

Adventist Review

General Organ of the Seventh-day Adventist Church

November 27, 1980

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Seventh- and eighth-graders at the Ruth Murdoch Elementary School in Berrien Springs, Michigan, send 20 to 50 handmade get-well cards every day to people admitted to local hospitals. See article on page 19.



On the fourth Thursday of each November, the United States celebrates Thanksgiving, a holiday that originated with the Pilgrims, after they had landed in the New World in 1620. The "first" Thanksgiving was a time of rejoicing for their first harvest, which had yielded well. Kept intermittently until the time of the Civil War, Thanksgiving was made a national holiday by President Abraham Lincoln.

Historically many countries have had days in which they pause to give thanks. (This year Canada celebrated on October 13.) In fact, one of the three yearly feasts that the Hebrew

males were required to attend was the Feast of Tabernacles, during which they celebrated the gathering in of the harvest.

Whatever our national origin, it is well for us to remember God's gracious gifts to us in thanksgiving and praise.

But what do we do if our material blessings are minimal? What if our life seems bleak? For what do we then give thanks?

"The Lord desires us to appreciate the great plan of redemption, to realize our high privilege as the children of God, and to walk before Him in obedience, with grateful thanksgiving. He desires us to serve Him in new-

ness of life, with gladness every day. He longs to see gratitude welling up in our hearts because our names are written in the Lamb's book of life, because we may cast all our care upon Him who cares for us. He bids us rejoice because we are the heritage of the Lord, because the righteousness of Christ is the white robe of His saints, because we have the blessed hope of the soon coming of our Saviour."—*Christ's Object Lessons*, p. 299.

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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.

Oops!

After seeing the Roman numerals on the illustration accompanying "The Freedoms of the Sabbath" (Oct. 23), I had to read the article to find out why what should have been the fourth commandment (IV) was numbered six (VI), and why what should have been the ninth commandment (IX) was numbered eleven (XI).

Was this a device to trigger curiosity? If so, it succeeded.

WESLEY A. MOORE
Santa Rosa, California

► *Reader Moore's suggestion is probably the best construction that could be given to this mistake. We're just thankful that editors, proofreaders, artists, and others, though human and prone to error like their fellows, screen out many more errors than they allow to slip through.*

Evangelicals in politics

The editorials "Evangelicals in Politics" (Oct. 16, 23) were timely, thoughtful, and stimulating. While spending many years in the political arena, working with more than 40 denominations, I came to understand the importance of three basic principles:

1. We must never seek to employ the power of the church to accomplish in society that which properly should be accomplished through the power of the gospel.

2. Personal influence in support of right principles and civic affairs is vital to preserving the moral values of our society. This includes writing letters, making telephone calls, having personal conversations, giving testimony before governmental bodies, and exercising the voting franchise. It is the individual apathy of the Christian in this regard that prompts the drive to collective effort.

3. Being one's "brother's keeper" does not include trying to compel others to live by our standards. But it does include living so that our standards are attractive to others; and in such a way as to avoid our actions being a stumbling to our "weaker brother."

There is no doubt that organized morality can be politically powerful, but it cannot do the intended work of the spiritual power of individual witness and commitment.

H. H. HILL
Portland, Oregon

I share the concern expressed in the editorials about where this movement is heading, but I also feel that there is an immediate and dire need to do something about the moral condition of our country. The evangelicals are doing this. I can't help wondering what would happen if these organizations did not rise up to combat the overwhelming tide of evil that is sweeping through our nation today. Surely liberals have proved themselves a broken reed on which to hang our hopes.

If evangelicals can use their influence to elect legislators who will pass laws that will put our country back on a sound moral footing, great good will be

accomplished and many may be turned to Christianity who may have been lost otherwise.

Centuries ago Christ commissioned His church to preach the gospel and uphold the moral standards of His kingdom. Could it be that the church's neglect to do His work has forced Him to use the evangelicals to accomplish what the church has neglected to do? What right have we to condemn them when we are doing next to nothing?

MARTHA M. BENTON
Gobles, Michigan

Soul winner

I want to thank you with a full heart for the many helpful articles that through the years have guided, encouraged, and kept me close to the ideals and standards Adventists profess.

I have leaned heavily on the REVIEW in my efforts to lead my adult son to the Lord. He would have considered a Bible study brainwashing, but he would listen to a Family Living article and discuss it. Yes, and pull it to pieces!

But nevertheless we would talk our way through the ideas presented and reach good conclusions with their help.

After several years of this he is reading deeper subjects, having Bible studies, and discussing with enjoyment things he would have scorned not long ago. To all those involved in the production of the REVIEW—editors, writers, helpers, those whose titles I don't know—I send a heartfelt Thank you.

I value the REVIEW above all other magazine literature.
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Vol. 157, No. 53.

The “thankful game”

What do we mean when we say glibly, “I’m thankful”?
Is it merely a game we play?

By MARJORIE SNYDER

Being thankful is a relative experience. There are obvious times and ways of expressing appreciation, but do we really mean what we often say so glibly? Have you ever played the “thankful game,” as the family gathers around the Thanksgiving Day table for dinner?

Little Janie says, “I’m thankful for my mommie.”

Is she really thankful for Mommie, or is she saying, “I’m thankful for what Mommie does for me”?

“I’m thankful for a free country,” teen-ager Tom exclaims ardently; then after the last bit of pumpkin pie is

eaten, he jumps into his dilapidated car, which needs a tune-up, and goes merrily on his way, wasting precious energy, polluting the air, and spewing bottles into the ditch as he roars along.

Grandpa may express his thankfulness for freedom to go to church. But when, on Sabbath morning, a call is made for someone to write letters about a religious-freedom issue Grandpa hunches down in his seat and excuses himself, saying, “I really don’t know what to write. I’ll leave that to the pastors and elders.”

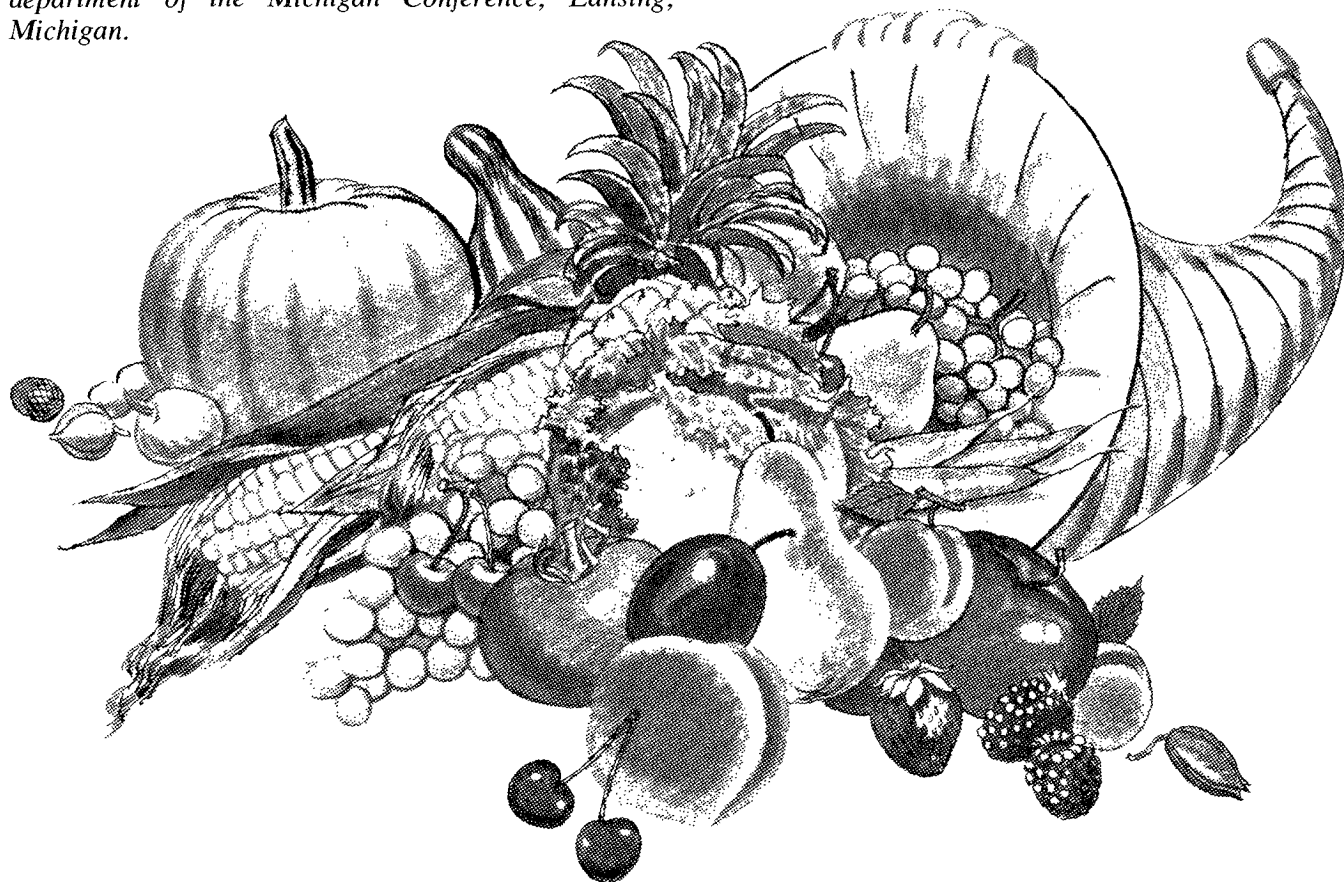
Mother proclaims, in her melodic voice, “I’m thankful for the Bible,” but she never seems to find time to study the Sabbath school lesson with Janie or Tom—or herself, for that matter.

Oh, yes, don’t leave Grandma out. “I’m thankful the Lord gives me strength and health,” she affirms; then when a call is made for help at the Community Services center she decides to “let the younger women do it.”

Last, but not least, is Dad. He is thankful to be the father in a Christian family, but somehow he never seems to have the time to gather the family together for family worship.

Yes, thankfulness is a relative experience. As I gaze at the beautiful basket decorating the dining room table, the words of Jesus thunder in my ears: “Ye shall know them by their fruits” (Matt. 7:16). □

Marjorie Snyder is secretary for the religious liberty department of the Michigan Conference, Lansing, Michigan.



“ ‘I am coming back to you’ ”

Let us proclaim the Second Advent, but let us also proclaim that Christ came back in the Spirit and still dwells among us.

By WALTER R. L. SCRAGG

In the perplexity of the days immediately prior to Christ's crucifixion, His disciples seemed unable to penetrate the gloom occasioned by His imminent loss to them. All kinds of questions fed their anxiety: What would happen to them? How would the Jewish leaders regard them? How could they remember and apply His teachings? How could they live without Him? Who would provide for their needs?

Chapter 14 of John's Gospel pulls together the reassurances that Christ offered His disciples and that in turn are offered every follower of the Lord. By reflection on these promises the post-Passion life of the church might gather courage and strength.

In at least three areas the disciples faced a perplexing period beyond the resurrection-ascension of the Lord. First they faced the loss of His presence. It was this that prompted Thomas' rebuttal to Jesus' assertion, " 'My way there is known to you' " (John 14:3).^{*} He complained: " 'Lord, we do not know where you are going, so how can we know the way?' " (verse 5). The disciples could not imagine life without Jesus. For years He had filled their lives with love and joy. They had clustered about Him, feeding on the charisma and charm of His personality. Now, if they understood Him aright, He would die and go away from them.

It was Philip who faced the other two perplexities. Christ had spoken often of the Father; now Philip asked to see the Father as an assurance of His identity with the teaching and deeds of Christ. Philip seemed to be saying, " If only we can see the Father, this will assure us of Your authority, and then we will be able to survive Your departure.

You can imagine how they would be feeling after observing the march of miracles that accompanied the Master. No more would they see Him heal the sick, refute the spirits, feed the multitude. And with that would go the parables, the astute replies to the religious authorities, the teachings about how life should be lived. What could

replace the presence, the deeds, and the teachings of Christ?

Christ's answer is set in anticipation of the Second Advent. " 'I shall come again,' " He said, " 'and receive you to myself' " (verse 3). In other words, Jesus tells them to remember that the departure will not be permanent. He will come again at the Second Advent, but that will not be all He will do. The crucifixion, resurrection, ascension, and return are part of the one eschatological event. Each act assures and implies the other. The total event is not complete until all are fulfilled. Thus Jesus encourages them to see themselves caught up in the end of the age, the last days, which the events of the Passion of Christ ushered in. Within this age certain realities would appear among them that would change forever the relationship between God and man.

In obvious references to His promise " 'I shall come again,' " Christ explains that there is another sense in which He will come back to them—" 'I will not leave you bereft; I am coming back to you' " (verse 18). Christ says this immediately after His promise of the other Advocate, the Spirit of truth. Christ evidently expected the disciples to see His return in the coming of the Holy Spirit as well as in the physical appearance in the end of time. This coming with the Spirit would be a secret return. " 'The world cannot receive him . . . but you know him, because he dwells with you and is in you' " (verse 17). But it would nonetheless be real. Because the Spirit is among you, He says, I am also among you.

The Spirit would bring Christ among them in a way impossible to that moment. " 'You will know that I am in my Father, and you in me and I in you' " (verse 19). Christ even picks up the expectation of the dwelling places in the Father's house toward which they so eagerly looked and suggests that the disciples will become dwelling places for the Father and Son. " 'Anyone who loves me will heed what I say; then my Father will love him, and we will come to him and make our dwelling with him' " (verse 23). Jesus was encouraging His disciples to anticipate dwelling with God in heaven by having God dwell with them on earth.

The sense of the presence of the Godhead in the

^{*} All Bible texts in this article are taken from *The New English Bible*.

believer—its coming to the believer in the new age of Christ—runs strongly through His farewell discourses. In the symbol of the vine Jesus says, “‘He who dwells in me, as I dwell in him . . .’” (chap. 15:5). The theme of the prayer of John 17 includes the union of Father and Son with those who “‘put their faith in me’” (chap. 17:21).

Jesus’ daring claim is that He will come back with the Spirit and the Father and be in His followers. John’s report of this promise matches Paul’s declaration concerning the community of saints “in Christ” (Eph. 1) and his personal awareness of the indwelling presence (Gal. 2:20, 21). The difference lies in the context in which John places this promise.

It is in the light of the Second Advent promise of John 14:1-3 that the gospel talks of the coming of Father, Son, and Spirit into the lives of the believers. In this we see established Christ’s assertion concerning the life of faith: “‘In a little while the world will see me no longer, but you will see me’” (John 14:18). Thus Christ restores to the church that which the disciples regarded as most precious—His continuing presence. And this presence can only be assured through the “going away” that the cross-resurrection event represented.

Through the Passion events Jesus proclaims that His presence with them is already established. The going away is not really a departure but the opening of a door into a new age where the presence of the Father, Son, and Spirit is eternally guaranteed to the believer. The difference between the presence before and after the Passion is the change from a presence in which Christ may be seen “over there,” objectively distinct from the disciples, to a presence even more significant in which the subjective reality of Christ may be “seen” within.

