer for CBS, where the show had been produced before moving its operation to the Center.

Mr. Cappleman paid tribute to *It Is Written* by remarking that in the five years CBS worked with *It Is Written* his company had produced no finer religious show.

Pastor Vandeman noted that few commented on the building, but many spoke of their new-found respect for

the vision and commitment of the Seventh-day Adventist Church—commitment to the use of modern means of spreading the gospel.

When the other two buildings of the Center are ready, one will be dedicated to Adventist radio-program production and the other to television, with *Faith for Today* and its programs being chief tenants, while *It Is Written*, *Breath of Life*, and *Audio-Visual Services* remain in the first building, also to be known as the administration building.

M. CAROL HETZELL

Publishing Leaders Slated to Train Listen Workers

The General Conference Temperance and Publishing departments are combining their efforts to launch a new program this year. The Publishing Department will select and train specialized workers who will introduce *Listen* magazine and other temperance educational aids to public schools.

Previously such persons worked under Narcotics Education, Inc., but with the backing and training of Publishing Department sales leaders, it is expected that a more extensive program will be carried out.

This in no way interferes with the regular work of the Temperance Department and its *Listen* sponsorship through the churches.

On *Listen* Emphasis Day, February 26, church members are invited to strengthen the church's outreach with *Listen*, as well as to consider becoming a Publishing Department-trained *Listen* worker. Conference publishing directors can supply details.

ERNEST H. J. STEED

Ghana Conference Session

Asokore Seventh-day Adventist Training School near Koforidua, Ghana, was the

site of the fourth session of the Ghana Conference, December 28 to 31. Delegates from the 104 churches and 303 companies totaled 350.

Organized as the first conference in Black Africa in 1970, the field has grown rapidly under indigenous leadership from approximately 15,000 when organized to more than 26,000. M. A. Bediako was re-elected president. Secretary for the new biennium is S. K. Agyemang; treasurer is R. A. Naylor.

Delegates heard reports indicating an increase in tithes from \$205,000 in 1975 to \$305,000 in 1976. Begun in 1974, the Adventist Girls' Vocational Institute now instructs 150 girls in domestic science and secretarial skills. A bakery under construction in Kumasi is seen as the beginning of a health-food industry for Ghana.

Because of the increasing membership and because the members are widely scattered, an action recommended to the West African Union and the Northern Europe-West Africa Division that the field be divided into Central Ghana and South Ghana. This was later approved by both organizations.

WALTER R. L. SCRAGG

Burundi President Sees SDA Visitors

"We are grateful for Seventh-day Adventists! We need them here and we welcome them," said His Excellency, Mr. Jean-Baptiste Bagazi, the new president of the Republic of Burundi in Central Africa, to three church leaders shortly after taking over leadership of the 3.5 million persons in his country. Agreeing to an interview despite his busy program, this 29-year-old statesman, soldier, and poet told L. C. Robinson, Central African Union Mission leader; M. L. Mills, Trans-Africa Division leader; F. A. Botomani, division field secretary; and me that almost every day he welcomed trade delegations and other groups from many countries; why

shouldn't he also receive representatives from churches?

Because in some countries opportunities for Christian work are strictly limited, our hearts were cheered to hear this new president's viewpoint. He said, "We appreciate the program you Seventh-day Adventists are carrying out in our country, especially because of its threefold aspect of teaching spiritual, educational, and healthful-living values. We promise you freedom to carry on your work unhindered, and physical safety as far as we will be able to provide it. Please pray for me and my country—we need your prayers!"

When asked whether we might convey his statement to our leaders and church members, he said that this was in full harmony with his wishes.

ALF LOHNE

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