

# Review

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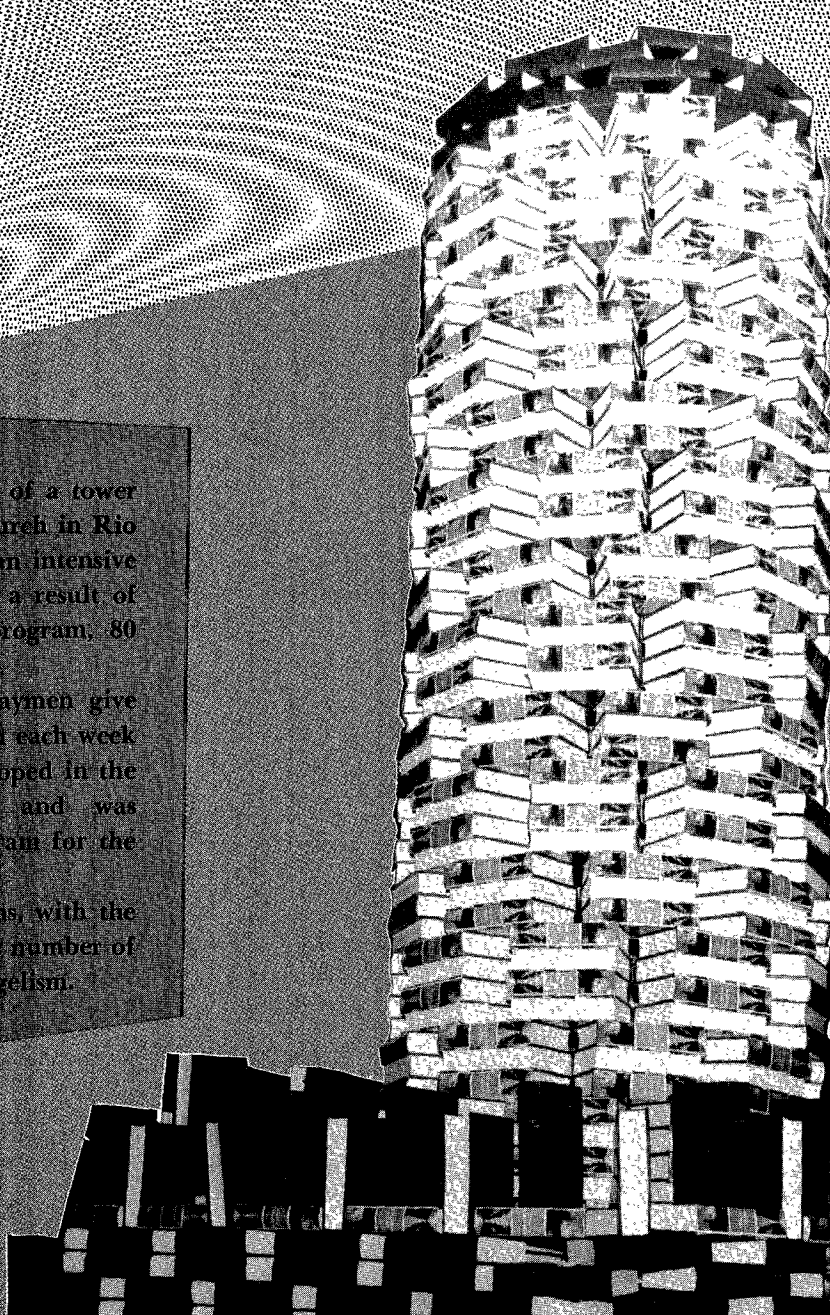
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*THIS TOWER OF BIBLES*, symbolic of a tower of truth, was erected in the Central church in Rio de Janeiro, Brazil, in preparation for an intensive program of GSE Bible Evangelism. As a result of the 2,500 Bibles distributed in this program, 80 converts joined the church.

Bible Bible Evangelism, in which laymen give out copies of the Scriptures and return each week with new Bible study guides, was developed in the Southern California Conference and was chosen as a General Conference program for the Western American Division in 1960.

Its success spread to other divisions, with the Western American Division leading in the number of converts involved in this method of evangelism.



By BRUCE J. FOX

[Condensation of a sermon preached at the Southern New England camp meeting.—EDRORS.]

# Spiritual Power for the Spectacular '70's



THE news weekly *U.S. News and World Report* has dubbed the 1970's the "Spectacular '70's." The cover article, June 23, 1969, forecast a third industrial revolution powered by atomic energy and spear-headed by electronics. It was a glowing account of unprecedented economic growth and unparalleled prosperity. The article concluded with this open-ended invitation to speculation: "If you think the 'soaring '60's' were something, just wait!"

