

Adventist Review

NOVEMBER 30, 1978



The stranger

By Laurie C. Dixon

I could not rest well that night, thinking about Mabel. Why hadn't I asked her to stay with us? I thought of another Stranger who had no place, but someone was kind enough to provide a manger bed when there was no other room. See story on page 6.

THIS WEEK

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"The Stranger" (see page 6), the article illustrated on our cover, brings to mind an incident in the life of Abraham. One hot summer day Abraham saw three strangers making their way across the desert. When it appeared that they would hasten in another direction rather than stop to ask for refreshments, Abraham hurried after them to invite them into his home. Washing their travel-stained feet with his own hands, he saw that they

were given something to eat, while they rested in the cooling shade, and were provided with entertainment.

"This act of courtesy God regarded of sufficient importance to record in His word; . . . it was referred to by an inspired apostle: 'Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.' Hebrews 13:2.

"Abraham had seen in his guests only three tired wayfarers, little thinking that among them was One whom he might worship without sin."—*Patriarchs and Prophets*, pp. 138, 139.

Was Mabel, the main character in "The Stranger," an angel? Most likely not. But Abraham's act of hospitality would have been no less important if his guests had not been angels. God has told us through His Son that kindnesses done to the least of His children are considered as

done to Him. Let us not, therefore, be forgetful to entertain strangers, to succor the needy, to give of ourselves to the lonely.

Another way of giving of ourselves to others is discussed in this week's Family Living, "Love Lines" (p. 9). Author Jean Anderson shares some of the notes that during the years she has received that have given her encouragement and made her feel loved and appreciated. Her suggestion is to spend 15 minutes a week writing a few love lines to at least one person. "By sharing your time, your effort, and your love, perhaps you will encourage them to share with someone else. Then those lines of love will nourish and sustain other lives of love."

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LETTERS

Letters submitted for publication should contribute ideas and comments on articles or material printed in the ADVENTIST REVIEW. They should be brief, not exceeding 250 words, and must carry the writer's name, address, and telephone number (although this number will not be printed). Letters must be legible, preferably typewritten, and double-spaced. All will be edited to meet space and literary requirements, but the author's meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or of the denomination.

Youthful missionaries

Several times through the years upon answering the doorbell I have found two young men, clean-cut and genuine, standing at my door. After admitting them into my home, I have always been impressed with their educated missionary zeal and devotion to the church to which they have dedicated two years of their lives to be spent in missionary witnessing.

Only today, I spoke with two exceptional young men. They told me that approximately 20 percent, some 26,000, of the youth from their denomination give two years of missionary service. From their testimony and from my observation, the program seems to be extremely effective.

I have wondered, What is our program for our youth? What percent give even one day a month witnessing or, perhaps, one year as a student missionary?

The Southern Union has a program called MV Taskforce that has utilized young people in 2 (1258)

the summer. The program has been effective, but limited in the number of young people involved. Perhaps we could require that in order for students to be graduated from one of our colleges, they participate for at least two summers in a program such as this. Of course, if we made such missionary service a part of the curriculum, it might decrease enrollment, but I'm sure the blessings received would more than compensate. We used to involve many students in a summer canvassing program, and many successful church leaders trace their success to this experience.

We are blessed with many sincere, dedicated young people who will rally to the call. Maybe some of our young people could accept this challenge and suggest programs that would become part of our program of youth evangelism. This would be more effective than if it were to come from the top down.

LEWIS C. BRAND
Winchester, Kentucky

► *We called the General Conference Youth and Publishing departments to ask how many youth from our church are involved in some type of witnessing activities. The answers were encouraging. Worldwide during the first two quarters of 1978, 3,748 students worked as literature evangelists; 102,571 youth*

through age 30 were involved in Voice of Youth or other evangelistic campaigns; 25,415 participated in some type of organized witnessing project; and 952,545 shared their faith in some endeavor such as giving away tracts. In 1977, 200 student missionaries served in various parts of the world, with a total of 1,761 student missionaries since the beginning of the program in 1959. Student religious leaders from Columbia Union College served on the committee where the student-missionary idea was born.

More basics

"Back to Basics" (Response From Readers, Oct. 26) suggests that one tenth of the total cost of building a new church should be spent on the purchase of a pipe organ. If we were to follow this advice, I am afraid that many congregations still would be occupying their old churches, or some very bare new ones.

Pipe organs are nice, if you can afford them, but I would prefer to have carpet on the floor—it helps to keep the noise down. It certainly is not a sin to have padded pews.

Would a person build a new home and put in a new piano instead of carpets and decent furniture? I think not.

DORTHA ROESLER
Salinas, California

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God's bluebells

Out of a Christian's saving relationship to Christ springs
a stewardship responsibility that cannot with impunity be ignored.

By W. DUNCAN EVA

Many artists have painted pictures of the widow casting her two mites into the Temple treasury. Almost all have represented her as an elderly woman in the midst of a crowd. The rich are moving ostentatiously away while the Saviour watches in the background. But I saw a painting a few days ago that was different. It startled me. It pictured a young woman, with two or three children by her side, making that offering. That picture really spoke to me; it challenged my heart.

There is a vast underprivileged world out there. I am thinking not only of those ground down by hopeless poverty and heartless oppression, planned or unplanned, but also of the captives of sin, going on in blindness and ignorance, seeking to satisfy their spiritual hunger with things that can never satisfy. Among them are noble souls such as the widow in the picture. Many are "on the verge of the kingdom," longing for the light and knowledge of the salvation we enjoy. We have the means and the divine command to help them.

And, although our saving relationship to Jesus our Lord is everything to us, there must be activity flowing from that relationship. "Let your loins be girded about," our Saviour says, "and your lights burning." We must be alert, "like unto men that wait for their lord," servants whom the Lord "shall find watching" when He comes "at an hour when ye think not." And He is specific about what our duty is and what our concerns must be. We are stewards, whom the Lord has made rulers over His household, "to give them their portion of meat in due season" (see Luke 12:35-42).

In these last hours this relationship to our Lord, our stewardship, is one of the most important things of life. There is a sense in which it is of equal importance to our saving relationship to Him. All that we have is God's. He has bestowed infinite honor upon us by entrusting His goods to us. Because we ourselves are bought with a price, our health and physical strength, our gifts and talents, both endowed and developed, all that we have, as well as our total potential, are God's. Nothing, absolutely nothing, is our own.

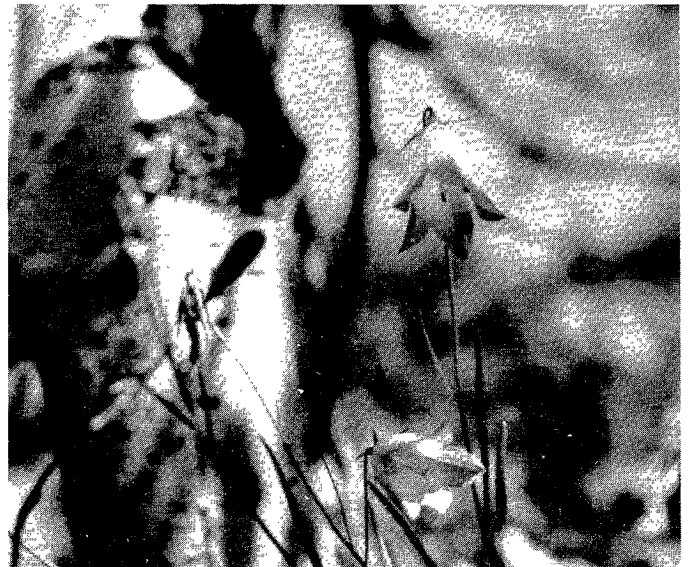
Does this impose a constant and nagging uncertainty upon us that destroys our peace, making it difficult for us to live the happy and joyous life that is the Christian's

portion? Yes, if we are living basically self-centered lives. But not if we have discovered the secret that true wealth and happiness are found when the emphasis in life is on others. "Blessed is that servant, whom his lord when he cometh shall find so doing" (Luke 12:43).

It was in this connection that Jesus again stated another great truth concerning these things. He said, "Where your treasure is, there will your heart be also" (verse 34). He could have said truthfully, "Where your heart is, there will your treasure be also." For that too is a great principle. But He was emphasizing to our doubting, selfish hearts a great blessing that is inseparably bound up in honest stewardship. Unselfishly placing our treasure "in heaven" works to put our hearts there also. And who in this grossly materialistic age does not need all the help in that direction that he can get?

A little girl from the city was taken into the English countryside. For the first time in her life she saw beneath the trees a drift of bluebells. She was almost breathless. The beautiful coloring and the simple loveliness of the delicate blooms overwhelmed her. Turning to her teacher, she asked in a whisper, "Do you think God would mind if I picked one of His flowers?"

She was no theologian, but she had the right attitude to life and everything in this world. What are we doing with His bluebells, the things He has entrusted to us as His stewards? □



W. Duncan Eva is a general vice-president of the General Conference.

The dispensation of the Holy Spirit

How is the Christian to distinguish between the genuine and the false in charismatic manifestations?

By C. D. HENRI

Our day is a day of supernatural manifestations of various kinds. So-called divine healings are commonplace. Glossolalia—that is, speaking in tongues—is practiced in many churches. The charismatic movement is active in many of the major denominations and churches in the United States and in other countries. There is a new fervency, a new feeling, in religion.

Are these manifestations the work of the Holy Spirit? Are we to expect in our day the power of the Holy Spirit to be manifested, and if so, how? These are questions of importance to every earnest, sincere child of God. How can he know what is the genuine work of the Holy Spirit? The Bible tells us to “try the spirits . . . : because many false prophets are gone out into the world” (1 John 4:1).

For the remnant church of God, this has clearly been declared to be the day of the dispensation of the Holy Spirit. We live in the days just prior to the return of our Lord, when the work of God must be finished. But it can be finished only through the mighty power of the third person of the Godhead. Joel predicted, “And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit” (chap. 2:28, 29).

This promise was partially fulfilled in the days of the apostles. Peter said so (Acts 2:17, 18). On the day of Pentecost the Holy Spirit fell upon the disciples with the sound “as of a rushing mighty wind, and it filled all the house where they were sitting” (verse 2). Then the disciples, under the power of the Holy Ghost, “began to speak with other tongues, as the Spirit gave them utterance” (verse 4), and all the people in Jerusalem at that time—many from foreign countries—heard the gospel preached in their own language.

“The promise of the Holy Spirit is not limited to any

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age or to any race. Christ declared that the divine influence of His Spirit was to be with His followers unto the end. From the day of Pentecost to the present time, the Comforter has been sent to all who have yielded themselves fully to the Lord and to His service. To all who have accepted Christ as a personal Saviour, the Holy Spirit has come as a counselor, sanctifier, guide, and witness. The more closely believers have walked with God, the more clearly and powerfully have they testified of their Redeemer’s love and of His saving grace. . . . The lapse of time has brought no change in Christ’s parting promise to send the Holy Spirit as His representative.”—*The Acts of the Apostles*, pp. 49, 50.

“It is not because of any restriction on the part of God that the riches of His grace do not flow earthward to men.”—*Christ’s Object Lessons*, p. 419. If the fulfillment of God’s promise to send the Spirit is not seen as it might be, it is because the promise is not appreciated as it should be. “If all were willing to receive, all would become filled with His Spirit.”—*Ibid.*

“It is true that in the time of the end, when God’s work in the earth is closing, the earnest efforts put forth by consecrated believers under the guidance of the Holy Spirit are to be accompanied by special tokens of divine favor.”—*The Acts of the Apostles*, p. 54. “Instead of looking forward to some future time when, through a special endowment of spiritual power, they will receive a miraculous fitting up for soul winning, they are yielding themselves daily to God, that He may make them vessels meet for His use. Daily they are improving the opportunities for service that lie within their reach.”—*Ibid.*, p. 55.

Have the Spirit’s power now

So we can have the power of the Spirit now. We need it now. We can have it now. This is the promise of God. We need the Holy Spirit so that our characters will be reflections of the righteousness of Jesus Christ, so that those about us may see our good works and glorify our Father in heaven. The world is waiting for a living demonstration that Jesus did not die in vain, that His blood is efficacious in changing and molding people to the very image of the likeness of God. “Higher than the highest human thought can reach is God’s ideal for His children. Godliness—godlikeness—is the goal to be reached.”—*Education*, p. 18. We need the Holy Spirit to impute and impart to us the perfect righteousness of Jesus Christ.

“A saint on earth is to be just what a saint in heaven is. A man in the church will be the same sort of a Christian there as he is in his family. If he is a Christian in his home, he will be a Christian in heaven. . . . If we would receive the light of the glorious angel that shall lighten the earth with his glory, let us see to it that our hearts are cleansed, emptied of self, and turned toward heaven, that they may be ready for the latter rain. Let us be obtaining a fitting up to join in the proclamation of the angel who shall lighten the earth with his glory. Let us be colaborers with Christ. Now is the time for us to let self die, to

crucify the flesh, with the affections and lust, to deny the cravings of appetite and passion. The minds of many are channels for impure thoughts. They do not have a realizing sense of the offensive character of sin. I call upon you to clear the King's highway. Weighty responsibilities are resting upon you; for you are to represent the character of your Lord to the world."—Ellen G. White, *Signs of the Times*, Aug. 1, 1892.

Preparation for the latter rain

Only through the mighty power of the Holy Spirit can this change be effected in our lives. When we empty our hearts of self and give ourselves in absolute, unreserved surrender to our Lord, then we will be ready for the outpouring of the Holy Spirit in the latter rain. Then, like the apostles after the day of Pentecost, we shall go forth with the power of the Holy Spirit and carry the message everywhere. There will be no hesitation, no timidity, but with the love of God in our hearts and the power of the Holy Spirit in our lives we will carry this gospel to every person's door on Planet Earth.

