

Adventist Review

General Organ of the Seventh-day Adventist Church

November 26, 1981

Insurance and the church

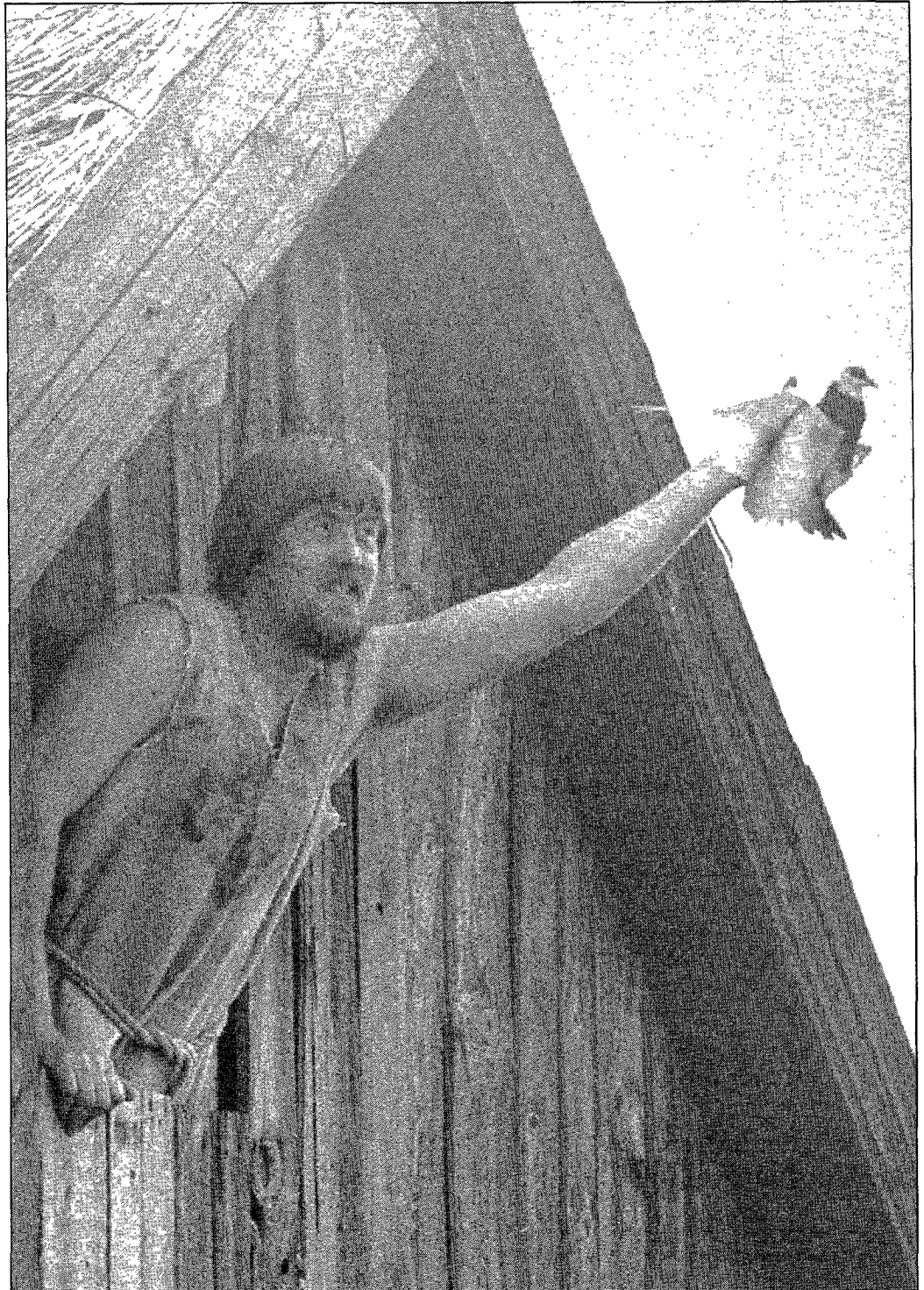
Page 4

Incident on a Sunday afternoon

Page 8

Actions from the 1981 Annual Council

Page 12



Church members in Berlin told the story of Noah and the ark recently. Here Noah releases the dove. See story on page 18.

LETTERS

During 1981 Gencon Risk Management Service, the insurance service for the Seventh-day Adventist Church, celebrates its forty-fifth year of operation. For a glimpse into the history of its establishment, see Jay Prall's article, "Insurance and the Church" (p. 4).

Thomas A. Davis, author of "Incident on a Sunday Afternoon" (Family Living, p. 8), is currently an associate book editor at the Review and Herald Publishing Association. Born in Newfoundland, Elder Davis is a graduate of Canadian Union College, with a Bachelor of Theology degree. He began his denominational service as a singing evangelist in Kingston, Ontario,

continuing to work in that province as a pastor until he came to work at the Review and Herald as assistant editor of the *SDA Bible Dictionary*, part of the Commentary Reference Series.

In 1960 he went to the Philippine Publishing House, where he was editor in chief; from 1965 until 1970 he held the same position at the Oriental Watchman Publishing House in Poona, India. In 1970 he returned to the Review and Herald, where he worked on the ADVENTIST REVIEW staff as associate editor for three years before joining the book department.

Elder Davis' most recent book, *Of Course You Can Walk on Water*, is a discussion about faith.

The first portion of the 1981 Annual Council actions appears in this issue (p. 12); more will appear next week.

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THIS WEEK

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.

Ellen White

The articles in the September 17 issue regarding Ellen White and plagiarism are deeply appreciated.

We should not accept other people's notions unless we have carefully weighed all the available evidence. As a young National Service soldier in the 1950s I read *Steps to Christ* for the first time, although I had been an Adventist for several years. The effect the book had on my life is an "evidence" that cannot be easily erased.

Vincent L. Ramik encapsulates my attitude toward the Spirit of Prophecy in one statement: "What really counts is the message of Mrs. White, not merely the mechanical writings."

Thank you for the excellent church paper that gives world news.

D. C. CLOTHIER
President, Irish Mission
Belfast, Northern Ireland

"Our one luxury"

Re "A Financial Overview" (Editor's Viewpoint, Sept. 24), which announced a price increase for a REVIEW subscription.

What other alternative is there in the face of sharp increases for

materials and postage rates? Careful management, along with a subscription rate sufficient to meet the cost of production adequately, are good business principles.

We count ourselves blessed that the increase will affect us who are overseas by only 4 percent, as compared with as much as 21 percent for subscribers in North America. Our one luxury is to receive the REVIEW airmail, which costs approximately \$1.62 in postage for each issue. The REVIEW costs us approximately \$100 annually; after the subscription rate change, the new cost will be approximately \$104 per year. That probably says it all for our evaluation of the REVIEW.

F. E. SCHLEHUBER
Director, Trust Services
Singapore

Non-Adventist writes

The special issue on doctrines was the finest presentation of Christian beliefs I have ever seen.

JOHN E. L. SWINEFORD
Desert Hot Springs, California

Davenport loans

I applaud the REVIEW for its handling of the Davenport affair. By prudent reporting of the facts without judgment or censure, the REVIEW has helped to keep the situation from becoming more ugly than it is. I personally appreciate the frankness and fairness of the October 22 editorial.

Because of the size of the financial involvement by the

church, it would be appropriate for the church to convene a financial study group that would scrutinize the individuals involved in making these decisions as thoroughly as Dr. Ford was examined, and recommend disciplinary action as appropriate.

This study needs to be just as thorough, just as painstaking, just as kind, and just as public as was the one at Glacier View.

RALPH OWENS
Lincoln, Nebraska

I have difficulty believing that the General Conference is so muscle-bound that it cannot put teeth into its money policies. I believe trust and reserve funds are what the words imply. What good is the reserve if years will be lost in litigation, and huge sums spent on attorney's fees, in order to recoup whatever can be? I believe we have the right and duty to insist on leaders who are honest, have competence, and discretion.

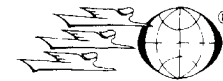
WALTER GERALD
Riverside, California

Singles

Thank you for "160,000 Is More Than a Statistic" (editorial, Oct. 1) and for the other articles dealing with singles. It is time the potential of Adventist singles and their unique problems were brought to the attention of the Adventist Church as a whole. It is to be hoped that all Adventists can unite and deal with these subjects constructively.

J. DUPPER
Westminster, Maryland

Adventist Review



131st Year of Continuous Publication

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Unsolicited manuscripts are welcome, but notification as to acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope.

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Vol. 158, No. 48.

Second quarter offering report

Thirteenth Sabbath Offerings continue to make possible capital improvements and new facilities in many countries. On June 27, 1981, 42,767 Sabbath schools worldwide contributed a record \$1,327,317.56, the largest Sabbath school offering ever given at the end of a second quarter. Of this amount, 25 percent, or \$331,829.39, immediately was set aside to assist the following worthy projects in the Far Eastern Division: (1) a girls' dormitory at Mount Klatat College, Indonesia; (2) relocation of Negros Mission Academy in the Philippines; and (3) building 100 village chapels in the Philippines.

The Far Eastern Division is especially grateful for this outstanding contribution from the Sabbath school family.

HOWARD F. RAMPTON

Supreme Court allows decision to stand

A religious-liberty victory was realized Monday, November 9, when the United States Supreme Court announced it would not hear a case involving an Adventist layman, Darrel Nottelson, of Milwaukee, who terminated his labor-union affiliation because of his religious conviction.

The denial of *certiorari* in the case of *Smith Steelworkers v. Nottelson* allows the decision of the Seventh Circuit Court of Appeals to stand. In that decision, the court said that—

1. Section 701(j) of the Civil Rights Act of 1964 is constitutional. The act states: "The term 'religion' includes all aspects of religious observance and practice, as well as belief, unless an employer

demonstrates that he is unable to reasonably accommodate to an employee's or prospective employee's religious observance or practice without undue hardship on the conduct of the employer's business."

2. Payment of the equivalent amount of dues to a charity in lieu of to the union was a reasonable accommodation and did not violate the union security provisions of the National Labor Relations Act.

Two other similar cases, *International Association of Machinists v. Anderson* and *United Steelworkers of America, Local 8141 v. Toolley*, both on appeal to the Supreme Court from the Ninth Circuit Court of Appeals, still are pending. The Court is expected to decide before the end of the year whether or not it will hear them.

GORDON ENGEN

High sales total in Lake Region

During the past two months literature evangelists from the Lake Region Conference have sold more than \$252,000 worth of literature, 80 percent of it small publications, cash sales, according to T. S. Barber, conference publishing director.

Lake Region Conference is setting the pace and is giving evidence of God's blessing. Elder and Mrs. Barber and their team of literature evangelists have established a lively new church in Champaign, Illinois—72 persons baptized to date—as a result of their small-literature program.

C. M. WILLIS

For the record

New outreach for Spanish-speaking children: Pacific Press has begun publishing *El Amigo de los Niños*, a four-color, 32-page quar-

terly magazine for Spanish-speaking children from 6 to 12 years of age. Already the magazine is being used as a successful tool in evangelistic outreach for children. Orders may be placed at Adventist Book Centers. The subscription rate is \$4.00 per year in the United States, \$5.00 per year in other countries.

Radio Talking Book in Lincoln: KUCV-FM, Union College's radio station, brought the Radio Talking Book service to the Lincoln, Nebraska, area on Sunday, November 1. This radio service provides the blind and physically handicapped people of the area with important information and enrichment. Scheduled programming includes daily reading of the *Lincoln Star*, *Omaha World-Herald*, the *New York Times*, and the *Wall Street Journal*. Blind listeners now can hear local advertisements and articles from a wide variety of current magazines. Those who listen to Radio Talking Book use a decoding receiver to pick up the broadcast signal, a subcarrier wave of KUCV-FM's 90.9-MHz frequency. KUCV's regular stereo broadcasts are not affected.

Change for Portuguese magazine: The Portuguese missionary magazine *O Atalaia* ("Watchman") will change its name to *Decisão* ("Decision") in 1982. At that time 5 million copies of a special 16-page edition, with eight pages in color, will be distributed in South America during an extensive missionary campaign.

Review contract is signed: On Tuesday afternoon, November 10, Review and Herald employees, officials from Hagerstown, Maryland, and news reporters witnessed the signing of the contract for the construction of the new Review factory in Hagerstown. The contractor selected from the nine who submitted bids was Perini Construction Company of Hagerstown. Construction is scheduled to begin within two weeks from the date of the contract sign-

ing. The contractor plans to have the factory ready for occupancy by Labor Day, 1982.

Volunteer physician is murdered: Helen Morton, 68, a volunteer physician working among the hill-tribe people of northern Thailand, was shot and killed by intruders in her home in Chiangmai on November 11.

Died: H. B. Westcott, 93, former conference and union president in Brazil, on November 5 in San Jose, California. □ Betty Stirling, provost for academic and administrative affairs, University of Baltimore, former director of institutional research, SDA Board of Higher Education and professor at Loma Linda University, of cancer on November 12, in Baltimore, Maryland.

New position: A. C. Segovia, associate director, General Conference Department of Education, formerly secretary, Far Eastern Division.

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Attach label here or print old address:

Health Personnel Needs

NORTH AMERICA

Chaplain: bilingual (Spanish) 1
 Clinical laboratory technologists: 4
 Dentist: 1
 Dietitians: 2
 Food-service personnel: director 1
 Histopathology technician: 1
 Housekeepers: 3
 Maintenance personnel: air-conditioning 1, boiler operator 1, bio-medical electrician 1, carpenter 2, plumber 1, supervisor 1
 Medical-records personnel: 2; and A.R.T. 1, department head 1, director 1
 Nurses R.N.s: 63; and ICU/CCU 17, medical-surgical 47, pediatrics 5, post-coronary 1, OB 5, emergency room 4
 Nurses L.P.N.: 31
 Nursing-leadership personnel: continuing-education clinical instructor 1, staff-development instructor (pediatrics) 1, team leader 1, clinical medical/surgical specialist 1, emergency-room supervisor 1, nursing-unit coordinators 3, in-service director 1, supervisor 1, head 1, director of nursing service 1
 Occupational therapist: 1
 Pharmacists: 2
 Physical therapists: 9; and department head 1
 Physicians: general-practice 2, surgeon 1, pediatricians 3, orthopedics 1
 Radiologic technologists: 12
 Respiratory therapists: 13
 Secretaries: 8
 Social Workers: B.S.W. 1, M.S.W. 2
 System analyst: data-processing programmer 1

For further information, write to North American Health Careers, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012, and indicate the type of position. Because of immigration requirements, this notice applies only to permanent residents of the United States and Canada.

Ordinations

David L. Glenn III, pastor of the Renton church in the Washington Conference, on August 1.

Colin Griffin, youth and better-living department director in the Cape Conference in South Africa, during the Cape Conference camp meetings.

David A. Parkhurst, pastor of the Federal Way church in the Washington Conference, on July 25.

At the Arizona Camp meeting, Prescott, Arizona, on August 1, 1981: **Steven Douglas Rott**, and **James G. Taylor**.

The following were ordained in the Central California Conference: **Curtis Church**, principal of Armona Adventist Academy; **Jim Milburn**, pastor of the Lemoore/Coalinga district church; **Timothy B. Mitchell**, associate at Sonora; and **Glenn Sayers**, a Bible teacher at Modesto Adventist Academy.

The following ministers were ordained in the Central Kenya Field: **Ngumbi Mulilya**, **Batholomew Mwachala**, **Peter Njenga**, **Jeremiah Nyaga**, and **Duncan Wanderi**.