Come to think of it, things have been "soaring" in the '60's . . . in this decade we have absorbed the shock of soaring crime rates, sex drives, drug abuse, and racial antagonism.

Accompanied by a hard-rock beat, we have seen the overlapping images of hippies and yuppies making the scene with love-ins and flower power; National Guardsmen cracking assorted campus skulls in a haze of tear gas and chemical mace and a hail of antiestablishment invective; draft cards aflame; assassins' bullets flying; "God is dead" bumper stickers vying with "God is *not* dead" bumper stickers; the cities of America engulfed by flaming violence. From this kaleidoscopic review of the 1960's we conclude that the 1970's could be spectacular in the sense that the next decade could be precisely end time! As an ad suggests, we've come a long way to get where we've gotten to today. How did we come so far so fast?

In this year, when we mark the 125th anniversary of the 1844 beginning of the heavenly judgment, we Adventists would do well to review the pivotal spiritual events that have shaped the present and propelled us into the

critical phase of the great controversy. Consider the fact that the theater of operations in this the last great conflict is the mind of man. On every hand are philosophies of life—life styles—blatantly clamoring for people to come and live them. The strident voices of the radicals and revolutionaries, the turned-on, tuned-in, and dropped-out hippies, the glamorous jet set, and the amorous playboy along with the establishment types, and an unnumbered host of others are all making their pitch to the susceptible and gullible mind of contemporary man. Extremists on the right and on the left, occultists and psychedelics, godless theologians, and soulless cynics, as well as straight society are all contending for his allegiance. Never have there been so many wide-open options to those seeking a way of life. What accounts for the bewildering proliferation of life-styles in the decade of the 1960's? Why are the criteria for judging the rationality and utility of a life-guiding philosophy so obscure?

## The Impact of Evolution

If any single factor accounting for the proliferation of life-styles today can be isolated, it is the seductive influence and far-reaching impact of evolution. Consequent to the popular acceptance of this science fiction we have (1) the "demythologizing" of Genesis 1 and 2; (2) the extraction of the fourth commandment from the Decalogue; (3) the nailing of the law to a cross of expediency and obsolescence by popular preachers; (4) the disenchantment of the Protestant churches with the Bible; and (5) the denigration of predictive prophecy.

From here on it was downhill all the way. Evolution, contending that man is but the highest expression of biological determinism, led to humanism, and this issued in secularism. Turn-of-the-century man, debauched by such heady spirits as "every day in every way I'm getting better and better" was unprepared for the flood of undiluted evil that broke over the world in world wars one and two. Yet, in his folly, he replaced the old discredited humanism with a neo variety that perpetuated the myth that man is the arbiter of his own destiny and his own morality. Into the authority vacuum created by disengagement from Scripture swept a host of demons, including existentialism, despair theology, and the new morality.

A distinction between right and wrong, based on fixed principles, is arbitrary and legalistic, cry the advocates of situation ethics. An action is to be considered right or wrong only in context, they contend. What is right is whatever one feels good about doing (Hemingway); what is right for one may not be right for another; there is no constant, objective frame of moral reference, they aver. As a consequence of the dissolution of His law, God has been phased out of His creation, and the world has been plunged into its darkest hour—the post-God era.

"God is dead" some contend. Others, perhaps a bit more perceptive, say, "He isn't dead; He's simply disgusted with us." Peter speaks of a time when scoffing at Bible religion would be in vogue and indicates that those doing the mocking would be the *avant-garde* in leading into sin and vile lust. "Note this first: in the last days there will come men who scoff at religion and live self-indulgent lives" (2 Peter 3:3, N.E.B.)\*

#### Morality Gap Needed

But we, and God, have a right to expect the remnant church to stem the tide of immorality that threatens to inundate our land. Adventists should be different. They should be distinguished by a spiritual power differential and a morality gap that sets them apart from the world. There should be no cause for a case of mistaken identity when people look at them. In dress and demeanor, in deportment and desires, in attitudes and interests—in their total life-style—they should give the most distinctive kind of proof that the moral decline stops with us! Let the world hike its skirts as high as it will; let the pleasure-mad throng cavort around the Maypole of licentiousness as long as it will—we will heed Paul's admonition: "Don't let the world around you squeeze you into its own mold, but let God remold your minds from within" (Rom. 12:2, Phillips). †

If we will cherish the very special virtue of being different for Christ's sake, we can rekindle our love for Him, and with that love overcome the world. We will not, we must not, capitulate to the new morality. To be pure when others are vile; to be modest when others are indecent; to live lives of simplicity and purity when sensual excesses are commonplace; to be steadfast to God's law when others demonstrate against it; to be utterly truthful when others are fork tongued; to be honest when others dissemble—this is to be the distinguishing character of remnant-church Christianity. In return for the strictest maintenance of this distinction between us and the world, God has promised power—spiritual power—that will be more than a match for the entrenched and highly concentrated power of the adversary.