The disciples did it in their day when the Holy Spirit came upon them. "Under the training of Christ the disciples had been led to feel their need of the Spirit. Under the Spirit's teaching they received the final qualification, and went forth to their lifework. No longer were they ignorant and uncultured. No longer were they a collection of independent units or discordant, conflicting elements. No longer were their hopes set on worldly greatness. They were of 'one accord,' 'of one heart and of one soul.' Acts 2:46; 4:32. Christ filled their thoughts; the advancement of His kingdom was their aim. In mind and character they had become like their Master, and men 'took knowledge of them, that they had been with Jesus.' Acts 4:13."—*The Acts of the Apostles*, p. 45.

In our day the Holy Spirit will be the same unifying influence. We will be one people under the mighty power of the Holy Spirit, going forth as one people. We will not only preach the gospel but live the gospel so men and women will take knowledge that we, too, have been with Jesus and have learned of Him. The world awaits this demonstration of the unity of God's church, of the love that makes us brothers and sisters, of the truth and the message of God that gives a reason for the existence of our church. As we carry this message to the ends of the earth as one nation, under God, it will be a testimony that the latter-rain power of the Holy Ghost has fallen upon God's people.

We should make the needful preparation now. "The whole heavenly treasure awaits our demand and reception; and as we receive the blessing, we in our turn are to impart it. Thus it is that the holy lamps are fed, and the church becomes a light bearer in the world. . . .

"We should daily obtain a deep and living experience in the work of perfecting Christian character. We should daily receive the holy oil, that we may impart to others. All may be light bearers to the world if they will. We are to sink self out of sight in Jesus. We are to receive the word of the Lord in counsel and instruction, and gladly

communicate it. There is now need of much prayer. Christ commands, 'Pray without ceasing;' that is, keep the mind uplifted to God, the source of all power and efficiency. . . .

"If we have walked with God in fellowship of the Spirit, it is because we have sought Him daily by faith."—*Testimonies to Ministers*, pp. 510, 511.

"The dispensation in which we are now living is to be, to those that ask, the dispensation of the Holy Spirit. Ask for His blessing. It is time we were more intense in our devotion. To us is committed the arduous, but happy, glorious work of revealing Christ to those who are in darkness. We are called to proclaim the special truths for this time. For all this the outpouring of the Spirit is essential. We should pray for it. The Lord expects us to ask Him. We have not been wholehearted in this work."—*Ibid.*, pp. 511, 512.

Ask for the Spirit

"It is the time of the latter rain, when the Lord will give largely of His Spirit. Be fervent in prayer, and watch in the Spirit."—*Ibid.*, p. 512.

Under the latter-rain power of the Holy Spirit the last warning message of God, couched in the language of the angel of Revelation 18:1-4, will be proclaimed with mighty power to the whole world. God will use the humble people of the church as well as His ministers, and they will go forth with their faces lighted up with the glory of God, and with the power of the Holy Spirit they will proclaim in solemn words and earnest appeals the last warning message of God.

Many who have hesitated on the brink of accepting the truths for these days will take a stand for God. Many who are professing members of the church will leave the ranks of God's people and join with the enemy in the persecution of the saints of God. Thus the work of the gospel will be closed as the whole world aligns itself, either under the banner of Prince Immanuel or under the banner of the great apostate.

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. . . .

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men. Revelation 13:13. Thus the inhabitants of the earth will be brought to take their stand."—*The Great Controversy*, pp. 611, 612.

Let us then be up and about our Father's business, clothed with the mighty power of the Holy Spirit. Let us be what He wants us to be. Let us do what He wants us to do. And, by His grace, let us live as we should live in this day of the dispensation of the Holy Spirit. □

The stranger

It is so easy to get caught up
in the "machinery of organization"
and fail to see the tears
of a soul in need.

By LAURIE C. DIXON

Her name is Mabel, she said, and she was 82 years old. She told me her home was in Nebraska, but that she didn't spend much time there because she liked to travel. Her present destination was Indianapolis, but she wanted to be in Texas for the holidays.

"What brings you to the city of Detroit?" I asked.

"Oh, I just wanted to come here. It's been years since I've been here. I just wanted to look around!"

Did God send her to our Metropolitan church to test some of the souls in the congregation?

Her telephone call reached the pastor's study just as Sabbath school was beginning. The song leader's clear, sweet voice was reaching every corner of the sanctuary and spilling out to greet those who were coming in from the softly falling snow. It was Visitors' Day. The Sabbath school superintendent had appealed to the members to bring friends, neighbors, relatives. There was a special program and a potluck dinner.

Mabel told the pastor she needed a ride from the bus station. My husband, an elder, volunteered to go downtown to pick her up. She was waiting for him outside the terminal and told him she recognized him immediately as a Seventh-day Adventist when he drove up.

Laurie C. Dixon is a Bible instructor in Wixom, Michigan.

The Sabbath school classes were in session when the two arrived at the church. My husband escorted her down the middle aisle to the class I was teaching, and she took her place quietly. I smiled in her direction and noted the quick smile and bright eyes. She was a little old lady, dressed in a wrinkled black coat. A large cotton bag that served as a purse hung around her neck by its long strings. Wisps of white hair escaped the old scarf tied around her head. She was content to be in God's sanctuary on His Sabbath day.

Mabel visits our home

After church services, she stayed with other visitors for the dinner and ate heartily of the delicious vegetarian foods. Though she was hard-of-hearing, she entered into conversation with those at her table and enjoyed the company of fellow believers.

"This is the friendliest church I have ever visited," she commented, and I suspect she has visited many in her travels.

After dinner was over, there was still time before the vesper service would begin, so my husband invited Mabel to go with us to our home until it was time to return to the church. After the vesper service, a group would go Ingathering. We learned that Mabel had spent the night in the bus station, sleeping on a bench. She planned to catch the midnight bus Saturday night to her next destination. Though she knew no one in this city, she had come to find warmth and hospitality with her church family. She was not disappointed.

As she stepped into our living room, she was delighted with the cozy atmosphere and sat down in one of the upholstered chairs to look around.

"Would you mind if I looked around at all your house?" she asked.

We were happy to take her through the house. The early American furnishings and decor delighted her. We showed her our study with its shelves of books, the master bedroom, the little guest room, and the other rooms, until she had seen it all.

She stopped to peek in the bathroom door and asked whether she could bathe in the tub before she caught her bus at midnight. But there wasn't time before vespers to honor her request. With Ingathering immediately afterwards, there would be no time then either. I would find someone to take her and to see that she got a warm bath.

As we opened the front door to leave, she took one last look around. "It is so nice. I'd like to stay," she said softly.

I thought of all the things I had planned to do that weekend in preparation for the holidays. There were cards to address, letters to write, gifts to get ready, baking to do. How could I work around a house guest? Though the thought came into my mind several times to invite her to stay a few days with us at our home, the invitation was never spoken.

The vesper program would be starting soon and we must hurry. The Lord's Side Singers filled the sanctuary with their lovely voices . . . but Mabel slept through it

all, her chin resting on her chest, covering the big safety pin that held the ends of her soiled scarf together.

One of the women of the church agreed to take her home. I mentioned that Mabel would like to bathe. Not only did this member see to it that she had a warm bath; she went the second mile and laundered all her clothing. Mabel was clean and glowing when my husband returned for her a few hours later.

As the lights of the freeway whisked by on our way downtown to the bus terminal, I thought again that I should ask her to stay with us for a few days, to rest in the warmth and comfort of the little guest room and to share our home. The invitation was never given. I had so much to do in preparation for the holidays.

"Thank you so much for all you've done. You'll get your reward!" Mabel said as she hugged me tightly before easing her aged body slowly out of the car. My husband carried the cardboard box tied with twine into the station for her and waited until she had confirmed the time her bus would leave.

It was late when we arrived home. I could not rest well

that night, thinking about Mabel. Why hadn't I asked her to stay with us? Christmas is a time for sharing, not selfishness. Did she really have a home in Nebraska? Did she travel from city to city by bus, sleeping on hard benches at night, because she had no other place to go? I thought of another Stranger who had no place, but someone was kind enough to provide a manger bed when there was no other room.

Her words seemed to echo through the house, "I'd like to stay."

In the morning, my husband drove downtown to see whether Mabel had boarded the 12:10 A.M. bus. He said, "She was so tired, she might have slept right through the call." But Mabel was gone. It was too late to invite her back to share our hospitality and rest in the little guest room on a soft mattress.

It is so easy to get caught up in the "machinery of organization" and fail to see the tears of a soul in need.

It was too late.

Jesus said, "Inasmuch as ye did it not to one of the least of these, ye did it not to me" (Matt. 25:45). □

FOR THIS GENERATION By MIRIAM WOOD

Potpourri of nice things

I'd like to tell you about some things I've seen and heard recently that I've liked, and some nice things that have happened to me.

First, a few weeks ago I had the opportunity to view a film that has just been produced, with the title "Yes, I Remember Ellen White." I didn't know what to expect; I guess I assumed this would be a kind of run-of-the-mill picture, with Mrs. White portrayed as "the compleat saint" (no, that's not a misspelling) and a rather colorless saint, at that. It seems that we've always insisted that Ellen White be less human than any of the Biblical prophets. Even though we've been quite lenient with Peter's attacks on high priests' servants' ears, and have been able to accept David's escapades, we've expected something special from Mrs. White.

As the film progressed, though, I found it wasn't this sort of thing at all. Through the eyes of several people who remember her with utter clarity, I discovered a

warm, human, dedicated, humorous, delightful person whom I would have loved to spend time with. The conversations between Arthur White, grandson, and his sister, Grace Jacques, granddaughter, walking and talking together at Elmshaven, Mrs. White's last home, are shining little vignettes of human experience.

For instance, there was the incident mentioned when a young man was invited to have a meal with the Whites (Ellen White seemed always to feed anyone who showed up at mealtime) and the dessert was lemon pie, a family favorite and an unusual treat. Alas, the cook had mistaken the salt container for the sugar, and the pie, as a result, had a most interesting flavor. No one at the table commented on the disaster.

Mrs. White took a small nibble; then as the young man heroically finished his slice, probably with watering eyes, obviously determined to fit in with the fam-

ily customs (who was he to question the cuisine at Mrs. White's home?) she graciously presented him with her slice, remarking smoothly, "I know that boys dearly love pie and I want you to have a special treat today." The unsung hero choked down the "treat," as Mrs. White's eyes twinkled beneath her demurely lowered eyelids.

And who wouldn't be captivated by H. M. S. Richards, Sr., photographed in his study as he talks in that easy, conversational manner that marks him as one of the most prominent radio evangelists in America. I haven't yet mentioned Ernest Lloyd, almost 98 years old, longtime editor of *Our Little Friend*, and—but see it all for yourself. You, as a member of the "now" generation, owe yourself this treat, both for pleasure and for information. Ask your pastor or youth leader or religion teacher, or whoever, to see about getting the film and showing it.

A friend telephoned the other day to inform me about a little piece of verse he'd noticed that was still running around in his mind. After he recited it to me, I've had the same experience with it. Perhaps you will too.

"Do not lead; I may not follow.

Do not follow; I may not lead.

Walk beside me and be my friend."

Could it be that we get too hung up on the idea of leading others? Are we just a bit supercilious? Or perhaps we're way off at the other extreme and want to be led, which sometimes is just a way of saying that we don't want the responsibility for what happens to us. But a true friend, walking in step along life's hazardous path, is what everyone needs.

On a recent Sunday morning I drove, in torrential rain, to the supermarket and restocked my cupboards. Because of restrictions on how many people may be employed on Sundays, my supermarket didn't offer any help with putting grocery bags into the car on that day. I resigned myself to getting soaked as I drove up to the front of the store. But just ahead of me a cheerful-looking woman was finishing loading her own groceries. She waved to me and called briskly, "I'm already wet. Let me put your stuff in your car for you." I was so surprised that I could only stammer my thanks. Never have I been more impressed by simple, uncomplicated human kindness. Our lives touched for that brief moment only, but I'll never forget it.

Adventist schools for Adventist children

Is it possible Adventist parents
are not aware of the danger
their children face?

By DANIEL SCARONE

It is generally conceded that secular education is going through a crisis. Some people blame a decline in morals; others blame political philosophies that stir up strikes and revolts among students.

Although many parents are worried about the influence of movies, TV, and friends on their children's words, manners, and ideas, they seldom stop to think that the ideas expressed in the media are the product of the educational system.

What people think, they are. Our youth act the way they do because they believe it is the best way. Their thinking has been molded by the schools they attend. When parents send their children to non-Adventist educational institutions, they should be aware of the risk involved.

Parents do not always realize that there is a relationship between the education of their children and the final judgment, where we all will be judged. Ellen White says, "As a church, as individuals, if we would stand clear in the judgment, we must make more liberal efforts for the training of our young people."—*Counsels to Parents and Teachers*, p. 43.

Most of my studies were done in government schools. It was there that my faith was tested, as was that of my fellow students.

I remember a certain class in general philosophy. We loved our teacher. We admired her because she was kind, intelligent, and interesting. One day, the subject of discussion was "The Idea of God." John Dewey's, Karl Jaspers', and Jean-Paul Sartre's concepts on the subject were explored. The teacher expressed her own position: God exists only in human imagination.

At the time, I could muster only feeble arguments against her position. The evidences she presented seemed unassailable.

Remembering the emptiness I experienced at that time, I ask: How many youth from Adventist homes are going through a similar experience? Is it possible that

Adventist parents are not conscious of the danger their children face? Ellen White, the messenger of the Lord, says: "We cannot trust our youth to go to seminaries and colleges established by other denominations; . . . we must gather them into schools where their religious training shall not be neglected."—*Ibid.*, p. 45.

She states further, "If we do not have schools for our youth, they will attend other seminaries and colleges, and will be exposed to infidel sentiments, to cavilings and questionings concerning the inspiration of the Bible."—*Ibid.*

The objectives of Adventist schools are different. They were established not merely to impart intellectual education. Their main objective is to help young people accept Christ as their personal Saviour and to train them to spread the gospel. Teachers and deans are working to accomplish these objectives. They share their lives with the youth. They pray with them and for them. They know the students' weaknesses and needs, and seek to direct upward the paths of those in their charge. Realizing that a great number of conversions take place between the ages of 14 and 16, they are constantly working to direct the youth to Christ.