At the Florida Conference camp meeting, held in Forest City, Florida: **Richard DuBose**, pastor of the St. Augustine church; **James Krause**, pastor of the Bradenton church; **Eddy Romero**, pastor of the Hialeah Spanish and Homestead churches; **Eugene Torres**, pastor of the Key West and Marathon church; **David Weigley**, pastor of the Fort Myers church; and **Haskell Williams**, pastor of the Belleview and Leesburg churches.

At the Wisconsin Conference camp meeting on June 20, 1981: **Byron Chalker**, a Bible teacher at Wisconsin Academy; **Donald Giarrusso**, pastor of the Bethel district; and **Stephen Shipowick**, pastor of the Stevens Point district church.

To New Posts

Worker transfers within union conferences are not listed here. Such transfers ordinarily are included in News Notes.

AUSTRALASIAN DIVISION

Regular Missionary Service

Judith Baker, of New Zealand, returning to serve as nurse, Malamulo Hospital, Malawi, left July, 1981.

Peter Jack (and **Noeline** and family), of Australia, returning to serve as division evangelist-associate Ministerial Association secretary, Far Eastern Division, Singapore, left August 17, 1981.

John Sedgman (and **Carol** and family), of Australia, to serve as X-ray technician, Karachi Adventist Hospital, Pakistan, left August 19, 1981.

Russell Standish (and **Enid** and family), of Australia, returning to serve as medical director, Bangkok Adventist Hospital, Thailand, left August, 1981.

Volunteer Services:

Adventist Volunteer Service Corps: 2.
 Sustentation Overseas Service: 2.

EURO-AFRICA DIVISION

Regular Missionary Service

Gislene Grin, of Switzerland, to serve as office secretary, Africa-Indian Ocean Division, Ivory Coast, left August 26, 1981.

Eugene Vervoort (and **Marcelle**), of Belgium, to serve as pastor, Vanuatu, Melanesia, left August 12, 1981.

FAR EASTERN DIVISION

Regular Missionary Service

Kojiro Matsunami (and **Shuko** and family), of Japan, returning to

serve as pastor, Lower Amazon Mission, Brazil, left Miami, January 5, 1981.

NORTH AMERICAN DIVISION

Jim McKinstry, director, Home Health Education Service, Atlantic Union; formerly assistant treasurer of the Southwestern Union Conference.

Gene Milton, vice-president, Washington Adventist Hospital, Takoma Park, Maryland; formerly internal auditor and budget director, Florida Hospital, Orlando, Florida.

Gerald Northam, vice-president, Washington Adventist Hospital, Takoma Park, Maryland; formerly director of systems management, Florida Hospital, Orlando, Florida.

Alan J. Rice, vice-president, Adventist Health System-West, Glendale, California; formerly administrative director at St. Helena Hospital and Health Center, Deer Park, California.

Nationals Returning

Andrew Gordon Mustard (AU '67), to serve as lecturer in theology, Newbold College, Berkshire, England, and **Priscilla Alethea (Haslam) Mustard** left Chicago, September 20, 1981.

Eramus Johannes Van Der Colff returning to serve as director of nursing service, Maluti Hospital, Mapoteng, Lesotho, and one son left New York City, September 22, 1981.

Olivia Almeda (Bredenkamp) Van Der Colff returning to serve as sister-tutor, Maluti Hospital, and three children left Atlanta, August 11, 1981.

Student Missionaries

Larry Wayne Davis (WWC), of Clayton, Washington, to serve as English teacher, English Conversation Schools, Jakarta, Indonesia, left Los Angeles, September 2, 1981.

John Charles Fowler (WWC), of Wenatchee, Washington, to serve as teacher, Africa-Indian Ocean Division, Abidjan, Ivory Coast, left New York City, September 10, 1981.

Richard Marvin King (WWC), of Sultan, Washington, to serve as assistant pastor, Hongkong Adventist Hospital, Chai Wan Kok, Hong Kong, left San Francisco, September 9, 1981.

Judy Lee Lindquist (PUC), of Redding, California, to serve as English teacher, Inca Union Mission, Lima, Peru, left Miami, September 1, 1981.

Terry Lee Moran (WWC), of Spokane, Washington, to serve as English teacher, English Conversation Schools, Jakarta, Indonesia, left Los Angeles, September 2, 1981.

Amy Lou Niesen (AU), of Manistee, Michigan, to serve as English teacher, West Indonesia English Conversation Schools, Jakarta, Java, Indonesia, left Los Angeles, September 10, 1981.

Jeffrey Loren Strode (WWC), of Portland, Oregon, to serve as teacher, Ebeye Elementary School, Majuro, Marshall Islands, left Seattle, August 11, 1981.

Brian Eugene Traxler (UC), of Shawnee, Kansas, to serve as English

teacher, English Conversation Schools, Jakarta, Indonesia, left Los Angeles, September 15, 1981.

Luise Lys Velasco (AUC), of Stamford, Connecticut, to serve as English teacher, Bolivia Training School, Cochabamba, Bolivia, left Miami, September 23, 1981.

Clinton Lloyd Wahlen (PUC), of Portland, Oregon, to serve in ministerial work, North New Zealand Conference, Balmoral, Auckland, New Zealand, left Los Angeles, September 1, 1981.

Volunteer Service

Richard Ernest Delafield (PUC '40) (SOS), to serve as pastor, Cayman Brac, The Creek, Cayman Brac, Cayman Islands, British West Indies, and **Cora Ethel (Hanson) Delafield**, of Bonners Ferry, Idaho, left Miami, September 16, 1981.

Tracy Renea Nussbaum (Special Service), to serve as teacher, Japan English Language Schools, Osaka, Japan, of Eagle Point, Oregon, left San Francisco, September 22, 1981.

Frank Carl Rosich (LLU '70), to serve as dentist, and **Patricia May Rosich**, to serve as nurse and dental assistant (Special Service), SAWS Refugee Program, Bangkok Adventist Hospital, Bangkok, Thailand, of Lodi, California, left Oakland, California, September 22, 1981.

Harlie Boyd Van Santen (U. of Ore. '52), to serve as dentist, and **Mary Helen Van Santen**, to serve as dental assistant (Special Service), SAWS Refugee Program, Bangkok Adventist Hospital, Bangkok, Thailand, of Salem, Oregon, left Oakland, California, September 22, 1981.

TRANS-AFRICA DIVISION

Delicia Gietzmann, of South Africa, to serve as accountant, South-East Africa Union, Malawi, left in July, 1981.

Coming

December	
5	Ingathering Emphasis
5	Church Lay Activities Offering
12	Stewardship Day
19	Thirteenth Sabbath Offering (Northern Europe-West Africa Division)
1982 January	
2	Soul-winning Commitment
2	Church Lay Activities Offering
9-16	Liberty Magazine Campaign
16	Religious Liberty Offering
23	Medical Missionary Day
February	
6	Bible Evangelism
6	Church Lay Activities Offering
13	Faith for Today Offering
20-27	Christian Home and Family Altar
27	Listen Campaign Emphasis
March	
6	Tract Evangelism
6	Church Lay Activities Offering
13-20	Adventist Youth Week of Prayer
13	Adventist Youth Day
20	Sabbath School Community Guest Day
27	Spring Mission Offering
27	Thirteenth Sabbath Offering (Southern Asia Division)
April	
3	Missionary Magazine Campaign
3	Church Lay Activities Offering

thon and raised \$2,400 for the Muscular Dystrophy Association. Members of the teams donated a registration fee and solicited pledges based on total innings played, runs batted in, and home runs.

- John Freedman, a recent seminary graduate, has joined the New Jersey conference as an associate pastor in the Trenton-Burlington district.

Lake Union

- Sixty persons were baptized recently after evangelistic meetings held in the Humboldt Park area of Chicago by Illinois Conference evangelist Sergio Ortiz. Held in the National Guard Armory, the crusade for Spanish-speaking people attracted up to 750 per night, and has resulted in the establishment of a new church with 140 to 150 people attending each Sabbath. Assisting Elder Ortiz were local pastors Cesar Funes, Oliver Mastrapa, and Sam Mercado.

- When a family of seven who recently joined the Bolingbrook, Illinois, church visited relatives in Mexico, they took Bible studies and slides with them. They established a small company of believers during their vacation there.

- Five persons recently were baptized in the Green Bay, Wisconsin, church by Bill Wilson, pastor.

- The Paw Paw, Michigan, church was dedicated free of debt on September 12.

- Barbara Randall, a member of the Lawton, Michigan, church, was elected vice-president of the national Adventist Laymen's Services and Industries during their recent convention in Colorado. Barbara and her husband, Charles, own a retirement complex in Lawton.

Mid-America Union

- Members of the Golden Hills church in Omaha, Nebraska, exceeded their Ingathering goal in ten days during September. The goal set by the 123 members was \$2,500.

- D. E. Holland, Mid-America Union secretary, was the guest speaker at Minnesota's Statewide Pathfinder camporee. One hundred and fifty-two attended the gathering at St. Croix State Park.

- The Rolla, Missouri, elementary school is being conducted under a "work-study" program this year. The 12 students in

grades 1 through 8, with Mike Lowe as teacher, are learning to take care of a six-acre strawberry patch and an apple orchard.

- Members of the Sterling, Colorado, church recently celebrated the church's sixtieth anniversary. Former pastors who attended the special services were Ellsworth Reile, now president of the Mid-America Union, John Westenberg, Elwin Hewitt, and Fred Schultz. Elder Reile spoke at the 11-o'clock worship service. Jim Harvard is the current pastor.

North Pacific Union

- Sixty members of the Oregon chapter of Maranatha Flights International spent two days in Falls City, Oregon, aiding with a church and Community Services-center addition. Pastor Donavon Kack expects the addition to be completed in mid-1982.

- In January, 1981, David Flores, a Walla Walla College junior theology student from El Salvador, was invited to Pasco, Washington, on weekends to work with Spanish members. At that time there were six adults in attendance. During the summer Flores worked for the Upper Columbia Conference in the area as a Taskforce worker, and attendance now is 45. The first Spanish Pathfinder club in the conference also has been organized.

- The Montana Conference held its first live-in, stop-smoking clinic this fall near Red Lodge, Montana. Twenty-one guests came from various areas of the State. In addition to overcoming smoking, they had a busy week of physical-fitness testing, plus lectures on good health.

- As a means of outreach, several members of the Federal Way, Washington, church have formed a witnessing team. Presenting personal testimonies, they have visited many churches in the area to encourage others in personal contacts.

Pacific Union

- As a result of meetings in Pasadena, California, this summer by Jackson Doggette, Jr., with the help of James Ziesmer and James Doggette, 27 persons have been baptized. Ten more are preparing for baptism.

- On July 25, members and friends of the Camp Verde, Arizona, church dedicated it debt-free to the service of the Master. The church was completed after

two years of mostly donated labor by the Camp Verde, Sedona, and Cottonwood members. The first service was held in the new sanctuary on September 27, 1980. In September a new school with seven pupils was opened in the fellowship hall of the church.

Southern Union

- Southern Union membership reached the 102,000-mark during the third quarter of 1981, representing an increase of nearly 1.5 percent for the quarter. The South Atlantic Conference had the greatest increase, with a net growth of 456. The Florida Conference was next, with 341. The 662 churches in the eight conferences of the Southern Union saw 2,263 members added by baptism or profession of faith.

- Carolina Conference literature evangelists made deliveries totaling more than one-half million dollars during the first three quarters of 1981, a 5 percent gain over the same period last year. The greatest percentage of gain was shown by the Florida Conference, where literature evangelists are showing a gain of 55 percent. The South Central Conference also has made great strides, with a 49 percent gain. Southern Union totals for cumulative deliveries are \$2.5 million for the three quarters for a union-wide gain of 14 percent.

- The South Central Conference, organized in 1945, has organized its one hundredth church and now has a membership of 14,351. Membership doubled during the decade of the seventies from 6,849 in 1970 to 13,698 in 1980. C. E. Dudley has been conference president since 1962.

- On August 29 the Mandarin church, Jacksonville, Florida, was organized with 133 members, the largest charter membership of any church to be organized in the history of the Florida Conference. The new church will be pastored by Jerry Benson. Horace Reading, former pastor of the Jacksonville First church, oversaw the formation of the Mandarin church.

- Florida Hospital's public-relations department won the Overall Best PR Program award in the 1981 Florida Hospital Association Public Relations Competition. "Concern," the quarterly publication for the community, and "Stat," the medical staff newsletter, won second place in their categories. There were 225 entries in the Statewide competition.

Southwestern Union

- The State of Texas has reaccredited the nursing program at Southwestern Adventist College, according to Eugene V. Thomsen, vice-president for academic affairs. Accreditation is granted on a yearly basis by the State's Board of Nurse Examiners.

- A cardiopulmonary-resuscitation-training session was held at the Ephesus church in New Orleans on June 7. All of the 23 who registered for the course passed the written test, and 19 received certification.

Andrews University

- Two hundred and seventy-eight students graduated from Andrews in August, bringing the total of 1981 graduates to 788. During the ceremonies Paul E. Hamel, chairman of the Music Department, was awarded the John Nevins Andrews medallion for excellence in teaching. Dr. Hamel retired in August after 34 years with the university.

- Hedwig Jemison, assistant secretary of the Ellen G. White Estate and director of Andrews University's Ellen G. White Research Center, recently made a trip to the Far Eastern Division to set up new research centers. She took with her to the Philippines, Korea, and Japan nearly two tons of materials.

- The Council of Social Work Education has granted the Andrews Social Work Department reaccreditation for another seven years, according to department chairman Alfred V. Winn.

- The Heritage Room of the university's James White Library has received a collection of artifacts that once belonged to Uriah Smith. Smith's grandson, Mark Bovee, of Battle Creek, donated a school desk with a folding seat Smith patented in 1875, a combination chair/cane, a top hat and cane, a glass plaque from his engraving shop, and other items, including the wooden display case in which the items are shown.

- Chief T. A. Osigbemhe, permanent secretary in the ministry of education in Bendel State, Nigeria, was a guest at Andrews in September. The chief, on a two-month educational visit to the United States under the auspices of the U.S. Government Fellowship Program, was hosted at Andrews by Francis Asekomeh, a business graduate who is acquainted with the chief.

Australasian

• For the past three months Aletha Gruzensky, a volunteer from Loma Linda University, has traveled through Papua New Guinea, studying the growing problem of alcohol abuse. She is completing a project in her Master's program in public health. She believes that "instead of drinking socially, New Guineans drink to get drunk." How to deal with such an attitude is a challenge to health educators.

• The Australasian Adventist Media Center reports that more than 600 people are attending church regularly and receiving Bible studies as a result of George Vandeman's It Is Written seminars. Although it has been six months since Pastor Vandeman and his team visited Australia, 100 regional seminars still are going strong across the country.

• In Auckland, New Zealand, more than 70 persons are worshipping in city churches after hearing the Sabbath truth presented at the 1981 Garrie Williams evangelistic meetings. Pastor Williams and his team of Bible instructors achieved similar results during 1980.

• One hundred and fifteen converts were baptized by seven ministers on the Sabbath morning of the Samoa Mission session. Accommodations were taxed to the limit, with nearly 3,000 people attending the meetings.

• The Adventist Child Care Agency in Sydney has become fully recognized by the State Department of Youth and Community Services. Adventist Child Care, which has been operating for many years, currently has six children in long-term foster care and periodically looks after children on a short-term basis. While the number of babies available for adoption has decreased, there is an increase in the number of foster children available.

• Twenty-one provincial radio speakers who attended a seminar in Lae, New Guinea, August 31 to September 6, conducted by the division and the Papua New Guinea Union communication departments, not only learned the theory of radio programming and script writing but also had opportunities to put their new-found

knowledge into practice. The Lutheran Kristen Radio provided studio facilities for the men to record five-minute programs for New Guinea's Independence Day celebrations.