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† From *The New Testament in Modern English*. © J. B. Phillips 1958. Used by permission of The Macmillan Company.

We ought to reckon with the exorbitant power of Satan. He is no novice. For many millennia something like reverse sanctification has insidiously transformed the devil into an increasingly sinister foe. He is not satisfied with the status quo. He has "come down . . . having great wrath."

Here we stand, commissioned by Christ to give to the world a compelling exhibition of the achievability and the superiority of the Christian life-style. The demonstration that this age most needs is a convincing demonstration that Christianity really produces better people. Not esoteric or ethereal theologies, not bizarre or occult phenomena, not ecclesiastical formulae, but a practical application of love, purity, selflessness, integrity of the person, and simplicity in the life of a man, woman, or young person is what the world most needs from the church today.

Christianity is conscious choice of Christ over self; of Christ over custom and convention; of Christ over convenience and expediency; of Christ over all. Christianity is conscious choice and decisive will. We must know Him, love Him, prefer Him, choose Him. He is preferred when you love Him more than you love self. To love Him to that extent, you must really get to know Him. How do we develop what an old-time preacher (Chalmers) called the "expulsive power of a new affection" so that we will choose Him in preference to all things earthly? How do we get to love Him so? Few who really get to know Christ find Him to be anything less than irresistible. Then you and I must get to know Him.

The power to resist the tempter's sway is the power of love. There is a vital energy, a dynamic drive, a lustrous enthusiasm for the right in love that bespeaks moral power. As Satan unleashes the full frenzy of his pent-up ire against the remnant, only the power equivalent of the latter rain can match his fury. In the "Spectacular '70's" there could come the final show-down between the forces of good and evil. The love-power of the Holy Spirit is needed now. The good news is that it is available now. It is the "privilege of the church to have it now" (*Evangelism*, p. 701).

If we will go to Calvary, there to witness anew the self-giving love of our Lord, and then make the love response that His act of sacrifice deserves, the 1970's may yet be made spectacular with the heavens being rent by a returning Christ.

I have a dream . . .  
 . . . of a church so enthralled in her love of Christ that she snaps out of her lethargy and overcomes her inertia.

I have a dream . . .  
 . . . of a people empowered by a new Pentecost.

I have a dream . . .  
 . . . of a witnessing fellowship ignited with a zeal so determined that it breaks through the defenses of evil and captures men for Christ.

I have a dream . . .  
 . . . of a fellowship so rich in fraternity and brotherly love that multitudes will take refuge in its compassionate embrace.

I have a dream . . .  
 . . . of a day when my God shall be vindicated at last before all the universe.

I have a dream . . .  
 . . . of a finished work and a glorious rest for the righteous.

I have a dream . . .  
 . . . of a personal, face-to-face encounter with my Lord in that glory land when I shall love even as I am loved.

Thank God, some dreams come true. ♦♦

# There Is Never Enough

By KENNETH H. EMMERSON

ONE of the major duties of the General Conference treasury is that of distributing equitably and most efficiently funds to the world field in the light of changing world conditions.

It is most important that General Conference officers keep informed of current world needs. Almost without exception members of the staff have worked for years in overseas fields; and besides this, personal contact is kept current by meaningful overseas trips whereby the officers can study the needs with overseas division and union officers as well as individual workers.

Because of changing conditions, exact, detailed data is of prime importance. With this in mind, the directors of every organization in this denomination are called upon to submit detailed budget estimates covering the financial needs of their particular enterprise. These figures are carefully compiled, tabulated, and dispatched to the General Conference in midyear for careful study by a representative budget committee.

These estimates are required, not only for overseas fields, but for special projects in North America as well. In spite of the fact that with few exceptions the conferences and institutions in North America are self-supporting, there are often needs that sometimes cannot be met from local income alone—institutional expansion, special evangelistic programs, church buildings, et cetera. These needs are also considered, and some of the total funds are made available for these purposes.

Imagine then what a mass of information accumulates from these reports from all over the world. This information is classified as follows:

Class 1-A—actual cost of present work

Class 1-B—increased expenses for continuation of present work

Class 2—expenses for new workers

Class 3—new equipment, land, and buildings

This classification has two purposes: (1) to divide the needs into recurring expenses (Classes 1 and 2) which must be provided for not only this year but in future years as well, and nonrecurring items which are expected to appear in the budget requests only once; (2) to separate projects for which tithe funds can be used from those projects that must be financed from other funds.