Jesus unites Himself with Father and Spirit

Within this new age the teaching of Christ is known, affirmed, and understood through the activity of the Spirit. Jesus declares, “‘I am the truth’” (verse 6). Again the activity of the Father through the Son suggests itself: “‘I am not myself the source of the words I speak to you: it is the Father who dwells in me doing his own work’” (verse 10). God’s truth stands in opposition to the “truth” known by the world. For the disciple, the source of this truth will be the “‘Spirit of truth’” (verse 16). One cannot help noticing how Jesus unites Himself with Father and Spirit as the source of truth, just as the presence with us is also Father, Son, and Spirit. The coming back through the Spirit to show the way of truth involves the complete Godhead with the disciple.

The definition of truth within this chapter centers upon the commands of Christ. Love becomes the motive for obedience to these commands: “‘If you love me you will obey my commands’” (verse 15); “‘The man who has received my commands and obeys them—he it is who loves me’” (verse 21). Of those who obey Christ’s commands, Jesus says, “‘I will love him and disclose myself to him’” (verse 21). “Seeing” Christ, then, lies in obedience to Him. It is important to understand that the

inner seeing of Christ is not a mystical experience built upon contemplation of the Saviour, but is dependent on obedience to Christ’s commands. These have an objective reality that is disclosed through the activity of the Spirit. Far from being a charter for the mystic, the farewell discourses of this Gospel challenge the disciple to an ethical and moral life style built on the teachings and commands of Christ. They are a charter for an objective, active obedience patterned on Christ.

The teaching will not cease but will continue through the Spirit’s encompassing “everything.” “‘Your Advocate, the Holy Spirit whom the Father will send in my name, will teach you everything, and will call to mind all that I have told you’” (verse 26). Because the presence of the Spirit is assured, truth will be inwardly confirmed, written on the mind and the heart (Heb. 8:10). And in his obedience the disciple has the example of the Son toward the Father who does “‘exactly as he commands’” (John 14:31).

Power of the Spirit-governed life

If the indwelling presence and the guiding presence “come back” in the age of the end, what of the deeds of Christ that had confirmed the faith of the disciples and confounded their opponents? “‘It is the Father who dwells in me doing his own work’” (verse 10). The disciples are invited to “‘accept the evidence of the deeds themselves’” (verse 11). And then in His declaration about outward acts of the Spirit-filled community Jesus says, “‘In truth, in very truth I tell you, he who has faith in me will do what I am doing; and he will do greater things still because I am going to the Father’” (verse 12).

The true power of the Spirit-governed life reveals itself only through the indwelling Christ. Through this indwelling “‘if you ask anything in my name I will do it’” (verse 14). This activity is twofold. The words and commands of Christ are inextricably bound up with the deeds of the believer. The deeds of Christ through the church include the power to obey His commands. It is the love that God generates that enables reception of Christ’s commands and obedience to them (verses 15, 20).

But the world must be shown Christ even though it lives in blinders, unable of itself to receive, see, or know Him (verse 17). It is the one who has faith in Him who does the “greater things” that will continue and expand the activity of Christ in the world. Although the world lives in ignorance, through Christ’s going away to the cross and the resurrection, the world will be shown that Christ loves the Father and does exactly as He commands (verses 30, 31), and continues His work in the Christian believer.

The coming of the Son into the Christian community becomes the initiation of all witnessing. It is through this indwelling that the branch “‘bears much fruit’” (chap. 15:5). It is through this unity that “‘the world will learn that thou didst send me, that thou didst love them as thou didst me’” (chap. 17:23). But this fruit, this learning by the world, must always be understood first as a witness to Christ united with the life of the community and only then

as a witness to the ignorant world. It seems that Christ was suggesting that the "greater things" would be the personal victories and deliverances wrought through the continuing victory of Christ over the "Prince of this world" (chap. 14:30).

According to most scholars, the Gospel of John was written in the last decade of the first century. The generation that had known Christ personally had all but passed. The promise of His return still shone brightly, but some even within the church may have been asking, "Where is the promise of His coming?" as Peter had earlier indicated (2 Peter 3:4). The answer John brings from the teaching of Christ proposes a Christ who returns to an inner unity with the believer. He does not deny the physical return of Christ in glory; in fact, he asserts it. His memory is the same as other early Christian writers. There will be a coming in power and glory to take the disciples to be with Him. But what a tragedy if this expectation should

so fill the thinking that the Christian overlooked the promises, just as powerful and important, that Christ would return with and in the Spirit to make His dwelling with the believer.

For those of us who watch the signs of the Second Advent and describe with accuracy and skill the literal and personal return of Christ, it would be wrong to forget that Christ came back in the Spirit and still comes among us. Let us proclaim the coming glorious second advent of our Lord with vigor and certainty, but let us also proclaim His Spirit-advent, which proclaims the continuing life of the Godhead among His people until He comes.

It was not only in anticipation of where His obedience to God's commands would lead Him, but also in expectation of the unity with the believers that this obedience would make possible through His return in the Spirit, that caused Him to urge, "'So up, let us go forward!'" (John 14:31). □



Not in hems

By FANNIE L. HOUCK

*Weary, drained by chronic illness,
the woman presses close and strains
to grasp the Healer's homespun garment,
her silent faith claiming healing.*

*For twelve years her hemorrhaging
has defied the experts.
Does she now, in this "sidewalk consultation,"
seek healing in a hem?*

*With no move to detain Him,
no recital of symptoms,
no plea for sympathy or notice,
she wordlessly reaches out to Him.*

*Turning, He meets her gaze.
His words fall gently, a healing balm.
"Take heart, daughter;
your faith has made you well."*

*The hem? Healing?
Pause to note:
Faith's healing power lies not in hems
but in Him.*

Ellen G. White and her writings

Mrs. White's grandson writes a letter commenting on the Los Angeles *Times* story.

Editor's Note: After reports appeared in the public press recently, charging that Ellen G. White used the writings of others without giving them proper credit, Arthur L. White wrote the following letter to his grown children. Knowing that the letter would be of interest and benefit to REVIEW readers, we asked and obtained permission to publish it, adapted slightly. See also the editorial on page 12, "Reflections on Ellen White's inspiration."

Dear Children:

Last Thursday and Friday probably you read either in the Los Angeles *Times* or the Washington *Star* that Ellen G. White, your great-grandmother, plagiarized much of what was published in her many books. In large headlines and exaggerated and distorted journalism a rather startling picture was painted. The story was built on what is said to be a recent investigation by Elder Walter Rea, pastor of the Long Beach Seventh-day Adventist church. Perhaps you will appreciate some comments from me on some of the points of the story.

First of all, Elder Rea is in error when he states that "the denomination always claimed that she didn't copy and that she was not influenced by anyone."

That at times Ellen White in preparing certain of her writings, particularly those dealing with historical narrative and description, and also in other areas of writing, employed words and phrases of other authors has hardly been a closely guarded secret. Back in the year 1904, while Ellen White was still living and active in her writing, your grandfather, W. C. White, in answering a question, wrote:

"Mother writes very rapidly. She writes early in the morning, endeavoring to place upon paper a word-picture of the things that are flashed into her mind as a panoramic view of the movements of nations, of communities, of churches, and of individuals. . . .

"In the writing of her books, she has sometimes found it very difficult and laborious to put into language the scenes presented to her; and when she had found in the language of another a correct representation of the thought presented to her, she has sometimes copied

sentences and paragraphs—feeling that she had a perfect right to do this; that it was her privilege to utilize the correct statements of other writers, of the scenes that have been presented to her."¹

The newspaper report declared that "in White's book on Jesus, *The Desire of Ages*, Rea has found repeated parallels from six different non-Adventist sources."

W. C. White in a letter written in 1928 wrote:

"Previous to her work of writing on the life of Christ and during the time of her writing, to some extent, she read from the works of Hanna, Fleetwood, Farrar, and Geikie. I never knew of her reading Edersheim. She occasionally referred to Andrews, particularly with reference to chronology. . . .

"The great events occurring in the life of our Lord were presented to her in panoramic scenes as also were the other portions of *The Great Controversy*. In a few of these scenes chronology and geography were clearly presented, but in the greater part of the revelation the flashlight scenes, which were exceedingly vivid, and the conversations and the controversies, which she heard and was able to narrate, were not marked geographically or chronologically, and she was left to study the Bible and history, and the writings of men who had presented the life of our Lord to get the chronological and geographical connection. . . .

"Notwithstanding all the power that God had given her to present scenes in the lives of Christ and His apostles and His prophets and His reformers in a stronger and more telling way than other historians, yet she always felt most keenly the results of her lack of school education. She admired the language in which other writers had presented to their readers the scenes which God had presented to her in vision, and she found it both a pleasure, and a convenience and an economy of time to use their language fully or in part in presenting those things which she knew through revelation, and which she wished to pass on to her readers."²

Can quoted materials become a part of inspired writings?

Addressing the faculty and students of the Advanced Bible School held at Pacific Union College—the forerunner of our Seminary—in the summer of 1935, W. C. White discussed this whole question of Ellen White making some use of the writings of others, and in doing so stated:

"The question may be asked, 'Can the descriptions of scenes and events copied from other writers, find a proper place in the inspired writings of a messenger of God?'

"We find that writers of the Bible not only copied from historical chronicles, but they sometimes used the exact language of other Bible writers, without giving credit. And, likewise, if in the writings of one today, who gives abundant evidence of being a chosen messenger of God, we find phrases or statements from other writers, why should this be an occasion for question more than the same circumstances when found in the Scriptures?"³

Not a few Bible commentators, considering truth to be common property, saw nothing out of the way in using the phraseology of another writer in setting forth truths they wished to enunciate. The much-revered John Wes-

ley, founder of the Methodist Church, in the preface to his *Explanatory Notes Upon the New Testament* explains how he had at first thought to quote from no one except the Bible writers, but on discovery of several helpful commentaries copied portions, abridged other portions, and then in his words gave the substance of other parts. Of his procedure, he wrote:

"It was a doubt with me for some time, whether I should not subjoin to every note I received from them the name of the author from whom it was taken; especially considering I had transcribed some, and abridged many more, almost in the words of the author. But upon farther consideration, I resolved to name none, that nothing might divert the mind of the reader from keeping close to the point of view, and receiving what was spoken only according to its own intrinsic value."⁴

In 1863, Ingram Cobbin, in the preface to his *Condensed Commentary*, wrote:

"All the commentators have drawn largely from the fathers, especially from St. Augustine: and most of them have made general property of [others]. . . Adam Clarke and Davidson have been much indebted to all the best critics, though the former does not always mention his obligations, and the latter never."⁵

So you see that Ellen White's use of the writings of others in helping her express what she wanted to say was quite in keeping with what others were doing. In fact, it is not altogether strange, even today. In a non-Adventist publication put out a few years ago, a writer drew copiously from George Vandeman, without quotation marks of recognition, except for one illustration.

No injury to other writers

Considering her writings as a whole, Ellen White in actuality used very little from other authors, and it was no injury to them. There was no misrepresentation in the matter. When in 1888 she published *The Great Controversy*, the book containing more quoted material than her other books, she said in the author's introduction:

"The great events which have marked the progress of reform in past ages are matters of history, well known and universally acknowledged by the Protestant world; they are facts which none can gainsay. This history I have presented briefly, in accordance with the scope of the book, and the brevity which must necessarily be observed, the facts having been condensed into as little space as seemed consistent with a proper understanding of their application.

"In some cases where a historian has so grouped together events as to afford, in brief, a comprehensive view of the subject, or has summarized details in a convenient manner, his words have been quoted; but in some instances no specific credit has been given, since the quotations are not given for the purpose of citing that writer as authority, but because his statement affords a ready and forcible presentation of the subject.

"In narrating the experience and views of those carrying forward the work of reform in our own time, similar use has been made of their published works."⁶

This frank statement from Ellen White, written in May, 1888, has been printed in a million books and more. It is currently published. There is nothing to hide.

There is no attempt on the part of the prophet to conceal her use of sources.

How much did Ellen White draw from others?

The *Times* story states that "the precise extent of borrowed writing in White's works is probably incalculable." It says further: "In White's book on Jesus, *The Desire of Ages*, Rea has found repeated parallels from six different non-Adventist sources." It quotes Rea as saying: "I've only studied eight of the 700 books she had in her library or had access to."

The implication is that a great deal more probably will be found.

This is very misleading. The 700 books dealt with many subjects. It is not likely that many more than the six mentioned above were involved. W. C. White mentioned five, as noted on page 1 of this letter. In the *Times* article Rea has placed passages from other authors side by side with selections from Mrs. White, but these are confined largely to three authors. One reads in vain for more than a few phrases or parts of sentences, and, very rarely, a full sentence or two here and there, showing that Ellen White found in these authors materials that helped her describe what she had seen in vision. But beyond this, she gives details found in neither the Bible nor other authors, indicating she primarily has seen in vision that which she was describing. Innumerable exhibits could be cited.

Take, for instance, *The Desire of Ages* chapter on the ordinance of foot washing, which Christ established with His disciples as a commemorative service and in which they and His followers were to participate. None of the six commentators I have examined hold the command as one indicating that it should be literally fulfilled. Two go out of their way to show that it is not binding. Ellen White in *The Desire of Ages* gives three pages to the subject, showing the binding claim and the lessons the ordinance teaches.

Take the chapter on the Resurrection. None of the several commentators I have read knows exactly when Christ was raised to life. One conjectures this and another conjectures that. Ellen White goes right down the line in this thrilling account, even quoting the command of the angel, "Son of God, come forth; Thy Father calls Thee." It is very clear that she was not dependent on others for what she wrote.

It is difficult even to find that she used the same words, except in a relatively few instances. The illustrations used in the *Times* are unusual. One looks for a long, long time to find such. But the wording is close and the exhibit impressive.

In the book *The Great Controversy* considerable paralleling may be found in the part dealing with history, and some paralleling in the chapters dealing with doctrine as referred to in her introduction. And here and there in several E. G. White books a rather close paralleling of a paragraph and in a very few cases up to a page or two may be identified as paralleling another author.

As to Ellen White's editorial help, the matter is mentioned in the report. She did have help, and this she much appreciated. With her travels, speaking, writing personal testimonies, attending conferences, she did not have time to do that which could be done by literary

assistants. They never did any of the writing. They never brought materials from other writers together. They worked exclusively from materials of her authorship. Not infrequently as a book was being prepared they would find in Ellen White's writings over a period of many years materials that would help to build a book, and she would continue her writing on the subject. Old and new writings would be blended, but it was all from her pen. If words were borrowed from other authors, she borrowed them and made use of them.

The closing paragraphs of the *Times* article quote sentences from James White's correspondence in 1880 and 1881, which would seem to indicate that the motive for his writing and that of his wife was principally financial gain. This is misleading. True, they both received royalties from their writings. This is the way authors are paid. But they had large expenses and gave liberally to the cause of God.