• More than 100 Adventist physicians and dentists from nine countries bordering the Pacific converged on Surfer's Paradise, Australia's resort center, in July for a first-ever convention. Countries represented were Canada, the United States, Australia, Japan, the Philippines, Indonesia, Thailand, New Guinea, and the Solomon Islands. The six-day conference, combining clinical, social, and theological elements, was organized and hosted by Ray Swannell, Australasian Division health director. The Adventist International Medical Society cosponsored the event.

Euro-Africa

• Recently 21 families from different Spanish provinces gathered for two weeks of recreation and spiritual, social, and economic education in Sacedón, Spain. Juan Navarro, Spanish Conference education director, led out in the family camp. The president of the conference, Antonio Bueno, also attended. The participants included 46 children.

• The Adventist Church in France and Radio Television Luxembourg have signed a contract to air a half-hour Adventist TV program, *Hopes*, every Wednesday night for one quarter.

• Mrs. Walter Solbach, a blind West-German, was baptized April 4, receiving her baptismal certificate in Braille. It was the first time that such a document was ever printed and issued in the Euro-Africa Division. Mrs. Solbach's husband, who has been an Adventist for seven years, has transferred quite a lot of Adventist literature from cassette tapes to Braille, which has been printed at the Adventist Braille printing shop in Basel.

• Nine months after the official inauguration of the SDA-owned FM radio station in Brussels, Belgium, an important improvement has been made. Maurice Verfaillie, pastor of the Brussels church and station director, has relocated the antenna to a more

central position in the city. A radio distribution enterprise picks up the signals and distributes them by cable. A remarkable increase of telephone calls (150 per week), letters, and Bible correspondence course enrollments, has resulted.

• Georges Lutz, honorary member of the Adventist Braille service in Basel, Switzerland, reports that several new books have been prepared and distributed, among them ten "Saved by Christ" brochures by Morris Venden, and an edition of *Steps to Christ* in large type. The Adventist Braille service is serving about 1,000 blind persons in 25 countries, most of them non-Adventists. Most of them are enrolled for periodicals, such as *Life and Health* and *Signs of the Times*, but they also request books and Bible courses. Most of the operation capital comes from sources outside the church.

• According to the information of the governmental radio network for Italy, the listeners to the Evangelical Sermon on Sunday morning number more than one million. In August and September two Adventist pastors, G. De Meo and M. Maggolini, preached four times (August 9 and 16, September 6 and 13), which created a considerable interest in the church.

Far Eastern

• The East Indonesia Union Mission this year launched a union-wide total evangelism program that is presently culminating with a Quiet Hour crusade. Action teams have completed a door-to-door ministry with health lessons and are conducting hundreds of Bible seminars. Listeners to the radio and television ministries of The Quiet Hour have donated US\$65,000 worth of Bibles. Approximately 16,000 members have helped to lay the groundwork for The Quiet Hour meetings.

• Mark Finley, director of the Lake Union Soul Winning Institute, was the evangelist for a recent crusade in Legaspi City, in the Southern Luzon Mission of the North Philippine Union. Gerard Damsteegt, of the Bangkok Adventist Hospital, was the health evangelist for the series, which resulted in the baptism of 107 persons and in five satellite crusades beginning when the main series ended. Team leaders are expecting another 100 baptisms.

• It appears that the Guam-Micronesia Mission will baptize at least 300 converts this year and report a 23 percent church growth rate.

• D. M. Niere and V. F. Bocala, president and secretary, respectively, of the Central Philippine Union, report that 326 persons were baptized as a result of the evangelistic series in Kabankalan, on the island of Negros.

• Delegates from the West Indonesia Union Mission, led by A. Simorangkir, union president, paid a courtesy call on the vice-president of the Republic of Indonesia, Adam Malik, at the vice-president's palace on September 10. The main purpose of the meeting was to introduce B. B. Beach, General Conference director of Public Affairs and Religious Liberty, and to discuss several points concerning the Adventist Church in Indonesia.

North American

Columbia Union

• TEL-MED, a health-and-medical-information service made available by telephone, is being provided to area residents by Shady Grove Adventist Hospital, Rockville, Maryland.

• As a result of meetings in Reisterstown, Maryland, by Jim Sweeney, Chesapeake Conference Evangelist, 21 persons decided to be baptized.

• The Huntington, West Virginia, church has relocated its school in the church building and added a separate entrance and bathrooms. Sabbath-school rooms are to be remodeled next.

• Evangelistic meetings by Domingo Hernandez, pastor of the Vineland, New Jersey, Spanish church, resulted in the baptism of 34 persons.

• An Ingathering contact during last year's campaign led Lou and Sherry Law to Bible studies and then baptism in the Seabrook, Maryland, church.

• Potomac Conference's 1981 Mission Impact took place this summer when 16 academy and college students, joined by 12 adults, flew to the Central American republic of Belize to experience mission life. The group also helped to finish the construction of much-needed facilities at the Adventist Vocational College in Belize.

• Columbia Union College hosted a 24-hour softball mara-

tion and neglect. Attempting to deal with these problems solely by constructing more and more sophisticated clinical facilities has proved to be both ineffective and prohibitively costly.

A child who is severely dehydrated, dying from an infectious gastroenteritis, must be saved, using all the expensive and sophisticated medical techniques available. But in most cases, the investment of a small fraction of that money in community sanitation, safe water supply, health-education, and immunization could have prevented his disease.

With this realization, the Maluti Adventist Hospital CHCP was born. Begun four years ago by a South African physician, David Glass, through extensive study, planning, and research, the present program has developed.

One of the most important ways of educating the population is the training of village health workers chosen by their own communities. These individuals receive an intensive one- or two-week course in the prevention and management of the major health problems identified for the area. Their skills and interest are maintained by regular refresher courses. Chosen and given moral support by the village leaders, these workers are not "little doctors," or curative practitioners, but work effectively by instruction and example to demonstrate the prevention of illness.

The rolling foothills of Lesotho are blessed with many springs, large and small. Many villages have grown up around these reliable sources of water. Unfortunately, because of the unguided utilization of these springs by both humans and animals, they have tended to become a mixed blessing, dispensing with their life-giving water many death-dealing germs. One of the most appreciated aspects of the CHCP has been the protection of these springs.

Typically, a spring that has degenerated into a pest-infested mudhole has been

dug back toward its source in the sandstone rock. A sanitary reservoir has been constructed of concrete, and piping of variable length utilized to bring the pure water to a convenient location. There facilities have been constructed so that water may be available for drinking, washing, bathing, and the use of animals, without danger of contaminating the source. In several cases, spring water thus protected has been brought much closer to the villages than it previously was. This has made it far more available for its health-giving uses, and has saved the women of the village countless hours of carrying water on their heads.

Another part of the program is the publication of a monthly educational newsletter in the language of Lesotho. This contains news of the program and practical items of health education. Regularly a relevant spiritual topic is included in the overall message of the paper.

Enthusiastically supported by the director of health services for Lesotho, Maluti's school-health program is conducted on a weekly basis. Again, emphasizing the prevention and early detection of disease represents a fairly new concept in Lesotho. Thirty schools in the area, representing approximately 10,000 children, are visited on a regular schedule. At each visit new students are examined thoroughly, and all students receive a brief screening examination. Some visits include the services of an audiologist, Deanna Pitchford, armed with a portable audiometer. Hearing disorders and other ear problems have been discovered. Other medical problems found during the school examinations have included dental problems, visual defects, and infectious skin diseases. All students receive initial and booster BCG vaccinations for tuberculosis. As the school-health program develops, increasing emphasis is being placed on health education for both teachers and students.

Lesotho is blessed with

magnificent mountain scenery. Unfortunately, this also implies rather difficult terrain. Many areas of population are not well served by roads. Much transportation is by footpath and by horse. Under these circumstances, many who require acute medical care are unable to receive it. So that medical care may be made more accessible to certain remote areas, our program also includes the construction of three new clinics. Already a new clinic at Fobane is almost complete. The construction of the second clinic is underway. It is planned that these clinics not only will provide curative services but will be centers of essential health education and preventive medicine. Among these services will be the popular and effective antena-

tal (before-birth) and under-fives clinics.

Because an outreach such as Maluti's Comprehensive Health Care Program does not produce income, and in fact requires significant financial support, similar programs have been slow to develop. However, a program such as this need not be launched full-blown. Like this program at its inception, effective services in health education and preventive medicine can be performed with limited resources, and with existing personnel. This type of program is an idea whose time has come. Where tried, this and similar programs have received the applause of villagers and government leaders alike. ROBERT R. WRESCHE
*Ophthalmologist
Maluti Adventist Hospital*

Books in Review

Help, Lord, I Blew It Again

By Mike Jones
Pacific Press Publishing Association
Mountain View, California
1980, 144 pages
Price: \$3.50

Quotable sentences, original metaphors, and, most of all, a pervasive feeling of contact with the reality of religious experience in everyday living make this book worthwhile. I could not put it down, and read the entire volume in one night.

Readers from puberty to parenthood will be enriched by the author's personal experiences in the daily battle with self, candidly related. They also will feel personally acquainted with Russ, racing against time to get a lifesaving injection after being stung by yellow jackets in the sand dunes on Lake Michigan; with Victor Berge, the pearl diver in Borneo who battles with an octopus; with Nancy on the commuter train from Harpers Ferry to Washington, D.C.; with Barbara Wilson as she lies, her body broken, at the foot of a cliff near Ventura; with Corrie Ten Boom, forgiving the SS man who guarded the shower room at Ravensbruck; with Carlos Paez, who never gave up looking for his son, lost on an airliner that crashed in the Andes; with Ede,

whose unusual story is documented with her address in Portland; with Rachel and her father, who capsized in the icy, flooded Potomac River below Harpers Ferry.

The author's methodical mind is revealed in his use of several lists, such as five reasons for not going to the movies, four ways to keep revival alive in your life once it comes, four benefits from staying converted, three suggestions for healing a wounded marriage, and 16 practical suggestions for overcoming a sin problem.

Help, Lord, I Blew It Again is written in a vocabulary and style appealing to any Christian reader, and the subtitle labels it "a guide in overcoming sin." But the geographical and chronological details make it applicable in a special way to second-generation Adventists in our large centers, and its portrayal of the pastor as a human being fighting the battles of life cannot help warming the hearts of those who are "paid to do good." You get to page 49 before you discover that Mike Jones was once the editor of *Insight*, but his pithy prose flows so effortlessly that you are prepared to believe it and look forward to further revelations from one who has come face to face with sin and the Saviour.

CHARLES R. TAYLOR
*General Conference
Department of Education*

Several goals that need to be accomplished during the next three years have been set forth by the School of Health investigators.

"First, we will process and tabulate the death records of study participants to determine the death rates for cancer and other diseases among all study participants versus the general population," Dr. Phillips says. "More important, we will compare the cancer death rate in subgroups of Adventists who follow different dietary or life-style patterns."

Other goals include the completion of a review of approximately 20,000 hospital records for those subjects who have reported one or more hospitalizations since they completed the initial life-style questionnaire.

"All statistical analysis will focus on the general question of whether diet and other aspects of life-style have a substantial influence on risks

of cancer and other chronic diseases," Dr. Phillips says.

Seventh-day Adventist Church members who previously have completed the life-style questionnaire each January or February will continue to receive a short form that asks about prior hospitalizations.

"We are gratified by the excellent cooperation study participants have demonstrated in promptly returning these forms to the Adventist Health Study," Dr. Phillips says.

During the final phases of the Adventist Health Study, the School of Health researchers plan to compile a detailed analysis of all the data that have been collected. This information will be prepared for publication in scientific journals and Seventh-day Adventist publications, as well as other publications.

RICHARD W. WEISMEYER
Director of University Relations

LESOTHO

Maluti develops health program

Maluti Adventist Hospital is pleased to report the success of its Comprehensive Health Care Program (CHCP). Emphasizing preventive medicine and health education, this program has been developed around the most common medical problems and the expressed health needs of the surrounding communities.

This emphasis represents a new direction in the history of Seventh-day Adventist medical missionary work. Soon after the turn of the century the church began developing acute-care clinics and general hospitals throughout sub-Saharan Africa. These medical facilities were almost invariably located in areas of great medical need, remote from existing medical care. The pioneers who established these institutions did so in the

spirit of Jesus, who spent more of His time in healing the sick than in preaching or teaching.

Following the same pattern, in 1951 the church established Maluti Adventist Hospital in a rather remote area of the Maluti Mountain foothills of the Kingdom of Lesotho (then Basutoland). It began as a Thirteenth-Sabbath Offering project of 1948. From the first, its goal was a Christ-centered ministry of acute medical care. It has striven for excellence in that service, and consistently has provided some of the best curative care available in the country.

Increasingly, however, both private and government health planners have come to realize that merely more and better clinical facilities are not the answer to Africa's major health problems, which are the fatal and debilitating problems of infectious diseases, coupled with the complicating factors of malnutri-

THE 1982 DEVOTIONAL BOOKS

New Every Morning

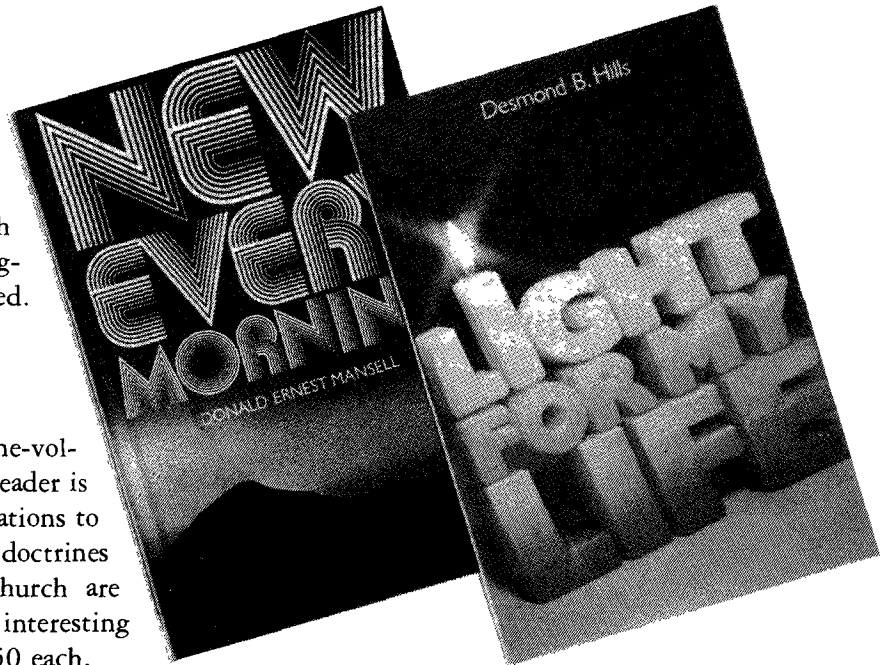
by Donald Ernest Mansell

Centered around the general theme of successful living with an optimistic, yet realistic, approach, the readings in this book are rich with illustrations. Many of the significant days of history are noted.
Junior/Youth

Light For My Life

by Desmond B. Hills

In what could be considered a one-volume, mini-Bible-story book, the reader is introduced by way of Bible illustrations to the entire Bible narrative. All the doctrines of the Seventh-day Adventist Church are touched upon, besides a wealth of interesting facts and valuable lessons. US\$6.50 each.



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Children in Berlin tell story of Noah's ark

"Noah invites all animals to go into the ark," read the invitation to children from the Adventist churches in Berlin, German Democratic Republic. Eighty "animals" (below) responded, going into the "ark," a transformed boathouse in Goersdorf, a small village on the side of a lake.