Once these requests are tabulated, we know how much the world field needs. Now the next step is to find out how much money we have. We base these figures directly on the records of the General Conference treasury for the last full year—the actual tithe and mission offerings. If funds have accumulated in the treasury beyond the amount required to be kept in reserve by the bylaws of the General Conference, these funds also are made available.

Then comes the process of trimming the requests to coincide with the available funds. This trimming brings much heartache to the members of the budget committee, for they realize that every item requested is a pressing need. Only after much prayer and work is the budget submitted to the Autumn Council for its study and approval.

The needs exceed by millions of dollars the amount of funds available for distribution. It is always with a great deal of reluctance that the budget committee is forced to trim first on one side and then on the other in order to make the funds in hand cover even some of the most urgent needs of the hour.

We realize that it is only through the Spirit of the Lord acting upon the hearts of individual church members to give liberal and benevolent tithes and offerings that it is possible to maintain present work and enter new fields of activity. How church members would be touched if they could be present at an Autumn Council and hear the appeals of the overseas and North American leaders as they present their needs and plead for more funds.

## Travel

Occasionally questions are asked about the extensive overseas travel of the General Conference staff, or about travel within the home field. Are these trips coordinated? Does the worker originate, plan, and authorize his own travel? How is this function administered?

No trips are taken in the homeland or overseas without authorization by the appropriate committees. All travel plans are studied by at least two committees before any trip is authorized.

The arrangement of local and overseas travel for General Conference staff members is done

through careful study of the itinerary, including places to be visited and work to be done. This study is made in conjunction with, and counsel of, the local administration so as to obtain the greatest efficiency and benefit from the visit of the staff member.

The time of the worker is filled from early morning until late at night with speaking appointments, committees, and the studying of problems beyond the scope of the local administration. Evaluations are made with the local administrators to determine needs and how best to promote the gospel in that particular area. Occasionally a General Conference staff member is privileged to see some outstanding point of interest if it can be worked into his schedule of appointments, but this is the exception rather than the rule.

*Salaries and Expenses.* Recently while speaking with a group of graduate students, I was asked two questions concerning the salary and expenses of workers within the denomination: Does the worker have any control over the amount of salary he is paid? Does each individual worker have final control over what expenses he is authorized to report for reimbursement?

Duly constituted conference committees and institutional boards set the salaries for all workers within their organization. The more direct question then, is: Do the officers and members of the General Confer-

ence staff set their own salaries and control their own expenditures without supervision or authorization?

#### Expense Reports

The General Conference constitution and bylaws provide that the Executive Committee shall appoint annually eight persons not in its employ who, with officers of the General Conference and not less than seven presidents of union conferences, shall constitute a committee to audit the expense accounts of employees and fix their wages for the succeeding year. The same procedure is followed in all denominational organizations, including the institutions as well as the conferences. A report is prepared each year of workers' expenses and salaries; and this is reviewed and compared with the authorized annual budget and denominational policy governing expenditures and salaries of workers.

*Auditing System.* What assurances are given to the constituency that the financial standards and policies of the church are being faithfully followed out, especially in light of the principles held for the use of certain funds, for example, tithe? What safeguards are taken to assure the constituency that these restrictions are being followed and that an honest accounting for the use of funds is being made?

Years ago Ellen G. White addressed herself to the problem of the safeguards that should be placed about the handling of our accounting work. In writing about the Battle Creek Sanitarium and Medical Missionary Association she said: "Let the strict examination be made in regard to the business that has been transacted in Battle Creek. . . . The business standing of all our medical institutions is to be carefully and correctly presented before our people"—Letter 197, 1904.

At another time she wrote plainly: "In every business firm and in every institution the bookkeeper should make a plain record of every dollar received and every dollar paid out. Then there will be no uncertainty as to what has been done with the money. . . . One who is not acquainted with the intricacies of the business should not be left to deal with the records unaided. His work should often be examined by an experienced and accurate accountant. . . . Let some one be appointed for the work, a person of experience, who is able to judge properly of the business done."—Ellen G. White in *Pacific Union Recorder*, December 19, 1901.

The question then follows, Should the books be opened to review (audit) by companies of independent auditors outside of the church or should this function be performed by men appointed from within our own ranks? The decision was made upon

## The art of living when you're young

By MIRIAM WOOD

**REQUIEM FOR ROMANCE—2** Last week, in Part 1 of my feeble Requiem for Romance (feeble in that it'll not likely turn back the tidal wave of anti-romance), I stated that coed dormitories will, in my opinion, probably act as the death blow for romance.