Shortly after James White's death, Ellen White told of their investment in the work of the church:

"I do not begrudge a cent that I have put into the cause. And I have kept on until my husband and myself have about \$30,000 invested in the cause of God. We did this a little at a time and the Lord saw that He could trust . . . [us] with His means, and that we would not bestow it on ourselves. He kept pouring it in and we kept letting it out."⁷

And, of course, a thousand dollars came a lot harder in the past century than it does now. James White was an astute businessman. To meet the many demands made on them as leaders, he found it necessary at times to engage in some business enterprises that prospered. But the purpose was not selfish. Ellen White, because of her heavy investment in the work, both in meeting the expense of producing her books and liberal gifts for the advancement of the work of the church generally, owed \$88,000 at the time of her death. Her books of account showed assets exceeding this by \$33,000, mostly in book rights and her home property. She never grew rich writing books, nor did she intend to.

Well, this is the story. We are sorry that so many who read what the papers carry get a distorted view. There is no use trying to correct it in the press. Better let folks forget it.

Should any of you have any questions after reading this, send them along and I will deal with them. All goes well here at home. With the blessing of the Lord I am able to spend six or seven hours a day in research and writing. I love it. Fall is here. The leaves on many trees are golden or red. The garden, which we both love, is winding up, but we still get a lot of food from it. Frost, when it comes, will put an end to many things we now harvest.

Love to you all,
Dad

Editor's Note: For the convenience of REVIEW readers, the author, at our request, has provided more complete references to the quoted materials appearing in his informal letter.

¹ W. C. White letter, May 13, 1904.

² *Selected Messages*, book 3, appendix C, pp. 459, 460.

³ W. C. White Advanced Bible School Address, June 18, 1935.

⁴ Quoted by F. D. Nichol in *Ellen G. White and Her Critics*, p. 406.

⁵ *Ibid.*

⁶ *The Great Controversy*, Introduction, pp. xi, xii

⁷ Ellen G. White manuscript 3, 1888.

FOR THE YOUNGER SET

The fish that couldn't change

By KATHERINE HAUBRICH

Have you ever seen a fossil? A fossil is usually a piece of stone that has the skeleton body of an animal, plant, or fish imprinted on it. Because fossils tell us something about the earth's early history, scientists like to study them.

One day some scientists found a very large fossil of a fish. The fish had fins that were different from the fins of other fish. This fish had thick fins that looked a little bit like arms. These scientists decided this fish fossil had a story to tell. The story goes something like this: Many millions of years ago, there were no human beings and no animals. There were only fish swimming in the oceans and seas.

By and by, after many more millions of years, these fish began to develop arms and legs. After more time went by, they finally crawled out of the water and eventually became bears and tigers and even bunnies and giraffes! One fish developed into a monkey, and later this monkey turned into a person, so the story goes.

Now we know that Jesus made the bears and bunnies just the way they are. We know that fish are fish and *never* giraffes. And Jesus tells us that men and women were created in the image of God. We know that people were never monkeys.

But these scientists do not think their ideas are strange at all. They believe this fish on the fossil became extinct millions of years ago when its job of changing from a fish to another animal was completed. They

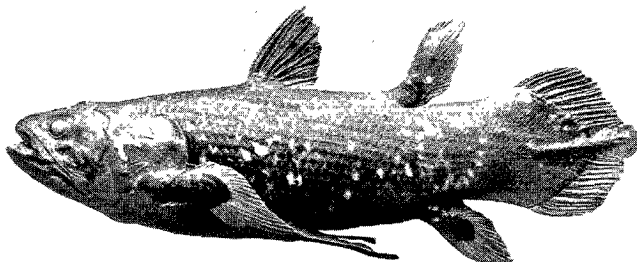
named this fish coelacanth (pronounced see-la-kanth) and put its fossil remains in a museum.

Forty-two years ago, in 1938, long before you were born, a fisherman in South Africa pulled in his nets and found that a strange fish had been caught inside. It was a large fish, more than five feet in length and more than 100 pounds in weight. Its fins were padded, and stuck out from its body like little arms. Someone from a museum saw the fish and decided to keep it because it was so unusual. Soon a scientist came to see the strange fish. The scientist looked at the fish and was very surprised. This fish was just like the one in the fossil. He said it was the extinct coelacanth!

Since then, many of these large fish have been caught by fishermen. Because the coelacanth has not changed at all in all the years since the fossil was made, it is good evidence that fish do not change into other animals. (Of course, not all scientists believe in these strange stories about fish changing into other animals, but many of them still do.)

The Lord has made many unusual creatures, but not a single one has ever changed into anything different from the way He originally created it. There are no fish that have ever changed into monkeys and there are no monkeys that have ever turned into people.

Aren't you glad that we may always safely trust in God's Word about Creation and do not have to believe in "fishy" stories? I am.



Love can be learned

In the same way that we sow a tiny seed and then watch it grow into a flourishing plant, we can become more loving.

By MARJORIE BRANNAKA

A song I heard recently tells about a boy and his father walking along a beach. The song suggests that they are like two ships that pass in the night.

A boy who was listening to the song with me remarked sadly, "That song reminds me of my father and me."

Surprised, I asked, "Why?"

"Well," he mused, "they are together, but there's no real closeness."

Sadness filled my heart because I knew that his father loved him deeply, although he seldom expressed his love and care to his son. Pondering the incident, I came to the conclusion that because the father was brought up in an undemonstrative home, he could give his family only what he knew of love.

When the boy was a toddler and wanted to kiss his dad, his father would explain seriously, "Boys don't kiss." Then he would take the tot's hand, adding firmly, "Boys shake hands." Consequently the boy seldom had been given a demonstration of his father's affection for him. Now he feels deprived of his father's love.

I wish I could write this with a pen of fire on every heart and every mind—Fathers, mothers, love your children! Show affection! Kiss your children! Hug your children! Boys need love just as much as girls!

Usually I don't care for bumper stickers, but there is one that I enjoy. It asks, "Have you hugged your kid today?" The first time I saw it I leaned over and hugged my child who was sitting on the car seat beside me. The bumper sticker served as a needed reminder.

Have you heard that children can die without love? It has been proved. I read recently of an experiment in which, out of 24 orphaned children, 12 were left in the institution while the other 12 were taken daily to a nearby home for the mentally retarded. There they were loved and cared for by the patients. Twenty years later all 12 orphans who were left in the institution, without love, had died or had been placed in a home for mental patients. The 12 that were loved and nurtured by the mentally retarded fared

well. All of them had graduated from high school and were self-supporting and happily married.

Each child desperately needed love. Only those who received it survived or became normal adults.

Love is a learned experience. Some of us are more fortunate than others. We learned to love early from loving parents. But if we never have learned to love, it is in our power to change this unloving cycle, for it is never too late to learn to love.

We are told to "cultivate love" (see *Testimonies to Ministers*, p. 158). In the same way that we sow a tiny seed in the ground and watch it grow into a flourishing plant, we can become more loving.

Perhaps some have come from unloving homes. Perhaps some have come from homes where the parents have been critical of others. (That's a form of nonloving.) But love can begin with you. Instead of looking for things to criticize, you can begin by looking for what is good in people. Do not hesitate to tell them: "I like what you did; that was thoughtful"; "I like being with you, you're a nice person"; "Your hair looks nice today." At first it will be hard to begin to be loving. The lump in your throat may make the words difficult to express, but be brave and express the kind words that pop into your mind. When you see how happy it makes people, you will be searching constantly for loving things to say.

Try to see Jesus in everyone

I once knew a woman who had as many friends as there are bees around a honey pot. One day I asked, "What is your secret?" for I knew she must have one. Smilingly she confided, "I always try to see Jesus in everyone."

The book *The Sanctified Life* tells us that love is an essential characteristic of God's followers (p. 79), and we are God's followers, are we not?

Steps to Christ adds that "love, mercy, and compassion were revealed in every act of His [Christ's] life; His heart went out in tender sympathy to the children of men. . . .

"Jesus did not suppress one word of truth, but He uttered it always in love. He exercised the greatest tact and thoughtful, kind attention in His intercourse with the people. 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."—Pages 11, 12.

We all want to be like that, do we not? And we can be! Jesus is our example.

It has been easy for me to express love. I owe that to my father. He is now 86, but he still bubbles over with love.

He has taught me to love sunsets, children, beaches, cats, and dogs. I love a lot of things because he taught me that it is right to love. I learned by my father's example, just as we can learn the deepest love of all from our heavenly Father's example.

Someone once told me that we should never love anything that cannot love us back. He was stern and serious when he said it, and I am sure that he believed it with all his heart. But I could not agree. I think we should

Marjorie Brannaka is a homemaker living in Dunedin, Florida.

love just for the *sake* of loving! If we put restrictions on love, it is not love. Jesus just loved. His love flowed out to others. But I believe that He also loved the sound of the sea, sunsets, His nice robe, and good food.

There are degrees of love. Maybe we have a new dress or suit. I cannot see anything wrong with loving it as long as I do so with thankful, appreciative love. Then there are the degrees of love in between—the love of reading, walking, study, the love of friends and family. Then there is what should be our greatest love, that for our heavenly Father.

Did you ever wonder where this beautiful, wonderful love comes from? The Bible tells us, "God is love."

When we love in His way, we come to know a little bit of God, just a little, but we can *grow* in loving. Remember, love is a learned experience.

As we learn to be more loving with our acquaintances, friends, and families, our love can grow so that we can reach out to the world, strangers, and the unlovely. We will be more effective witnesses for our Lord and Saviour. The three angels' messages will flow out to the world from loving lips, from loving people. We Seventh-day Adventists have the last-day message to share with the perishing world. We must be like Jesus, the greatest lover of all time. We *can* cultivate God's wonderful gift of love. Let it begin now—with you and me. □

ESPECIALLY FOR WOMEN By BETTY HOLBROOK

To a new minister's wife

A charge given to the wives of four young men ordained recently to the gospel ministry.

Ramona, Judy, Toni, and Cheryl: you too have been called to the ministry.

When you joined your lives as husband and wife, you became one—a oneness that makes you hurt when your husband hurts, that helps you laugh when he laughs, and that gives you the privilege of accepting the call that sometimes comes addressed only in his name, but the name that you now share.

To be the wife of a minister has its drawbacks, its pitfalls, but it also carries with it an honor that we sometimes forget in our rounds of busyness. It gives us a profession to live up to, to grow into.

I wonder whether you too have been tempted to swing from one of today's extremes—the strident woman—to the other extreme of the fascinating, subtotal woman. And if you have, do you sometimes wonder who you are, what you are doing here, and where you are going?

I'm so deeply grateful to God that we don't have to choose between either of these two extremes, that we do not have to compete with men, nor sink to the meanness of manipulating

them with either our minds or our bodies. God has given us a place to fill that encourages us to become individuals, not shadows or reflectors.

At times I think we have suffered from the "by his side" syndrome. Some have interpreted this to mean that we were to stand as smiling nonpersons, at everyone's beck and call. I find nothing to corroborate those thoughts.

By his side, yes, emphatically yes!—but as a person who can think and act on her own. I'm not talking about today's selfish individualism, but about God-given individuality.

In that individuality we lose nothing—neither our family closeness nor our femininity, for it only makes us better women, more interesting companions, and more capable mothers.

"How hard it is to find a capable wife!" the wise man laments, and then he acknowledges, "She is worth far more than jewels!" The picture he paints in Proverbs 31 is a beautiful one. Her husband can have confidence in her, not only in her homemaking abilities and her business acumen but in her refining, nurturing influence, as well.

She knows how to do things, how to find the good buys, how to buy a piece of

land and plant a vineyard on it, how to help people in need, how to express herself in gentle wisdom. Her children love her, her husband praises her; she is strong, respected, and not afraid of the future.

You've heard the statement that begins like this: "The greatest want of the world is the want of men—men who will not be bought or sold." I believe that, but I'm wondering whether perhaps today the need is not just as great for women, women who through the mirages that the world offers can still understand and find their calling. That calling has not diminished since Ellen White wrote: "Woman, if she wisely improves her time and her faculties, relying upon God for wisdom and strength, may stand on an equality with her husband as adviser, counselor, companion, and co-worker, and yet lose none of her womanly grace or modesty."—*Evangelism*, p. 467.

I love that statement, because it provides us dignity and femininity. I hope we never lose either.

But such wisdom and strength does not come on its own. It takes effort. It may take a housecleaning of magazines and novels, a firm pressure on the "Off" button on the TV set, or the giving up of some other cherished time-waster. Growth comes gradually, like the constant drip of clean water that slowly but surely displaces the dirty water in a bucket. It isn't the sporadic cupful of clean water that makes the difference, but the constant

flow—a day-by-day flow.

There's a sobering thought from the pen of inspiration that goes something like this: When women of wisdom and good balance are sought they are not found. We were made painfully aware of this in Dallas when our General Conference president, Elder Neal Wilson, said: "Recently I wrote a memo to a number of individuals asking for the names of qualified women who could be considered for elected leadership posts in the General Conference. I received very few suggestions."

I would not deny that part of the problem may be a lack of recognition on the part of some, but I am a little fearful that we as women have sunk into a round of "What shall we eat? What shall we wear? and What new thing can we buy?" What we eat and what we wear are important, extremely important, but we also have an added calling—that of using the talents God has given us to help others.

Cheryl, Toni, Judy, and Ramona, accept this ordination as a sacred call to you, too. Discover what your talents are. You each have them. Don't try to mold your life around someone else's talents, but use the ones that are uniquely yours to God's glory, so that it can also be said of you: You are strong and respected and not afraid of the future. You speak with a gentle wisdom. . . . Many women are good ministers' wives, but you are the best of them all. . . . You are worth far more than jewels.

Why wait?

Are you homesick for heaven—longing for its delights—eagerly looking forward to being with Jesus? Why wait? We “can have a little heaven here below” (Ellen G. White, *This Day With God*, p. 271).

If heaven is so lovely, so desirable, why not bring it into our lives and homes right now? That is what God has made possible for us if we will accept His will for us and let Him work it out in our hearts and lives.

Of course, we cannot do much to change our macroenvironment. Fierce animals, fierce storms, and fierce people will still be about us as long as there is sin in our world. But by God’s grace and power we *can* change our microenvironment—our hearts and our homes—and thus experience heaven in this life to a degree we probably have never thought possible.

The laws of life that God has given are designed to accomplish this purpose. As we cooperate with God’s laws, physically, mentally, socially, and spiritually, we find strength, peace, happiness, and victory that bring us a foretaste of heaven in this life.

But the point is that in our attitudes, characters, approaches to life, homes, work, churches, and service for the Lord we can enjoy much more of heaven and the presence of Christ than we seem to realize that we can *if* we will lay self aside and let Christ take control of what we think, see, eat, drink, hear, study, say, experience, and do.

Why settle for so little of heaven in this life when God makes so much possible?

L. R. V.

Reflections on Ellen White’s inspiration

On October 23, 1980, the Los Angeles *Times* ran a front-page report titled “Plagiarism Found in Prophet Books.” The story, picked up by the Associated Press and carried by other newspapers across the United States, alleges that a major reason for Ellen White’s prodigious literary output was her unacknowledged copying and rewriting from other authors. A leading source for the article is the research of Walter Rea, pastor of the SDA church at Long Beach, California.

It is not our intent to undertake a detailed critique of the *Times* article. Two points, however, especially call for correction.