Last year a group of students visited our city and our school. Before they left, I asked the chaplain what had been the effects of the trip. He answered that many of the students had not only become acquainted with a new city but had also accepted Christ as their personal Saviour.

Students have strong influence

The influence on other youth of students who have accepted our faith is stronger than that of teachers and deans. Born-again youth are constantly revealing in their dormitories, the dining room, the church, and recreational activities, the wonderful work Jesus has done in their lives since they opened their hearts to His influence.

What do Adventist youth give up when they enter Adventist schools?

1. A street education.
2. Friends who are a constant concern to their parents.
3. Worldly reading materials that find their way into many homes.
4. Vices and the association with people who practice them. Many students drop their bad habits and vices after the first year in Adventist schools.

In brief, Adventist youth lose nothing by attending our schools, but what they gain cannot be valued in human terms.

Statistics verify the fact that Adventist schools win youth for Christ through the quiet but effective work performed by Christian teachers. According to surveys, 85 percent of the children from Adventist homes who do not attend our schools leave the church. Only 15 percent remain faithful. On the other hand, 85 percent of Seventh-day Adventist children attending our schools—elementary through college—join or remain in the church.

Yes, our schools are established especially for our children. "There is no work more important than the education of our youth."—*Ibid.*, p. 46. □

Daniel Scarone is a pastor in Maldonado, Uruguay.

Love lines

Choice samples of love lines
collected over the decades.

By JEAN ANDERSON

Did you ever open your lunch box at school when you were a child and find a note from your mother that told you she loved you? Did you ever get a note from a girlfriend or boyfriend telling you why he or she liked you? Did you ever find a note from your spouse on the dresser or under your pillow saying, "I love you"?

How do these expressions of love affect you? For me, they light a glow that permeates my whole body, then shines out to others.

I regard unexpected written notes of thanks, appreciation, or love as an ideal form of expression. So many times when words of love are spoken, instead of written, recipients become embarrassed or overly modest and protest to the speaker. This may cause them to lose the true joy such moments can bring. They may even forget the exact words or the way they were spoken. But if they receive a note of love they can take it to a solitary place and read the words over and over again and find joy in their content.

I have a box of sentimental treasures collected since childhood. Among those treasures are notes of love that have given me courage and hope and have thrilled me with their messages. Here are a few:

1. From my father when I was hospitalized for major surgery at age 14:

"I talked with a doctor who told me not to worry, that the people at the hospital will take good care of you.

Jean Anderson is a homemaker living in Maitland, Florida.

Everything is going to be all right. We now come to the last stone wall across your road home, and I am right on top of the wall bending over to reach you and help you over. So reach high; I'm sure we will make it this time.

"With all my love,
"Dad"

2. From Ruth Murrill, the parent of a pupil I taught in elementary school:

"Just a note to thank you so much for all the interest that you have taken in Roger this year and all the extra work that you have done for him. He has really enjoyed his school here and will miss you when he is in Burma. May the Lord continue to bless you in your important work of teaching."

3. From Juanda Carter, parent of a child I tutored:
"Just a small note containing a big Thank you for your helpfulness and kindness to Tim. Because of your guidance and understanding, I'm sure his future will be brighter. Jim and I both appreciate all you've done. May God bless you."

4. From my husband, an English teacher, on our tenth anniversary:

"My love for you is unequalled;
Its depth cannot be told;
It's full and overflowing,
Much more than I can hold.

"It is a true and abiding love
Which seeks to hold you near;
It unites our hearts together
As we age year by year.

"It is a quiet and healing love;
Who knows the course it charts?
It fills us full of happiness,
It mends our broken hearts.

"It covers petty differences,
Takes away life's transient sorrows:
Today's love is greater than yesterday's
But not as great as tomorrow's.

"So, on this day of days
I want you to know, my wife,
I love you ever so deeply;
You are my very life."

5. From Linda Faust, a secretary with whom I worked:

"During this Thanksgiving season, when thanks for each of God's blessings are in order, I want to thank Him for a friend like you. I appreciate your always trying to help me, no matter what the project. Any task set before you, you always do with a smile and willingly. I am glad that I know you and can call you my friend."

6. From Mrs. Marjorie Hanhardt, a gracious woman:
"Just a little Thank you for the many nice things you have done for me and for just being you. May the Lord bless you and your family in 1970."

7. From Betty Bence, a non-Adventist secretary with whom I worked:

"May I say that I have never met anyone I felt so close to in such a short period of time. You have been such a comfort to me through all of my many problems. I know that at times you could have screamed, but you didn't—you just listened. Thank you for this. Your Christian attitude and ways are beautiful, and these are only two of the many things that I love about you, respect in you, and enjoy. They make you a very beautiful person. I will miss you terribly, but I will not lose you and your friendship—I intend to stay in touch."

Appreciation

8. From Mrs. H. C. Ammons after reading my first article in the REVIEW:

"After reading your article 'Dying to Be Loved' in the REVIEW of February 10, 1972, I wanted to write and tell you how much I appreciate it and how much it means to me. . . . In October my husband of 42 years died suddenly of a heart attack, and I came to North Carolina to spend the winter with my son and his family. I can verify how true so many of your statements were. The many letters and cards of sympathy telling me of their love and prayers for me helped me through this period of grief. . . . I shall keep this article where I can read it often, and I pray that I can put this love into practice."

9. From Ralph B. Hill, of the Florida Conference Association:

"Received my REVIEW today and was delighted to read your good article. Since this is the second of your articles I have noticed in the REVIEW, I thought it fitting to confer upon you the honorary title of Doctor and Author. The thoughts you expressed were excellent and were succinctly stated. . . . Keep up the good work, Doctor and Author, and let's have more of those articles in the 'good old REVIEW.'"

Messages from the heart

I hope you have enjoyed some of my love lines. Please note that none of the people who wrote me these notes ever became famous poets or authors, but their messages, written from their hearts, were as inspiring and beautiful to me as if they had been written by Henry Thoreau or William Shakespeare. Words of love are important because they can save a life, shape a life, or strengthen a life.

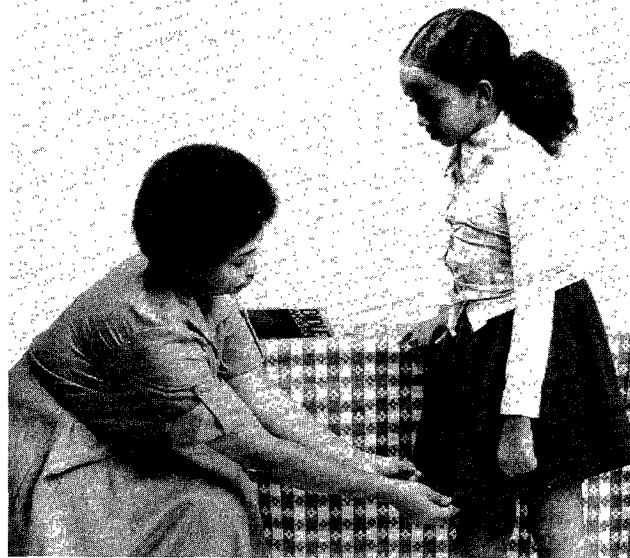
Is there someone you can think of who needs a note from you? Why not buy a package of printed Thank-you note forms or just plain paper, pick up your pen, and spend 15 minutes writing a few love lines to at least one person per week.

If you write to a different person each week, at the end of the year 52 persons will have treasures such as I have collected. By sharing your time, your effort, and your love, perhaps you will encourage them to share with someone else. Then those lines of love will nourish and sustain other lives of love. □

FOR THE YOUNGER SET

The shrinking skirt

By DOROTHY SIMMS



"B-b-but why, Mama?" Kim questioned with trembling lips. "Beth's mother lets her wear hers all the time!"

"I am not Beth's mother, therefore I am not responsible for her clothing. Anyway, why do you want to wear a skirt you've gotten too tall for when the girls are wearing dresses much longer now?"

"I like that skirt. Couldn't I just wear it the rest of the year?"

"No, Kim, you may not. At the rate you're growing, do you realize how short that skirt would be by the end of school?"

"I don't care!" Kim pouted.

"Kim, that's enough!" Mother commanded. "The skirt is too short, and you are not wearing it!"

Kim stormed out of the room, but before long returned.

"I'm sorry, Mom, I shouldn't have walked out on you. Please forgive me!"

"You were wrong, of course, but I accept your apology. There is something in the Bible about our clothing. Do you know where it is, Kim?"

"Uh-h-h, not for sure."
"It's in——"

"Wait! Don't tell me! Let me see whether I can find it. Where is the concordance? I'll look there."

"It's under the family Bible in the den." Mother smiled encouragingly.

About a half-hour later Kim returned with the Bible.

"I found it! May I read it to you?"

"Yes, dear. Please do."

"It says in Romans 12:2, 'And be not conformed to this world,' and in 1 Timothy 2:9, 'In like manner also, that women adorn themselves in modest apparel.' I didn't know the Bible said so much about dress. Well, I don't suppose I'd be conforming to the world, because most girls are wearing longer skirts now, but that short skirt sure wouldn't be very modest, would it?"

"No, dear, it wouldn't."

"May I give it to Dorcas, Mom?"

As soon as Mother nodded her consent, Kim grabbed the once-loved skirt off the chair and started stuffing it in the box they kept for Dorcas.

Making truth plain

Evangelism today is not as simple as it was when the Adventist pioneers pitched their tents and drew crowds. Meetings were often accompanied by debates, pulpitting challenges, and attempts to straighten out those who misinterpreted the Bible. In those days such subjects as family worship, church attendance, and the importance of keeping God's commandments were generally as familiar to most people as were the stories of Moses, Joshua, David, Samson, Paul, and others. Such knowledge on the part of the people made preaching on Biblical subjects easier.

Today the masses of people living in large cities are influenced to a great extent by the media. Seldom if ever do they have family worship or attend church. They are unfamiliar with the Bible stories and the fundamental teachings of Scripture.

Many of them regard premarital sex as acceptable behavior. Adultery, defined as a sexual relationship between a person who is married and someone who is not his spouse, is not regarded wrong by some, so long as the partners involved, if married, secure the consent of their spouses.

Therefore today's evangelists must often reaffirm Biblical prohibitions, such as the law against adultery, which to many people has lost its force or of which they are totally ignorant.

The city pastor also meets the same misconceptions as he ministers to the Biblically ignorant yet culturally sophisticated. He cannot ignore the false concepts of morality that have paperbacked their way into the homes of his church members.

The responsibility to clarify to the church and the unchurched the meaning of adultery and its sinfulness is the responsibility of pastors and all those ordained to the gospel ministry. Part of their ordination charge reads, "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost

not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul. . . . Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Eze. 33:7-11).

James White's concern for Zion's watchmen to make doctrinal truth plain is apropos also for the preaching of moral truth: "We have a plain and pointed testimony. God help us to give it as we find it in the Bible. It is a cutting rebuke to sinners in Zion, a reproving warning to the world. Temper down and smooth the message, ye who dare. You might as well plaster an oven with butter. Our soul is sick of hearing from half-consecrated lips, 'O that is too severe—too harsh—a wrong spirit.' . . .

"The truth, when preached as it should be, will offend the majority. God's word for it. The honest will then decide for the truth, and come out strong. God help our preachers to bear a plain, pure testimony, and all the church to say amen, that the cause may move on gloriously."—*Review and Herald*, August 14, 1860.

Consider Jesus' reproof methods

However, as pastors, evangelists, and lay elders (in the absence of a pastor) speak to those who are committing sin, they need to consider how Jesus did it. Ellen White says, "He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He spoke the truth, but always in love. He denounced hypocrisy, unbelief, and iniquity; but tears were in His voice as He uttered His scathing rebukes. He wept over Jerusalem, the city He loved, which refused to receive Him, the way, the truth, and the life."—*Steps to Christ*, p. 12.

As Ellen White further says, "To hate and reprove sin, and at the same time to show pity and tenderness for the sinner, is a difficult attainment. The more earnest our own efforts to attain to holiness of heart and life, the more acute will be our perception of sin and the more decided our disapproval of any deviation from the right. We must guard against undue severity toward the wrongdoer, but we must also be careful not to lose sight of the exceeding sinfulness of sin. There is need of showing Christlike patience and love for the erring one, but there is also danger of showing so great toleration for his error that he will look upon himself as undeserving of reproof, and will reject it as uncalled for and unjust."—*The Acts of the Apostles*, pp. 503, 504.

Today there is a great need to make truth plain. Those who preach from Adventist pulpits, whether in a church or in a tent, need to address moral issues squarely so that all who hear can understand the kind of behavior God expects of the human race. And it is His church that needs to set the moral pace.

J. J. B.

Sabbath

The Sabbath's my eternal well;
I draw my power there;
By GERALD R. STUMPF
A pool of sparkling water free,
To satisfy my cares.

I struggle through the week with prayer;
I try to live my best,
Until the Sabbath comes again,
Then with my Lord I rest.

Down with blue laws

The Lord's Day Alliance of the United States publishes a small 24-page magazine entitled *Sunday*. Though it is issued only four times a year, in black and white, it commands an annual subscription price of \$5. (At this rate the REVIEW would cost about \$65 per year!)

Recently while reading the July/September, 1978, issue, we came across an article, "Will Sunday Changes Wreck the Churches?" An accompanying note from the editor said that the article first appeared in *The Baptist Program*, and was being reprinted in *Sunday* because the editor considered it one of the finest articles he had read on "what changing Sundays are doing to our churches."