Members in the Berlin area had done much preparing for the occasion. After costumed members performed the story of Noah and the ark, they paraded through the village (above) and shared the story with curious onlookers. The children enjoyed the day, and members considered it a time of missionary outreach. The story of how God's love saved as many as were willing to be saved touched many hearts.

As the day drew to a close, members, still in costume, gathered around the "ark" to sing about the rainbow in the clouds.

HEINZ HOPF
REVIEW Correspondent



CENTRAL AFRICAN UNION

Pastors baptize 5,129 persons

Pastors of the Central African Union, which comprises the two tiny countries of Rwanda and Burundi, baptized 5,129 persons on June 30.

R. Patterson, union treasurer, was present at one baptism. He reports: "The West Rwanda Field conducted its big baptism on the morning of June 20, at Nyanza Lake, close to Gitwe College. As we entered the area we could see members coming from all directions, down the hills, up the valleys to the place where the baptism was to take place. By the time the morning service began thousands had gathered on the hillside.

"At the appointed time all the candidates, dressed in white, began to march to the lake. Twenty-one pastors assembled to conduct the service. One pastor stood on the bank and examined the candidates, 21 people at a time, and then the people were taken down into the water as a group. After they were baptized 21 more took their places and were baptized. This continued for hours, until 1,203 precious souls were baptized.

"The thousands on the banks of the lake were singing and praising God with those who gave witness that they were accepting Christ as their Saviour and deciding to walk with Him."

DEWITT S. WILLIAMS
*President
 Central Africa Union*

CALIFORNIA

LLU receives grant for SDA health study

Loma Linda University recently received a \$1,769,377 grant to support the School of Health's and School of Medicine's Adventist Health Study for the next three years, according to Roland Phillips, professor of epidemiology and primary investi-

gator for the Adventist Health Study program.

The new grant was received from the National Cancer Institute, a subdivision of the National Institutes of Health in Bethesda, Maryland. This new grant is in addition to a total of \$1,660,932 received for the research project from the National Cancer Institute since the project's inception in 1973.

It is hoped that the results of the project will establish Loma Linda University as a major contributor to the growing mass of evidence that life style plays an important role in determining health or disease.

"However, we plan to present all findings of the project, irrespective of whether they support this overall hypothesis," Dr. Phillips adds.

Assisting Dr. Phillips as coinvestigator in the project is David Snowdon, who recently was appointed assistant professor of epidemiology in the School of Health. Dr. Snowdon participated at the University of Minnesota in a similar study conducted among a large population of Lutheran men, who show similar low risk of disease.

The detailed record-keeping for the study requires a staff of 22 persons with a variety of backgrounds. The staff is directed by Terry Lotz and Larry Beeson, both of whom hold Master's degrees in public health. Karen Irish is responsible for the financial management of the study.

Since its inception in 1973, researchers for the Adventist Health Study have collected demographic data (64,000 subjects) and detailed life-style data (40,000 subjects) from Seventh-day Adventist Church members throughout California.

"We have made annual contacts by mail with each subject since 1976," Dr. Phillips says. "The purpose of this continuing contact with the individual participants is to update our records regarding hospitalizations that have occurred since completion of the initial Adventist Health Study life-style questionnaire."

TEXAS

Crusade wins 300 converts

Approximately 300 persons have been baptized as a result of the recent Kenneth Cox Crusade in San Antonio, Texas. The crusade team members credit the participation of local church members for the success of the five-week series.

The meetings were the result of 18 months of intensive planning. Southwestern Union Conference officers, along with the Texas Conference, selected San Antonio, tenth largest city in the United States, as the target for their evangelistic outreach for 1981. Working under the Faith-Action-Advance Committee of the General Conference North American Division, the Cox team agreed to bring to a climax all of the preparation and work in the city thus far.

Laurie Auditorium of Trinity University was leased for the five-week, 26-night series. The facilities included all the necessary work areas for numerous activities.

But the fine facilities and the large crowds that necessitated two sessions nightly were not the most outstanding features of the series. Of greatest importance was the realization of a dream that Pastor Cox and his team have had for all their many years in evangelism. This was the successful training program that involved the church members in the visitation program. These men and women took their computer reports and mapped out the city, visiting all who were attending the crusade. In this way they became involved with the people who were making decisions, and helped them to accept Christ as their personal Saviour and be baptized. Their many weeks of training in the art of presenting the gospel and leading people into

making decisions for Christ paid rich dividends.

In previous years, when the team shared visitation duties only with pastors who were brought in to help with the crusades, it was felt that something tragic happened as the team left town. With them went personal experience and information about the people with whom they had visited. Local pastors could not care for these people adequately in addition to caring for the rest of their congregations. Therefore, many people were lost by the wayside, unable to make the transition from the crusade to the church.

After the San Antonio crusade things are different. The lay people are the ones who have made the friendships and have helped to lead their new brothers and sisters into a closer walk with their Saviour. Reports have indicated

that they are keeping track of these people much more closely than the local pastor ever could find time to do. They also have more opportunity for social interaction with the newly baptized members, and their own relationships with Christ become stronger as they share with others.

Now that the crusade has ended, several Revelation Seminars are being conducted throughout San Antonio with excellent attendance. Pastors and laymen are working together in these programs. It is projected that at the end of this year the 600 church members of San Antonio will have doubled their number.

Attitudes of pastors and laymen are positive. It is not often that the layman and the pastor are involved so directly in soul winning. The effect of the lay visitation teams on the church members themselves

resulted not only in a successful evangelistic program but also in bringing about a church revival.

PHIL DRAPER
Kenneth Cox
Prophecy Crusade

WASHINGTON

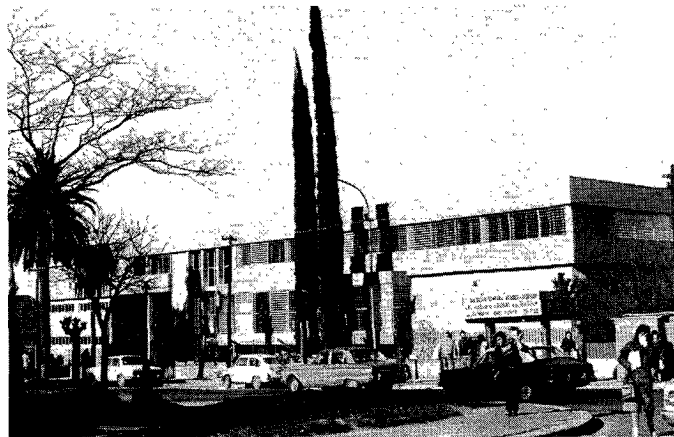
Walla Walla hosts annual CPA meeting

Officers and members of the Adventist Association of Certified Public Accountants (AACPA) met on the Walla Walla College campus the weekend of October 17-18. A total of 24 CPAs, some employed by church organizations, were hosted by the Walla Walla department of business administration. The purpose of the gathering was the occasion of the annual business meeting for the national AACPA.

Activities for the weekend, to which the spouses of the CPAs were invited, included a banquet and fellowship with college business-department faculty and senior accounting students. At the Sunday morning business session officers were elected and consideration was given to association projects, including an active scholarship program for accounting students in denominational colleges and projects combining lay CPAs with CPAs working for the denomination on constructive church programs.

Officers elected for the coming year to serve the growing fraternity of dedicated professional accountants, now numbering more than 100, are: president—Ralph Kerr, from Hendersonville, Tennessee; secretary—David Dennis, head of the General Conference Auditing Service; treasurer—Wayne VandeVere, chairman of the business department at Southern Missionary College; president-elect—Michael Barto, from Collegedale, Tennessee; and vice-president—Patricia Eby, from Vancouver, Washington.

DAVID D. DENNIS



Austral Union has new headquarters

“This new office building well represents our Adventist work in the Austral Union as we seek to enlarge our labors, broaden our service, and bring true dignity to the Lord’s cause in this field,” says Juan Carlos Viera, union president, about the union’s new headquarters. The modern structure in Buenos Aires, Argentina, with its spacious offices was built on the site of the former building, which with its crowded quarters had ceased to be representative of the expanding work.

The Austral Union was organized in 1906, at which time Chile also was included in its territory. The three countries of Argentina, Paraguay, and Uruguay comprised the union when it was reorganized in 1966. In that year membership was 28,874 in 185 churches. As of June 30, 1981, the union had grown to a membership of 43,596 in 226 churches. There are good prospects for reaching this year’s 4,800 baptismal goal as the Lord works through the many evangelistic meetings planned and in progress, and through the lay members who continue to carry on their personal soul-winning activities.

ARTHUR S. VALLE
REVIEW Correspondent

Two criminals converted in the Philippines

By FRED M. GALINATO

The two criminals, Dendo and Nicolas, were determined to kill each other. They were bitter enemies, though they were both members of the fierce Waray tribe, among whom life was cheap and murder was common. The people of the community of Parasananon on the island of Leyte, Philippines, where they lived, were apprehensive and feared that not only one man would be killed but that an enlarged fight would ensue, with many more people killed. Dendo was not only a criminal but a troublemaker, and Nicolas already had murdered two people and was considered very dangerous.

Late one afternoon, Dendo and Nicolas passed by the police outpost. They both were drunk. Nicolas boasted to a policeman that he would kill Dendo that night. He showed the policeman a bullet for the carbine rifle he would use. The captain was called but dismissed the matter as a drunken boast, because he had known them to be friends.

Dendo was frightened, as he knew Nicolas and was sure that the hot argument that had erupted between them would drive Nicolas to try to carry out his threat.

That night Dendo hid in the dark near his house, determined to kill Nicolas before he could strike. At about seven o'clock he saw Nicolas and his brother coming to his house prepared to shoot him before he could escape. As Nicolas ascended the outside stairway Dendo sprang from his hiding place and tried to decapitate Nicolas with one

blow of his sharp bolo knife. However, Nicolas' brother saw Dendo coming and yelled, "A man behind you!" But it was too late. Dendo brought the bolo down on Nicolas' neck. Fortunately for Nicolas, the tip of the bolo hit the rifle he was carrying, leaving only a deep gash in his neck. Nicolas fell to the ground, and Dendo, thinking he had killed him, fled into the jungle.

Nicolas was rushed to a hospital, which was a four-hour boat ride away, in time to save his life. As they carried him to the boat he shouted, "It is my turn to be carried now, but you will be the next."

Dendo fled to Manila, where he went into hiding for months. But his loneliness and homesickness finally drove him back to his mountain fastness. He knew that the fight would continue when he heard that Nicolas had recovered.

About that time two courageous lay evangelists, A. Gobi and A. Bragas, were asked to go to the community of Parasananon to hold evangelistic meetings. It would be a dangerous and difficult assignment, but they were willing to go wherever God led them.

The Parasananon captain hesitatingly granted the request to hold the gospel crusade in the community. He feared that by the time of the crusade Nicolas would be released from the hospital and would cause trouble for the meetings.

True to the captain's fear, Nicolas came to the first meeting. But he made no disturbance. He came every night. Weeks went by and his life demonstrated that he was a

changed man. He decided to be baptized.

Dendo arrived home shortly before the scheduled baptism. He once had been a Seventh-day Adventist but had drifted away into sin.

When Nicolas heard that Dendo was back he asked the evangelists to postpone his baptism so that he could kill Dendo before he was baptized. The evangelists urged him not to commit this great sin. But Nicolas was determined. Dendo must die. He felt that it was impossible for him to forgive Dendo.

However, one night during a visit from Brother Bragas, Nicolas said that he would forgive Dendo if Dendo would ask forgiveness.

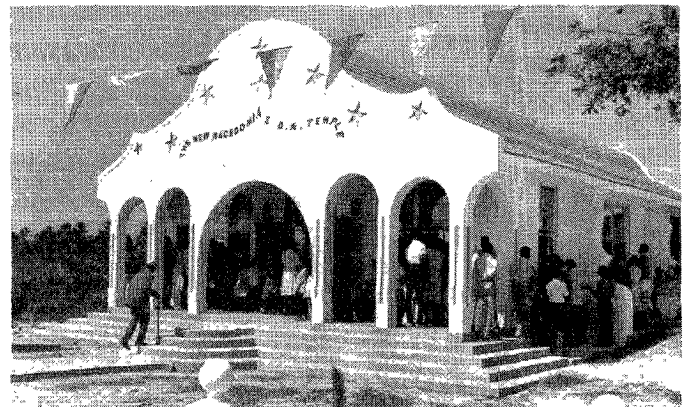
The evangelist finally found Dendo and appealed to him to give his life to Christ again and to ask Nicolas to forgive him. He was willing to do so but was afraid to meet Nicolas. Finally it was agreed that the two men would meet at the church in the afternoon. News spread throughout the community. A crowd of peo-

ple arrived to see what would happen. Relatives of each man took precautions to protect the members of their family if there was treachery.

The evangelists first brought Nicolas to the church; then Dendo came in apprehensively. But as the two enemies met each other hatred left their hearts and they rushed into each other's arms in the middle of the church with tears of forgiveness and joy. The congregation broke into tears and rejoiced at this wonderful reconciliation.

Nicolas was the first to speak. "Now I am ready to be baptized. Will you be baptized with me, Dendo?" Dendo answered, "Not only me but my whole family too." "My family too!" Nicolas announced.

On the momentous day 38 persons were baptized including Dendo and his family and Nicolas and his family. After the baptism the former enemies again embraced, with tears of joy and thankfulness for what Christ had done in their lives.



Prime minister speaks at church dedication in Bahamas

The Honorable Lynden O. Pindling, prime minister of the Bahamas, spoke to the congregation in the Adventist church at Kemp's Bay, Andros Island, Bahamas, on Sunday, August 23. The occasion was the dedication of the New Macedonia church. B. L. Archbold, former president of the Inter-American Division, also participated in the dedication ceremony.

The prime minister cut the ribbon, symbolizing the opening of the church for worship.

The new church was built next to the old, which will now serve as an auxiliary building. The new church was constructed at a cost of approximately \$60,000 and has a capacity of 250 persons.

FRED HERNANDEZ
Communication Director
Inter-American Division

Fred M. Galinato is a lay evangelist in the southern Philippines.

3. The divisions shall annually submit to the General Conference Treasury a report as to how the Ingathering funds that they have received have been assigned.

► **Extended Mission Service Allowance—Policy Revision**

VOTED, To revise GC Q 25, Extended Mission Service Allowance, by rewording it to read as follows:

Q 25 Extended Interdivision Service Allowance

Q 25 05 General Purpose—Interdivision workers who have given long service abroad and who return permanently to their base division shall be granted financial assistance to reestablish themselves in their homeland.

Q 25 10 Basic Plan—1. A worker who has served more than six years in a division other than his base division shall receive Extended Interdivision Service Allowance for each year of service beyond an initial period of six years. To qualify, the worker shall have served at least one full year beyond the initial six-year period. The allowance shall be granted at the time of permanent return to his home base division and shall be in addition to the regular rehabilitation allowance.

2. The allowance shall be computed as a percentage of the worker's basic annual homeland salary, set at the same percentage on the wage scale at which his salary was set in the mission field at the time of permanent return. This allowance shall be paid in the currency and rate of his homeland.

3. The allowance shall be based on the years of interdivision service recorded in the worker's service record, and the calculations shall be made on the years served beyond the initial qualifying period of six years. Regular furloughs and leaves of absence on full salary shall be counted as interdivision service. When the total service time does not add up to a complete year, the allowance shall be prorated by the month or a major portion thereof.

4. The highest percentage for which a worker qualifies shall be applied to his total interdivision service and computed in harmony with the schedule of percentage rates in Section Q 25 40 below.

Q 25 20 Special Cases—1. *Worker Who Has Served in More Than One Division*. If a worker has served in more than one division, the cost of this allowance shall be prorated on the basis of the years served in each division, as compared to the total years of interdivision service, including the initial qualifying period. Payment of the allowance shall be made to the worker by his base division. Each division concerned shall be charged its pro rata share.