First, Elder Rea is quoted as saying: “The important thing is that she and the denomination always claimed that

she didn’t copy and that she wasn’t influenced by anyone.” It is possible, even likely, that many Adventists have not been aware of Ellen White’s use of sources, but the church has never officially held the position quoted. As Arthur White’s letter in the current issue (“Ellen G. White and Her Writings,” pp. 7-9) shows, as early as 1904—while Ellen White was still alive and writing—there was acknowledgment of her literary appropriation. And numerous statements have appeared in books and magazines since that time.

Second, the article quotes General Conference president Neal C. Wilson as noting that “the degree of borrowed material and literary dependence is of alarming proportions.” This is a serious misrepresentation of Elder Wilson’s meaning. His complete sentence states: “As a result of 14 or 15 years of study, and more intensive research in the last two or three years, Elder Rea feels that the degree of borrowed material and literary dependence is of alarming proportions.” The quotation as used puts a statement from Elder Rea into Elder Wilson’s mouth.

Study recommended

Elder Wilson’s statement comes from his letter to the members of the committee set up by the General Conference to study Walter Rea’s material. The committee met at Glendale Adventist Hospital, January 28-29 of this year. After careful examination of the data, it concluded that Ellen White’s use of sources had been more extensive than we had realized and recommended that a scholar trained in literary analysis undertake a thoroughgoing study of *The Desire of Ages*. This suggestion was adopted by the General Conference. Already Dr. Fred Veltman, a New Testament scholar on the faculty of Pacific Union College, is engaged full time in the project, which is expected to take about two years.

I was a member of the committee that met with Walter Rea last January. Although some of the material he presented to us was not persuasive, much of it was. But far from diminishing my esteem for Ellen White, it led me to an enlarged view of her as a person and the way in which God used her to bring messages to His church.

My understanding of Mrs. White’s reading activity was altered drastically. She was a woman with a large library (more than 700 volumes in her personal and office libraries at the time of her death) and was well read. With the host of other duties that she undertook for the church, she must have been a rapid reader.

In her prolific writing she made use of the works of both Adventists and non-Adventists. At times she used them directly; at times she paraphrased; at times she distilled their essence. Adventists long had been aware of her employment of sources in writing *The Great Controversy* and *Sketches From the Life of Paul*. Walter Rea’s research showed that the phenomenon extended wider than these two books: it embraced other major works, including *The Desire of Ages*.

These facts are undeniable. But do they negate her inspiration?

In my judgment, what they negate is not her inspiration but a theory of verbal inspiration. Unlike many conservative Christians, Adventists do not hold that inspiration works to dictate the words of God's prophets. We believe in inspired people, not inspired words (see *Selected Messages*, book 1, pp. 19-39).

While this has been our position from the days of the pioneers, many of us have never thought through the doctrine. In practical terms we *have* been verbal inspirationists, subconsciously holding that, because inspiration brings God's message to people, it somehow must overpower the human medium. We have not taken seriously the implications of the expression "The Word was made flesh" (John 1:14), true for inspiration as well as for the Incarnation (*ibid.*, p. 25). We have devalued humanity by our idea that divinity must supersede it.

But the Word of God comes also as the word of man. It does not short-circuit the usual human channels for acquiring knowledge, even as it does not confer upon the inspired prophet a unique "Holy Ghost" literary style. The prophet *as a total person* is inspired. From the human perspective, the prophet, utilizing the common fund of human knowledge, displaying both strengths and weaknesses of expression, is like any other writer. But, because God is using the person as an instrument to convey His revelation, there is divine superintendence in selection of material and in the literary activity. The end result is always "Word made flesh"—fully human but more than human.

Adventists do not hold that inspiration works to dictate the words of God's prophets. We believe in inspired people, not inspired words.

When we look closely at the Bible to see how its inspiration works we find phenomena parallel to the data that Elder Rea has found. For example, since Isaiah and Micah were contemporaries, one copied from the other, or they both used a common source (cf. Isa. 2:2-4; Micah 4:1-3). Again, Matthew and Mark and Luke have large portions in common. Probably Mark wrote his Gospel first and Matthew and Luke "borrowed" from it (see *The SDA Bible Commentary*, vol. 5, pp. 178, 179). The material in common is often word-for-word, requiring direct literary links (e.g., Matt. 9:6; Mark 2:10, 11; Luke 5:24). Luke tells us that he consulted other sources, although he does not give us details (Luke 1:1-4).

Who was the "plagiarist," Isaiah or Micah? Matthew, Mark, or Luke? Should Paul have given credit when he cited Greek poets (e.g., 1 Cor. 15:33)?

To raise such questions is absurd. They presuppose that the sensitivities of our age should be superimposed on past

generations. In our era of unmatched research, we are concerned, and rightly so, that due credit be given for discoveries and originality. But people of earlier times measured literary activity by other norms.

In 1891, 12-year-old Helen Keller wrote a delightful story, "The Frost King." In the midst of acclaim the blow fell: "The Frost King" contained similes and paragraphs from a child's book, *Birdie and His Fairy Friends*, by Margaret T. Canby. Apparently Helen's incredibly keen memory had reproduced—unknown to her—details from a story read to her three years earlier. The suffering child had to undergo the trauma of a "plagiarism court"—and was acquitted.

"Substantially all ideas are secondhand"

When Mark Twain read about it years later in Helen's *Story of My Life*, he exploded: "Oh, dear me, how unspeakably funny and owlshly idiotic and grotesque was that 'plagiarism' farce! As if there was much of anything in any human utterance, oral or written, except plagiarism! The kernel, the soul—let us go further and say the substance, the bulk, the actual and valuable material of all human utterances—is plagiarism. For substantially all ideas are secondhand, consciously and unconsciously drawn from a million outside sources, and daily used by the garnerer with a pride and satisfaction born of the superstition that he originated them: whereas there is not a rag of originality about them anywhere except the little discoloration they get from his mental and moral caliber and his temperament, which is revealed in characteristics of phrasing. . . . It takes a thousand men to invent a telegraph, or a steam engine, or a phonograph, or a photograph, or a telephone, or any other important thing—and the last man gets the credit and we forget the others. He added his little *mite*—that is all he did."

Clearly, Adventists need to investigate the charge of plagiarism by Ellen White against its nineteenth-century background. We need to find out how representative were Mark Twain's sentiments and to what extent religious writers felt free to draw upon the works of others without acknowledgment.

The research into the writing of *The Desire of Ages* should provide interesting and helpful information. We will see more sharply not merely Ellen White's similarities to but also differences from the sources she uses. So we will come to understand more fully how inspiration works. Although there will always be a mysterious, elusive element, since inspiration involves the divine, we will grasp better its human component.

In the final analysis, however, inspiration cannot be proved—neither of the Bible nor of Ellen White's writings. Inspiration is known in the inner being: as we read we hear God speak to us, and we know that these words of man are the Word of God.

That is why, no matter what the process that brought it about, a book like *The Desire of Ages* is inspired. It bears the divine credentials. It issues in fruit that nourishes the soul and leads to eternal life.

W. G. J.

Actions of general interest from the Annual Council—1

[The following actions voted by the 1980 Annual Council, meeting in Takoma Park, Maryland, October 7 to 15, are considered to be of general interest to our readers.—EDITORS]

Administrative

▶ Annual Council 1982—Location and Attendance

VOTED, 1. To plan for a separate General Conference Annual Council and a North American Division Council for 1982 as follows:

a. General Conference Annual Council—Manila, Philippines

b. North American Division Council—Washington, D.C.

2. To authorize attendance as follows:

a. General Conference Annual Council

(1) General Conference Officers

(2) Past GC Presidents

(3) General Conference Field Secretaries assigned to world responsibilities (C. D. Brooks, K. H. Emmerson, W. R. Leshner)

(4) General Conference Directors of Departments

(5) Ministerial Association Secretary

(6) General Conference Auditor

(7) General Conference Archives & Statistics Director

(8) General Conference World Foods Service Director

(9) General Conference Trust Services Director

(10) E. G. White Estate Secretary

(11) Division Presidents

(12) Division Treasurers

(13) Union Presidents as follows:

(a) North America—All

(b) Other Divisions—Up to three from each

(c) Far Eastern Division—As selected by the Far Eastern Division

(14) Other personnel from the Far Eastern Division as recommended by the Far Eastern Division and approved by the General Conference

(15) General Conference Institutions/Organizations—Andrews University President, Adventist Media Center President, Gencon Risk Management President, Home Study Institute President, Loma Linda University President, Oakwood College President, Pacific Press Manager, Review & Herald Manager, SAWS Executive Director

(16) *Adventist Review* Editor

b. North American Division Council

(1) Members of NAD Committee on Administration (NADCA)

(2) Union Secretaries

(3) Union Treasurers

(4) Conference Presidents

(5) Members of the General Conference Committee under the constitutional provision for 50 additional (Art V Election Sec 1-b)

(6) Ex-officio members of the General Conference Committee as provided by the constitution (Art VI Executive Committee Sec 1-b)

(7) Other members of the General

Conference Committee who are otherwise present

(8) Senior College Presidents

(9) Health Care Corporation Presidents

(10) Loma Linda Foods President

(11) Other selected invitees

3. To suggest to the Far Eastern Division officers that plans be made for three all-day Sabbath meetings during the time of the Annual Council, one each in the Central, North, and South Philippine Unions, with all arrangements being made by the Far Eastern Division and the unions concerned.

▶ Midterm Annual Councils

VOTED, 1. To look toward holding midterm Annual Councils in various world divisions on a rotating basis.

2. To plan on a limited attendance from North America when the midterm Annual Council is held outside North America.

3. To plan a separate North American Council for the year the General Conference Annual Council is held overseas.

▶ Annual Councils—Division Officers' Attendance

VOTED, 1. To schedule attendance by division presidents at all Annual Councils.

2. To schedule attendance by division secretaries and treasurers at Annual Councils on an alternating basis as follows:

a. Secretaries—Annual Council 1981 (Division Secretaries' Council)

b. Treasurers—Annual Council 1982

c. Secretaries—Annual Council 1983

d. Treasurers—Annual Council 1984

▶ Annual Councils—Attendance by Union Presidents

VOTED, To request divisions to make every effort to schedule the attendance at an Annual Council of each union president in their territories at least once during each quinquennium.

▶ World Foods Service

The World Foods Service fills a very definite need in the world field. Study should be given to objectives, and to defining priorities. Two important aspects are the development of food products and assistance in the selection and securing of equipment, etc., for Third World countries.

VOTED, 1. To elect a World Foods Service Director.

2. To appoint a World Foods Service Board with representation from divisions with food factories.

3. To implement a plan to provide financial assistance from a portion of

the profits of existing health-food facilities on a loan basis for developing new facilities.

▶ Office of World Mission and Evangelism

The 1980 General Conference session took an action "SDA Council of World Mission and Evangelism" (*Review*, May 1, 1980, p. 19) asking for a study of the need for an Office of World Mission. This was again touched upon during the Theological Consultation held in Colorado. Neal C. Wilson gave a general overview of his concepts for such an office and indicated that time should be given for a study of the subject by the President's Executive Advisory.

VOTED, 1. To look with favor on the implementation of this action.

2. To ask the President's Executive Advisory to develop a general plan with implementation at the 1981 Annual Council session.

3. To ask the President's Executive Advisory to develop guidelines for such an office, and to begin a search for a director.

▶ Euro-Africa Division—Angola, Mozambique

VOTED, To authorize Angola and Mozambique to remain with the Euro-Africa Division for the present time, it being understood the matter will be reconsidered by the General Conference Committee when circumstances seem appropriate.

▶ Northern European Division—New Name

VOTED, To approve the change in name from Northern Europe-West Africa Division to Northern European Division.

▶ Departmental Leadership

At the 1980 General Conference session, action was taken merging at the General Conference level the departments of Health and Temperance, and the Stewardship Department with the Ministerial Association. Some of these departments have also been combined in some divisions, unions, and local conferences/missions.

VOTED, To request that when one person is given the responsibility of caring for the activities of departments that have been merged, it be recognized that the volume of work is the same as though the departments were still distinct entities, and that the distribution of the workload be such that adequate attention can be given to maintaining and strengthening these ministries.

General

▶ International Christian Lawyer Conference 1981

VOTED, To authorize an International Seventh-day Adventist Lawyers' Conference in Geneva, Switzerland, September 3-7, 1981, with the following guidelines regarding attendance:

1. The President's Executive Advisory will give direction in regard to the number of General Conference staff lawyers who shall be authorized

to attend at General Conference expense.

2. General Conference institutions with lawyers on their staffs may authorize one person to attend.

3. Each division may provide travel assistance equivalent to the expense for one person to attend.

4. Each NAD union may provide travel assistance equivalent to the expense for one person to attend.

5. Seventh-day Adventist lawyers not denominationally employed will be invited, with the understanding that they will care for their own expenses.

▶ International Year of Disabled Persons 1981

The United Nations Organization has designated 1981 as International Year of Disabled Persons (IYDP). In recognition of this, it is

VOTED, 1. To affirm that the Seventh-day Adventist Church believes that the church as the body of Christ makes possible the continuing ministry of Jesus on earth today and seeks to be a healing agency in every community.

2. To express our support for the International Year of Disabled Persons by showing concern for disabled persons.

3. To adopt the following plan for our participation in the International Year of Disabled Persons:

a. That the implementation of this plan be referred to the existing Committee for the Visually Handicapped and Hearing Impaired with the suggestion that the committee be renamed the Committee for Handicapped Persons (COHAP).

b. That the United States Council and the International Council of the International Year of Disabled Persons be informed of this action.

c. That a representative of COHAP attend the United States Council Partner Workshop for IYDP to be held at Gallaudet College, Washington, D.C., on November 24, 1980.

d. That COHAP inform all levels of church administration in regard to the necessity of making provision for disabled persons in all new buildings, and of surveying existing buildings for possible adjustments to accommodate disabled persons.

e. That a member of COHAP be appointed to the General Conference Building Plans Committee to assist in establishing guidelines for future denominational buildings in regard to the needs of disabled persons.

f. That denominational organizations be encouraged to employ handicapped persons who can function in certain job activities.

g. That the promotion for the Christian Record Braille Foundation Offering for 1981 include special emphasis concerning the disabled and handicapped.

h. That in the local churches the Lay Activities Department through its Community Services be responsible for keeping before the members the needs of the disabled, urging them to render such preventive and rehabilitative services as the church's human and financial resources permit.

i. That preventive measures be emphasized in recognition of the

dangers of alcohol, tobacco, caffeine, and drugs which contribute to disabilities by accidents, fetal injuries, drug abuse, alcohol syndrome, etc.

j. That our International Temperance Association cooperate with the International Commission for the Prevention of Alcoholism and Drug Dependency, a United Nations non-government agency, in its endeavors.

k. That denominational publishers and writers be encouraged to present information concerning the demonstration of Christian love through assistance to the disabled.

l. That we support the pilot project for specialized schooling for the hearing-impaired beginning September 1981 under the direction of the General Conference Department of Education.