We found the article fascinating both because of what it said and because of what it did not say. It said, for example, that the Sabbath "probably originated in Babylon," and that "at first it was not a holy day, but a holiday." It said that "in early Old Testament times the day merely marked the end of physical labor. Gradually it became a day of worship." It said that "in the initial stages of its evolution the sabbath was observed as a day upon which all physical labor was taboo, probably because it was regarded as an unlucky, evil day, under the control of gods or spirits hostile to mankind." It said, also, that "Gentile Christianity . . . gradually shifted its sabbath to Sunday, the first day of the week." Among these statements, only the last is true.

Nowhere did the article state that the Sabbath was instituted at Creation, that the command to keep it holy was given by God, and that to rest from secular labor is specifically enjoined in the fourth commandment of the Decalogue.

The article seemed to accept the premise that the Sabbath stands on the same basis as social customs and national cultures—not a revealed institution, but one that evolved. This is clear from words in the article such as "at first," "later," "gradually," "ultimately," "changing," and "finally."

Deploring the fact that professional sports, open department stores, supermarkets, and movie theaters have done much to secularize Sunday, the article predicted that "Sunday probably will become even more secular, hardly distinguishable from Saturday."

Unlike the first half of the article, which seemed weak and inaccurate, the second half was strong and positive. It said that Sunday advocates can no longer count on blue laws to protect the day, and that only a deeper level of consecration among Christians will fill the churches. It said that whether churchgoing on Sunday is convenient or inconvenient is not the major factor in church attendance, but whether hearts are filled with the Holy Spirit. "It might encourage us some to remember that the Seventh-day Adventists in celebrating Saturday have done right well in their churches, yet they are up against obstacles far greater than anything we face on Sunday." The article suggested that empty churches on Sunday

may be more the result of poor preaching, dull teaching, and bad leadership than of the breakdown of blue laws.

We are pleased that in some quarters, at least, Sunday advocates are abandoning blue laws as a means of "saving Sunday." We have always been puzzled by the sight of people pushing for Sunday laws while labeling Adventists legalists for urging obedience to the fourth commandment. Why is it legalism when the seventh day of the week is involved but not when it is the first day?

Unfortunately, as Sunday continues to become more secular, some earnest Christians, doubtless thinking they are helping God (see John 16:2), will seek to reactivate old blue laws and enact new ones, as predicted in Revelation 13. Many Christians, on the other hand, dissatisfied with the answers given them by clerics who seek to explain why the first day of the week is observed instead of the seventh, will search for a people who can open the Scriptures to them and show the deep significance of the Sabbath-versus-Sunday issue.

In 1847 Ellen G. White was given a vision regarding the importance of the Sabbath, and how God's people should relate to it. She wrote: "I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question to unite the hearts of God's dear, waiting saints.

"I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully."—*Early Writings*, p. 33.

As we near the end of time, the Sabbath will take on added significance. But how long must we wait before we set forth clearly and persuasively the full meaning of the Sabbath truth? Until the world is in chaos? If we love the Sabbath and call it a "delight" (Isa. 58:13), let us now share with others this glorious truth so that they too can keep the genuine "Lord's day" (Mark 2:28; Isa. 58:13) and satisfy their deepest spiritual longings.

K. H. W.

Faith of a child

By DORIS NASSERDEN

One Sabbath morning in the kindergarten division of the Kelowna, British Columbia, church as the leader greeted members and visitors, she commented, "Isn't it wonderful to have Jesus with us in Sabbath school this morning?"

Immediately Trevor's hand shot up. Smiling widely, he said, "Sometimes when I'm walking I bump into Jesus, but He says it's OK 'cause He knows I can't see Him."

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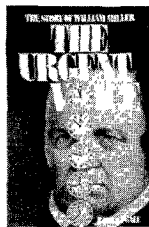
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Actions of general interest from the Annual Council—2

[The following actions voted by the 1978 Annual Council, and continued from the November 23 issue of the REVIEW, are considered to be of general interest to our readers.—EDITORS]

Temperance

► Day of Family and Temperance Commitment

VOTED. 1. To recognize that God's people are not only to be free from the devastating effects of gross intemperance, vice, and involvement in crime, but are also to show active Christian concern for the millions, especially youth, who are subject to these evils in their personal and family life.

2. To designate January 6, the first Sabbath of 1979, as a special day:

a. To call the church to commitment and prayer.

b. To launch Temperance Year with its appeal for purity of life.

c. To launch Youth-Family Year with its Elijah message of commitment.

3. To adopt the following plan of cooperation with the United Nations Organization on the International Year of the Child, 1979:

a. Focus the attention of all Seventh-day Adventists on the many church programs which serve the child. These programs include:

- 1) Parenting seminars.
- 2) Church school systems.
- 3) Sabbath schools.
- 4) Temperance programs.
- 5) Pathfinder Clubs.
- 6) Health programs.

b. Communicate and relate the above programs to the world, demonstrating the church's concern for the child and his problems.

c. Cooperate with other organizations and agencies in programs for the child.

d. Integrate these programs with Youth-Family Year 1979 and Temperance Year 1979.

4. To advise divisions that where the above date is not suitable, they may designate an alternate date.

Finance

► Retirement Plan Contributions Responsibility

VOTED. To care for Retirement Plan contributions as follows:

1. The next higher organization shall be responsible for and shall underwrite the payment of the contributions of their subsidiary organizations to the North American Division Retirement Plan.

a. Local Conference—ABC, academy, hospitals, retirement homes, and other local conference institutions.

b. Union Conference—

HHES, college, hospitals that are participating in the union health corporations, and other union institutions.

c. General Conference—GC institutions.

2. The next higher organizations shall be responsible for the payment, by December 31, 1983, of the Retirement Plan contributions that are due from their subsidiary organizations for fiscal periods previous to January 1, 1979. A minimum of 20 percent of such contributions will be expected each year. Interest shall be charged at 8 percent on amounts that are not paid according to the above schedule.

3. Starting January 1, 1979, interest shall be charged at 8 percent on all Retirement Plan contributions that are more than 60 days late for current periods.

4. If Retirement Plan contributions are not paid in harmony with the above plan, the General Conference undertreasurer is authorized to deduct such contributions from annual General Conference appropriations to the unions and General Conference institutions.

5. Starting January 1, 1979, the contributions of each participating institution (excluding conferences) will be charged to their account in the retirement office on an estimated basis each month. An adjustment will be made at the end of the institution's fiscal year.

NADCA Actions

[The following actions were voted by the North American Division Committee on Administration and apply to the North American Division only. Annual Council actions for the world field applicable also to North America are not repeated.—EDITORS]

Administrative

► GC Session 1980—NAD Relationship to the GC and Other Divisions

VOTED. 1. To recognize that there are certain areas in which the North American Division sustains a peculiar and special relationship to the General Conference in its officer staff, its departmental staff, its budgeting and financial needs.

2. To request the General Conference to thoroughly explore the advisability of restructuring the relationship between the North American Division and the General Conference, including the creation of a separate division organization, structured along the same lines as the present world divisions, keeping in mind

a. How the present special relationship has worked in the past.

b. The value of maintaining

the present arrangement for the proximate future.

c. Whether relationships and conditions have changed sufficiently to warrant a restructuring.

d. What any proposed change would mean for North America, the General Conference, and its world divisions.

e. The study should be made well before the 1980 General Conference session.

► Commission on Strengthening the Black Work in North America

The Commission on Strengthening the Black Work in North America was appointed at the time of the 1977 Annual Council. Several meetings of the commission were held during the year and a report was given to the 1978 Annual Council covering the following areas:

Office of Ethnic Relations—Establishment

Office of Ethnic Relations—Definition and Activity

Human and Race Relations Statement—*Church Manual*

Human and Race Relations Literature and Workshops

Textbooks and Instructional Programs for SDA Schools—Ethnic Relations

Organization for Regional Conferences—Suggestions

Mobility of Ethnic Workers Policies

The above recommendations were discussed at length and accepted as amended or referred for further study as indicated elsewhere in the Annual Council minutes.

► Office of Ethnic Relations—Establishment

For many years the Office of Regional Affairs has served the needs of the black constituency and the Regional conferences in North America. However, the changing situation seems to call for a new organization with a broader scope of responsibility.

VOTED. To phase out the Office of Regional Affairs and establish an Office of Ethnic Relations, with appropriate change in the General Conference Constitution and Bylaws in order to facilitate this action.

► Office of Ethnic Relations—Definition and Activity

VOTED. To assign the following definition and activities to the Office of Ethnic Relations:

1. *Definition.* The Office of Ethnic Relations will act as a central planning agency and coordinating council in the area of cultural human relations for all conference, institutional, and church structures in North America.

2. *Responsibilities.* It will be the responsibility of the Office of Ethnic Relations to initiate and develop long-range planning toward the complete cultural interaction of the church in the North American Division in all areas, on all levels, and to promote and educate in the areas of

harmonious relationships, brotherhood, education, and Christian fellowship among the working staff and constituency of the North American Division. This office will also develop an adequate program of employment and job opportunity within the church.

3. *North American Missions.* PREXAD will define clearly the relationship of North American Missions to the Office of Ethnic Relations.

4. *Composition.* The Office of Ethnic Relations shall consist of a director who shall be chosen from one of the larger minority groups in the church in North America. He shall be an associate secretary of the General Conference. In addition, an associate director shall be elected, who shall be from one of the larger minority groups in North America. (It is recommended that for the present the director of OER be chosen from the major minority group in North America.)

5. *Executive Committee.* The Office of Ethnic Relations shall have an executive committee appointed by NADCA, with designated terms of reference. The committee shall consist of the following members:

Chairman—vice-president of the GC for North American Division

Vice-Chairman—director of Office of Ethnic Relations

Secretary—staff member of Office of Ethnic Relations

Associate Secretary of the GC for North American Division

Undertreasurer of the GC Executive director of the NAD Health Services Board

Secretary or associate secretary of the Ministerial Association

Executive secretary of the Board of Higher Education

Executive secretary of K-12 Board

Director/Associate Director of the GC Publishing Department

6. *Advisory Board.* The Office of Ethnic Relations shall have an advisory board appointed by NADCA consisting of the members of the Executive Committee and the following appointed members:

One union conference president

One union director of education

One black union officer

One hospital corporation manager

One university president

One educational superintendent (Regional conference)

One educational superintendent (from local conference with large minority membership)

One Hispanic person who is a conference official or coordinator

Two college presidents (Oakwood plus one other)

Two conference presidents (one Regional)

Three pastors (various ethnic backgrounds)

Four laymen (two women;

various ethnic backgrounds)
Director of Home Study Institute

Director of Insurance Services
Secretary of North American
Missions Committee

Secretary or associate secretary
of Ellen G. White Estate

► Human and Race Relations Statement—Church Manual

VOTED, 1. To recommend that a positive declaration on human relations be included in the *Church Manual*, such as the following:

"That every local congregation in the world family, under the Lordship of Christ and by the grace of God, declares that 'in every nation he that feareth him, and worketh righteousness, is accepted with him.' Such a person, whatever color or national origin, is therefore welcome into our fellowship as member, guest, co-worker, or leader."

The commission favors a separate section in the *Church Manual* where all human relations materials are brought together, thus making it easier to locate these items.

2. To recommend that the church's position on brotherhood as a multiracial, multiethnic fellowship be included in the baptismal vows.

► Human and Race Relations Literature and Workshops

VOTED, 1. To recommend that a pamphlet be published bringing together under one cover all pertinent materials on human relations—the Biblical and Spirit of Prophecy principles, General Conference *Working Policy* statements, etc. This pamphlet should be available, free of charge, to all members in the North American Division. Abstracts of the same could be published in union papers.

2. To recommend that an economy edition of the book *Ellen G. White and Race Relations* be published and that a study guide be developed for group study use.

3. To recommend that pastors, college and academy administrators, and institutional leaders organize study groups and seminars, using such materials as the above, as a basis for study and discussion.

► Textbooks and Instructional Programs for SDA Schools—Ethnic Relations

VOTED, To recommend to the three North American Division publishing houses that all textbooks, filmstrips, teaching materials, and even basic doctrinal books be examined to ensure that basic content and philosophy are in harmony with the church's stand on brotherhood and human relations. Teachers' workshops, institutes, and retreats should give attention to orientation in race relations. It may be necessary to develop materials for such workshops.

► Mobility of Ethnic Workers

We are one family of God, regardless of race, color, or national ethnic origin, and the gifts which the Holy Spirit has poured out upon His church should be utilized without restraint to the benefit of the whole body.

VOTED, 1. To recommend that all conferences and institutions in North America consider for employment persons of every race, color, or national ethnic origin when filling positions in management or departmental areas, pastoral or associate pastoral assignments, internship positions, teaching positions, or any other positions that may be open. It is recognized that pastors who are thus employed must be able to preach in the language used by the majority in the congregation. It is further recommended that race, color, or national ethnic origin should not be regarded as a qualification for elective office.

2. To request that the Office of Ethnic Relations be asked to develop a resource bank of names for the purposes cited above.

► Institutional Consulting Service—Annual Fund Guidelines

VOTED, To approve the following guidelines governing the use of the Institutional Consulting Service Fund:

Substantial amounts of money can be obtained by Seventh-day Adventist medical institutions from nondenominational sources, provided community leadership is appropriately involved. Communities invariably inquire about the degree of support for a capital building program that will be forthcoming from the Adventist organization. Thus, it is considered appropriate to ask the church to provide a modest amount of funding (Institutional Service Fund) in order to demonstrate to communities that the church is an important participant in the local endeavor and to develop a plan of procedure for obtaining help from the fund.

Suggestions and Guidelines

The institution seeking nondenominational funds:

1. Should clearly indicate that it is engaged in a capital fund-raising campaign to remodel and/or enlarge existing facilities or that it is undertaking an entirely new project.

2. Should be able to give evidence of a formal commitment and indicate it is actively seeking support from non-SDA sources.

3. Should set a realistic campaign goal range (\$500,000 upward for hospitals in the 50-to-150 bed range; \$1 million upward for larger facilities).