2. *Breaks in Service*. No penalty shall be imposed for breaks in the service of a worker who was in interdivision service at the time this policy became effective. The allowance shall be based on the total years of interdivision service.

3. *Permanent Return Prior to January 1, 1973*. A worker who has given interdivision service of more than six years, was permanently returned, and was in his base division on January 1,

1973, shall receive credit only for the initial six-year qualifying period of his previous interdivision service in the event that he accepts further interdivision appointments.

4. *Multiple Permanent Returns*. If a worker has had more than one permanent return, previous extended interdivision service allowance shall not be adjusted by subsequent allowance computations, but at the time of each succeeding permanent return, all interdivision service to date shall be taken into consideration in determining the allowance percentage level. The allowance which accrues 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.

5. *Woman Worker Who Marries*. The benefits of this policy shall apply to an interdivision woman worker who marries a national worker or nonworker, provided she returns permanently to her base division prior to the termination date for denominational responsibility established by the division and the General Conference committees.

6. *Optional Initial Advance*. An interdivision worker who has given at least 15 years of interdivision service shall have the option of requesting up to one half of the extended mission service allowance within two years prior to his anticipated permanent return. The request shall be approved in advance by the General Conference and recorded in his permanent file.

Q 25 30 Effective Date—The benefits of this policy shall be applicable beginning January 1, 1973, and all previous interdivision service shall be valid for workers who meet the conditions outlined above and who were in interdivision service as of that date.

Q 25 40 Schedule of Percentage Rates—The current schedule of percentage rates to be used for calculating the extended mission service allowance is as follows:

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 (or more)	6.4

Q 25 50 Intradivision Service—Division committees shall recommend for General Conference approval plans and areas within their own divisions for the application of this policy to intradivision workers.

► **Union Conference Session—Nominating Committee—Policy Amendment**

VOTED, To amend GC C 25 15, Chairman—Nominating Committee, to read as follows:

C 25 15 Nominating Committee—The president of the division or one of the division officers shall be the chairman of the nominating committee at the union conference session. Presidents of conference organizations which are members of the union shall be named members of the nominating committee.

► **Missionary Study Leave—Policy Amendment**

VOTED, To amend GC P 35 25-4, Missionary Study Leave, as follows:

4. Regular salary and allowances shall continue during the missionary study leave, including auto depreciation, auto insurance, health care assistance, etc. In the North American Division regular salary shall continue up to the 150 percent level on the North American Division Package Plan.

► **Health Evaluations and Clearance for Interdivision Workers—New Policy**

VOTED, To add a new policy, GC M 40, Health Evaluations and Clearance, to read as follows:

M 40 Health Evaluations and Clearance

M 40 10 Health Evaluations—Health evaluations shall be required for each interdivision worker and for the dependent members of his immediate family who accompany him. These shall be made at the following times:

1. Appointment
2. Midterm leave/furlough
3. Permanent return

M 40 20 Health Clearance—1. The interdivision worker's base division shall review the health evaluation reports and determine if health clearance is to be granted or withheld.

2. The base division shall advise the worker's service division and the General Conference Secretariat of its decision.

► **Remittances to General Conference—Policy Amendment**

VOTED, To amend GC S 25 10, Remittances to General Conference, to read as follows:

S 25 10 Remittances to General Conference—Tithe and mission offerings are reported to the General Conference treasurer each month by each division treasurer outside the North American Division and by each union treasurer in the North American Division. The reports and remittances in the North American Division shall reach the treasurer's office not later than the twentieth of the succeeding month, and those from overseas divisions by the twentieth of the second succeeding month.

► **Tithe Exchange With General Conference—Policy Amendment**

VOTED, To amend GC V 10 25, Tithe Exchange With General Conference, to read as follows:

1. As the work of the church develops around the world, some fields with larger memberships and relatively more tithe funds have urgent needs which require nontithe funds, while at the same time situations exist in other areas where additional tithe funds can be used to

meet appropriate needs. This is particularly true where needs arise which cannot be met from tithe funds, such as expanding church or school facilities, certain educational needs, or land, buildings, or equipment costs. Therefore, it seems prudent for some fields to pass on such additional tithe to the division, within certain limits, and with the understanding that an equal amount of nontithe funds will be appropriated to such a field.

2. In order to administer this plan carefully and consistently, and to assure that tithe funds are accurately accounted for and used only for appropriate purposes:

a. All such funds are to be channeled through the division treasury.

b. The following guidelines for the use of such exchanged funds are recommended:

(1) First Priority—educational operating subsidies.

(2) Second Priority—conference-wide capital expenditures such as conference offices, academy buildings, camp meeting facilities, etc.

(3) Third Priority—local school and local church buildings.

► **Institute of World Mission—Policy Revision**

VOTED, To revise GC N 15 05, Institute of World Mission, to read as follows:

N 15 05 Purpose and Frequency—In order to acquaint newly appointed missionaries with the conditions and problems they will meet on arriving in their field of service, an Institute of World Mission is conducted three times each year by Andrews University in close collaboration with the General Conference.

N 15 10 Attendance—All new appointees from the North American Division shall be expected to attend one of these institutes unless excused by the General Conference. Subject to approval by the General Conference, arrangements may be made for missionaries who have not attended one of these institutes to do so at furlough time. Other divisions are encouraged to arrange attendance for their workers who have been sent to the United States for further study. Wives of appointees are expected to attend all classes. Assistance is provided for the care of small children to make possible such attendance.

N 15 15 Financial Arrangements—1. The division to which a missionary is appointed shall pay his salary while he is attending the Institute, including time he may be delayed while waiting for it to begin.

2. The General Conference shall pay the additional travel expense involved, fees, rent allowance, and any other usual allowances granted for Seminary study.

► **Extension of Midterm Leaves/Furloughs—Policy Amendment**

VOTED, To amend paragraph GC P 10 60-1-b Extension of Midterm Leaves/Furloughs, to read as follows:

b. For attendance at the Institute of World Mission—An extension equal to one half the length of the institute is granted to a worker on a three-month furlough who shall be authorized by the employing division to attend the Institute of World Mission.

VOTED, To amend GC S 40 70-4, Association/Corporation Investments, to read as follows:

4. Loans to churches, schools, and institutions where borrowing has been authorized. For Pooled Investment Fund these loans shall be limited to 35 percent of demand note liability and shall be for capital purposes only.

► **Association/Corporation Investments—Policy Amendment Directive**

VOTED, To amend GC S 40 70-5-a, Owned-Funds, and GC S 40 70-9-a and b, Owned-Funds, by changing 75 percent to 80 percent.

► **Spring Mission Offering—Policy Amendment**

VOTED, To amend GC W 10 05, Goal for Missions, to read as follows:

W 10 05 Goal for Missions—In the North American Division each church and conference shall endeavor to reach a set goal for missions, with special emphasis being given to maintaining and increasing the total funds received, as well as the ratio of mission offerings to tithe income. The following regular offerings shall be credited to this fund: Sabbath School, Camp Meeting Mission, Annual Sacrifice, Missions Extension, and all gifts given for the purpose to which mission appropriations are made. (Note the exceptions listed in W 10 20.)

It is suggested that the goal for missions offering for individuals, Sabbath schools, and conferences be at least equal to 30 percent of the tithe.

► **Spring Mission Offering—Policy Amendment**

VOTED, To amend GC T 05 15-5, Tithes and Offerings, to read as follows:

5. General Conference offerings include the regular worldwide offerings such as Disaster and Famine Relief, Missions Extension, World Temperance, Week of Sacrifice, and such other offerings as are emphasized worldwide by the General Conference, including that portion of Ingathering donated by members.

► **Special Tithe Percentage Schedule—Policy Amendment**

VOTED, To amend GC V 10 20 first unnumbered paragraph, Special Tithe Percentage Schedule in the North American Division, to read as follows:

V 10 20 Special Tithe Percentage Schedule in the North American Division—In the North American Division the conferences shall share 20 percent of their gross tithe with the General Conference for carrying the world work of the church.

► **Missions Extension Fund—Policy Revision**

VOTED, To revise GC W 20, Missions Extension Fund, to read as follows:

Each year an offering is taken in each of the divisions for the purpose of extending the work of missions in the world field.

W 20 05 North America—The offering shall be used for evangelistic, educational, publishing, and medical projects and shall be divided as follows:

1. Thirty percent to the General Conference for the world budget.

2. The remaining 70 percent shall be allocated to the divisions on a rotating basis, with two divisions benefiting equally each year.

The divisions shall be responsible for designating projects and for preparing promotional materials for use by churches and church publications.

W 20 10 Overseas Divisions—1. The amount raised is recognized as a General Conference mission fund and will be reported as such, but will be reverted in full to the division concerned.

2. Such reverted funds are devoted to extending evangelistic, publishing, educational, and medical work in mission fields within the division.

3. Projects to be benefited by the Missions Extension Fund should be designated annually by the division committee.

► **Thirteenth Sabbath Offering—Policy Amendment**

VOTED, To amend GC W 15 10-2, Thirteenth Sabbath Offering, to read as follows:

2. For the purpose of computing the Thirteenth Sabbath Offering, the remittances for one month beyond the closing date of the quarter shall be included in the calculation.

► **School Grants and Finance—Policy Amendment**

VOTED, To amend GC U 05, School Grants and Finance, to read as follows:

1. Each division shall develop a policy providing annual operating grants to the colleges within its territory.

2. a. The regular church grants to the conference/mission boarding academy shall be not less than the equivalent of two employee budgets.

b. The regular church grants to a conference/mission-approved day academy shall be not less than the equivalent of one employee budget.

c. Each school shall prepare operating and capital budgets for each school year, and these budgets shall be reviewed and adopted at the annual board meeting. Each school shall follow a system of budget control based on regular monthly operating reports.

3. College, junior college, and academy boards should study to bring instructional costs to the place where they do not exceed instructional income and regular church grants.

4. Schools shall adhere to the following as regards students' accounts:

a. Definite financial plan arranged with the student before entering classes.

b. Prompt and regular issuing of statements of students' accounts.

c. Issuance of academic credits and diplomas are subject to settlement of accounts with the school. The acceptance of students into a school is subject to assurance that accounts with a former school or other denominational organization have been cared for.

5. No change.

6. No change.

► **Union and Local Mission Election of Officers—Policy Directive**

VOTED, To amend GC C 95 to provide for the selection of an organizing committee by union and local mission sessions as is done at conference sessions.

► **Local Mission—Credentials—Policy Amendment**

VOTED, To amend GC C 95 10, Local Mission (Operating Policy), Article VII, Sessions, Section 2, to read as follows:

Section 2. The Mission Committee may, upon approval of the Union Committee, call a special session at such time and place as it may deem proper by a like notice, and the transactions of such sessions shall have the same force as those of the regular sessions. This mission shall issue licenses and credentials to all workers within its territory, with the exception of those ministerial and missionary credentials issued by the union organization.

► **Adventist World Purchasing Services—Policy Directive**

VOTED, To amend GC S 90, Institutional Services/Esda Ordering Procedure, by changing the name to Adventist World Purchasing Services.

► **Election of Retirees to Elective Offices—New Policy**

VOTED, To add a new division, GC B 27, Election of Retirees to Elective Offices, as follows:

B 27 Election of Retirees to Elective Offices

Retired individuals shall not be continued in or elected to elective offices of institutions, local conferences, unions, divisions, or the General Conference.

► **Special Tithe Percentage—Policy Revision**

VOTED, To revise GC V 10 15, Special Tithe Percentage Schedule in Divisions Other Than North America, to read as follows:

V 10 15 Special Tithe Percentage in Divisions Other Than North America—Each division shall arrange for the conferences/missions within its territory to contribute a percentage of their tithe to the division to be used on behalf of the work within the division, in addition to the tithe of tithe and Retirement Plan percentage. The division committee shall develop a graduated percentage scale, up to a maximum of 20 percent, that best fits the needs and objectives of the division. It is recognized that divisions not already having such a scale may need several years of increments before such a scale can be totally implemented.

► **Missionary Visits to Family—Policy Amendment**

VOTED, To amend GC P 25 20, Visits to Family, to read as follows:

P 25 20 Visits to Family—The worker and family on furlough or mid-term leave shall be allowed transportation expense to visit the homes of both parents resident in the base division or to such other destination as may be arranged with the division concerned. Travel shall be by the most direct route and by such class of travel as the division committee shall approve. Furloughing workers who

have children living in the base division shall be allowed transportation expense in visiting them on the same basis as in the case of visits to parents.

► **Social Security/National Insurance—Interdivision Workers—New Policy**

VOTED, To adopt a new policy, GC 0 18, Social Security/National Insurance, to read as follows:

Social Security/National Insurance 0 18 05 Worker Responsibility—

The interdivision worker shall have the primary responsibility for maintaining his relationship to the homeland Social Security/national insurance plan. The employing organization may assist the worker in securing necessary information with regard to the laws and regulations concerned; however, it does not assume financial responsibility on behalf of the worker except as required by the applicable national law.

0 18 10 Duplicate Payments—If an interdivision worker makes payments to Social Security/national insurance in his homeland and is also required to make payments to Social Security/national insurance in the country where he is serving and thus has responsibility to two countries, the employing division shall make an appropriate distribution of the expenses. If the payments are returned to the worker by the country in which he is a temporary resident, such amounts shall be returned to the employing organization.

0 18 15 Social Security Tax Equalization—Interdivision ordained/licensed ministers from a homeland where they are required to pay Social Security tax on a higher self-employed rate than the nonminister shall have the taxes equalized. Since the nonministerial worker's Social Security tax is shared between the worker and his employing organization, the ordained/licensed minister shall be granted a subsidy to offset the difference between the percentage rate paid by the nonministerial employee and the percentage rate paid by the ordained/licensed minister on a self-employed basis.

0 18 20 Transfer of Funds—A worker serving outside his base division who makes Social Security/national insurance payments to his homeland country may be allowed to transfer funds for this purpose at the current rate of exchange.

► **Ingathering Funds—Allocation to Overseas Divisions—New Policy**

VOTED, To adopt a new policy, GC X 25 30, Ingathering Funds—Allocation to Overseas Divisions, to read as follows:

X 25 30 Ingathering Funds—Allocation to Overseas Divisions—Ingathering funds that are retained by the General Conference and allocated to overseas divisions shall be administered as follows:

1. The General Conference may make appropriations to the divisions for either operating or capital purposes (up to 65% for operating).

2. The divisions shall appropriate these funds to medical, educational, and community service-type programs in developing countries.

6. To work with the divisions in planning and evaluating health programs.

7. To locate this office in Kenya with the understanding that the precise location will receive further study.

8. To begin this pilot program in 1982 and to review it at the 1984 Annual Council.

9. To request the General Conference officers to appoint an appropriate committee to develop a budget, recommend the location in Kenya, and the personnel required, in close consultation with the divisions involved, and to authorize the General Conference officers to seek funding for the establishment of the Pan-African health services office.

10. To establish this office as an advisory office to the divisions, responsible to the Health and Temperance Department of the General Conference.

11. To establish a board of consultation as follows:

a. The membership to be composed of the division officers of the divisions involved, the health and temperance directors, SAWS representatives, and the director of the Pan-African office.

b. The chairmanship to rotate among involved division presidents on a preagreed basis.

c. The executive secretary of the board to be the director of the Pan-African health services office.

d. The board to meet initially every six months to review and approve programs and to review progress and development of the office.

e. The implementation of programs, developed by the board of consultation and the Pan-African health services office, to be under the direction of the division committees and their administration.

► Pan-African School of Public Health

VOTED, 1. To develop public health training on the African continent.