► Prayer Offensive

WHEREAS every Adventist, whatever his situation or lack of abilities, can pray, and

WHEREAS intercessory prayer becomes more imperative as we face the increasing limitations of human resources, and

WHEREAS, "Angels are now restraining the winds of strife. . . . A moment of respite has been graciously given us of God. Every power lent us of heaven is to be used in doing the work assigned us by the Lord for those who are perishing in ignorance. . . . "God's people should make mighty intercession to Him for help now."—*Evangelism*, p. 704.

VOTED, 1. To issue from the 1980 Annual Council of the Seventh-day Adventist Church a call to every member in all countries of the world to join in a *prayer offensive* for the spiritual needs of their communities, their nations, and those places, both within and outside their areas, where the Adventist message is not known.

2. To begin the prayer offensive by issuing the call to every member of the church on Sabbath, April 4, 1981, our pastors and preachers being asked to present to their congregations in the sermon for that day the purposes and blessings of intercessory prayer.

3. To invite God's people to continue constantly in intercessory prayer for their immediate neighbors, their communities, and for other specific areas and needs. Those needs are to be clearly identified during the Sabbath, April 4, meetings and at other times specified by the local field or church leadership.

4. To prepare for this *prayer offensive* by requesting pastors and church boards to divide their districts into sections, allotting to each Adventist family/individual a specific territory for which to pray, together with other prayer objectives such as unentered cities, towns, counties, and countries.

5. To request local fields to provide information through the local churches regarding available services and resource materials to help families and individuals who, led by the Spirit, have developed a concern for individuals within their territory and who wish to use their spiritual gifts in reaching out to those individuals and in attaining the witnessing objectives they themselves have set.

6. To request the *Adventist*

Review, division and union papers, and other journals to carry articles announcing the date of the *prayer offensive*, its purposes, its blessings, and those projects which the international family of believers may include in their intercessory prayers.

7. To provide, during meetings of the 1981 Annual Week of Prayer and succeeding Weeks of Prayer, for a period of time between the reading of the message and the season of prayer during which members can share their experiences in intercessory prayer and encourage one another, thus creating an atmosphere in which witnessing may take place and all may feel acceptance into the family of God.

8. To assign responsibility for the launching, implementation, and continued planning and promotion of this *prayer offensive* to General Conference, division, union, and local field administrations.

Communication

► Adventist World Radio—Status and Projects

VOTED, 1. To reaffirm our full support of Adventist World Radio as a valuable agency of presenting the gospel to the world.

2. To request the Adventist World Radio Board to explore the following avenues for continued support:

a. Appeal to world divisions to continue support and explore new avenues in giving financial help to Adventist World Radio.

b. Record the consensus to give Adventist World Radio access to the NAD union papers for publicizing Adventist World Radio with stories and other promotional aids.

c. Explore the possibility of making available one of the annual Mission Extension offerings to Adventist World Radio.

d. Explore with the General Conference Sabbath School Department the possibility of one of the Thirteenth Sabbath Offerings being allocated to Adventist World Radio.

e. Suggest setting up laymen support groups.

f. Appeal to the North American Division Committee on Administration to make available a mailing list to which an official Adventist World Radio organ can be sent.

g. Request the Association of Privately Owned Seventh-day Adventist Services and Industries to study possibilities of becoming involved in Adventist World Radio promotion.

► General Conference Board of Education

VOTED, 1. To favor the concept of a General Conference Board of Education organized to function in lieu of the following education boards and committees:

Board of Graduate Theological Education

General Conference Education Standing Committee

Interdivision Textbook Committee

2. To grant provisional authorization for establishing a General Conference Board of Education.

3. To use the General Conference Board of Education document in

paragraph 7 below as a working document, and give authorization for its use to implement, negotiate, refine, and develop relationships with institutions, etc.

4. To request a progress report on the General Conference Board of Education at the 1981 Annual Council and to list the subject for discussion and final determination at the 1982 Annual Council.

5. To authorize the Board of Education to function as outlined in the document as an interim board but without attendance by those persons who do not normally attend Annual Councils.

6. To list the Board of Education item for discussion at the Interdivision Education Administrators' Seminars.

7. To record the text of the General Conference Board of Education document specifying terms of reference and authority as follows:

A. *Terms of Reference and Authority* [Omitted here, but included with the official minutes.]

B. Meetings

1. The Board will meet at least once yearly, usually in conjunction with the Annual Council.

2. The executive committee will meet as needed and called by the secretary.

C. Appeals

Appeals from decisions of the Board may be made to the General Conference Committee after a hearing by the executive committee of the Board.

Health and Temperance

► SDA Academies and Colleges—Counseling and Curriculum for Prevention of Alcohol and Drug Abuse

VOTED, To request each division and educational institution, in cooperation with Health and Temperance and Education departments within each division, to place a renewed emphasis on curricular programs in alcohol and drug education, including conducting prevention seminars and providing individual counseling. The *Drug Education Manual* contains excellent material related to this need.

► Translation of Book *Temperance*

VOTED, To request each division to consider implementing plans in harmony with the Ellen G. White Estate and General Conference policies to translate the E. G. White book *Temperance* into as many languages as possible and make it available to church members.

► Legislative Action Toward Temperance

VOTED, 1. To request administrators of unions and conferences/missions to study, with their National Temperance Societies, ways of cooperating wherever possible with other temperance organizations in supporting measures to implement legislative action to aid in curtailing

alcohol, tobacco, and drugs. Illustrative issues are nonsmokers' rights, raising the legal drinking age, restricting liquor and tobacco advertising, and opposition to the legalization or decriminalization of marijuana.

2. To secure wherever possible supporting action from the church's Public Affairs and Religious Liberty Department.

Lay Activities

► Disaster Relief Response Program

VOTED, To adopt the following Disaster Relief Response program:

1. All churches should plan a viable disaster relief response program under the direction of the Lay Activities Council of the church, using the *Disaster Relief Guide* as a basis for this preparation. Each church should plan to stock the emergency supplies that may be deemed necessary for the types of disasters ordinarily occurring within its respective area.

2. Lay Activities Committees of divisions, unions, conferences, and missions should study the types of disasters which could be ordinarily expected in their respective territories and develop a disaster relief plan for the assignment of personnel, the procuring and stockpiling of emergency equipment and supplies, and the necessary financing.

3. The executive committee of the conference/mission in which disaster relief is being given should coordinate the activities of local church community services and of SAWS, and define the spheres of action for each.

► Prison Ministries

VOTED, To adopt the following plan for prison ministries:

1. The Lay Activities Department shall acquaint local congregations with the need for a prison-ministry outreach program for inmates and their families.

2. Local congregations should seek and accept any assistance offered by prison authorities and departments of justice in establishing a prison-ministry program.

3. When young people from our academies or colleges are involved in these activities, special caution should be exercised, especially where young women are concerned.

► Territorial Assignment Update Day

VOTED, To designate the first Sabbath of each quarter as Territorial Assignment Update Day, when all families in the congregation who have become members during the preceding quarter should receive their territorial assignments.

Ministerial and Stewardship

► Principles of Stewardship—Administrative Statement

"[Stewardship is] man's responsibility for, and use of, everything

entrusted to him by God—life, physical being, time, talents and abilities, material possessions, opportunities to be of service to others, and his knowledge of truth.”—*SDA Encyclopedia*, p. 1425.

“If they [God’s people] will be faithful in bringing to His treasury the means lent them, His work will make rapid advancement. Many souls will be won to the truth, and the day of Christ’s coming will be hastened.”—*Counsels on Stewardship*, p. 45.

With a proper understanding of stewardship in its full relationship to every aspect of Christian living, we see it embracing every department and activity of our church program.

Since faithfulness in returning the tithe and mission giving will be witnessed when leaders place the proper spiritual emphasis upon stewardship, we as administrators and church leaders at the 1980 Annual Council have

VOTED, To reaffirm our belief in and support of those basic principles of Christian stewardship that are so clearly enunciated in the Bible and the Spirit of Prophecy, and to unite in seeking God for guidance in the development of plans and programs that will challenge church members to dedicate time, talent, temple, and treasure to the cause of God in preparation for His soon coming.

Public Affairs and Religious Liberty

► Interchurch Relations Council

VOTED, 1. To approve the establishment of an Interchurch Relations Council of up to 20 members.

2. To designate B. B. Beach as the secretary of the Council.

3. To ask the President’s Executive Advisory to draw up the Terms of Reference for the Council.

4. To ask the President’s Executive Advisory to name the members of the Council.

Sabbath School

► Sabbath School Offerings—Policy Amendment

VOTED, To amend GC W 15, Sabbath School Offerings, as follows:

W 15 Sabbath School Offerings

The Sabbath School in all its divisions has long been recognized as the church organization that gives weekly emphasis to the worldwide program, and funds received through Sabbath School mission offerings constitute a significant portion of the annual world mission budget.

All Sabbath School mission offerings are General Conference offerings and are to be passed on in their entirety by the church treasurer to the conference/mission for transfer to the General Conference. These mission offerings include the regular weekly offering, Thirteenth Sabbath Offering, Sabbath School Investment, and

the Birthday-Thank Offering. They are all mission offerings. Each of these mission offerings is to be identified as a separate fund in the regular system of records from the local church to the General Conference.

If the expenses of the Sabbath School are not provided for in the regular church budget, a Sabbath School expense offering may be received. This offering is retained in the local church to meet the recurring expenses of the Sabbath School as voted by the Sabbath School Council.

No other offering for any cause may be promoted or received during the Sabbath School.

W 15 05 Regular Weekly Mission Offering—Mission offerings given through the Sabbath School, other than those for the Thirteenth Sabbath of each quarter, Investment, and the Birthday-Thank Offering, constitute the regular weekly mission offering.

W 15 10 Thirteenth Sabbath Offering—The offering received on, or marked for, the thirteenth Sabbath of each quarter, a portion of which is devoted to designated projects in world divisions according to a schedule voted by the Annual Council, is divided as follows:

1. Twenty-five percent of the actual amount of funds received by the General Conference for the Thirteenth Sabbath Offering will be appropriated to the designated projects, and the remaining seventy-five percent to the World Mission Fund.

2. For the purpose of computing the Thirteenth Sabbath Offering, the remittances from North America for one month beyond the closing date of the quarter, and the reports from the overseas divisions for two months beyond the closing date of the quarter, shall be included in the calculation.

W 15 15 Sabbath School Investment—In order to encourage further giving to the mission program and to raise mission funds through various individual or group projects, the plan known as Sabbath School Investment was developed. This plan is not particularly tied to a regular time period nor to a weekly or quarterly appeal for the offering, but is a continuing program to promote an increase of mission gifts beyond normal regular giving on the basis of financial returns from special fundraising projects decided on by individual members or groups. Such proceeds or offerings are received at any time, but periodically a special promotional appeal is presented in the Sabbath School. All Sabbath School Investment funds are recognized as General Conference funds and designated as a portion of the World Mission Fund. Twenty-five percent of the Investment funds are appropriated for frontier outreach and/or large-city evangelism, as follows:

1. 22.5 percent to the overseas divisions in proportion to their regular annual base appropriations

2. 2.5 percent to the North American Division

Projects to be benefited by the Sabbath School Investment should be designated annually by each division committee.

W 15 20 Birthday-Thank Offer-

ing—An appeal is presented in the Sabbath School periodically suggesting that a special mission gift would be appropriate in recognition of God’s blessing on the occasion of a birthday or other special event in gratitude to God for His providential care and leading. This mission offering is the Birthday-Thank Offering.

Policy Revision

► The Missionary Family—Policy Revision

VOTED, To revise GC M 10, The Missionary Family, by reorganizing it into two policy divisions and rewording it to read as follows:

M 10 The Missionary Family

The missionary family stands as a unit in the mission field. The spouse is regarded as an associate with the appointee in influence and service, and is expected to learn the language and engage in the work as far as is practical. When a family is under consideration for mission service, only one member of the family is placed under appointment. Missionary spouses assisting in the work of the church in a general way in the mission field do not receive a separate salary.

M 12 Missionary Spouse Employment

M 12 05 Division Responsibility—Decisions regarding denominational employment for the spouse of an interdivision appointee/worker during the time of the family’s interdivision service shall be the responsibility of the calling division. Wherever possible, arrangements for such employment should be made through the General Conference Secretariat prior to the arrival of the appointee/worker in the field.

M 12 10 Employment Assignment—If specific request has been received from the calling division for full-time denominational employment in the field, the General Conference Appointees Committee shall record an employment assignment for the spouse of a new appointee.

M 12 15 Remuneration—1. Remuneration in the Field—Remuneration in the field for the spouse of an interdivision worker who is employed by a governing committee or board may be paid at the same rate as unmarried workers in the same field of service who have similar assignments of tasks and hours of work.

2. Homeland Deposit—A homeland deposit shall be authorized by the division for the spouse of an interdivision worker employed on a regular basis. The deposit shall be made through the General Conference and base division in the same way as for the interdivision worker.

3. Remuneration in the Base Division—Remuneration for the spouse of an interdivision appointee/worker may be given during specified periods and under the conditions outlined below: [Omitted here but included with the official minutes.]

M 12 20 Funding—Funding for payments of interdivision missionary spouse remuneration while in the base

division (see GC M 10 15-3) shall be as follows:

1. Field Employing Organization—The field employing organization shall contribute during authorized furlough and permanent return periods the equivalent of salary and continuing allowances paid to the spouse during the last pay period in the field.

2. General Conference—The General Conference shall contribute 100 percent of the spouse remuneration during the new appointee period and any balance necessary for remuneration at base division levels during the furlough and permanent return periods.

M 12 25 Service Credit—A record of the service given by the spouse of an interdivision appointee/worker shall be kept by the division. Accrued vacation time on full pay shall be included as service credit. Service credit for retirement benefits shall be calculated by the base division in harmony with its retirement policy.

► The Missionary Family—Policy Revision Implementation

VOTED, To implement the provisions of M 12, Missionary Spouse Employment, as of January 1, 1981, with the stipulation that section M 12 20, Funding, be reviewed by the 1981 Annual Council.

► Nominating Committee—Year-round—Church Manual Addition

VOTED, To add a new paragraph titled Year-round Nominating Committee to the *Church Manual*, page 198, following the paragraph Vacancies, to read as follows:

Year-round Nominating Committee—Where desired and approved by action of the local church, the duly elected church nominating committee may continue its work throughout the church year for the purpose of filling vacancies which might occur.

► Medical/Dental Appointee Indebtedness Amortization—New Policy

VOTED, To adopt a new policy GC N 20 30, Medical/Dental Appointee Indebtedness Amortization, to read as follows:

GC N 20 30 Medical/Dental Appointee Indebtedness Amortization—1. Amount of Amortization Per Month—The amount of medical/dental appointee indebtedness which may be amortized by each month of mission service shall be determined for each appointee as follows:

a. Determine the maximum indebtedness allowable using the formula outlined in GC N 20 25.

b. Divide the amount of indebtedness allowable by the number of months for payout specified in the appointee’s student-loan promissory note(s).

c. The result shall be the amount of indebtedness which may be amortized by each month of mission service.