Institutional Service Fund and Guidelines for Use of the Fund

1. The Institutional Service Fund shall be administered by a properly appointed standing

Fund Grants Committee. This committee shall consider requests for fund allotments that come to it and make assignments.

2. An institution seeking support from the Institutional Service Fund will be expected to:

a. Conform to generally accepted standards in the fund-raising field.

b. Supply supporting feasibility data.

c. Provide justifying rationale for the project.

NOTE.—Fund-raising policy indicates that generally institutions are awarded conditional grants, which would become payable (usually over a period of three years) when the institution has raised two thirds of the goal, including the church pump-priming grant.

3. Monies allotted to an institution that does not meet the prescribed date will revert to the Institutional Service Fund unless the Fund Grants Committee determines to extend the qualifying time for justifiable reasons.

4. The Fund Grants Committee may allot monies that revert to the Institutional Service Fund to another institution which meets qualifying criteria.

► Guidelines for Determining Denominational Status—New Policy

It is necessary to establish the bases for determining the eligibility of institutions to participate in the denominational Retirement Plan, to benefit from the group tax exemption to General Conference and subordinate units (see IRS letter January 6, 1950) and to have their names appear in the *SDA Yearbook*.

VOTED, To insert a new division NAD C 47 to read as follows:

1. The institution as hereinafter defined, must be wholly under the control of and operated by the Seventh-day Adventist Church.

a. The buildings and equipment must be wholly denominationally owned and the land owned or secured by a lease of at least 25 years, or

b. The use of the property shall be assured on a continuing basis over an extended period of time and the church shall have full responsibility for the policies, administration, finance, and the freedom to operate the institution according to Seventh-day Adventist beliefs and standards.

c. If separately incorporated, its Articles of Incorporation and Bylaws shall provide:

1) That it is an integral part of the Seventh-day Adventist Church, with its primary purpose in relationship to the mission of the church clearly stated.

2) That a minimum of two thirds of the members of its corporate body be composed of members from specific denominational constituencies, boards, or executive committees of organizations that are listed in the *SDA Yearbook*.

3) In case of dissolution, the net owned assets of the institution will be transferred to a Seventh-day Adventist organization that qualifies as a tax-exempt organization described in section 501 (c) (3) of the Internal Revenue Code, if permitted by State law.

2. The remuneration of employees of the institution shall be in harmony with the denominational wage scale for the North American Division. If, because of unusual conditions, an exception to this provision is needed, it must be approved by the North American Division Committee on Administration.

3. New institutions shall apply to the following organizations in the order listed below when applying for denominational status:

a. Educational Institutions
1) Local conference committee

2) Union conference committee

3) NAD K-12 Board/Board of Higher Education

4) Retirement Plan Committee

5) NADCA
b. Health Care Institutions and Retirement Homes

1) Local conference committee/union health-service board

2) Union conference committee

3) NAD Health Services Board

4) Retirement Plan Committee

5) NADCA

4. Institutions in the United States that wish to have their names appear in the *SDA Yearbook* and benefit from the General Conference's group tax-exemption ruling must participate in the Retirement Plan.

5. There shall be a periodic review of the institutions that are approved.

Education

► Ministerial Training Program—Policy Amendment

VOTED, To amend section NAD L 05 15 Postgraduate Requirements, to read as follows:

The course at the Theological Seminary, leading to a Master of Divinity degree, shall consist of nine quarters of study, approximately 25 percent of which shall consist of applied theology.

a. A conference may send a student directly to the field after graduating from college and then one year later send him to take nine quarters without a break.

► NAD Higher Education Council (1981)

VOTED, To hold a North American Division Council on Higher Education in 1981 involving the attendance of university and college administrative staffs and academic department heads.

► Government Aid to Schools, K-12—Position Statement

VOTED, To adopt the following position statement:

The elementary and secondary schools of the Seventh-day Adventist Church are maintained for the purpose of teaching Christian principles and of preparing the youth of the church to face life as Christians and good citizens. (Further details of the objectives of these schools may be found in the printed statement of philosophy and objectives of Seventh-day Adventist education.) Nothing is to be permitted to deflect these schools from the purpose for which they have been established; nor is their independence in any way to be compromised. The position of the church that religious liberty is best achieved and preserved by a separation of church and state must not be weakened.

Therefore, such schools shall refrain from accepting gifts of land, buildings, or equipment from the government, or public tax money for capital improvements, the salaries of teachers, or the maintenance, operation, or support of the services which the schools supply.

The above prohibitions shall not be construed to prejudice the acceptance of the regular functions of the public health department, nor shall they forbid the acquisition, for a consideration, of government surplus commodities.

Some forms of aid to students, such as textbooks, transportation and auxiliary services approved by the U.S. Supreme Court are considered to be a matter for the parent, rather than the church, to approve or disapprove. In no case, however, shall a church school cooperate in an aid program contingent on the school's signing a religious nondiscrimination clause.

Any government aid program not specifically covered in the provisions above shall not be accepted unless it is approved by the conference, a union board of education, and the North American Division Church and State Study Committee.

▶ Teachers' Remuneration

VOTED, To amend Teachers Remuneration NAD 77AC 102 by adding new paragraphs 6 and 7 to read as follows:

1. Teachers may be required to work a full twelve-month program. However, where they are given the option of choosing a ten- or twelve-month program, those who opt for the twelve-month program do so with the understanding that the work for the nonschool periods may be nonacademic work, as arranged with the conference superintendent of schools and the principal.

2. The salary year for all continuing teachers will begin on July 1 and end on June 30.

3. The ten-month plan will begin in August and extend into June of the following year.

4. Up to three weeks of vacation time, depending on the years of service, will be included in the

ten-month plan. A teacher on the ten-month plan and entitled to four weeks of vacation will receive one extra week's salary package beyond ten months. This extra week's salary is to be calculated on the basis of the full twelve-month wage scale.

5. A teacher who opts for the ten-month teaching program shall be paid between 87 percent and 95 percent of his annual salary in the step for which he is qualified. This is to be paid in twelve monthly payments. He will receive no assistance for graduate work except reimbursement for tuition and fees only.

6. Uncertificated teachers with the Bachelor's degree will receive one (1) increment below step #1 and cannot exceed this level until certification is reached.

7. Teachers who allow credentials to lapse shall not receive a salary increase until their certification has been renewed. No retroactive pay adjustment will be made for the period during which the teaching credential has lapsed.

Publishing

▶ Credentialed Literature Evangelist Benefits—Policy Amendment

VOTED, To amend NAD I 80 25, par 4, as follows:

4. An allowance of \$20 a day to help compensate the literature evangelist for cessation of income while in attendance at annual institute, with a maximum of \$100.

▶ Literature Evangelist Medical Benefits—New Policy Paragraph

VOTED, To add a new paragraph to section NAD I 80 20, Literature Evangelist Medical Benefits, to read as follows:

4. A newly licensed literature evangelist will be eligible for full medical benefits when he currently qualifies on an accumulated basis after six connective months of service.

▶ Royalties—Policy Addition

VOTED, To add the following new paragraph to section NAD I 35 10, Royalty Rates for Writers:

7. Category G—In manuscripts in which art work represents a significant investment, the rate of royalty for the text shall be negotiated between the author and the publisher.

▶ Future Role of Missionary Journals

VOTED, To submit the following NAD Missionary Journal Plan:

To launch into an accelerated program of mass distribution of our missionary journals, using them to help finish the work, by recommending the following:

1. That we produce two monthly missionary journals:
a. One with high-quality design and format—32 to 36 pages.

b. The other an economy journal of 16 pages, well illustrated, with short articles and produced for mass distribution at the lowest possible price.

2. That the Pacific Press Publishing Association produce the *Signs of the Times* as the 16-page journal and the Southern Publishing Association produce *These Times* as the 32 to 36-page journal.

3. That these two missionary journals, as well as *El Centinela*, *Message*, etc., be promoted on a combined basis, being advertised, promoted, and presented together in the same campaign in all churches throughout the entire North American Division.

4. That both publishing houses cooperate in the promotion of these journals throughout the North American Division, according to promotional plans as outlined by the General Conference Lay Activities Department in counsel with the Publishing Department.

5. That the target date for the implementation of this plan be the July issue, 1979.

6. That the General Conference Publishing Department join the Communication Department and the Adventist Radio-TV Center in a study to determine ways by which these missionary journals may be used for mass distribution in the church's radio-TV ministry outreach.

7. That missionary journal advertising and pricing plans be finalized annually at the time of the Publishing House Subcommittee of the NAD Publishing Council.

8. That the General Conference be requested to appoint a committee to monitor the implementation of these plans.

Further, to request the General Conference to appoint an *ad hoc* committee to advise on general content for *Signs* and *These Times* as relates to their respective readerships.

Suggested personnel:
GC officer representation
GC Lay Activities representation
GC Publishing representation
4 union presidents
4 local conference presidents
4 union lay activities-directors
4 local lay activities directors
4 local pastors
2 evangelists

It is understood that this plan by the publishers is in response to an urgent need of the church and that it relates to *Signs* and *These Times*; and does not affect *Message*, its field of service and circulation.

▶ Literature Evangelists—Policy Amendment

VOTED, To amend section NAD Z 15 25, Literature Evangelists, to read as follows:

Z 15 25 Literature Evangelists—Regular literature evangelists shall be granted service credit for each year their records show a minimum of 1,440 hours and at least 44 weekly reports for the year.

Sabbath School

▶ Sabbath School Use of Bible Story and My Bible Friends—New Policy

VOTED, To add a new paragraph to section NAD I 55 10, Adventist Book Centers, to read as follows:

7. The Sabbath School Department of any Seventh-day Adventist church may purchase a set of *Bible Story* and/or *My Bible Friends* to be used in the Sabbath School Department at a special 40 percent discount off the retail price, the order to go from the church missionary secretary to the local ABC, to the HHES office. The HHES will drop ship the books directly to the local church postpaid. The HHES will bill the ABC at a 50 percent discount, and the ABC will bill the local church at a 40 percent discount.

Temperance

▶ Narcotics Education, Incorporated—Policy Amendment

VOTED, To amend section NAD Z 15 30, Narcotics Education, Inc., to read as follows: Z 15 30 Narcotics Education, Inc.—Field representatives of Narcotics Education, Inc., shall be granted service credit for each year their records show a minimum of 1,440 hours and at least 44 weekly reports for the year.

Youth

▶ MV Taskforce Program

VOTED, To amend the Missionary Volunteer Taskforce program to read as follows (NAD 73AC 70-75):

I. General

The youth volunteer service program in the North American Division shall be named Adventist Youth Taskforce. A participating youth shall be called a "Taskforce Volunteer."

II. Objectives

A. To recruit and train Adventist senior youth (16-31) to serve from a minimum of 12 weeks to a maximum of 15 months in specified projects to meet the demands of a local church, institution, conference, or ASI organization which qualifies for Taskforce assistance.

B. To offer youth opportunity for practical experience and leadership in the work of the church. (Example: youth assistant working with the pastor in developing and establishing a continuing youth program in the local church that will enlist the youth to participate actively in prayer, study, training, and witness.)

C. To offer youth opportunity to assist in other church projects such as:

1. Inner-city or disadvantaged-area ministry.
2. Secular campus ministry.
3. Witnessing teams.
4. Sabbath school evangelism.
5. North American Indian ministry.
6. Medical and nursing arts.
7. Work in the media (press, radio).
8. Service for institutions such as Voice of Prophecy, ASI, juvenile homes, Adventist Book Centers, etc.
9. Temperance projects.
10. Day camps.
11. Personal and public evangelism.
12. Opening unentered territories.
13. General pastoral ministry (assist pastor).
14. Community Services.
15. Visitation evangelism.
16. Follow-up of literature-evangelist interests.
17. Teacher aides and assistant deans.

III. Organization

A. Local Conference Adventist Youth Taskforce Committee:

1. Suggested Membership

Chairman: An officer of the conference

Secretary: Local conference youth director

Local conference inner-city coordinator

Local conference superintendent of education

Three senior youth (from academy, local church, and, where possible, from college)

One local pastor

Others as may be needed and specially qualified

2. Function

To administer the Adventist Youth Taskforce program within the local conference as follows:

a. Promote and give guidance to the Adventist Youth Taskforce program within the conference.

b. Receive, screen, and compile the list of service opportunities from local churches, institutions, and ASI organizations in the conference, and send this list to the local colleges in the union and to the General Conference Youth Department.

c. Work with the colleges in matching and assigning Taskforce Volunteers to service opportunities within the conference.

d. Screen and approve all Taskforce Volunteers from non-SDA schools or from churches within the conference, matching them to service opportunities.

e. Implement the financial policies of the Adventist Youth Taskforce program in the conference within the framework of this policy.

B. General Conference Youth Department—Function:

1. Give general direction to the Adventist Youth Taskforce program in the North American Division.

2. Receive from the local conference Adventist Youth Taskforce Committee a list of the Taskforce Volunteer service opportunities within the conference, to compile these and send them to the colleges and universities in NAD on a biweekly basis, with a copy also sent to the union youth director.

3. Make available a Taskforce Volunteer orientation manual, sample contracts, and other forms as necessary.

C. Campus Adventist Youth Taskforce Committee:

1. Organization and Purpose—A campus Adventist Youth Taskforce Committee shall be formed at each college to promote the program, to recruit and screen applicants for the service opportunities listed in the biweekly General Conference Taskforce bulletin.

2. Function

a. Work with the local conference Adventist Youth Taskforce Committee and with the local supervisor in the placement of the Taskforce Volunteer.

b. Notify the General Conference Youth Department when each service opportunity call listed in the General Conference Taskforce bulletin has been filled with a Taskforce Volunteer approved by both the college Adventist Youth Taskforce Committee and the local conference Adventist Youth Taskforce Committee.