Residents of these chambers of horrors bear down heavily on the word *honesty* in their narrow partisanship. Of course, this word is used in so many contexts nowadays, to prove or disprove so many different viewpoints, that one despairs of the whole business. The coedders, though, bleat that it's not "honest" to see a member of the opposite sex in any way other than as he *really is*. To be "honest" here means to see stumbling about the halls puffy, sleep-distorted faces, stringy, ungroomed hair, bristly, unshaven cheeks (of the unbearded), and rumpled, unfragrant clothing.

Now the question I'd like to ask is this: Why is the human being at his worst more "honest" than the human being at his best? I'll be the first to concede that in the sinless world of Eden the two residents had what no man and woman subsequently have ever had—complete "honesty." They were never at their worst. They were always at their best. Even so, they were married, were committed to each other, and shared a life space. Through these 6,000 elapsed years the human being has become a pretty sorry object, physically speaking.

Keeping himself anywhere near the image of God—a God of beauty, splendor, brilliance—is manifestly impossible.

There is, though, "one brief, shining moment" still left to puny, flabby, common-cold-ridden man, and that's the age of romance—the age of individual romance. Before one descends to the relentless plateau of everyday adult living with its dullness, its sameness, before he's a pitiful captive of the nitty-gritty, he is allowed that glorious flower-studded mountain meadow with its air as clear as crystal, its breezes as softly perfumed as those of Shangri-La. In this gossamer dream world are pretty clothes, pretty hair, well-pressed suits, music, Valentine candy. Humans vary in the intensity of their response, of course, but this is immaterial. One's sojourn in Shangri-La is of heartbreakingly short duration; life, forever holding its two flaming swords of Duty and Maturity, drives one on—not necessarily to disappointment, but out of the dream world.

To find, then, that all this beauty is under siege by a grimy group of coeds makes me less than happy. Fortunately, at least one young man who had moved into the dreary place promptly moved out again. Risking the scorn of his publicly ill-groomed friends, this far-seeing student declared: "I like to dress up and take a girl out! I'm sick of girls in curlers and blue jeans. I like to see my date looking pretty. I'll eventually marry, and I'll see my wife in curlers, but there's plenty of time for that. For now, I intend to keep romance in my life!"

Enough said. If, however, in wandering along life's dusty roads, no brightness anywhere, you find a small, weed-covered grave marked "Romance"—will you stop for a moment to place a rose on it, and give a thought to "Camelot"?



the principle outlined in counsel given to the Battle Creek Sanitarium at the time Dr. Kellogg invited a committee of Battle Creek citizens to examine the sanitarium books. His invitation was made in connection with the offer of these men to give more than \$30,000 to the sanitarium building fund.

### Link With the World

At that time Ellen White wrote as follows: "Dr. Kellogg has linked himself with the world. He acted unwisely when he invited that committee of Battle Creek citizens to examine the Sanitarium books. To open these books to the inspection of the world, was as unfortunate as was Hezekiah's mistake in showing the Babylonians the treasures in the house of God. What business had these men to know all about the workings of this institution? They never should have been given such an opportunity. I believe they promised to give something over thirty thousand dollars to the building fund, after that investigation. Twice thirty thousand dollars would have

been but a small sum, in comparison with the harm that has been done by allowing this examination to be made."—Manuscript 123, 1902.

Thus, the church was discouraged in the thought that men of the world should be brought in to review our books; but rather as she points out, "God desires that the financial part of the cause shall be carried by business men, men who are careful, faithful, and just—wise men who seek to know and to do His will, that His Spirit may rest on them. When this is the case, prosperity will attend the work, for with such workers God can cooperate" (Ellen G. White, in *Pacific Union Recorder*, December 19, 1901).

Thus, the denomination felt to inaugurate an audit system to include an annual systematic check of all financial records in all denominational organizations from the local church through to the General Conference. The plan places the responsibility for auditing church treasurers' accounts on the local conference treasurer. Local conference and institutional

records are audited by the union conference auditor.

In overseas divisions the union conference and divisional institutional accounts are the responsibility of the division auditor. The division treasurer's accounts and those of the General Conference and general institutions are checked by the General Conference auditors. The accounts of all organizations are to be audited annually. One of the specific interests of the auditing staffs of the union, the division, and the General Conference is to make sure in their annual examination that all restrictions and policies of the denomination are being adhered to.

The auditor is given access to all records regarding business transactions, vouchers, correspondence, controlling committee or board actions, and any other material that might be pertinent. The auditor can thus make a careful and thorough investigation of all matters pertaining to the financial interests of the work. The General Conference auditors have access not only to the division and general institutional books and vouchers but also, where it seems necessary and in collaboration with division and union auditors, to the books and vouchers of any union or local conference or mission field and any institution within their jurisdiction.