2. To establish our first base for such training in Zimbabwe (Solusi), because of its location in relationship to several of our major hospitals.

3. To negotiate with Loma Linda University for approval of an affiliation with this program.

4. To authorize the General Conference officers to negotiate for funding for this project as soon as possible.

5. To give particular attention to the need to offer this degree program to our French-speaking students.

6. To offer the off-campus degree program (or certificate course) at our other postsecondary schools as soon as possible after the base is established.

7. To attempt to systematically place these graduates in the proposed primary care centers throughout the continent.

8. To request the General Conference officers to appoint a committee to outline in more detail the following:

a. Organizational structure of the school.

b. Affiliation arrangements with Loma Linda University.

c. Relationship to other educational and medical institutions on the African continent.

d. Budgeting and financial responsibility.

e. Relationship of the General Conference and the divisions in this project.

Publishing

► Adventist Book Centers as Distributing Agencies—Policy Deletion

VOTED, To delete GC I 50 05-7, Adventist Book Centers as Distributing Agencies, which reads as follows:

7. All retail outlets to sell at the Adventist Book Center established retail price.

► Publishing Expansion Fund—1982 Allocations

VOTED, To allocate the following amounts from the available Publishing Expansion funds:

Philippine Publishing House \$12,-500, for two-color offset press; Oriental Watchman Publishing House \$5,-000, for phototypesetter; Cameroun Publishing House \$5,000, for Perfect binder

► Responsibility for Shipments—Policy Amendment

VOTED, To amend GC I 30 75, Responsibility for Shipments (Publishing Houses), to read as follows:

I 30 75 Responsibility for Shipments—Publishing houses shall be responsible for the safe delivery of all shipments, whether domestic or foreign. Insurance costs covering such shipments shall be charged to the customer. Overseas freight charges shall be prepaid on shipments of 2,500 pounds or more.

► Ownership and Control of Positive/Negative Printers and Division of Initial Expense—Policy Amendment

VOTED, To amend GC I 30 30, Ownership and Control of Positive/Negative Printers and Division of Initial Expense, to read as follows:

I 30 30 Ownership and Control of Positive/Negative Printers and Division of Initial Expense—1. In bringing out a new subscription book in the English language in North America, it is the general policy that publishers bear the initial expense on publications and retain the ownership and control of positive/negative printers, and copyrights, and avoid all contracts or arrangements that might hinder the improvement, manufacture, and circulation of denominational literature.

a. Basic percentage to be borne by each house:

(1) Pacific Press Publishing Association—50%

(2) Review and Herald Publishing Association—50%

b.-f. No change.

2. When an overseas house develops an English book which may be suitable (with adaptation) for use in the North American Division, the initial expense shall be divided as follows:

a. No change.

b. If all publishing houses in North America participate:

(1) Overseas house—20%

(2) Review and Herald Publishing Association—40%

(3) Pacific Press Publishing Association—40%

Sabbath School

► Sabbath School World Curriculum Committee

VOTED, 1. To hold a World Curriculum Committee at Loma Linda, California, June 1-11, 1982, with two representatives from each world division.

2. To request the divisions to gather materials and prepare recommendations to be brought to the World Curriculum Committee.

More Annual Council actions will appear in next week's REVIEW.

Youth

► Youth Spiritual Commitment Celebration

VOTED, 1. To include in the Calendar of Special Days and Offerings, beginning in 1982 and continuing each year until 1985, the Youth Spiritual Commitment Celebration plan.

2. To be scheduled in April of each year in the Northern Hemisphere and in September of each year in the Southern Hemisphere, under the leadership of each union youth director in cooperation with the Ministerial Association.

► Pan-African Conference on Youth Materials

VOTED, 1. To authorize a meeting of youth directors from the divisions represented on the African continent in Abidjan, Ivory Coast, in May or June, 1982 (the exact date to be established by correspondence with the General Conference Youth director), for the following purposes:

a. To determine what portions of the General Conference youth program materials are applicable and

relevant to the youth program in Africa.

b. To establish, in consultation with world youth leadership, the corpus of materials appropriate for Africa and the guidelines to be followed in Africanizing those materials.

c. To assign responsibility for development/translation and manufacturing/printing and distribution of youth materials for Africa.

2. To authorize attendance as follows:

General Conference Youth director.

African division youth directors (except the Euro-Africa Division, who will decide on a suitable representative from their African union territories).

Union youth directors, whose experience/expertise may be crucial, selected and recommended by the respective divisions.

3. To equalize travel expenses for the division youth directors by pooled financing as arranged between the divisions in Africa.

Policy Revision

► Association/Corporation Investments—Policy Amendment

VOTED, To amend GC S 40 70-2, Non-owned Funds (Association/Corporation Investments), to read as follows:

2. *Charitable Gift Annuity*—Any of the above investment vehicles for owned-funds except items (2), (5), and (6) of the long-term items. Funds may be pooled. Reserves shall be maintained in an amount not less than the total of the original annuity amounts, except where the annuity payments have exceeded earnings. In all cases reserves shall be not less than required by applicable law.

► Safeguarding the Funds of the Cause and Investments—Policy Amendment

VOTED, To amend and reorganize GC S 40 55, Other Short-term Investments, to read as follows:

S 40 55 Other Short-term Investments—In addition to short-term investments included in S 40 40, 1 through 7, the portfolios of the General Conference and union unitized funds shall consist of governmental bills, notes and bonds, corporate bonds and debentures, preferred stocks, common stocks, and warrants; these issues shall be of the type normally found in the portfolios of conservatively managed organizations. Recognized investment counseling firms shall be retained to guide in the selection of such investments.

S 40 57 Loans and Mortgage/Trust Deeds—A unitized fund may also invest up to 35 percent of the total book value (cost) of the fund in:

1. Recorded first and/or second mortgages and/or first and/or second trust deeds on real property in a combined amount not to exceed 90 percent of the appraised value, with title insurance being taken out on the property securing the loans and/or

2. Replace with old b.

► Association/Corporation Investments—Policy Amendment

Actions of general interest from the Annual Council—1

[The following actions voted by the 1981 Annual Council, meeting in Takoma Park, Maryland, October 6-14, are considered to be of general interest to our readers.—EDITORS]

Administrative

► Spring Mission Offering

VOTED, To discontinue the Spring Mission Offering and to substitute an annual offering for Adventist World Radio in its place, beginning with calendar year 1982.

► Southern European Union Mission—Dissolution

The Euro-Africa Division has asked permission to dissolve the Southern European Union Mission and to designate the organization in Italy, Portugal, and Spain separately as the Union of Churches in Italy, the Union of Churches in Portugal, etc., respectively. The Greek Mission would become a mission attached to the Euro-Africa Division. The title percentages would be paid in harmony with existing policy (see *GC Working Policy B 10 65-2*). In the initial organization, there would be no conference organizations. As the membership grows, conferences would be organized.

VOTED, To approve the request of the Euro-Africa Division for the dissolution of the Southern European Union Mission as of December 31, 1981.

► Training of Physicians/Dentists Within Divisions

VOTED, 1. To request each division at its forthcoming year-end (1981) meeting to prepare a comprehensive plan for the training of physicians and dentists from within its own territory.

2. To suggest that requests for assistance for specific programs might be considered if they are long-range and of broad scope.

► Recognition of Churches in U.S.S.R.

Pending the reception of guidelines that follow general Seventh-day Adventist organizational principles,

VOTED, To recognize the present organizations in the U.S.S.R. for listing in the *Seventh-day Adventist Yearbook*. These organizations are as follows:

1. The Association of Seventh-day Adventists in the Russian Soviet Federated Socialist Republic, consisting of five local districts with a membership of 5,993.

2. The Association of Seventh-day Adventists in the Ukrainian Soviet Socialist Republic, consisting of eleven local districts with a membership of 13,251.

3. Other local districts as follows: Byelorussia, Estonia, Latvia, Moldavia, Azerbaijan, Uzbek-Tadzhik, Kazakhstan, Kirgizia.

The total membership in the U.S.S.R. is 30,297.

► Conflict of Interest—Statement of Acceptance

VOTED, To adopt the following Statement of Acceptance as required by GC S 50 15:

Statement of Acceptance

The undersigned declares that the statement on conflict of interest set forth in the General Conference *Working Policy S 50 15* has been read and accepted as set forth. Except as explained in a separate statement attached hereto and incorporated herein by reference, I and/or my immediate family during the last twelve (12) months have not:

a. Had a financial interest in,* been employed by, been an officer, director, or trustee of, or received any direct or indirect financial benefits from any business which is or has been during this period a competitor of or doing business with the _____ or which may reasonably be a competitor of or do business with the _____ in the future; and

b. Had any other outside interest or relationships which conflict or would potentially conflict with the interests of the _____; and

c. Served as an officer, director, or trustee of any nondenominational commercial organization doing business with _____.

Except as set forth in a separate statement attached hereto, during the last twelve (12) months I have complied with the General Conference's policy prohibiting special payments or gifts to induce favors from suppliers, potential suppliers, governments, governmental agencies, or others with whom the _____ is or may be doing business or with whom the _____ may reasonably do business in the future.

DATED: _____

Name _____

Title _____

*Excludes ownership of publicly traded securities of companies in which I or my immediate family own less than 10 percent of the total shares outstanding.

► Afro-Mideast Division—Headquarters Location Middle East Union—Organizational Relationships

VOTED, 1. To restructure the Afro-Mideast Division to include all the present territory with the exception of the territory of the Middle East Union.

2. To attach the Middle East Union to the General Conference until some other desirable solution can be found.

3. To change the name of the Afro-Mideast Division to Eastern Africa Division.

4. To designate Nairobi, Kenya, as the location of the Eastern Africa Division headquarters.

5. To recognize this arrangement as temporary in harmony with the fifty-third General Conference session (1980) action stipulating that a review of organizational structure in Africa be conducted at the 1984 Annual Council (GCS 1980, Bulletin 29).

6. To authorize this arrangement to become effective January 1, 1982.

7. To refer the negotiations and details in connection with these changes to the General Conference officers and the General Conference Committee, including the following:

a. Separation of budgets; distribution of assets, reserves, Retirement Fund; distribution of interdivision workers and worker budgets.

b. Final decision in regard to whether or not the Sudan should remain in the territory of the Middle East Union.

c. Disposition of the General Conference-owned property in Lebanon.

8. To authorize the General Conference officers and General Conference Committee to implement this action.

General

► Church Hymnal Report

VOTED, To express appreciation to the Review and Herald for their willingness to undertake the preparation of a new church hymnal. We look forward with interest to the development of this plan with the understanding study will be given to this again later.

► Spirit of Prophecy Leadership Council

VOTED, 1. To schedule a Spirit of Prophecy Leadership Council to meet April 12-15, 1982, in Washington, D.C.

2. To invite the following to attend:

White Estate trustees (13)

White Estate staff (6)

White Estate Research Center directors (6)

Spirit of Prophecy teachers from divisions with no research centers (6)

Chairman and secretary of Spirit of Prophecy Committee (2)

Division Spirit of Prophecy coordinators (10)

► NAD Medical/Dental Deferred Appointee Plan—Guidelines

VOTED, 1. To continue the North American Division Financial Assistance Plan for Medical/Dental Deferred Appointees, together with any necessary policy provisions, for those individuals already receiving financial assistance under the current policy.

2. To continue the North American Division Financial Assistance Plan, together with any necessary policy provisions, for new dental deferred appointees who receive prior specific approval for such financial assistance from the executive committee of the division to which he/she is assigned.

3. To discontinue the North American Division Financial Assistance

Plan for any new medical deferred appointees.

4. To refer to the General Conference treasurers the development of a plan for funding the financial assistance provisions referred to in paragraphs 1 and 2 above.

5. To direct that the funding plan which is to be developed by the treasurers (including source of funds, variable interest rates, limitation of number entering the plan, etc.) be presented to the General Conference Committee for approval.

6. To continue to accept as medical/dental deferred appointees those medical/dental students who qualify and who do *not* expect to accumulate indebtedness to be amortized through mission service.

7. To continue to accept as medical/dental deferred appointees those medical/dental students who qualify and who *do* expect to incur indebtedness to be amortized through mission service under the following conditions:

a. That prior specific approval be obtained from the executive committee of the division to which each deferred appointee is eventually assigned.

b. That it be clearly stated in each letter of deferred appointment that a mission assignment will be subject to the appointee's total indebtedness being within limits acceptable to the division and the General Conference.

Health and Temperance

► Health and Temperance Emphasis

Health and temperance standards of the church are under attack and are being steadily eroded.

VOTED, To request divisions to give emphasis to the Seventh-day Adventist standards on health and temperance, with the following suggestions:

1. To designate, where possible, in cooperation with the Lay Activities Department, the missionary period of the third Sabbath of each month as a time to keep before our people the importance of health and temperance principles.

2. To request the Health and Temperance Department to prepare appropriate material for the presentations during that period.

► Pan-African Health Services Office

VOTED, To approve the establishment of a Pan-African health services office and to include the following points as objectives:

1. To coordinate primary health care programs throughout the continent.

2. To coordinate hospital and institutional services.

3. To develop a health manpower pool.

4. To provide and develop health media appropriate for the indigenous people of Africa.

5. To assist in providing public health training at or near our English and French-speaking colleges on the African continent.

These answers were, perhaps, fairly similar to those that other teen-agers might give.

But further along in the questionnaire the question was asked, "In what church activities do you participate? (i.e., choir, mission activities, etc.)." Here the young man answered, "Sitting in the pew."

We hope that this response is not typical of the answer that other SDA young people would give. With a world to be warned, elderly people to be helped, welfare services to be performed, sick to be visited, church properties to be maintained, and other work for God to be accomplished, no able-bodied young person should list "sitting in the pew" as his church "activity."

"With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come—the end of suffering and sorrow and sin! How soon, in place of a possession here, with its blight of sin and pain, our children might receive their inheritance where 'the righteous shall inherit the land, and dwell therein forever'; where 'the inhabitant shall not say, I am sick,' and 'the voice of weeping shall be no more heard' (Ps. 37:29; Isa. 33:24; 65:19)."—*Education*, p. 271.

The time is here to enlist every dedicated person, young and old alike, in the army of the Lord, and put him to work for Christ. "The end of suffering and sorrow and sin" has been delayed too long!

K. H. W.

Eschatology and the church

During theological discussions among Adventists over the past year or two, a practical question frequently has been raised. "What difference does it make to my life today if I don't believe in 1844 as the beginning of the investigative judgment?" many have asked. "Is not the assurance of Christ's salvation for me the thing that really counts?"

In fact, an abandonment of belief in 1844 and the sanctuary doctrine has far-reaching ramifications. Much more is involved than a departure from ideas that the pioneers of Adventism considered to be fundamental doctrines—that is, we are not merely dealing with a break with the past in one area.

Adventism has an integrated system of doctrine. When our pioneers spoke of "the truth," "the message," and "present truth"—as they often did—they were referring to that close-knit, interlocking set of beliefs that they had arrived at by intense study of the Scriptures and that had been confirmed by Ellen White. Truth for them was a whole platform; to remove one plank would have repercussions on the others.

This is still true. To abandon or radically modify the historic 1844-sanctuary-judgment teaching affects other

areas of doctrine. We shall consider one such area in this editorial—the understanding of the church and its role.

In the New Testament we find a series of models for the church. For instance, the church may be thought of as a body (as in Rom. 12:5), a kingdom (Rev. 1:6), a temple (1 Cor. 3:16, 17), a priesthood (1 Peter 2:9), a building (Eph. 2:20-22), a household (Eph. 2:19), a family (2 Cor. 6:16-18), a new exodus (1 Peter 1:1), a vineyard (1 Cor. 3:5-9), a flock (Acts 20:28), a people (1 Peter 2:10), a holy community (1 Cor. 1:2), an assembly (Acts 20:28), and a new humanity (1 Cor. 15:22).