IV. Finances

A. The Taskforce Volunteer shall be responsible for round-trip transportation from his home to the place of service.

B. The local church or institution receiving the services of

the Taskforce Volunteer shall provide board, room, and authorized local transportation expenses. Where a Taskforce Volunteer is required to use his own automobile for transportation, since no automobile depreciation is allowed, a monthly mileage budget shall be established as agreed upon by the volunteer and the calling organization.

C. The Taskforce Volunteer shall be provided with a stipend of up to \$15 per week: This amount may be supplied by personal, family, home church, or home conference sponsorship, or by the conference or institution where the Taskforce Volunteer is assigned. The source responsible for this allowance will be determined in each case by the local conference Adventist Youth Taskforce committee where the volunteer is assigned.

D. The local conference organization administering the program to which the Taskforce Volunteer is assigned shall provide, where applicable, the following insurance coverage: hospitalization, personal accident, personal effects floater, workman's compensation. These coverages shall be arranged with the General Conference Insurance Service.

E. When automobiles or other vehicles are driven by Taskforce Volunteers in fulfillment of their service assignments, such vehicles shall be insured in harmony with the General Conference policy. When there is any difference between existing coverage and General Conference requirements, the expense shall be

met by the conference, church, or institution to which the Taskforce Volunteer is assigned. Before any contract is signed the responsibility for insurance expenses shall be agreed upon. The Taskforce Volunteer who is 21 years of age or older (or his parent or legal guardian, if he is under 21) shall sign a release of liability absolving the denomination from any liability arising from any loss, injury, illness, disability, or damage sustained while serving in the program.

F. When the organization is an ASI member the Taskforce worker shall be covered with insurance or workman's compensation similar to that provided by the conference for other Taskforce workers with the understanding that the cost of such will be cared for by the ASI member.

G. The local conference/church/institution/ASI organization administering the program to which the Taskforce Volunteer is assigned shall furnish the Taskforce Volunteer with a written description of the financial arrangements applying to the respective assignments. This description shall designate responsibility for funding of the following:

1. Round-trip transportation (Section IV-A)
2. Stipend (Section IV-C)
3. Board and room (Section IV-B)
4. Local transportation expense (Section IV-B)
5. Insurance (Section IV-D)
6. Automobile insurance (Section IV-E)

A copy of this signed contract shall be provided the Taskforce Volunteer.

V. Training and Orientation

A. The Taskforce Volunteer shall consult with the conference or local (supervisor) with whom he will work well in advance of beginning his service. Together they will develop a project description and prepare the special skills, materials, and supplies needed.

B. Before the Taskforce Volunteer moves into his assignment:

1. The basic, required orientation course, using the manual prepared by the General Conference Youth Department, shall be provided the Taskforce Volunteer by either the college Adventist Youth Taskforce Committee or the receiving conference Adventist Youth Taskforce Committee.

2. When orientation is held on campus and where deemed necessary, the receiving conference Adventist Youth Taskforce Committee shall arrange for additional instruction and orientation for the Taskforce Volunteers and local supervisors.

C. It is recommended that the conference Adventist Youth Taskforce Committee conduct periodic evaluation of the Adventist Youth Taskforce project with the Taskforce Volunteer and supervisor.



Panama crusade results in new church in Chitre

An evangelistic crusade in the city of Chitre, Panama, where a few months ago there were only three elderly Seventh-day Adventists, has resulted in 44 baptisms, 355 persons graduating from "The Bible Speaks" course, and a new church home.

The workers of the Panama Conference pledged a portion of their salary during the year to provide a church for the new believers, and now 120 persons are attending services there each Sabbath. During the construction of the church the building engineer and his father were baptized.

The speaker for the crusade was Luis Alaña, president of the Panama Conference. The team members were Pedro Herrera and Tomas Bernal, pastors; Samuel Montero, Consuelo Rodriguez, Micaela Guanti, Concepcion Bernal, and Diogenes Sanchez, teachers; and Herlinda Fonseca, Bible instructor.

Meetings are being continued in the new church by Pastor Herrera.

LUIS ALAÑA

Finance

► Conference Loans to Medical/Dental Students

VOTED, To amend section NAD G 30 05, Conference Loans to Medical/Dental Students, to read as follows:

1. Bank Loans—The conference may underwrite bank loans to approved Loma Linda University medical/dental students up to the following amounts: Sophomore academic year \$5,000
Junior academic year \$7,500
Senior academic year \$7,500
\$20,000

► Hospital Wage Scale

VOTED, To adopt the following plan for the remuneration of administrative personnel in Adventist hospitals and union health-care corporations:

In an effort to unify the remuneration package for administrative personnel in our Adventist hospitals as well as union health-care corporations so that all the benefits except scholarship grants, health-care assistance, and retirement benefits can be expressed in one basic salary, and to make it possible to do comparative studies, a formula has been developed.

As a base, the arithmetical mean of all the nurses' wages in a given hospital on an annual basis is to be taken and multiplied by 190 percent. This percentage is an arbitrary figure to bring the net take-home pay up to the approximate present remuneration level. The arithmetic mean is arrived at by taking all the full-time nurses in a given hospital (this includes R.N.'s from floor duty through head nurse) and adding all their wages and dividing the total by the number of nurses in the group, thus giving an average or an arithmetic mean. As an example, at the White Memorial the arithmetical mean hourly rate for R.N.'s is \$7.51. This, multiplied by 2,080 (40 hours per week x 52 weeks), which is the expected number of working hours in a year, gives the annual salary of \$15,620.80. Then, multiplying this by 190 percent gives the suggested annual rate for the administrator—\$29,679.52.

Each hospital would make its own computation to determine the administrator's salary on the basis of the nurses' arithmetic mean. This computation would be sent to the union health-care corporation and North American Health Services Board. However, because the nurses' salaries are not always the most accurate indicator of the cost of living in a specific area, any hospital would be allowed to move its administrator up to a maximum of 90 percent of the highest denominational hospital in the United States if the standard computation is less than this figure. The rate for the highest hospital in the United States would be deter-

mined by the North American Health Services Board annually.

It is further understood that the salary of the administrator would not be above the average community rate of an administrator in a like-sized hospital in the immediate area.

► Related Actions

Housing—The above salaries are based on the administrator owning his own home. Any future housing loans made by Adventist hospitals or union health-care corporations shall be at approximate current bank rates of interest. If he lives in hospital housing, the rent should be at approximate community rates as approved by North American Health Services Board.

Policy Audits—The General Conference auditors will conduct an annual policy audit of each hospital and/or corporation office.

Automobiles—Institutional or corporation automobiles will be used for business purposes only.

Annual Disclosure—There will be an annual disclosure and review of administrative wages and benefits by the North American Health Services Board.

Deviations—Request for any deviation due to housing or other unusual circumstances will be approved or disapproved by North American Health Services Board.

Annual Adjustments—Authorize North American Division Health Services Board, acting on behalf of NADCA, to determine the matter of adjustment in annual salaries on an ongoing basis based on the foregoing principle and formula.

Separate Wage Scale—This new wage scale, although separate from the regular denomina-

tional wage scale, will be described in broad terms in the regular wage-scale booklet.

Policy Revision

► Leaves of Absence—Policy Amendment

VOTED, To amend NAD Section D 30 90, Leaves of Absence, to read as follows:

Leave of Absence—an organization granting a leave of absence to a worker shall clearly define the conditions and terms of the leave of absence and communicate these to the worker in writing. These shall include the length of the leave of absence, any financial assistance, and the responsibility if any of the employing organization to reemploy the worker. Other denominational organizations shall not employ such a worker without clearance from the organization granting the leave. The worker's credential/license is not ordinarily withdrawn but is usually not renewed while he/she is on leave of absence.

► Editors, Appointing of—Policy Amendment

VOTED, To amend division NAD I 10, Appointment of Editors, to read as follows:

Editors and associate editors for the principal denominational journals and book editors and associate book editors shall be nominated by the respective publishing house boards and/or publishers and shall be approved in overseas divisions by the division committee and in North America by the General Conference Committee before final appointment by publishing houses or publishers.

Appointments shall be based on a person's demonstrated skill in writing and in careful handling of manuscripts, as well as on knowledge of publication production and of the particular field dealt with by the publication. The editor shall be a Seventh-day Adventist who has given evidence of being a dedicated worker in the church.

In addition to having editorial skills, the senior editors of publications dealing with theological matters shall be experienced Bible students with skill and experience in interpretation, have maturity in the church and a wide exposure to its total work, and a broad background of ministerial or similar experience.

► Denominational Employees—Employment and Productivity—New Policy

VOTED, To add a new division NAD D 60, Workers' Employment and Productivity, to read as follows:

D 60 Workers' Employment and Productivity

D 60 05 Employment—In hiring all categories of denominational workers great diligence should be exercised to secure persons who are members of the church and who exert a positive influence in upbuilding the work along spiritual lines.

D 60 10 Productivity—Care is to be exercised in making assignments to conference and institutional workers so as to fully utilize their capabilities. The effectiveness of all employees is to be reviewed periodically. In cases where employees are found to be ineffective, counsel should be given them, and if necessary, they should be given other lines of work or be advised to seek employment outside of the denomination.

► Reporting of Deaths Policy

VOTED, To adopt a uniform plan for conferences and institutions to follow when church members pass away having wills or other instruments naming the church and its organizations as beneficiary, requesting

1. That the local church pastor, or in his absence the first elder, notify the conference association officers by telephone of the death of a church member, giving the following information: the full name of the deceased, the address, the time and place of the funeral.

2. That all development officers encourage trustors, whenever practicable, to share information concerning arrangements through wills, trusts, or other instruments with their respective family members in order that they may have in mind what arrangements have been made for their benefit and for the church. This often results in a feeling of understanding and good will and is particularly helpful when a large gift is being left to the church.



Washington Conference dedicates new administration building

Hundreds attended the dedication of the new Washington Conference office building in Bothell, Washington, Sunday, September 10. James Chase, Washington Conference president, presided over the Sunday afternoon dedication; and Max Torkelsen, North Pacific Union Conference president, gave the dedicatory address and prayer.

The 27,000-square-foot structure in the eastern area of Greater Seattle cost about \$1 million. The office is situated on ten acres of an 87-acre tract given to the conference by Mr. and Mrs. Willis Campbell.

The new structure was needed because office and parking space in the former location had become inadequate and permission to expand was not granted.

FRED MOORE
Communication Intern
North Pacific Union

Adventist education in the South Pacific—2

Visiting island missions in the South Pacific

By WALTON J. BROWN

After leaving Auckland, New Zealand, A. J. Sonter, Central Pacific Union Mission education director, and I flew to Tongatabu, the main island of the Tonga, or "Friendly," Islands.

Upon arriving at Tongatabu I saw a flat island. I was informed that it was about 30 miles long and three to five miles wide. Brochures say that it is "the land where the day begins," although the date line actually curves eastward so that Tonga has the same day that its economic island partners have.

Tonga is an island kingdom whose king, Taufa'ahau Tupou IV, had just celebrated his sixtieth birthday on July 4. We could still see wooden arches here and there over the roads from one end of the island to the other.

There are about 2,000 Adventists among the 93,000 inhabitants of the island group. Our senior secondary school, Beulah Missionary College, with its 230 students, is situated on a 375-acre tract of land nine miles from the capital. The land is planted with vanilla vines, watermelons, peanuts, papaya, corn, cassava, and other products, all shaded by groves of tall coconut trees. Both teachers and students work hard to provide food for the school family, hoping to realize some financial gains for the institution, in spite of the grasshoppers, nematodes, and other assorted pests that ravish the crops.

While in Tonga we met with the staffs of three of the four schools. And as we visited two churches and student groups we were impressed with the harmonious a capella singing of lusty voices that needed no amplification.

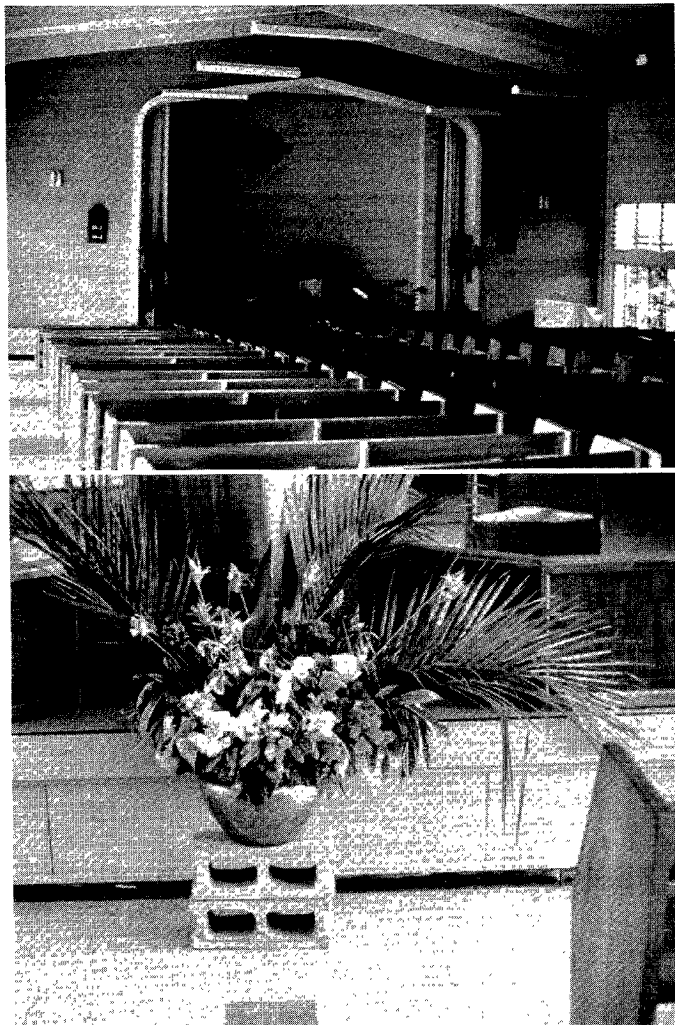
Walton J. Brown is General Conference Education Department director.