### Auditors' Reports

The reports of the auditors, with such analyses as are required to make conditions clear, are given to the executive officers of controlling boards and committees of the organization being audited. Further, they report to the constituency of the organization concerned, as well as to the proper officers of higher conference organizations.

What about the independence of denominational auditors? Independence is, of course, a state of mind; but generally the term "independence" refers to separation of the auditor from the organization being audited. Denominational auditors are elected by the respective constituencies for a four-year period. They cannot be removed from their assigned audits except for cause.

The work of the General Conference auditors, as well as the union and local auditors, is under the general direction of the executive committee and not individuals. Whereas they are controlled in their travel and relationship to the organization as persons, they are not controlled as to their audit or the report of their findings. This, in fact, means that they are more independent under the denominational organization than so-called



## A Story FOR THE YOUNGER SET

### Surprise for Bobo

By ENID SPARKS

JOHNNY could hardly wait for daddy to get ready to go to the zoo. "Hurry, Daddy!" he called. "I want Bobo to see his surprise."

"I'm coming," laughed daddy. "I want Bobo to see his surprise too."

Bobo was one of the little black monkeys who lived in the zoo. His home was a large cage, and he had a very kind keeper. The keeper had taught Bobo to do lots of funny tricks.

The boys and girls who came to see Bobo and his friends always laughed and laughed. Mostly they were laughing at Bobo, for he was funnier than the other monkeys.

Johnny always laughed hardest when Bobo hid under his lettuce leaf. Then he would peek out, waiting for someone to give him something.

The boys and girls tossed popcorn or peanuts into Bobo's cage just to see him scamper around picking them up. Today Johnny and daddy had a whole bag of peanuts for Bobo.

"I wonder what Bobo will do with all the peanuts," Johnny said to daddy.

"I don't know," answered daddy. "It's going to be fun when we find out."

"Maybe he will share them with the other monkeys," suggested Johnny.

"He may," agreed daddy.

Johnny and daddy had reached the entrance to the zoo. Just a short distance away stood the monkey cage, and Johnny could already hear the boys and girls laughing.

"I'm going to give Bobo the whole sack," Johnny told daddy. "I hope it isn't too heavy for him to carry."

Daddy shook his head. "I don't think it is. Just throw him a couple, so he will know that you have peanuts."

Johnny took two peanuts from the sack and tossed them on the floor of the cage in front of Bobo. Quick as a wink the monkey grabbed the peanuts and put them in his mouth.

"Now give him the sack," daddy said.

Johnny opened the top of the sack and pushed it through the bars. Bobo grabbed it and looked inside. Then he peeked around at his friends. He tried to hide the sack to keep them from seeing it.

Johnny gasped. "Daddy, he isn't going to share, is he!"

"It doesn't look like it," daddy answered.

By this time the other monkeys had seen the sack. They started toward Bobo, but Bobo was too fast for them. He scurried up the ladder to his swing. As he ran, the sack caught on a rough place, and peanuts began pouring all over the floor.

Bobo didn't see what happened. When he reached his swing, he looked inside the sack. It was empty, and how sad Bobo was. On the floor the other monkeys were eating his peanuts.

Johnny felt a little sad, too. "Oh, Daddy, Bobo didn't get one peanut!" he exclaimed.

"No, he didn't," sighed daddy. "But as you know, it never pays not to want to share."

"independent auditors," for an independent auditor can be relieved of his assignment by whim of administration and another one found to take his place. Under the denominational plan, this is not the case.

The relationship of the auditing function to the denomination enables the auditors not only to render objective, independent opinions but to do so from a broad background of denominational policies and objectives. Auditors, therefore, are in a position to conduct their audits with the same degree of independence as public accountants, and in addition are able to evaluate the operations of our organizations (which are peculiar to the denomination) in a way which an outside accounting firm could not do. Care is always taken that nothing be done or suggested that would encroach upon the relationship of independence which an ethical auditor or accountant must always preserve.

### Auditing Goals

There are basic goals that the church's auditing service endeavors to attain: (1) To be as professionally prepared as independent auditors outside of the denomination. (2) To do an independent audit of denominational organizations and institutions and to express an opinion on the financial statements thereof. (3) To give counsel and guidance on all accounting systems used by denominational organizations and institutions and to have such adhere to generally accepted accounting principles so that their financial statements may be meaningful.

Standards have been set up for the auditing staffs. They are divided into three categories—general standards, standards of field work, and standards of reporting. The general standards provide for the examination to be performed by a person or persons having adequate technical training and proficiency as an auditor. In all matters relating to the assignment, an independent attitude is to be maintained by the auditor at all times. Further, due professional care is to be exercised in the performance of the examination and in the preparation of the report.