In varying degrees these models are recognized by other Christian churches. But to this list Adventism has added another, one that imparts a dynamic, prophetic character. This is the view of the church as a *warning, gathering message*. The epitome of this model, of course, is found in Revelation 14:6-12. It is not by chance that our pioneers turned so often to this passage, nor that throughout our history we have returned to it to understand our times and the role God would have us fill.

Revelation 14:6-12 reminds men and women of the "everlasting gospel." But it does so with a peculiar thrust: "the hour of his judgment is come." It calls the world back to its Creator, to worship Him and to obey Him ("keep the commandments of God"). And it does so with urgency, sounding severe warnings against Babylon, the beast, the image to the beast, and the mark of the beast. It presents a loud proclamation, and one that is worldwide.

The church that Revelation 14:6-12 points to cannot be a "business as usual" one. It cannot be a church satisfied with its institutions and life in this world. Rather, it is a church for the last hour, a prophetic, gathering call in the face of the confederacies of evil of the last days. To grasp the significance of Revelation 14:6-12 we must be attuned to the anti-God forces described in Revelation 13.

Throughout Adventist history, eschatology and ecclesiology have coalesced in the model furnished by Revelation 14:6-12. Our distinctive sanctuary doctrine has provided a sense of urgency that other Christians, for whom the Second Coming is but a creedal statement, have lacked. We have not been content to be just one more denomination; we have stressed that we are a movement; over and over we have come back to "the message."

The message! It combines gospel and judgment, creation and Sabbath, worship and warnings. It invites and it exposes. And day by day, hour by hour, it goes to more and more people of "every nation, and kindred, and tongue, and people."

So our eschatology and ecclesiology are inseparable. To tamper with the first is to tamper with the second. Abandonment of the 1844 judgment-hour teaching profoundly affects the way we understand the church and its role.

We do not wish to suggest that God has no new light, no increase in understanding of eschatology for us. But any new light, any increased understanding, we hold, will preserve our distinctive eschatology and the distinctive model of the church that accompanies it. W. G. J.

Praising God when we're down

It is likely that we offer all too little praise to God even when things are going well for us, when God's blessings are numerous and obvious. Praising Him when things appear to be going against us, when God seems far away and unconcerned, often seems more than is humanly possible. Yet it was done by the faithful of Bible times and is being done by people of hope and courage today.

Things looked gloomy for the people of Judah when the children of Moab and Ammon and Mount Seir joined forces for an attack toward the close of Jehoshaphat's reign. Although the king had fortified his cities and strengthened his armies, he knew that his only source of help in this crisis was God. Proclaiming a fast throughout Judah, he went into the Temple to pray, reminding God of His promises and pleading for deliverance.

God's response came via a prophet: "Be not afraid nor dismayed by reason of this great multitude; for the battle is not your's, but God's. . . . Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem" (2 Chron. 20:15-17).

The next morning, as Jehoshaphat's army prepared for battle, the king did something most unusual. He appointed singers to march ahead of the army, praising the Lord! "And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten" (verse 22). When Judah's army arrived on the scene, they found nothing but the bodies of soldiers who had killed one another. After spending three days gathering the spoil, Jehoshaphat's people returned to Jerusalem to praise God in the Temple.

I have no idea whether the faith of Jehoshaphat's singers was equal to his own, whether they were apprehensive about leading the army to war, but by their actions they showed much courage.

It took courage, also, for a friend of mine whose life at that time was a series of giant-sized question marks to say, "If I were the kind of person who worried, I'd really be worrying now. But instead I'm praising God." A remarkable statement from someone I expected to be discouraged.

Our Thanksgiving-season tradition of listing our blessings and thanking God for them may not seem worthwhile to those who have trials galore but few apparent blessings. But is it not possible to list these trials as blessings and praise God anyhow? Here are some

reasons why praising God is appropriate even when we're down:

1. Cultivating a spirit of praise and gratitude will change our mental attitude and make us feel better. "It is a law of nature that our thoughts and feelings are encouraged and strengthened as we give them utterance. While words express thoughts, it is also true that thoughts follow words."—*The Ministry of Healing*, pp. 251, 252.

2. Even during the times when we can't feel God's closeness, we can know that He is love. We are privileged to be His sons and daughters. "If in the providence of God we are called upon to endure trials, let us accept the cross and drink the bitter cup, remembering that it is a Father's hand that holds it to our lips. . . . Can we not believe that He will give us everything that is for our good?"—*Testimonies*, vol. 5, p. 316.

3. Jesus died for us. We should remind Satan of this when he tries to fill our minds with despondency, gloom, and doubt. Satan will tremble and flee. (*Ibid.*, p. 317.)

4. We can help to vindicate God's character by showing the universe the results of His sustaining grace. "To praise God in fullness and sincerity of heart is as much a duty as is prayer. We are to show to the world and to all the heavenly intelligences that we appreciate the wonderful love of God for fallen humanity and that we are expecting larger and yet larger blessings from His infinite fullness."—*Christ's Object Lessons*, p. 299.

5. The command "In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thess. 5:18) is an assurance that even the things that appear to be against us will work for our good. God would not ask us to be thankful for things that would do us harm. (See *The Ministry of Healing*, p. 255.)

6. Through our trials, God can help us to grow. "The fact that we are called upon to endure trial shows that the Lord Jesus sees in us something precious which He desires to develop. If He saw in us nothing whereby He might glorify His name, He would not spend time in refining us."—*Ibid.*, p. 470.

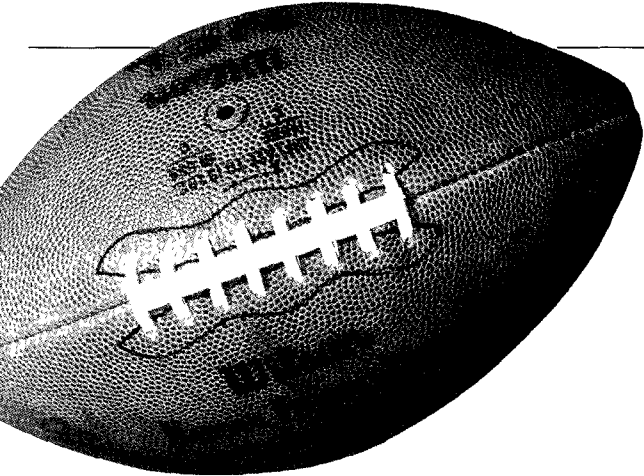
7. We can anticipate the attitude of heaven here on earth. "Let us learn the song of the angels now, that we may sing it when we join their shining ranks."—*Testimonies*, vol. 5, p. 319.

Praise God when we're down? Yes, I believe we can. We have abundant reason to do so.

J. R. F.

"Sitting in the pew"

Recently a 17-year-old Seventh-day Adventist young man filled out a questionnaire designed to help his teacher become better acquainted with his background and activities. To the question "What are your hobbies?" he answered, "Hiking, fishing, working." To the question "What is your favorite subject?" he answered, "None"; and to the question "Do you enjoy reading?" he responded, "No."



sports are not those with qualities of concern, love, empathy, care, compassion and respect for personhood. To survive in the world of sport men better *not* have these qualities. To be hard, to be tough, to be strong and to be rough—these are the qualities that pay dividends.”—Howard S. Slusher, *Man, Sport, and Existence*, Philadelphia: Lea and Febiger, 1967, p. 165.

May commercial sports be said to be innocent, blameless, above reproach? A top football player answers, “I like to believe that my best hits border on felonious assault. . . . My style is to play mean and nasty, and I am going to beat people physically and mentally.” Describing what was termed “the best hit of his career,” he said, “I heard Riley scream on impact and felt his body go limp.”

Whether we watch our television or sit in the sports stadium, are commercialized sports the type of activities with which Christians should be identified?

Another player said, “I’m paid to be a brute. My idea of a good hit is when my victim ends up on the sidelines with train whistles blowing in his head.” When it is demanded that the game be made safer, the answer is given that violence is a major reason why people watch football or ice hockey. Make rules to lessen the violence and you will take away the reason for people to watch the game, we are told.

Are commercial sports attractive, beautiful in the Christian sense; are they reputable, commendable, in harmony with Christian ideals? Coleman McCarthy, a columnist for the *Washington Post*, lamented in his column what might be termed the ugly violence seen in football, baseball, basketball, hockey, boxing, and auto racing. He implied that bloodletting is what fans want, and that bloodletters are the heroes, the ones who make plenty of money doing media commercials.

Howard S. Slusher, in his book *Man, Sport, and Existence*, states: “In sport, traditional Christian ethics are dead.”

Whether we watch on television or sit in the sports stadium, are commercialized sports the type of activities with which Christians should be identified?

To ask that question is to become involved in the area of conscience. Can a Christian enjoy those things that are not “true, noble, right, pure, lovely, and honorable” with a clear, untroubled, and at the same time, spiritually sensitive conscience?

I suppose that many Seventh-day Adventists who attend sporting events or watch them on TV do so with some nagging of conscience. An Adventist minister in high church position once confided to my wife that he had been an avid football fan for years but that each time he sat before his TV to watch a game his conscience bothered him.

“However innocent or laudable it may appear, the follower of Christ should not indulge in any gratification . . . which an enlightened conscience tells him would abate his ardor, or lessen his spirituality.”—*Review and Herald*, Jan. 4, 1881. In this connection the warning implicit in these words is crucial: “As man yields to temptation, and indulges in sin, his mind becomes darkened. The moral sense is perverted. The warnings of conscience are disregarded, and its voice is less clearly heard. He gradually loses the power to distinguish between right and wrong, until he has no true sense of his standing before God.”—*Testimonies*, vol. 5, p. 682.

Basically, the issue can be reduced to the question, Can I honestly say that my spectator involvement in commercial sports does not adversely affect my communication and relationship with my Friend and Saviour, Jesus Christ? (This query should, of course, be made concerning any activity.) Would I feel perfectly relaxed and unembarrassed were Jesus Himself with me as I participate in this?

There is a closely related question that the Christian should invariably ask when engaged in any activity shadowed by doubt: Were it possible for me, at this moment, to kneel before my Saviour in prayer, would I be able to talk with Him without inhibition, without a sense of guilt, without mortification, but with the calm knowledge that I am doing nothing to clog the channel between Him and me?

Simple questions, and often asked before. But we need to ask them of ourselves frequently. It is easy to dim the spiritual light, to step back from the closeness we need to experience with our Saviour, to become a little careless—then a bit more, until we are a day’s journey or more from our Lord and even may be unaware of it.

Susan Wesley once gave some extremely sound counsel to her son, John, that applies to this discussion: “Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things—in short, whatever increases the strength of your body over your mind, that thing is sin to you, however innocent it may be in itself.”

Isn’t that good, timeless counsel? We might well recall it as the time for “the game” draws near. □

Incident on a Sunday afternoon

Can Christians enjoy with a clear conscience that which does not measure up to the standard set in Philippians 4:8?

By THOMAS A. DAVIS

It is Sunday afternoon. In living rooms across the land many Joes and Bills and Sues and Marys are gathering around their television sets. It is time for "the game."

In today's football game the Midland Matadors are battling the Eastland Energetics. Interest is at a high pitch because this is a crucial game. Unless there is a draw the game will decide which of the teams will qualify for the finals.

In keen anticipation Joe Price settles down in front of his TV set with his family and two close friends. They are Matador fans. On his car bumper Joe has a sticker: "You Can't Match the Matadors."

At work Joe and his colleagues often talk about the exploits of "their" team, which has been doing well this year. They avidly read newspaper reports about each game in which the team participates and discuss at length the exploits of their favorite players.

At last, after a beer commercial, the game begins and the juggernauts are at each other. Up and down the field the game swirls. Interspersed with beer commercials the game grinds on. Yards are gained, yards are lost; touchdowns are made, touchdowns are missed. With every good play by the Matadors, Joe and his family and friends cheer, sometimes clapping animatedly or shouting.

Now the final quarter has come. The teams are tied. Joe's interest is at fever pitch. The Matador quarterback throws a pass to a receiver—who fumbles the ball.

Joe is aghast. "How stupid!" he yells in exasperation, pounding the arm of his easy chair.

Now things are going badly for the Matadors. During a play by the Energetics the Matadors' defense breaks down. While Joe and the rest watch in horror, the Energetics slip through and score a touchdown. In a few seconds the time is up; the game is over; the Matadors have lost.

Waving his arms, Joe springs to his feet in a towering rage at the Matadors for exhibiting, in his opinion, stupid playing. From his lips pour a string of bitter oaths.

This is not an imaginary scene. It actually happened. So what's so strange about that?

Oh, we forgot to mention—Joe is a Seventh-day Adventist!

We doubt that many sports-watching Seventh-day Adventists would be carried away to the extent that Joe was. But, extreme though this incident may be, it illustrates a frame of mind and emotions that frequently are produced in those who become involved in competitive sports—frustration, impatience, anger, resentment, disgust, even hostility at times.

The Christian attitude toward sports is a subject that has been debated from time to time. But I want to limit this discussion to commercial sports, although the principles that apply to one apply to a large degree to the other.

One of the clearest and most familiar Christian principles that may be applied to recreation is the familiar Philippians 4:8: "Fill your minds with those things that are good and that deserve praise: things that are true, noble, right, pure, lovely, and honorable" (T.E.V.). "True" must refer to those things spiritually compatible with our allegiance to our Saviour, calculated to rightly shape Christian thought, feeling, and conduct; "noble" suggests dignified, elevated; "right" suggests innocent, blameless, above reproach; "pure" suggests pleasing, attractive, beautiful in the Christian sense; "lovely" suggests that which is genuinely acceptable for Christians; "honorable" suggests reputable, commendable, in harmony with Christian ideals.

Compatible with our allegiance?

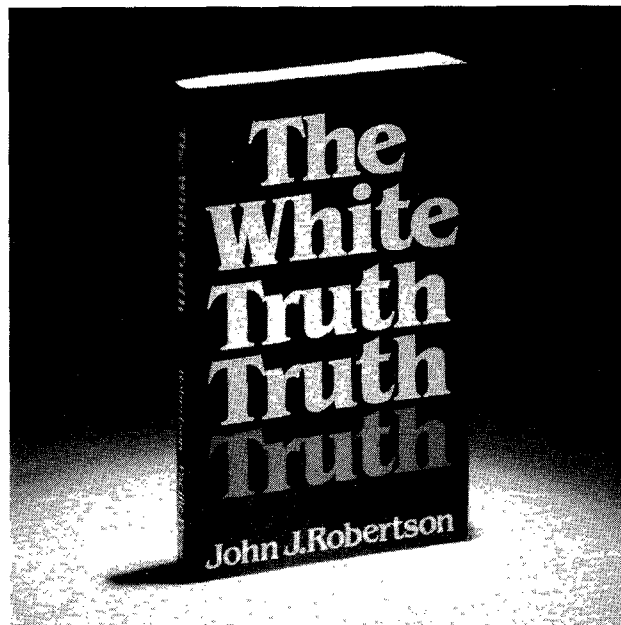
Are commercial sports generally compatible with our allegiance to our Saviour, calculated to rightly shape Christian thought, feeling, and conduct? "There is the contention that aggressive behaviour tends to give rise to aggressive tendencies in the viewer in the same sense that viewing food may give rise to hunger, or viewing the erotic may give rise to erotic feelings. The experimental evidence tends to support this position."—Warren R. Johnson and Charles N. Cofer, *Personality Dynamics: Psychosocial Implications in Psychological and Social Aspects of Exercise and Sport; Science and Medicine of Exercise and Sport*, New York: Harper and Brothers, 1974, p. 396.