2. Months Required for Amortization—The number of months of mission service required for full amortization and for which indebtedness liquidation assistance will be scheduled shall be determined as follows:

a. When the indebtedness is less

than the maximum allowable, the method outlined in paragraph 1 above shall be used to determine the amount which may be amortized by each month of mission service. The result divided into the amount of indebtedness will be the number of months required for amortization and for which indebtedness-liquidation assistance will be scheduled.

b. When the indebtedness is equal to the maximum allowable, the number of months required for amortization and for which indebtedness-liquidation assistance will be scheduled shall be equal to the number of months for payout specified in the appointee's student-loan promissory note(s) unless:

(1) The appointee has converted previous student-loan promissory note(s) into a passbook savings account with a 72-month payout, in which case the loan-amortization and indebtedness-liquidation schedule shall be for 72 months, or

(2) The appointee has some student-loan promissory notes for the 60-month payout period and others with a 72-month payout period, in which case the loan amortization and the indebtedness liquidation schedule shall be for 60 months.

► **Transfer of Service Credit—Independent Transferees Returning to Home Division—Policy Amendment**

VOTED, To amend GC D 17 25, Subsequent Transfers (Independent Transfers), as follows:

Paragraph 1. No change.

2. To the Home Division—The worker shall serve on the basis of a national returning if called to his home division or if he returns there on his own responsibility. (See also GC Z 20 50 and GC Z 25 65.) He may request that his home division accept the transfer of his service credit accrued in the adopted division and that it be added to his service record in the home division. If the home division approves the request

a. A record of the request, the division approval, and consequent transfer shall be made by the General Conference (Administrative Committee).

b. A reference to the Administrative Committee record shall be made on the worker's service record.

c. The transfer of the service credit from the adopted division to the home division shall be permanent and may not be transferred back to the adopted division.

d. If required by the division, payment into the Retirement Fund of the home division shall be made by the employing organization on the same basis as if the worker had been employed locally during those years.

Paragraph 3. No change.

► **Financial Assistance to Medical and Dental Deferred Appointees—North America—Policy Amendment**

VOTED, To amend GC N 35 05-7, Indebtedness Liquidation Assistance, as follows:

7. Indebtedness Liquidation Assistance—If actual mission service commences immediately after medical training, the General Conference

and the calling division shall share equally in granting, for each year of mission service given, indebtedness liquidation assistance calculated on the basis of the formula outlined in GC N 20 30, Medical/Dental Appointee Indebtedness Amortization. (For those who enter an approved residency, see N 40 10.)

► **Transfer of Workers Between Divisions—Policy Amendment**

VOTED, To amend GC M 35, Transfer of Workers Between Divisions, as follows:

M 35 Expenses of Interdivision Workers Transferred Between Divisions—1. When an interdivision worker is transferred by call to another division and the transfer is made at any time other than a regularly scheduled furlough or mid-term leave, the worker shall be allowed outfitting and freight allowances on a new-appointee basis. The calling division shall be responsible for the total expense of such transfer, as well as all subsequent furlough and permanent return expenses.

2. When an interdivision worker transfers by call to another division and the transfer is made at the time of a regularly scheduled furlough or mid-term leave, the following provisions shall apply:

- No change.
- No change.
- No change.
- No change.
- No change.

3. For workers effecting independent transfers between divisions see D 17, Independent Transfers.

► **Annual Medical Examinations—Policy Revision**

VOTED, To revise GC Y 20 20, Annual Medical Examinations, by rewording it to read as follows:

Y 20 20 Periodic Health Evaluations—1. Organizations shall authorize periodic health evaluations for each worker and spouse.

a. Frequency—The frequency of authorized health evaluations shall be as follows:

Age	Frequency
18-30	Once every six years
31-40	Once every three years
41-60	Once every two years
61 +	Once every year

b. Reimbursement—The special reimbursement for authorized health evaluations shall be applied on the above frequency.

c. Adjustments—Division committees may adjust the above schedule where living conditions are unusually difficult.

2. Health evaluations shall include a complete history, physical examination, and laboratory tests as determined essential by the examining physician. Physicians shall be encouraged to make this evaluation comprehensive and include the procedures that would identify early signs of disease or known risk factors that may be correctable.

3. A complete report of health evaluations shall be submitted to the employing organization for inclusion in the worker's medical file.

4. Where tests and procedures are indicated in addition to those provided above, reimbursement may be

reported under terms of the health-care-assistance policy.

► **Denominational Aviation—New Policy**

VOTED, To add a new policy GC C 90 18, Aircraft Maintenance, to read as follows:

C 90 18 Aircraft Maintenance—1. The maintenance of denominational aircraft shall be performed and certified by a qualified and denominationally approved aircraft maintenance shop or mechanic.

2. If the aircraft mechanic is a denominational employee, he shall meet the following requirements:

a. He shall have completed a denominationally approved aircraft-mechanic course or an equivalent apprenticeship program.

b. He shall possess a current Aircraft and Powerplant Certificate or its equivalent.

c. He shall have a minimum of twelve months of aircraft-mechanic experience or demonstrate acceptable competence and experience under the supervision of the Adventist Aviation Center.

d. He shall pass a denominational aircraft-mechanic checkout with orientation for the type of aircraft he will be expected to maintain.

► **Denominational Aviation—Policy Addition**

VOTED, 1. To add a new subsection 4 to GC C 90 30, Insurance Requirements, to read as follows:

4. If individuals who are not employed by the denomination fly privately owned aircraft on a volunteer or a nonreimbursed basis for projects, meetings, or organizations that are denominationally related or sponsored, they should be encouraged to carry the following minimum aircraft liability insurance coverages:

- \$100,000/\$300,000 bodily injury liability, including passengers
 - \$100,000 property damage liability
2. To renumber subsections 4 to 6 as 5 to 7, respectively.

► **Denominational Aviation—Policy Amendment**

VOTED, 1. To amend GC C 90 15, Operation, to read as follows:

C 90 15 Standards of Operation—Denominational aviation programs in a given area shall meet the standards of operation and safety for aircraft and pilots as outlined in the air-safety regulations of the countries of operation, including insurance, aircraft maintenance, pilot requirements, and landing-field specifications. However, in addition to national and local safety requirements, minimum denominational standards shall be maintained for all denominational air operations.

2. To reclassify subsections GC C 90 15-1 to 5 under one new section, GC C 90 17, Pilot Requirements, and renumber the subsections/paragraphs correspondingly.

► **Appointments of GC Retired Personnel/Persons Not Denominationally Employed**

VOTED, 1. To designate responsibility for assigning individuals to interdivision service as follows:

a. The Interdivision Travel Com-

mittee will be responsible for assigning those individuals who will continue on the payroll of the denominational homeland organization during the time of their overseas assignment.

b. The Appointees Committee will be responsible for those individuals who are not denominationally employed, for those on retirement, and denominational employees who will be on the payroll of the requesting division during the time of their overseas service. (This will include personnel involved in college affiliations.)

c. Laymen who are assigned to assist General Conference auditors in overseas auditing will be an exception to these general guidelines, and the Interdivision Travel Committee will be responsible for their assignments.

2. The General Conference Transportation Service will ensure that all individuals authorized for interdivision travel as indicated above will be covered by travel accident insurance. In cases involving persons not already covered by travel accident insurance, the Transportation Service shall arrange for such coverage at the expense of the inviting division or as otherwise indicated in the financial arrangements. (Normally the cost of travel accident insurance will be paid by the organization responsible for the travel expense.)

The Interdivision Travel Committee and the Appointees Committee will use the blank prepared for this purpose to notify the Transportation Service of interdivision travel that is authorized.

3. To expand GC F 15 25-4-d-(2) to harmonize with the above recommendations and to make certain that the individual concerned receives adequate information relative to the overseas assignment.

► **Division Territories—Policy Amendment**

VOTED, To amend GC C 05, Division Territories, to reflect the redistribution of division territories as follows:

C 05 05 Africa-Indian Ocean Territory—Benin, Burundi, Cameroon, Cape Verde Islands, Central African Republic, Chad, Comoro Islands, Congo, Equatorial Guinea, Gabon, Gambia, Ghana, Guinea, Guinea Bissau, Ivory Coast, Liberia, Malagasy, Mali, Mauritania, Mauritius, Niger, Nigeria, Principe, Reunion, Rodrigues, Rwanda, Sao Tome, Senegal, Seychelles, Sierra Leone, Togo, Upper Volta, Zaire.

C 05 10 Afro-Mideast Territory—No change.

C 05 15 Australasian Territory—No change.

C 05 20 China Territory—No change.

C 05 25 Euro-Africa Territory—Albania, Algeria, Andorra, Angola, Austria, Azores, Belgium, Bulgaria, Canary Islands, Czechoslovakia, Federal Republic of Germany, France, German Democratic Republic, Gibraltar, Greece, Hungary, Israel, Italy, Liechtenstein, Luxembourg, Madeira Islands, Malta, Morocco, Monaco, Mozambique, Portugal, Romania, San Marino,

Spain, Switzerland, Tunisia, Vatican State, and Yugoslavia.

C 05 30 Far Eastern Territory—No change.

C 05 35 Inter-American Territory—No change.

C 05 40 North American Territory—No change.

C 05 45 Northern European Territory—Denmark, Eire, Faroe Islands, Finland, Greenland, Iceland, Netherlands, Norway, Poland, Sweden, United Kingdom.

C 05 50 South American Territory—No change.

C 05 55 Southern Asia Territory—No change.

C 05 60 USSR Territory—No change.

C 05 65 Trans-Africa Territory—Ascension, Botswana, Lesotho, Malawi, Namibia, St. Helena, South Africa, Swaziland, Tristan da Cunha Islands, Zambia, Zimbabwe.

► Assistance to Workers Sponsored for Study Outside Their Base Divisions—Policy Revision

VOTED, To revise GC T 40 40, School Expenses, to read as follows: **T 40 40 School Expenses**—For the worker and spouse:

1. The sending division shall pay 100 percent of the following expenses:

- Tuition
 - Registration fees
 - Local transportation
 - Graduation fee
2. Textbook allowance shall be granted at the rate of \$50 per quarter.

3. The following allowances shall be given for thesis preparation or required project development:

- Master's degrees—Actual cost up to \$400
- Th.D., Ed.D. degrees—Actual cost up to \$750
- D.Min. degree—Actual cost up to \$400

4. Full financial assistance under the above policies shall be made available for makeup/equivalency studies as required, provided the worker/spouse is enrolled for full-time work and when certified by the Dean. The Dean shall notify the worker's division regarding the projected normal time required to complete the degree for which the worker is being sponsored, including any makeup of deficiencies required for entering the degree program.

► Extended Mission Service Allowance—Policy Amendment

VOTED, To amend GC Q 25, Extended Mission Service Allowance, as follows:

Introductory paragraph—No change.

Paragraphs 1-7—No change.

8. A worker who has served in mission fields for more than six years, has been permanently returned, and was in his base division on January 1, 1973, will receive credit only for the initial six-year qualifying period of his previous mission service if he accepts further mission appointments after that date.

In cases where workers are granted more than one permanent return, previous extended mission service allowances will not be adjusted by subsequent allowance computations,

but at the time of each succeeding permanent return, all mission service to date will be taken into consideration in determining the allowance percentage level. The allowance which will accrue to such a worker for additional service, or to a worker who received a settlement for prior service, shall be charged proportionally to the divisions in which he subsequently serves.

Paragraphs 9-11—No change.
12. The following chart determines the percentage level at which the allowance is granted:

Years	Percent
7	3
8	3.2
9	3.4
10	3.6
11	3.8
12	4
13	4.2
14	4.4
15	4.6
16	4.8
17	5
18	5.2
19	5.4
20	5.6
21	5.8
22	6
23	6.2
24 (onward)	6.4

Paragraph 13—No change.

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

► Remuneration Plan

VOTED, To remunerate all denominational employees, other than those of health-care institutions, according to the following plan:

1. A remuneration factor shall be established annually which will be basically the same as the present wage factor (currently \$1,030). Employees' rates shall be a percentage of the remuneration factor.

2. The allowances that are included in remuneration (housing and utility allowances, auto depreciation and insurance, telephone and professional allowance) shall be listed annually in the wage-scale booklet by name, but not by amount.

3. Provision shall be made for additional remuneration to employees who live in areas where the cost of such major items as housing, transportation, and taxes exceed a certain level. This additional remuneration shall be based on data that will be provided by Runzheimer & Company. The additional amounts for qualifying areas shall be established by NADCA in counsel with the field.

► Remuneration Plan—Implementation 1981

VOTED, To implement the new remuneration plan January 1, 1981, as

far as possible. If, due to special circumstances, some unions wish to implement the new plan at a later date, this may be done, but in no case should it become effective later than July 1, 1981.

Health and Temperance

► Seminar for Alcohol and Drug Prevention

Numerous incidents of alcohol and drug use on campus are hindering the work of Adventist academies and colleges. In keeping with the recommendation of the Department of Health and Temperance to the 1980 Annual Council that each division and its educational institutions develop coordinated alcohol and drug-abuse prevention programs and conduct prevention seminars on Adventist campuses,

VOTED, To conduct a Prevention Seminar at Campion Academy in Loveland, Colorado, February 2-6, 1981, for the purpose of training counselors, health and/or physical-education teachers, and CABL (Collegiate Adventists for Better Living) officers to lead out in prevention programs.

Personnel for the Prevention Seminar would include 12 college health teachers (one from each college) and 12 college CABL leaders (one from each college).

► Camp Come Alive

Some Seventh-day Adventist academy and high school youth have become dependent on alcohol and drugs. At present, the church provides no Christian treatment program for them.

VOTED, To approve the proposal of the General Conference Department of Health and Temperance that in cooperation with the GC Departments of Education and Youth they sponsor Camp Come Alive to assist youth with limited alcohol/drug-dependence problems.

Suggested dates for Camp Come Alive are October 22-November 1, 1981. Personnel for the camp would include five professional counselors in the area of alcoholism from Seventh-day Adventist hospitals and ten students in counseling of alcoholics.

More 1980 Annual Council actions will be published next week.

Publishing

► Literature Evangelist—Rent and Travel Allowance—Policy Amendment

VOTED, To amend NAD I 80 30, Rent and Travel Allowance, to read as follows:

I 80 30 Rent and Travel Allowance—All full-time literature evangelists who work a minimum of 140 hours per month and deliver a minimum of \$2,000 per month (a minimum of \$1,333 per month for specialized programs) may be granted a combined rent-and-travel allowance of 10 percent of their delivered retail sales.

► Literature Evangelist—Credentialed Literature Evangelist Benefits—Policy Amendment

VOTED, To amend NAD I 80 25, Credentialed Literature Evangelist Benefits, as follows:

I 80 25 Credentialed Literature Evangelist Benefits—In addition to the benefits granted to licensed literature evangelists as listed above, the following benefits are extended to the credentialed literature evangelist on the condition that he currently qualifies on the basis of 1,680 working hours per year and a minimum in annual retail deliveries of \$24,000 per year (\$2,000 per month). An annual minimum of \$16,000 is required for the C.O.D. credentialed literature evangelist, and \$18,000 for the C.O.D. worker to receive additional living allowances.