The standards of field work require that the work be adequately planned and the assistants, if any, be properly supervised. There is to be a proper study and evaluation of existing internal control as a basis for reliance thereon and for the determination of the resultant extent of the test to which auditing procedures are to be restricted. Efficient, competent, evidential matter is to be obtained through inspection, observation, inquiries, and

confirmations to afford a reasonable basis for an opinion regarding the financial statements under examination.

In setting forth the auditor's report to the controlling committee and constituencies, certain standards are to be followed. These standards might be classified under four items: (1) The reports are to state whether the financial statements are presented in accordance with generally accepted principles of accounting. (2) The report shall contain either an expression of opinion regarding the financial statements taken as a whole, or an assertion to the effect that an opinion cannot be expressed. (3) When an overall opinion cannot be expressed, the reasons therefor are to be stated. (4) In all cases where an auditor's name is associated with financial statements, the report is to contain a clear-cut indication of the character of the auditor's examination and the degree of responsibility he is taking.

Experience shows that the denomination's auditing system has met the need of the church with a commendable degree of confidence over the years. The work of the auditors, both in the General Conference and other organizations, has been competent and professional. These Christian men are well qualified for their work and have long years of experience in many areas of denominational endeavor. Their help and guidance in the handling of the accounting work has been greatly appreciated.

The work of the church has been organized for but one purpose—that of winning souls. Every step in the financial structure and fiscal policies of the church is built around the concept of world evangelism. The challenge is that of world missions and a world work. Every phase of the work and its financial structure is but a means to the end of winning souls. We do not any longer lay stress on the word "foreign," for certainly the work needs to be finished in North

America just as it does in the most remote regions of the world.

Because our program is truly a world program, the fiscal functions must be geared to receiving and apportioning funds in accordance with the needs and opportunities throughout the world as circumstances indicate. All agencies of the church—whether it be in the ministry, educational system, publishing houses, sanitariums, or hospitals—have as their main purpose the great and central theme to carry the third angel's message to this world in our day.

### Summary Statement

The content of this series of articles on financing the world church has not touched upon all phases and details of the church's financial operations. However, the general outlines of the system have been given—a system that through the guidance of God and the direction of responsible men from early periods of the church has made possible the development of a truly worldwide program. We pray that the Holy Spirit will continue to help us to find new and improved procedures—within the principles given this church—and continually to increase the efficiency and effectiveness of the monies placed in the treasury of this denomination.

We carry staggering responsibilities, both spiritual and material, and feel constantly the need of rededication and reliance upon the promises of God to guide and bless us in our endeavors. There are millions of people all about us who are still awaiting the word of the everlasting gospel, still looking for the hope that we have in our hearts and cherish so much. Certainly the strength of our cause lies in our dedicated believers in every village, city, and country around the world. Through their sacrificial giving and devotion to the spreading of the gospel, the task may be finished soon.

(Concluded)

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### Yes!—The Review Is a Must

Advertising men often tell their readers of some article's being a must for their comfort and benefit. That is just what the *Review* is—a must for our comfort, encouragement, and benefit. My parents considered the *Review* a must back in the early 1880's. It contained no pictures whatever back in those days. In 1890, as a boy, I learned to read the *Review* to my mother as she sat in her little rocking chair, knitting stockings in the evening hours. All through the years since then the *Review* has grown increasingly interesting. Mrs. Lloyd and I begin reading each issue the very day it arrives. It gives us a lift on every page.

ERNEST LLOYD

## The Need for Courtesy

By SHARON OREY

I am a layman, a mere babe in the church. No doubt many are more qualified than I to write an article on the subject of courtesy. However, I was a witness to discourtesy in our church, and I'd like to relate how it affected a novice.

In 1966 I attended a Seventh-day Adventist evangelistic meeting in my home town. When the time came to make my decision, Satan attacked. Family, friends, and strangers warned me against "that cult," "those radicals." A minister I'd met only once called long distance late one night to tell me of the dangers of Adventism. While the Spirit of God was working with me, Satan was working against me. I had no rest, day or night. Every breathing moment was torture for me. My heart knew what I should do, but my mind thought up endless excuses why I shouldn't. I couldn't seem to unite the two. The pressure was unbearable. I had decided that I would join "some-day," but I wanted to take time to be "sure."

Human endurance hasn't been tested until God's Spirit pulls in one direction

and humanity in another. It is true that the more right a thing is, the more Satan attacks and works to undermine it. Even though I understood this, I faltered. The church I was about to leave was known for its friendliness in my community. But the friendliness, the deep interest, the genuine love, that I found among the people of the remnant church far surpassed that of any other people I had ever met.