Are commercialized sports dignified, elevated in the Christian sense? Another expert answers: "The 'fit' in

Thomas A. Davis is an associate book editor at the Review and Herald Publishing Association, Washington, D.C.

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Barney visits the hospital

By SHARON LANDIS CLARK

Andy is 3 years old. His dog Barney is 2 years old. She is a big Saint Bernard. Andy loves her very much. Andy and Barney play together and have fun.

Sometimes Barney forgets how big she is; she plays rough and knocks Andy down. But Andy knows she is just playing and doesn't mean to hurt him.

Barney got sick one day. So Mother and Andy had to take Barney to the animal hospital. The doctor told them that Barney would have to stay a few days and have an operation. That made them feel bad. But since Andy, Mother, and Daddy love Barney very much, they told the doctor, "You take care of Barney and help her get better."

Andy didn't understand about Barney's not going home. When Mother and Andy got in the car and left Barney, Andy started to cry. He said, "I want

Barney!" Mother explained that the doctor would help Barney get better, so they had to leave her there. Andy said, "All right," but he still felt very sad.

A few days later, Mother and Andy went to get Barney and bring her home. Andy was very happy to see Barney. He hugged her neck and patted her. Barney was happy to see Andy too. She wagged her tail and licked his face.

When they got back home, Andy and Barney had a wonderful time running and playing together again.

When Andy says his prayers, he says, "Thank You, Jesus, for giving Barney to me. Thank You for making her well again."

Andy is happy that in heaven we can have lots of pets—lions, bears, tigers, and elephants—and that animals and people will not get sick there.



providence, as He is leading out a people for the last great work. . . .

"We close by repeating what we have before repeated—If any object to our suggestions, will they please write out a plan on which we as a people can act."—"Making Us a Name," *Review and Herald*, April 26, 1860, pp. 181, 182.

The rhetoric regarding the issue of church organization began to cool. In the May 3, 1860, *Review*, Elder Cottrell wrote, "The church have my judgment concerning the matter, and have heard some of my reasons for that judgment. Now if it is right may it prevail; but if wrong may the right prevail. Lord give wisdom and direction is my prayer."—Page 188.

Ellen White spoke freely about the issue of life insurance. But during the controversy regarding church organization and property insurance she was silent.

From letters written by William C. White, son of James and Ellen, we get a glimpse of her opinion:

"Several times I have been present when this matter was discussed in the presence of Sister White," wrote William, "and each time she has advised us that it is well for us to insure meeting houses and our institutions.

"On one occasion she remarked that if it should become known that we did not insure our meeting houses and our institutions, . . . the enemies of our faith would take great delight in burning them. On another occasion she said, 'Certainly, if there is a debt on a church, the only honest thing we can do is to insure it, thus providing for the protection from loss to those who have lent us money.'

"We do not have any written statement from the pen of Sister White regarding this matter, but there are a number of people who have heard the things that I have just written."—W. C. White to A. S. Booth, August 28, 1932.

Other communications indicate that Mrs. White was diligent in arranging insurance for her personal property. Her philosophy was that we might expect the Lord to help those who do everything in their power to protect both health and property, with God adding His blessing to human efforts.

In 1935 the Autumn Council of the General Conference translated this philosophy into authorizing the creation of an insurance department for the exclusive benefit of the Adventist denomination. The General Conference Insurance Service and a mutual insurance company were chartered in 1936.

During 1981 Gencon Risk Management Service, the insurance department's current name, celebrates its forty-fifth year of operation. From its headquarters at the General Conference complex and its branch offices in Riverside, California, and London, England, Gencon provides insurance and risk-management services to the denomination worldwide.

Through today's insurance program the church continues to be a viable religious institution in the secular community, a concept with which Elders Loughborough, Smith, White, Cottrell, would unanimously concur. □

what I understand is necessary to remedy all the defect there is in this matter, is to organize in such a manner that we can hold church property legally. Then the property could be held in the name of the church, insured in the name of the church, money borrowed in the name of the church, and no individual would have to take a burden upon him, which he ought not to bear.

“But, says one, if you organize so as to hold property by law, you will be a part of Babylon. No; I understand there is quite a difference between our being in a position that we can protect our property by law, and, using the law to protect and enforce our religious views. If it is wrong to protect church property, why is it not wrong for individuals to hold any property legally? If it is not wrong to hold farms and village lots in a lawful manner, neither is it wrong to hold church property in the same manner. I should think the same principle was involved in both cases. As Bro. White has requested the brethren to speak out, I would say, I am in favor of organizing by law, that we may be able to hold and legally protect our church property.”—“Legal Organization,” *Review and Herald*, March 8, 1860, p. 125.

Five-month dialogue

Elder Loughborough’s response to the questions raised by James White started a dialogue in the *Review and Herald* that continued for more than five months. Roswell F. Cottrell, one of the corresponding editors, became the editorial spokesman for those opposing the suggestions outlined by Elder White, equating organization with “Babylon” and stating in print that “the work in which we are engaged is the Lord’s and He needs not the aid of insurance companies to take care of His property.”—“Making Us a Name,” *Review and Herald*, March 22, 1860, p. 140.

James White responded: “‘Leave this matter to the Lord.’ This is the plea. Well, if the Lord has not left the

management of His goods to us, that with them we may spread the truth, then we can leave it with Him. But we regard it dangerous to leave with the Lord what He has left with us, and thus sit down upon the stool of do little, or nothing.

“Now it is perfectly right to leave the sun, moon and stars with the Lord; also the earth with its revolutions, the ebbing and flowing of the tides, the running of the rivers, the changing seasons, sunshine and rain, heat and cold—we say, ‘Let us leave these with the Lord.’ But if God in His everlasting word calls on us to act the part of faithful stewards of His goods, we had better attend to these matters in a legal manner—the only way we can handle real estate in this world.”—“Making Us a Name,” *Review and Herald*, March 29, 1860, p. 152.

In a later article Elder White quoted from *Testimony to the Church*, No. 5: “‘I saw that God was displeased with the slack, loose manner in which many of His professed people conduct their worldly business. They seem to lose all sense of the fact that the property they are using belongs to God, and they must render to Him an account of their stewardship. Some leave their worldly business in perfect confusion. Satan has his eye on it all, and he strikes at a favorable opportunity, and by his management takes much means out of the ranks of Sabbathkeepers. And this means goes into his ranks.’”

Then he added, “In regard to insurance, we have nothing to plead at this time. We do not get our own buildings insured, and if the church agree to trust the Office property without insurance, we shall be suited. But we do object to being in any way responsible for money lent to this Office, used in printing books while the Office property is not insured. . . .

“We give as our humble opinion that there are altogether too many brakemen along for the benefit of the train. How much better it would be if all would walk with God, so they could keep pace with His opening

Good news!

By JOHN E. NEFF

*Christ is coming, Christ is coming!
Trace it in letters of fire;
Christ is coming, Christ is coming!
Raise up the standard higher.*

*Unfurl the scroll in a thunderous roll
For heaven and earth to see;
Unloose its sounds till the earth resounds
And the echoes shake the sea.*

*Earth waxes gray as wealth gives way,
It shudders and heaves and sighs;
Hobbling with cane and befuddled brain,
It stumbles with tear-dimmed eyes.*

*Hope is reborn when the sounding-horn
Trumpets the song of rebirth;
Be of good cheer; salvation is near.
Shout it! The hope of the earth!*

*Look not to man but with sword in hand
Wrestle and fight you and pray;
Lift up the cry, “Our Lord draweth nigh,”
This world is crumbling away.*

*Christ is coming, Christ is coming!
Trace it in letters of fire;
Christ is coming, Christ is coming!
Raise the standard higher.*

Insurance and the church

The story of the church's development of legal organization and insurance of its properties.

By JAY E. PRALL

In the editorial offices of the *Review and Herald* in Battle Creek, Michigan, during the month of February, 1860, the stage was being set for a discussion that would greatly change the organizational structure of a loosely knit band of Christians.

The Battle Creek printing operation had been formed by James White, and editorial responsibility for the *Review and Herald* also had come under his direction. The burdens of editing and publishing had rested heavily on Elder White's shoulders, the financial responsibilities draining his energy and health. Although Elder White was still deeply involved in the *Review and Herald* editorial process and in the day-to-day operations of the publishing company, Uriah Smith had assumed the title of resident editor, with James White, Roswell F. Cottrell, and others listed as contributing editors.

The publishing business had been financed by cash loans from the readers of the *Review and Herald*, with James White's signature appearing on the promissory notes. But Elder White was becoming increasingly uneasy about being personally responsible for the repayment of the borrowed money.

In the February 23 issue he wrote, "To those who have so kindly and generously lent money to this Office, we wish to say, that as an individual, we do not wish to be considered in any way responsible for it. We act simply as publishing agent by direction of the Publishing Committee, for which we receive about three-fifths the amount of our yearly expenses. And there are no reasons why we should be responsible for borrowed money, used for the benefit of this Office which is the property of the Church at large. This property is not insured, therefore, in case of fire, would be a total loss. Those who consider it proper to let their money remain at the Office under these circumstances, will do so at their own risk.

"We hope, however, that the time is not far distant

when this people will be in that position necessary to be able to get church property insured, hold their meeting-houses in a proper manner."—Page 108.

In his editorial statement Elder White had raised two basic issues: legal organization and insurance for church properties.

To bring his point closer to home, he reiterated the story of a woman in Vermont who had sent \$100 to the publishing house. But rather than signing his name to the promissory note, he had written "Advent Review and Sabbath Herald Office." A few weeks later the woman returned the signed note to Elder White and demanded a refund. Why? Because the "Advent Review and Sabbath Herald Office" was not a legal corporation, and therefore could not be held responsible for repayment of the borrowed funds.

Elder White concluded: "We call on preachers and leading brethren to give this matter their attention. If any object to our suggestions, will they please write out a plan on which we as a people can act?"—*Ibid*.

J. N. Loughborough was the first to respond. Prefacing his remarks with the quotation "Bear ye one another's burdens, and so fulfill the law of Christ," he wrote:

"My mind has been led to some reflection on the above subject and text, by reading Bro. White's remarks in *Review* No. 14, under the head of 'Borrowed Money.' It seems from Bro. White's remarks that we have come to a point where it is necessary that something should be done. No reasonable man, it seems to me, could blame Bro. White for not wishing to be responsible for the debts of the *Review* Office. No worldly man would wish to assume such a responsibility, and I seriously doubt whether any of you, brethren, would wish to assume a debt of \$1500, without anything to secure you. Bro. White for a long time had on his shoulders not only the care of editing the *Review*, but also the whole responsibility of the financial department. This burden he bore till his health failed under the load, and the church came up to take it, and relieve him. . . .

"This, of course, was a relief to Bro. White; and not only so, but it also stopped the mouths of those who were forever harping on speculation at the *Review* Office.

"I presume the brethren did according to their best light at that time.

"But we may readily gather from Bro. White's remarks in the *Review* above referred to, that the work is not yet completed. . . .

"He has borrowed means to put into the *Review* and books, and taken the responsibility of those debts. I, as an individual, do not blame Bro. White for throwing off that responsibility. If the church were in a position to hold property by law, we readily see that the property might then be insured, and business be transacted in the name of the church, or institution, whatever it might be called. Probably no insurance company would wish to insure in the name of the *Review* Office any more than 'the sister' would wish a note signed, *Review* Office, unless it was a properly organized institution bearing that name. Now

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A prayer for thankfulness

How could I encourage my fellow Christians when I did not feel thankful myself?

By VIRGINIA HANSEN

It was cold outside the church. Fog had enshrouded us as we drove across town. It was, in short, a miserable day in Lodi, California. The Sabbath school needed a cheerful talk, but I was not prepared to give it that dreary morning. I had to ask for help from a much higher Source. So I talked it over with my Friend, asking for the ability to be thankful no matter what the circumstances.

Does this ever happen to you? Or do you always live on a mountaintop of joy far above the valley of death and sadness? Are you shut away from family responsibilities—from wheelchairs to be pushed, dying parents to comfort, and struggling sinners striving to come back, needing your love? Are you deaf to the cry of the poor, the sick, the helpless, the widow? Can you at all times close your eyes and be serenely happy? Can you walk out on unpleasant responsibilities and be completely carefree in this world? If so, yours is a make-believe world.

Because I found myself concentrating too much on the grim side of life, I prayed a prayer for thankfulness that went something like this: "Dear Lord, in Your presence I am supposed to tell my friends how to be thankful, and I'm afraid I'm not entirely. I'm supposed to beam a happy smile their way, tell an amusing story, and bring joy to them, but I can't seem to do it. This bright-red dress and this plastic smile are pure bluff. I'm not an actress and I hate hypocrisy. To me, hypocrisy is a hollow noun with no action verbs. I cringe at a culture that expresses no compassion. The sadness of sickness and the fear of death stifle any exuberance I should be feeling. Why, Father, You know that two of my dearest friends were sent to the hospital just last week with serious heart problems. Am I supposed to be happy about that?"

As I prayed I suddenly sensed God's presence near me. I must have heard the Master, for His voice was sweet, distinct, and clearly meant for me.

"My child," He said, "I will never leave you nor forsake you. My yoke is easy, My burden is light."

I thought I sensed a chiding tone in His voice as He noted my unhappiness. I felt small and a bit defensive.

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"Oh, surely, Father, we had a beautiful Thanksgiving. Warm and cozy with love, laughter, and song. All the family were there. All alive and well. It was great to be together again." I repeated those words slowly to myself. Warm, cozy, love, laughter, and song . . . all together again. What a wonderful blessing right there! How often we overlook the simple things until they are gone. "Thank You, Father, for this great gift," I prayed.

Then I could hear once again the anticipation in a little old man's voice as he propelled his sightless wife to her table at the Lockeford Senior Center last week. We had been waiting for weeks for the results of her eye operation. This was the day. "Ya," he said as he peered at me through his cataract lenses, "the surgery brought her a little light . . . maybe, next time, better. Maybe, next time."

My vision is good. "Have I thanked You lately, Father?"

"Lord, now I have a confession to make. I hope You'll forgive me. I saw those adorable blonde girls sitting near me in church. They were trying to draw, so we practiced together. But I did listen to the talk. The speaker was about 20 years old. She was in a wheelchair, but her keen mind rose above her withered body as she radiated her love for You."

I thought about my two good feet. They have undergone a little wear and tear, but I still am able to walk and run. "Please accept my gratitude, Father, for my feet. Please use them for You.

"Lord, when I think of friends how thankful I am. I am grateful for the nudging, nurturing care of a loving pastor who seems to understand our frailties, perhaps because his halo doesn't fit too tightly.

"Lord, I am beginning to see how rich I am. I don't have to detail the beauties of earth, sky, sea, or mountain forest, because You know how much pleasure they give us. What joy You must have had in creating them! But I'll venture a guess that You are not expecting a Thank-You note for the trials You allow us to endure, are You?"

"Beautiful pictures need shadows to contrast the highlights, I've learned, so I'd like to thank You for the shadows that subdue our lives and contrast the gold of beautiful character You are trying to bring into our lives. Lord, please don't give up on me, yet. I want a character fit for heaven, so give me strength and courage to bear these trips to the woodshed. I know Your chastenings are given in love.

"Teach me to place most value on eternal things, to find the happiness that giving brings. Help me to realize anew that the things we keep are those we give away.

"Dear Lord, I've been amazed at Your answers to my prayers. You seem so near and eager to help when I ask for guidance. Help me to see and hear the cries of the young, the old, the helpless, the sad. Stamp me with Your brand of Christianity, Lord, for I want to care about my fellow human beings, every one of them. I need Your hand to guide me. Forgive my stumbling faith and accept my heart, for it is full of gratitude. Amen." □