Our flight scheduled for 5:30 p.m. on Thursday was not airborne until 3:45 p.m. on Friday, causing us to arrive in Fiji one day late. Viti Levu, in the Fiji island group, unlike Tonga, has many hills and mountains, covered with lush vegetation. Because of this, Fulton College, though it has 900 acres of land, is having difficulty finding level construction sites for its buildings and homes. It is referred to by some as "the college on the seven hills." Also, though there is an excess of water that must be drained off its lowland swamps to make them plantable, the school is still short of water in the higher regions of the property.

Fulton College

Fulton College is an attractive institution with 300 students (45 of whom are college students), representing 16 cultures of the Central Pacific area. Students and teachers work in the gardens and other areas of the school. In 1973 the college received funds from the Thirteenth Sabbath Special Projects Offering and was able to build a fine men's dormitory. When they completed that building they had enough money left over to cover a part of the construction cost of the new women's dormitory.

The college carries on an intensive witnessing program. The president, A. S. Currie, told us that all worker-training students were soon leaving for a five-week soul-winning campaign in different parts of the Pacific. One group of eight young men, who sang for us at vespers, was scheduled to hold evangelistic meetings in Mangaia, Tonga, under the supervision of the college president and the director of theological education. Other students were going into various parts of Fiji. One group,



In front of the pulpit in the Fulton College chapel (top) is one red tile (bottom), representing the 13-cent contribution of a little boy, Arthur Johnson, who gave all he had when he learned of Fulton's need.

composed of mechanical, ministerial, and Bible-instructor students, was going more than a day's walk into the tropical forest to build a jungle chapel and to hold a series of meetings. Last year Fulton College students and staff held eight evangelistic meetings, one of which resulted in 169 persons' being baptized, with another 22 persons baptized from the follow-up. This year's baptismal goal for the school is 200.

While speaking in the college chapel, I noticed in front of and below the pulpit a lone red tile amid the light-colored tiles covering the large floor. I was told it represented three

Arthurs: Maxwell, Dyason, and Johnson. The story began when Uncle Arthur Maxwell visited Fulton College in 1964. The administration building, including the large auditorium, had just been built from proceeds from the previous year's Thirteenth Sabbath Special Projects Offering. Elder Maxwell asked why the chapel had only a cement floor, and was told by the principal, Arthur Dyason, that there were no funds available to install tiling.

On his return home, Elder Maxwell preached at a large and prosperous Adventist church. During his sermon he casually mentioned the need of a tiled chapel floor at Ful-

ton College, hoping to touch the hearts and pocketbooks of some of the members. At the close of the service no one offered any help.

But after most of the congregation had gone, one little boy, Arthur Johnson, walked up hesitantly to Elder Maxwell and said, "I want to help that school have a tile floor." Then he reached into his pocket and pulled out 13 cents, which he gave to Elder Maxwell. "Take it," he said. "This is all I have!"

Soon afterward Elder Maxwell was asked to preach in another church, this time to a much smaller and less financially able group. Again he told the story of the untiled Fulton chapel, but this time he added the story of little Arthur Johnson's 13 cents. When he left that church he had received the entire \$2,500 needed to tile the auditorium. And now, right below the pulpit in Fulton College's chapel is one red tile, reminding the students of the three Arthurs and the 13 cents!

After inspecting Fulton College we visited both the Nagia Primary and the Navesau Junior Secondary schools in one day. On the following day we drove to Suva, the capital, with its half million inhabitants and 5,500 Adventists, where we visited the Suvavaou Primary School and the Fiji Mission headquarters, situated on the same compound as the Trans-Pacific Publishers.

Western Pacific

From Suva I flew to Honiara, capital of the newly independent (July 7, 1978) Solomon Islands and headquarters of the Western Pacific Union Mission, and was met by Paul N. Devine, education director of the union, and others. After lunch we flew in the union Aztec plane 235 miles northwestward to Kukudu, where the Western Solomon Islands Mission headquarters and a vocational training school are situated.

At Singhe, on the southern tip of New Georgia Island, we had picked up other workers from the lonely Batuna mission station and

Canadian members Ingather to win others

Church members in Ft. McMurray and Yellowknife in northern Alberta, Canada, braved weather 40 to 50 degrees below zero to visit every home during Ingathering in December last year.

According to John Howard, Alberta Conference lay activities director, the members' plan was "to reach every home without worrying about a financial goal."

In Ft. McMurray the members gathered a total of \$3,043—a per capita of almost \$254. Later one of the women contacted during Ingathering visitation was baptized.

Happy with the Ft. McMurray results, Pastor and Mrs. Jim Conran decided to follow the same program in Yellowknife. The members contacted every home and received \$3,308.03—a per capita of \$145. Bible study interests are being followed up there also.

DON R. CHRISTMAN
*Associate Director
Lay Activities Department
General Conference*

school, going to headquarters to discuss mission problems. As I listened to the discussions of the workers at the school, I could understand some of the frustrations that workers at the "ends of the earth" must undergo as they attempt to do so much with so little.

That night we spent in the Western Solomon Islands, being lulled to sleep by the sound of waves washing on the Kolombangara Island shore just 40 or 50 yards away. The next morning revealed a breathtaking view as we sat for worship in the living room of E. B. Andrews, the mission president.

Just before flying back to the union office at Honiara we were given a thrilling and pleasurable two-hour trip in a motorized canoe to Kennedy Island (formerly Kasolo Island), another reminder of World War II. William Patovaki, Western Solomon Islands Mission youth director, pointed out places of interest related to the John F. Kennedy rescue story as we slowly took the ten-minute walk around the small island.

The airport at Kukudu will accept a fully loaded Aztec for landing, but is too short

for a fully loaded take-off; so we had to depart in two groups. We flew with the first group to the Gizo airport on a little island nicknamed The Flattop. After unloading, the plane flew back and picked up the second group. Then we all boarded the Aztec at Gizo and flew to Honiara.

War reminders

Next we visited Betikama Adventist High School on Guadalcanal Island and saw many reminders of World War II. It was there that the tide of the Pacific phase of the war changed from August, 1942, to February, 1943. The school is located at the end of Henderson Field, the focus of the six-month battle. It has gathered into an area next to the carving industry a series of war relics found both on and off the property—parts of airplanes, old tanks, guns, et cetera. We were taken also to Red Beach, where allied troops first landed, to see the foxholes that are still found everywhere over the 90-by-30-mile island.

While visiting the five-form (eleven-grade) Betikama High School we found it had an enrollment of 279 students. It operates a vege-

table garden, as well as carving, copper picture, and sewing industries. Most of its teachers carry a full teaching load and still work with students in the industries three to four hours each day.

This has caused a problem. Since teachers have practically no time to prepare their lessons, there has been a tendency to teach "off the top of their heads." Teachers realize this, and though a high percentage of their students pass the official government examinations, the school could do better.

During our visit a commission studied this problem and decided that since there were no classes that could be cut, additional personnel had to be employed to lessen the teachers' extracurricular loads. The future upgrading of Betikama to a complete secondary school preparing for entrance to tertiary education was also considered. The commission then discussed others of the 90 schools within the union, especially some of the junior secondary schools. The commission then drew up an academic master plan for the union covering the next five years.

One highlight during our visit at Betikama was our Sabbath afternoon walk to the little cemetery just off campus. Here was buried Kata Rangoso, described on the headstone as "A Prince Among Men, and a Pioneer of the Adventist Church in the Solomon Islands." He was born on Marovo Island in 1902 and died at Honiara in 1964. Elder Rangoso is remembered as being ill-treated by some Allied officers during World War II, but never wavering in his allegiance to God. His daughter is married to William Patovaki, mentioned above, and his son, Kata Rangoso, Jr., headmaster of the Kukudu Vocational School, was described to me as a prince among men, like his father.

While there I was scheduled to have a radio interview in Honiara and an appointment with the Minister of Education. When I arrived at the minister's office his secretary said, "So sorry!

The minister had an emergency appointment and extends his apologies!" But the following morning we had an interview with a reporter of *News Drum*, the capital's newspaper.

Next I flew to Malaita Island to see the Atoifi Adventist Hospital. From that center two launches cover the northern and southern parts of the islands two or three times a week to pick up patients.

Returning to Honiara, I had to take a long way around to get to my last stop in the Australasian Division—Papeete, in Tahiti. The journey took 11 hours by way of Brisbane, an overnight stop at the division headquarters in Sydney, a flight next morning via Noumea in New Caledonia and Nandi in Fiji to Tahiti.

In Tahiti I was taken to see the mission headquarters, the church, and the 200-student eight-grade elementary Ecole Adventiste Tiarama. With government aid, they had built a fine new school building last February. Tahiti is a small, beautiful, figure-eight island. There are 1,800 members among its 125,000 inhabitants. We attended a Five-Day Plan to Stop Smoking that was conducted in a church about 15 miles from the center of town.

My visit to Tahiti brought to an end my nine-week school-inspection trip through the Australasian Division.

Concluded

SARAWAK

SDA's enter six river villages

Six villages have recently been opened on the Rajang River in Sarawak, and requests have been sent for assistance for new church buildings in three villages.

In 1976 two Adventist workers were sent to the Rajang River tributaries to establish churches. From the outset the work progressed. In 1977 the mission decided to open an extension education center in Kapit to train ministers. They rented a large "shophouse" with four bed-

rooms and a place for conducting meetings. From this center seminary students in training share their faith in practical evangelism. Every week they visit the surrounding longhouses and conduct Bible-study classes for interested young people attending the government school. Pathfinder Club activities draw these public high school students into church activities and eventual membership.

Jenny and Icha, two Adventist students taking the Bible-instructor course, spend much of their time working up and down the river. One day, while on a visit to a new longhouse, a man sitting on the veranda greeted them, "Are you Roman Catholic?"

"No," replied Jenny.

"Are you Anglican?"

"No."

"Are you Methodists?"

"No."

"Well, I can tell by looking at you that you are a Christian. What are you?"

"I'm a Seventh-day Adventist," Jenny said smilingly, and then offered a silent prayer, for she could not understand why the talkative man was asking so many questions. After she answered, the man's cigarette fell from his mouth and he looked pale.

"Are you OK?" Jenny asked.

"Yes, yes," the man said excitedly. "I know that God sent you here to this village for a reason," he continued. Pointing to his 12-year-old daughter, he told Jenny how an Adventist on the Tatau River had prayed for his daughter years before when she was at the point of death, and she recovered.

"You two girls must stay and teach our people about Jesus," the man insisted. Jenny and Icha stayed for the next six months.

God rewarded their courage and sincerity, and recently a new Sabbath school was organized in Nganga Dia. Now the chief has given a piece of land for a church building, and the people talk happily of the day when materials will arrive so they can begin construction.

Another seminary student who went to the Rajang River a year earlier to open new work and a church, was sitting on the floor of the longhouse veranda preparing for his class when the men of the village approached him. "Matthew, you have told us that God will answer prayer. You pray that He will stop the rain so we can build the new bridge."

Matthew studied their earnest faces and replied gently, "The Lord knows your need." Matthew prayed, and later in the afternoon, when the rain stopped, he accompanied the men to the riverbank.

"You pray again," the chief commanded.

This time Matthew prayed for these men who had only recently heard about Jesus, and for the bridge to be built. When the first post was about to be put in position, one of the men said, "We must have a sacrifice." All eyes turned toward him and each person felt the same struggle. Dare they offend the spirits? Could they risk bringing sickness and perhaps death to some member of the village because they refused to offer a sacrifice? Matthew was silent.

The chief looked at the man and then at Matthew.

"Why do we need blood? We have already prayed to Jesus!" he said.

With that emphatic statement, work continued on the bridge, and Matthew prayed, "Thank You, Father, for the presence of Your Holy Spirit and for the faith of these men."

The people in Sarawak are hoping earnestly for money for jungle chapels and lamb shelters for the Rajang River area. Other regions are also requesting building assistance. More than 2,500 persons have been baptized in the past three years, and pastors have an average of ten churches each to shepherd. The people believe that the same Lord who is convicting hearts will also provide chapels and pastors.

P. E. DIXON
President
Sarawak Mission

Religious Newsbriefs

from Religious News Service

• **Schooling in log cabin:** School district directors in Newport, Maine, have agreed to permit an Amish couple to have their daughters taught in a log cabin near their home. The decision of the school district ended a summerlong struggle between the right to religious freedom and State education requirements. While permitting the Roland Church family to pursue its own religious curriculum, the board stipulated that the program must be taught by a certified special-education teacher.

• **East German churchmen protest army instruction for children:** Over the objections of the Lutheran and Roman Catholic churches, the East German Government has introduced compulsory military instruction for both boys and girls in the ninth and tenth grades. The churches have argued that universal military indoctrination of children is harmful because it undermines education for peace, teaches children to hate, and instills in them a harmful "friend-foe" mentality.

• **Four of five Britons surveyed back women's ordination:** Four out of five Britons favor the ordination of women as priests, according to a survey conducted by National Opinion. In percentage terms, 87 percent of men and more than 75 percent of women support women in the priesthood. The poll also discounted the commonly held belief that Britain is becoming pagan by revealing that three people out of five still regard themselves as members of the Church of England and only 6 percent say they are agnostics or atheists.

• **Moslems in England said to outnumber Methodists:** Britain has become such a multiracial nation that it is estimated there are more Moslems in the country than Methodists, and mosques are springing up everywhere. The latest is to be built in Bedford, an old cotton-mill town.

Australasian

● D. E. Hay, Western Pacific Union Mission president, has made a trip to Christmas Island, one of the most remote areas of his union. On this island, about 2,015 miles east of Tarawa in the Gilbert Islands, the first Sabbath school was conducted in the village of London, and plans have been made for regular Sabbath meetings to be held in the home of a Seventh-day Adventist woman.