Paragraphs 1, 2, 3, 4—No change.
Paragraphs 5-a, 5-b—No change.

5. c. Basis for Vacation Pay—The vacation allowance shall be based on the average net earnings of the literature evangelist over the 12-month period. The average commissions should be calculated by dividing by 50 the literature evangelist's total 12-month period of commissions.

► Literature Evangelist—Three Classifications—Policy Amendment

VOTED, To amend NAD I 75 10-3, Three Classifications (The Literature Evangelist), to read as follows:

3. Credentialed—To be eligible for credentials a literature evangelist shall have held a license for at least nine consecutive months. Before eligibility for credentials is established, there shall have been turned in at least 44 weekly reports totaling at least 1,680 hours, and a minimum in annual retail sales of \$24,000 worth of denominational subscription literature (\$16,000 for specialized programs: journals, paperback books and other small subscription literature, \$18,000 for additional living allowance). The general record must also be satisfactory. These standards shall also determine the renewal of credentials from year to year. The cumulative hours worked by the literature evangelist, and weekly reports rendered during the three-month period of service for license, and the nine-month period of service for credentials, shall constitute the basis on which the credentials will be granted.

COVER STORY

Berrien Springs students send handmade cards

By MINERVA E. STRAMAN

"Thank you very much for the lovely handmade get-well card! I appreciate the care and thoughtfulness that went into it," says one note.

"I want to thank you so much for sending me a get-well card

Minerva E. Straman, English teacher for seventh and eighth grades at the Ruth Murdoch Elementary School in Berrien Springs, Michigan, is also a visiting professor in the Andrews University Education Department.

and for your prayers for my recovery," is written on another thank-you card.

"I would like to thank you for the lovely thoughts. I hope you continue to share your joy and good will with others. May the Lord be with you," reads still another letter.

Every day from two to ten thank-you notes or telephone calls are received by the seventh- and eighth-grade Christian Witnessing Class at the Ruth Murdoch Elementary School at Berrien Springs, Michigan. "How

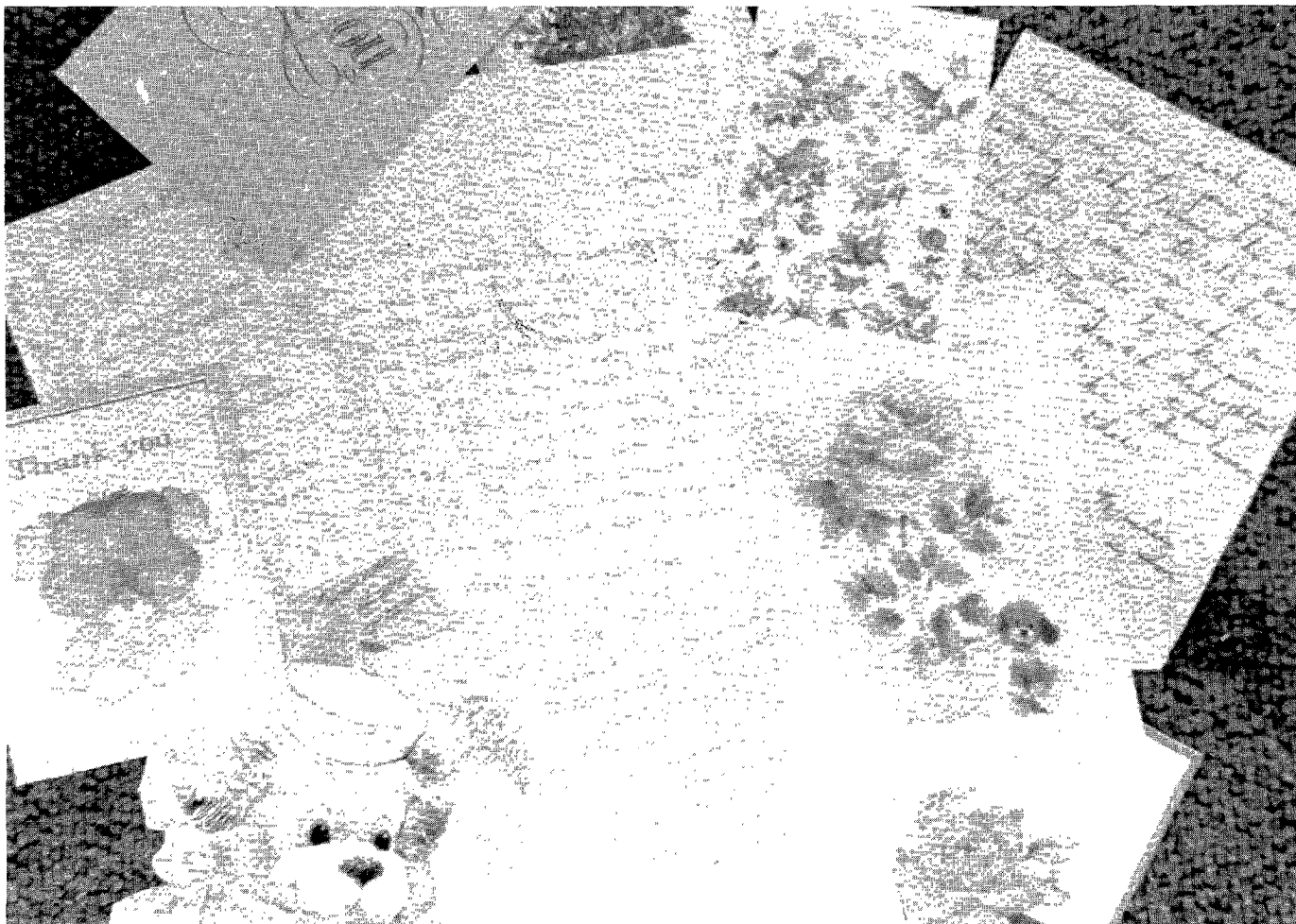
can this be? Such great gratitude for just some *handmade* cards?" asked one of the class members.

"I guess there are some very lonely people who need cheering up," replied his classmate, "so, we'd better keep right on sending the cards."

Each afternoon, as part of the school's upper-grade minicourse program, the youthful Christian Witnessing students copy the names from the Hospital Admissions section of the local newspaper. These names and addresses are entered into the class's record book, then are written onto the postal envelopes for mailing. Class members busy themselves with folding paper, signing the cards—"Love, Christian Witnessing Class" under the "Please Get Well Soon, May God Bless You" message, and then enclosing the cards into stamped envelopes.

As many as 20 to 50 cards a day are mailed to the many people whose names are listed as being admitted into the local hospitals. This means that at least a thousand cards are sent each quarter. The only problem that the class encounters is raising money to buy stamps. But the students have creative ways of raising the needed funds. Their projects include noon-hour popcorn sales; bake sales; collecting gum fines; selling shampoo, washcloths, knives, vanilla; working in the community; and even making their own personal donations. The challenge and the creative fulfillment of that challenge seem to engender much personal satisfaction individually and for the class as a whole.

When the class received a long thank-you-inquiry letter from one man in a nearby town, three of the fifth-grade girl helpers wrote him



In response to the get-well cards they send out, young people at the Ruth Murdoch Elementary School receive from two to ten thank-you notes every day.

an encouraging letter, telling him more details about the Christian Witnessing Class and its operations. This lonely widower is now corresponding on a regular basis with 10-year-old Lucy and her family, who have "adopted" him.

Just before Christmas, a woman sent a thank-you-inquiry letter to the class, asking the usual, "Who are you? Where did you get my name and address? How did you know I was in the hospital?" When one of the young class members heard this note read to the class, she volunteered to correspond with the woman. Back and forth went the letters. One included a \$5.00 stamp-supply donation from the lady. She also sent a large box of chocolates to the class for Valentine's Day.

One afternoon the class received a telephone call from a policewoman in a neighboring town. "I've made six phone calls and finally I got to the source of my mail," she said. "I just want to encourage you to keep up sending cards. I am a widow with two small children. After major surgery I spent three weeks in the hospital, and yours was the only card I received while there. Please keep on praying for me, too."

In answer to one of the get-well cards, one man sent a cassette tape to the class. He expressed his appreciation with some original verse. Then he told of his upcoming open-heart surgery.

Friendship develops

The class received the tape on the very day of surgery. They prayed for him throughout the day and wrote him notes. A few days later two class members delivered flowers to his room. When he saw the students he said, "Don't tell me who you are. You're from the Christian Witnessing Class. I can tell by the way you look."

Every day several students talked to the man by telephone. They delivered another plant, and the relationship continued to grow. Soon the heart patient who had been so ill was sent home by an amazed physician, who had expected him to have a longer hospital stay. The man told his doctor, "It was all the attention I got from those kids! I had been so discouraged about my condition that I wasn't sure I wanted to live. But they really showed me their

love!" The card had made a definite difference in his attitude toward life itself.

Since his recovery, the students have visited his home, his wife, and his children, and a warm friendship has developed. They continue to keep in touch with their heart patient.

Some dramatic changes have occurred in the lives of the class members. When Bob first joined the class he was a rather sullen, disgruntled fellow. His handwriting portrayed an I-don't-care style. A few weeks into the first quarter of his Christian Witnessing experience, he was assigned the task of addressing the outgoing envelopes. One of his classmates remarked casually, "You know, these cards are received by strangers, so we should do our neatest work possible. After all, this may be the only contact these people have with Christians."

Though Bob made no reply, these few words must have struck home, because there was an almost miraculous change in his attitude and especially in his handwriting. These positive changes have carried over into his other general classwork. He and several other students have chosen to be part of this Christian Witnessing Class as many as five quarters of the eight of their two-year stay within the mini-course program. They enjoy showing the newer members the ropes, and their enthusiasm is contagious. In fact, now they have some of the first-graders and some of the fifth-graders helping to make the handmade get-well cards that are sent out each day.

At first glance this voluntary Christian Witnessing Class project may seem somewhat insignificant, but it is a genuine avenue of service for these usually self-conscious, supposedly self-centered, early adolescents in the seventh and eighth grades. The fact that, under the teacher's supervision, they do all the organizing, the creative drawing, the coloring, the addressing, the stamping, the mailing of the cards, and the receiving of the thank-you notes seems to afford them a satisfying experience in serving others.

Indeed, the whole concept is in harmony with the admonition for leading our youth, and we find that the parallel is far from being merely coincidental. "Above any other agency, service for Christ's

sake in the little things of everyday experience has power to mold the character and to direct the life into lines of unselfish ministry. To awaken this spirit, to encourage and rightly to direct it, is the parents' and the teacher's work. No more important work could be committed to them."—*The Ministry of Healing*, p. 401.

"The restless energy that is so often a source of danger to the young might be directed into channels through which it would flow out in streams of blessing. Self would be forgotten in earnest work to do others good."—*The Desire of Ages*, pp. 640, 641.

Just some handmade cards sent to some hospital patients by some early adolescents! But what an inspiration, not only to the recipients but to the card-makers, as well!

MICHIGAN

Musicians' Guild meets at AU

The SDA Church Musicians' Guild held its third biennial convention July 9-13 at Andrews University. Nearly 100 persons attended this event, which is the largest regularly scheduled session of the Guild.

The convention got under way Wednesday afternoon with a welcome by the acting president, Elaine Myers, and introduction of clinicians by Marjorie Ness. Following this, Harold Lickey, of Andrews University, gave the keynote address. His morning lectures continued to set the pace for the convention.

Steven Vitrano gave a two-day introduction to his seminary class Workshop in Worship. In it he emphasized the need of the musician to worship. In the second section the class had a chance to participate by working on an order of worship.

Gregg Fountain, of Northwestern University, made an outstanding contribution to the convention. His organ technique and choral directing set the atmosphere of worship in the Sabbath service, showing in practice what he had taught in theory during the week. The many workshops included sessions on handbells, by Barbara Brown; children's choir, by Marjorie Ness; purchasing an organ, by James Shawhan; commitment to

ministry, by Michael Surrat; and a choral reading session of new anthems and concerts each evening.

The Chair of Sacred Music, a special project of the Guild since January, 1976, reached its goal of \$100,000 during the convention. The "Chair," in the name of Oliver S. Beltz, represents a sum of money raised by the Guild and donated to Andrews University for placing instruction in sacred music in the Theological Seminary on a permanent basis. The money will be invested through the General Conference Investment Fund. The interest accruing from this investment is to be used to cover instructional costs for graduate courses in sacred music, to provide books and materials for such courses, and to assist qualified graduate students in sacred music. Because of inflation, it has been decided to increase the fund to \$125,000.

DOUGLAS MACOMBER

KAMPUCHEA

SAWS team reopens work

After tearfully saying goodbye, my wife and I walked out toward the old airplane standing in the hot sun. A few minutes later we were straining to catch a last glimpse of where we had taught English for ten months, but most of all where we had left many dear friends. That was Phnom Penh, Cambodia, 1975.

Five dark years passed slowly. Could we hope to return to that country? Was it forever to be closed to the influences of the gospel? We, along with many others, prayed for God's intervention. And God answered.

Today SAWS is a recognized relief agency bringing supplies to the people of what is now known as Kampuchea. After making many visits to the country during the summer months and meeting with various government officials, it was a great joy for my wife and me to be permitted to reside once again in Phnom Penh. With thankful hearts we walked down many of the streets recalling our past trips to the market and other places, and all the time hoping to look into someone's face and recognize a former language student or church member.

ADVENTIST REVIEW, NOVEMBER 27, 1980

So far we have found seven former students, most of whom have been put into responsible positions in the city.

There are a number of programs that SAWS has begun, which, along with those of other relief agencies, will help lessen the suffering and poverty of the Kampuchean people. In one of our initial visits to Phnom Penh we were overwhelmed by the lack of sanitation. Garbage had accumulated in the market areas and back streets to an alarming degree.

We proposed to the government that we bring in equipment that could clean up the streets and help avert a dangerous health problem. In early September five dump trucks, three front-end-loading tractors, and a vehicle for transportation were unloaded in Kompong Som, Kampuchea's primary seaport.

Another obvious need was adequate dental care. To help fill this need, six dental chairs were purchased in Australia and were scheduled to arrive in Phnom Penh toward the end of September. The equipment will be distributed to the three primary hospitals in the city. In addition to this, the government is requesting more dental equipment and a dentist to help reestablish the country's dental school.

We have been told that all who wore glasses were marked for death by the former government. As a result, eyeglasses were discarded, and today there is a great need to replace these. We are exploring means whereby glasses no longer used could be collected and shipped to Kampuchea.

As is the case with other international agencies, SAWS has been asked to be the primary provider for one provincial orphanage. Along with the Mission Spotlight team and the acting director for SAWS in the Far Eastern Division, R. B. Grady, we visited this orphanage in Kampot in mid-September. The plans are to provide beds, mosquito nets, dishes, and eating utensils, along with a long list of other items necessary for simple living.

Through these and other means, God has given us another opportunity to witness in Kampuchea.

BOB PARRISH
SAWS Area Director
Kampuchea

CALIFORNIA

Youth conduct better-living programs

Patterned after the Youth for Better Living Mobile Theater Program originated by Pastor Henry Holt in Louisville, Kentucky, during the summer of 1976, a Mobile Theater Crusade has been organized in San Bernardino, California, by Jamie Gavin.