● Malcolm Allen, North New Zealand Conference youth director, reports that participants in the Westmere church Junior Voice of Youth program are studying with 15 families.

● Three camporees were conducted during the recent holiday period in the Central Pacific Union Mission, two in Fiji and the other in Tonga. The largest was held in the Sigatoka Valley, for close to 500 Pathfinders representing 15 clubs. In response to a call on Sabbath, 142 Pathfinders and 12 older youth indicated their desire to join a baptismal class.

● The Tasmanian Conference in the Trans-Australian Union Conference has purchased a new 14-acre site overlooking Hobart at a cost of \$98,000 to relocate the Moonah School.

● Redcliffe mission station, on the island of Aoba, New Hebrides, is being rebuilt by A. Gallagher, who in his younger days spent 12 years there. The church has been reroofed and relined, three new cement-block workers' homes are nearing completion, and a four-classroom school is well under way. The project began in July and should be complete by early December.

Euro-Africa

● Jean-Luc Lezeau has been invited to serve as business manager of the seminary at Nanga-Eboko, Cameroon, replacing M. Marinheiro, new secretary-treasurer of the Central African Union.

● After specializing in surgery, Alain Tieche was called to serve at the Koza Hospital in north Cameroon.

● The Euro-Africa Division, through the local Adventist church, gave town authorities in Tiko, Cameroon, a check for CFAF 400,000 (US\$1,818) toward reconstruction of their town after a fire destroyed a large portion of it.

● Sylvain Jerome, former pastor of the church in Valence, France, and earlier a missionary to Tahiti, has been transferred with his family to the Ivory Coast, where he will serve as president of the Ivory Coast Mission.

● Enrollment at both the German and French seminaries is high again this year. In Darmstadt 66 registered for theological studies at grade 14-to-16 level, and 445 enrolled in the secondary school (up to grade 13). In Collonges 150 are studying theology, almost 100 are taking tertiary courses, 180 are in the secondary school, and 97 are studying in the primary school.

● Bogenhofen Seminary in Austria began the new academic year with 31 young men and 34 young women enrolled.

● Permission has been obtained from the local council to proceed with the building of a library and theological classrooms at French Adventist Seminary in Collonges.

● The French *Signs of the Times* normally publishes 24,000 copies, but an extra 6,000 were printed of a recent copy devoted especially to Biblical archeology. *Life & Health* is also increasing in circulation, the last monthly printing being 60,000 copies.

● The new chapel in Toulouse, France, was dedicated in the presence of Elie Davy, South France Conference president; Pierre Lanares, Euro-Africa Division religious-liberty director; Georges Vandenvelde, Franco-Belgian Union Ministerial secretary; and the deputy mayor of the city.

Far Eastern

● Thirteen student missionaries from Mountain View College in the Philippines are serving six towns and working with more than 300 families. Since the student missionary program began at MVC in 1968, 55 young people have participated in the program.

● Telling of plans for broadcasting into China in 1979, Samuel Young, Hong Kong-

Macao Mission Target 90 coordinator, speaks of a hope to find a suitable station from which to broadcast in Mandarin. Macao and Hong Kong broadcasts will continue in Cantonese, but a change is proposed from HK Commercial Radio I to HK Commercial Radio II, in order to get better coverage in mainland China at a reduced rate.

● Singapore's Chuan Hoe church meets in rented premises, but has ambitious plans to purchase a



Flood hits Northeast Brazil College

The Panelas River, in Belém de Maria, Pernambuco, Brazil, overflowed recently after a tropical downpour, causing heavy damage to the Northeast Brazil College farm.

During the night the storm pulled up trees, tore off roofs, and the waters kept rising, leaving the college isolated. Arthur Dassow, college president, and other administrators and faculty members could take few measures to reduce damage from the flood.

The school farm and stable were heavily damaged, as shown above. In spite of this, the students and teachers are in good spirits, working to rebuild what was ruined. The material losses were extensive.

ARTHUR S. VALLE
Review Correspondent
South American Division

\$S125,000 (US\$55,555) residence on 11,500 square feet of land for the establishment of a permanent church center. The church company is composed of an enthusiastic group of less than 50 young people, who have \$S7,000 in their building fund.

Northern Europe-West Africa

● Ron Myers, manager of Adventist World Radio in Lisbon, Portugal, was a recent visitor to Newbold College. During a workshop in communications, a low-powered transmitter made possible an experimental "Radio Newbold" broadcast, produced by college students. Steps are now being taken to regularize this feature in order to provide experience to those interested in radio evangelism.

● The Board of Graduate Theological Education has ratified the establishment of the Seventh-day Adventist Theological Seminary in Europe on the Newbold College campus. Newbold is already offering five quarters of the Andrews University Master of Divinity program. The sixth quarter will be added in September, 1979, and the full M.Div. program in September, 1982.

North American

Atlantic Union

● Hearley Roscher, from Calexico, California, has joined Metro Ministries to serve as the field evangelist for Ayer, Hoy, Manana, the Spanish radio and television broadcast ministry in New York City. John McLarty has joined Metro Ministries as the follow-up coordinator for health evangelism programs conducted at the New York Adventist Health Center, headquarters of Metro Ministries.

● It was the choice of 291 persons at the Atlantic Unionwide Soul-saving Seminar held at Camp Berkshire, Winddale, New York,

the weekend of September 22-24 to help win 3,310 persons to Christ by October 1, 1979. This is an average goal of more than 11 converts per delegate.

Columbia Union

● The Baltimore, Maryland, Edmonson Heights congregation has purchased and moved into the former Methodist church at 810 Walnut Avenue. This culminates nearly three years of fasting, praying, searching, and saving on the part of the congregation.

● Some 170 students—38 students more than during the fall semester last year—are enrolled at Pine Forge Academy in Pennsylvania.

● Fifty Pennsylvania educators and their families participated in an unusual teachers' convention that included tours of the Gettysburg battlefield, an Amish farm in Lancaster, and the State Capitol building and museum in Harrisburg.

● Chestertown members netted \$200 during a three-day furniture auction that has helped pay off more than \$10,000 of its share of the mortgage for Eastern Shore Academy.

● Approximately 130 public school teachers attended an Adventist-directed health seminar in Greenville, West Virginia, that was a basic requirement of the Monroe County Board of Education in in-service education for its teachers.

● A committee of 100 in the Ohio Conference will pay annual dues of \$300 per member to advance Christian education in the conference.

● More than 4,000 members from the 64 churches of the Allegheny East Conference helped initiate the conference's new pavilion in Pine Forge, Pennsylvania, during camp meeting.

Lake Union

● Ruth Ann Cinquemani, literature evangelist, took orders for more than \$3,500 worth of books at the Catholic

Teachers Convention in Milwaukee, Wisconsin, recently. One sale was for 30 sets of *My Bible Friends*. Mrs. Cinquemani set up a booth at the convention after talking with a Catholic teacher who referred her to the archdiocese of Milwaukee for permission to do so.

● Frost, Michigan, church members observed the church's seventy-fifth anniversary recently with all-day services. The church had its origins in Bible studies given by two "book agents" in that area, A. S. Evans and James Thorpe.

● Three people joined the Gary Glen Park church in Indiana by baptism or profession of faith after the New Life Crusade conducted by Lester Carney, Indiana Conference Ministerial secretary.

● The Elgin, Illinois, church was dedicated on September 30.

North Pacific Union

● A Greek New Testament grammar textbook, written by Sakae Kubo, chairman of the Walla Walla College School of Theology, has been accepted for publication. The volume is intended for use by beginning college or seminary Greek classes and has already been used in manuscript form at Andrews University, Walla Walla College, and Union College. It will be released in June.

● A new industry has been launched at Oregon's Milo Adventist Academy. A branch of Wilk Publication Company, known as the Gem Division, will be housed in a metal-frame structure previously used by Thunderbird Industries.

● North Pacific Union literature evangelists have passed the \$1 million mark in sales for 1978, setting an all-time record. Publishing Director Del Sudds says the final figures for the year are expected to be about \$1.25 million.

● The 175 members of the South Salem, Oregon, church have moved into their new sanctuary. The six-year-old

congregation has been renting a church from another denomination.

● Members of the Mount Tabor church in Portland, Oregon, marked their twenty-fifth anniversary with a homecoming weekend.

Pacific Union

● Hawaii's Governor George R. Ariyoshi participated in the opening of the new emergency department and radiology facility at Castle Memorial Hospital in Hawaii.

● Hollister, California, pastor Dick White and layman Elmore Sumaraga have teamed up for a series called the Festival of Music and the Word. In this new approach to evangelism, Pastor White closes a musical concert with a few thoughts on "What Jesus Said."

● Will Degeraty, before transferring to Montana, was honored by the Oahu Civil Defense Agency for his four years of work for the Hawaiian island. Among the citations listed was the development of a 24-hour church welfare service capable of responding to disaster on a moment's notice.

Southwestern Union

● At the Arkansas-Louisiana Business and Professional Advisory held at Camp Yorktown Bay in October, it was voted to begin a local organization similar to Maranatha Flights International. The plan, in which church members will volunteer their help where help is needed, is beginning this quarter with the building of a church in De Ridder, Louisiana. Next quarter's church will be in Nachitoches, Louisiana.

● Two new "dark city" evangelists have accepted calls to the Arkansas-Louisiana Conference. They are George Ellis, from Siloam Springs, Arkansas, to work in Morgan City, Louisiana, and Jim Risk, a Texico Conference literature evangelist, who will move to Conway, Arkansas. The new Conway church opened November 4.

Gains reported in Trans-Africa

At the recent Trans-Africa Division committee meeting in the Kingdom of Swaziland, Central African Union officers reported 6,030 persons baptized in one day this year. All the unions in the division reported large gains in membership, tithe, and literature evangelists' sales.

Despite political unrest, a crusade in Mabvuku, Rhodesia, resulted in 532 decisions for Christ. Forced to leave their camp because of torrential rains, Zambian youth moved to a city to hold public meetings. Four hundred and fifty persons were baptized as a result.

The division officers and department directors presented the "Harvest Time 1979" theme and challenged their members to a baptismal goal of 50,000.

C. E. BRADFORD

Baptisms in Germany

Eighty-five people have been baptized as a result of a New Dimensions of Living Seminar conducted by Roland Lehnhoff in Darmstadt, Germany.

The evangelistic programs were held in the newly completed 1,400-seat auditorium in the central square of the city. For some meetings there was standing room only. Preparation for the public campaign was launched five months earlier with a seminar in practical Christian living, during which church members and students of Marienhoehe Seminary studied how to find a deeper relationship with Christ.

The church members themselves organized into groups of 10 to 12 persons to meet together for prayer and discussion. Under the direction of Hellmuth Paeske, lay activities leader, many students and other church members went from door to door on Sabbaths to give their Christian witness. Four thousand people they met showing

some interest were given special invitations to the public meetings.

Pastors and conference departmental secretaries gave their full-time help in this evangelistic program, and some of the teachers and other staff members at Marienhoehe gave much of their time to help make the meetings a success. These persons are continuing with weekly public meetings and visiting.

Stewardship Day is December 9

On World Stewardship Day, December 9, which is only three weeks from the end of 1978, church members are asked to reflect soberly on their giving pattern during the year—both in tithes and offerings—and their reasons for giving.

For example, some say, "I can't afford to pay tithe." Others say, "I can't afford *not* to pay tithe." Perhaps neither statement reflects the ideal attitude toward giving. The first may indicate a less than complete understanding of what God wants to do for us; the second may reveal the feeling that somehow the curse of God will rest upon us if we *don't* pay tithe.

How have we given during the year? Have we shown not only by our giving but also by our attitude that we are cheerful and willing givers? Have we fully recognized God's ownership of our means and of ourselves? World Stewardship Day offers us a time to think this over and to make or reaffirm our financial commitment to God.

H. D. JOHNSON

Lay Evangelist's Handbook ready

To help the church's dedicated lay workers around the world, the General Conference Lay Activities Department has prepared a manual entitled *Lay Evangelist's Handbook*. The chapter titles are: Challenge and Commis-

sion; Finding and Training Lay Evangelists; The Lay Evangelist: His Responsibility and Growth; Preparing the Field and Securing Attendance; Preparing the Campaign and Meeting Place; Budget, Finances, and Publicity; The Message; "Better Living" Lay Evangelism; "Suffer the Little Children"; The Music; The Meetings; Visitation Evangelism; The Bible Class; Altar Calls and Baptism; Decisions; Conserving the Gains.

This handbook is now available at Adventist Book Centers.

S. F. MONNIER

SDA's to be on TV program

CBS Television will release its first network program involving Seventh-day Adventists on Sunday, January 7, 1979. (In some areas the program may be broadcast a week later.) The 30-minute broadcast in the Look Up and Live series will feature the work of Seventh-day Adventists in relation to alcoholism—America's number-one social problem.

This program will be the last in the Look Up and Live religious series. It will be broadcast at 10:30 A.M. in New York and at varying times across the country.

Church members who would like their local CBS affiliate TV stations to air the program should write to the stations.

VICTOR H. COOPER

For the record

Financial leaders visit GC: Some of the world government financial leaders meeting in Washington, D.C., for the International Monetary Conference in September visited the General Conference to meet church officials. These financial leaders had expressed an interest in the worldwide work of the church. One visitor, the minister of industry and labor of the newly independent

Solomon Islands, Pulependa Ghemu, is a Seventh-day Adventist.

Died: Mrs. J. L. Brown, 85, of Fulton, Maryland, who served with her husband in Mexico, Spain, and South America, on November 3. □ Ashley G. Emmer, 73, worker in both southern Asia and North America, on October 7 in Wasco, California. □ Mrs. V. E. Toppenberg, 80, who served with her husband in Africa, on November 6 in Riverside, California.

Spanish Encounter series: *Encuentro*, the Spanish version of the new 20-lesson audio-visual Encounter series, is now available for use. This is the first time such an audio-visual Bible study kit has been produced for Spanish-speaking persons in the North American Division.

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