Jamie, who worked with Pastor Holt, is now a local elder of Valley Fellowship church in San Bernardino. He works as a health educator for the Department of Mental Health of San Bernardino and is a graduate of Loma Linda University School of Health.

The mobile theater has ministered to three communities in San Bernardino this summer: Mill Community Center, Meadowbrook housing complex, and the Waterman Gardens housing complex. In each area, skits were presented on three successive nights of one week. They dealt with the social dilemmas of alcohol, intemperate living, and becoming a Christian. Each evening the program consisted of gospel music, followed by a skit, and a short appeal. The community residents were invited to sign up for courses offered as the curricula of a University of Character Development.

The University of Character Development includes seminars in vegetarian cooking, Christian growth, how to overcome bad habits, effective family communications, fundamentals of exercise and diet, and weight control. In each community more than 30 residents signed up. Even people who did not sign up have said that their lives have been touched by the ministry of the Youth for Better Living.

More than 50 youth from the various communities have enrolled in a mobile workshop where they can learn skits and develop their singing and musical talents to present such programs to others. The Howard Hamilton and the Shannon Goodwin families have volunteered to help direct the workshop. Thirty-six people have signed up for Bible studies in Waterman Gardens and classes will begin soon.



The Llaguno Family Singers, from the Campus Hill church, Loma Linda, California, provided a public-address system for better-living programs in the San Bernardino area. They also shared their singing talents.

More than 20 volunteers who participate in the mobile theater are youth and young adults from the Valley Fellowship and Campus Hill churches. The San Bernardino Valley Fellowship and Mountain View churches furnished the salaries of two young women who worked with the mobile theater throughout the summer; Michele Mayne, who

served as the minister of music; and Shannon Lim, who performed administrative duties. The Llaguno family of the Campus Hill church provided a public-address system for the use of the program and sang.

S. A. YAKUSH
Communication Director
Southern California
Conference

North American

Atlantic Union

- Pastors in the New York Conference reported 30 baptisms during the last half of August and first half of September, which brought the total baptisms through mid-September to 218. This is an increase of 86 over the same period last year in the conference.
- A group of students at Union Springs Academy, New York, recently contracted to paint 26 gas wells. After their salaries and expenses were paid, they had earned \$880.60 for two new electric typewriters for the academy business education department.
- Atlantic Union College hosted more than 250 high school and academy seniors for College Days October 19 and 20. Activities included a special banquet in

the field house, a program by the newly formed gymnastic team, various selections by visiting seniors, a basketball game, a departmental fair, and tours of the campus.

Columbia Union

- Stephen Boyce, pastor of the Allegheny East Conference church in Plainfield, New Jersey, directed a six-week tent meeting that resulted in the baptism of 23 people. Featured speaker was David McCottry, of Teaneck, New Jersey.
- With more than 200 acres of forest that need trimming, Garden State Academy in New Jersey has begun selling firewood. Jay Neal, a student Taskforce worker, is donating his time to manage the project.
- An evangelistic series conducted by John Earnhardt, of the Amazing Facts broadcast, doubled the membership of the Car-

rollton, Ohio, church. Eighteen have been baptized to date, reports Gilbert Goodwin, pastor.

- Lynn Hayner, pastor of the Hamlet-Manchester, Ohio, district, recently baptized 11 persons after his evangelistic crusade in Hamlet.
- On September 6, members of the Stuart, Virginia, church dedicated their building free of debt. They recently had engaged in a program to pay off \$40,000 left on their church building project. Jack DuBosque pastors the church of 33.

Lake Union

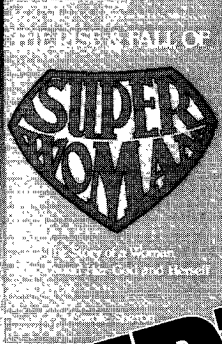
- Burton L. Wright, of the Joliet-Bolingbrook, Illinois, district, recently received a citation of merit for his volunteer services to the Stateville Correctional Center in Joliet. During the three or more hours a week that he visits the center, Elder Wright gives away copies of *Life &*

Health or Listen magazine. About 18 men, who range in age from 18 to 80, have completed Bible courses.

- Kimberly Wilson, a member of the Paris, Illinois, church, won a blue ribbon at the Illinois State Fair recently for a Four-H club foods demonstration. Her recipe was oatmeal waffles.

North Pacific Union

- Laverne E. Tucker, of The Quiet-Hour radiobroadcast, is conducting a major evangelistic campaign in Seattle, Washington. Assisting in the campaign along with area pastors are Mrs. Tucker and their son Bill.
- Gary and Fukuko Beck are new Taskforce workers in Savoonga, Alaska. Mr. Beck, a graduate of Walla Walla College, has an M.A. degree from Andrews University, with emphasis in missions. Mrs. Beck, a native of Osaka, Japan, met her husband




She had to achieve, do more, be everything to everybody, for she feared losing the love and respect of her family, friends—and even God. So she turned to drugs in order to be a

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while he taught in an English language school.

● Children of the kindergarten division of the Kalispell, Montana, church have gathered together 35 used Bibles and sent them to Zambia. This is part of an ongoing project of the members of the church, who for the past 15 years have been sending boxes of used clothing and other goods to the mission field.

● Hungry Hollow Ranch, an Adventist-operated facility in Klamath Falls, Oregon, for delinquent adolescent boys, is in its sixth year of service. Connected with the original ranch are another ranch for younger adolescents and a halfway house in downtown Klamath Falls. The facilities operate in cooperation with the State and have a recovery rate of about 70 to 75 percent, according to Will Thompson, program coordinator. He and Don Bieber combined their talents to start the program.

Pacific Union

● Enrollment on the La Sierra Campus of Loma Linda University is up over last year's total by more than 100 students. The total in both graduate and undergraduate schools is 2,200.

● Loma Linda University's dairy won five gold medals and one silver medal at the Los Angeles County Fair in the six categories entered.

● God's blessing on the outreaches of laymen in the Lahaina and Kahului, Maui, churches has resulted in the baptism of 35 during the past six months. Dennis Joao, one of three "local" pastors in Hawaii, supervises the ten cottage meetings being held by lay leaders.

● Although El Mirage, Arizona, has a membership of only 38, Vacation Bible School enrollment was 65. Only six of the children were from Adventist homes. Some from non-Adventist homes have continued to attend Sabbath school, according to Jule Chidester, VBS leader.

● Service pins have been awarded by Superintendent Jay H. Lantry to five Central California Conference teachers who have each spent more than 30 years in education. Honored for their years in the classroom were

Dorothy Sackett, of Madera, 39 years; Marian Babb, Sierra Vista Junior Academy, 34; Margaret Wilson, Monterey Peninsula Junior Academy, and Graham Heppel, Bakersfield Academy, both 33 years; and Warren Royer, Fresno Adventist Elementary School, 31.

Southern Union

● Doug Sayles, manager of the Carolina Conference Adventist Book Center, reports that sales have increased \$40,000 over last year's figure.

● More than 100 persons were baptized after tent meetings in Birmingham, Alabama, this summer by the Cleveland brothers, E. E. and William. Three summers of evangelism have produced a 500-member church in the South Park section of the city.

● Three hundred youth leaders from throughout the Southern Union Conference met at Ridgecrest Assembly, near Asheville, North Carolina, October 3-5, for a youth ministries convention. Speakers for the meeting included Bonnie Consolo, Richard Barron, Des Cummings, Jr., and A. C. McClure. In addition to the general sessions, specialized instruction was offered in 20 workshops. The convention was under the direction of R. P. Peay, Southern Union youth director.

Andrews University

● Charles E. Wittschiebe was the featured speaker for the fall Week of Spiritual Emphasis held on the Andrews campus October 20 to 25. Until his retirement in 1974, Dr. Wittschiebe was professor of pastoral care at Andrews.

● Walter B. T. Douglas, professor of church history and history of religions at the Theological Seminary, presented a series of lectures at Howard University on October 18 and 19. Dr. Douglas was invited to Howard as a guest speaker for the Andrew Rankin Lecture Series, which asks guest professors from universities throughout the country to speak on current issues.

● Dale S. Tyrrell, formerly of the Nordic Drop Forge Company, is the new director of the Andrews University security force, replacing Donald Candy.

KINDERGARTEN SABBATH SCHOOL HELPS FOR 1981

The COME UNTO ME booklet supplements the Sabbath school lesson. HAPPY SABBATH AFTERNOONS activity sheets provide do-it-together material for parent and child, reinforcing the same lessons.

COME UNTO ME booklets

1st Qtr. GOD'S HELPER

2d Qtr. GROWING STRONGER

3d Qtr. GOOD FRIENDS AGAIN

4th Qtr. TALKING TO MY FRIEND JESUS

HAPPY SABBATH AFTERNOONS activity sheet

1st Qtr. HELPING OTHERS

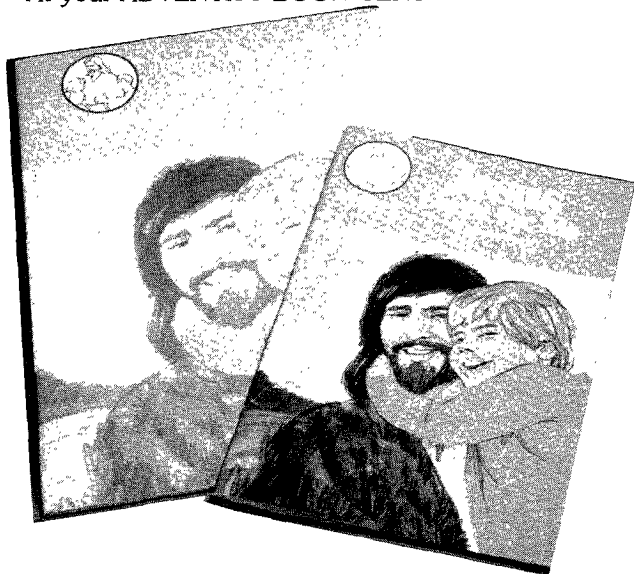
2d Qtr. TEMPERANCE

3d Qtr. FORGIVING

4th Qtr. PRAYER

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New EEOC guidelines now in effect

Long-awaited revised guidelines on religious discrimination were approved by the commissioners of the Equal Employment Opportunity Commission on October 28, 1980, and became effective on November 3, 1980.

The guidelines tell how the EEOC intends to implement Title VII of the Civil Rights Act of 1964 (as amended in 1972).

The guidelines were developed because of the U.S. Supreme Court's 1977 decision in *TWA v. Hardison*. While reducing possible remedies for accommodating Sabbatharians, the court pointed out that in its view, EEOC had not clearly spelled out how accommodations should be accomplished. EEOC has now done just that.

After conducting public hearings in New York City, Los Angeles, and Milwaukee in 1978, the commission spent two years preparing the new guidelines. The Department of Public Affairs and Religious Liberty participated in each hearing.

The main areas covered by the new guidelines are:

1. *Pre-employment questioning.* Employers are under the same obligation to attempt accommodation for prospective employees as they are for those already on the job. Thus, in most instances, screening out Sabbatharian applicants by questions such as, "Are you willing to work whenever assigned?" is a violation of the law. The guidelines recommend that the job be *offered* before such a question is asked, even if there is a legitimate *business necessity* for asking it at all.

2. *Flexible work schedules.* The new guidelines recommend the use of flexible work hours when Sabbatharians need

to leave early Friday afternoon.

3. *Making up time lost.* When days are lost owing to observance of religious holidays employers should try to find a way for employees to make up the lost time such as by the use of compensatory time.

4. *Lateral transfers.* Where no accommodation can be found in one department, lateral transfers are to be arranged wherever possible.

5. *Voluntary substitutes and swaps.* Securing substitutes or swapping shifts should not be solely the responsibility of the employee. Employers and labor organizations should shoulder much of the burden for finding substitutes.

6. *Labor union dues.* Labor organizations should permit the donation to charitable organizations of the equivalent amount of dues in lieu of compulsory payment to the labor organizations.

7. *Sabbath tests.* Employers should make alternate arrangements for Sabbath tests except where undue hardship results.

8. *De minimis costs.* Occasional payment of premium wages on a temporary basis or extra costs for a brief trial period are not considered to be more than *de minimis* (minimal).

9. *Seniority.* Employers and labor organizations are encouraged to provide for accommodations in collective bargaining agreements where seniority systems would otherwise prevent making any accommodation.

The "reasonable accommodation" and "undue hardship" language of the law has now been clarified somewhat. Even so, undue hardship may be present in different degrees from one place of employment to another. If genuine undue hardship exists Adventist workers should not try to force accommodation. But where

inflexibility and arbitrary rules are used by employers to avoid accommodation of Sabbath privileges the new EEOC guidelines can be used to help employers see their obligations. Remember, always apply Christ's golden rule.

If you should be faced with a Sabbath-work problem inform your pastor *immediately*. He will involve the Religious Liberty Department at the proper time.

GORDON ENGEN

For the record

CRBF approval: The National Information Bureau has added Christian Record Braille Foundation and National Camps for Blind Children, a service of CRBF, to its prestigious list of more than 400 approved charitable institutions in the United States.

Adventist scholars meet

More than 60 Adventist Biblical scholars and theologians attended the second annual meeting of the Andrews Society for Religious Studies, held November 4-5, in Dallas, Texas.

Organized a year earlier in New York City, the society provides a means of fellowship and dialog among the increasing number of Adventists who attend the national meetings of two major scholarly organizations, the Society of Biblical Literature and the American Academy of Religion.

This year's ASRS meeting included the presentation and discussion of papers by Robert M. Johnston (Andrews University), John C. Brunt (Walla Walla College), Richard Rice (Loma Linda University), and Fritz Guy (Andrews University). Respondents were Larry A. Mitchel (Pacific Union

College), James J. Londis (Sligo church), and Roy Branson (Kennedy Institute of Bioethics).

At the final session of the meeting, the following statement was authorized as an expression of the majority of those present:

"In view of widely-circulated reports concerning the attitude of Adventist scholars regarding the consensus statements of the Sanctuary Review Committee ('Christ in the Heavenly Sanctuary' and 'The Role of the Ellen G. White Writings in Doctrinal Matters'), we wish to make clear that we affirm these statements. We view them as being in significant continuity with traditional understandings, while incorporating new understandings, reflecting the contributions of all the documents prepared for the Sanctuary Review Committee. We view these consensus statements as a stimulus to further study, and not as definitive formulations to end discussion. They were not intended to be used as a test of loyalty or orthodoxy.

"We wish to express appreciation to the General Conference leadership for convening the Glacier View meeting of the Sanctuary Review Committee. Our love for the church and our concern for its unity impel us to do what we can to put to rest disruptive rumors about that meeting."

The society also approved membership and registration fees for the coming year, authorized a newsletter, and selected officers for 1981. The new officers are Robert Johnston, president; Walter Douglas, president-elect; Larry Mitchel, secretary and editor; and Niels-Erik Andreasen and Josephine Benton, members of the planning committee.

The 1981 meeting is scheduled for December 17-19, and will be held in San Francisco.