I had prayed to God for a year and a half to show me His church, the one that taught His truth. I had pledged that no matter what church it would be, I would join it happily. Although I had prepared myself to go wherever He directed me, I was amazed to find that He wanted me to be a Seventh-day Adventist. I too had been of the opinion that Adventists were sort of odd. However, the time had come. God had answered my prayer, and the decision was up to me. The tears I shed and the torture I endured have faded with the joy and contentment that I have known since I was baptized in a peaceful lake one Sep-

tember Sabbath afternoon. I have now been a member of the church nearly three years, long enough to learn how much I have yet to learn. I thank God for answered prayers.

The one who has grown up in the Adventist faith has a wonderful advantage. Yet, I have often wondered whether those who have spent their lives in this light truly appreciate their blessing.

I came into the truth believing Adventists to be cleaner, friendlier, and more courteous than anyone else. I do believe they are friendlier. I attended the Northern Union Laymen's Congress, and this fact was proved. As to courtesy, my great shock came during my first camp meeting. It pained me to see it then, and it pains me to relate it now. My pastor and his wife reminded me that we are to look to our Saviour as an example, not to others. I was appalled at the rudeness in the meeting hall. It was difficult to hear the soloist because of all the mumbling and talking. He noticed it too, because I was sure he was going to walk out in the middle of his song. This lack of common courtesy is tragic.

I had felt that there would need to be no fear of theft, yet we were warned to hide all money. Because of carelessness, or maybe indifference, the rest rooms were so messy and dirty that many of us hesitated to use them. You ask, "Who is she to say this?" My answer is this—I am no one, except your sister in Christ. Courtesy is something we should practice with our own family, as well as with strangers.

I love my church and its people. A few years ago, when I was a member of another church, I was asked to print a sign that was to be put up beside the doors that read, "As you leave this building, YOU are the church." We have God's truth, let's not water it down. We need changes for the better. I need to change. Our youth need to change. Our parents need to change. The world is getting lax with its youth; we see the results. Our church cannot afford lax parents. If we love our children we must train them for God. Training requires discipline, but it also requires example. Our pastors are our shepherds. We need their instruction. They need our support. I well know how difficult it is to listen while someone tells us our failings and where we can improve, but isn't this what we need? We can't always see our own faults, and how can we correct them if we refuse to let someone point them out to us? After all, aren't they pointed out in love?

Dear brothers and sisters, we have an obligation to the world to show them the truth; but we also have an obligation to one another. Let's not chase our own children away. Courtesy and love should be everyday clothing, not fancy clothes just for the world to see.

I thank God for the light He gave to lead me to this truth. I could never be happy anywhere else. I pray to God to give me strength and wisdom to grow. What better blessing could God have bestowed upon us than His remnant church? Thank God for leaders who seek His will. We have so much. Shouldn't we share it?

### LETTERS TO THE

## Fellowship of Prayer

#### A MIRACLE OF GRACE

I want to thank you for answered prayer. The seemingly impossible always happens when we unite in prayer. The daughter for whom I asked your special prayers is in denominational work and is married to a minister's son.—NAME WITHHELD.

#### ON WAY TO RECOVERY

My mother sent my name to you for your prayer list. I am sure you will be happy to know that I am on my way to recovery. God has had a hand in all that has happened.

We have no Adventist doctors in our hospital. I believe we should pray for the doctors here.—Mrs. I., of Texas.

#### "THINGS SEEM TO HAPPEN"

Things seem to happen every time I write for your prayers. Last spring I asked you to pray about my daughter's keeping company with a young man who did not seem to be a suitable companion. Shortly after that he told my daughter he planned to marry a girl he had just met. He did marry her the next day.

Our daughter had been invited many times to work for the denomination, which she is now doing. She says she really likes it and wonders why she did not enter the work before. The Lord answered the prayers of many believers.

We request prayer for our son who is in college, as well as for his wife. Pray that they will both surrender completely to Jesus. Also please place my husband's name on your prayer list. He is not a church member.—Mrs. F., of Nebraska.

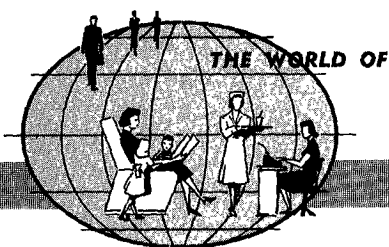
#### AN ANSWER

It was about a year ago that I asked you to pray for my daughter and son-in-law, who had stopped attending church. I can truthfully say your prayers and mine are being answered, as they are attending church and becoming more involved in the church activities week by week. I want to thank you from the bottom of my heart for your earnest prayers.

Please include on your list the names of two sons and their families, that they too will feel their need of giving their hearts to the Lord before it is forever too late. God bless you all. Thank you ever so much.—Mrs. S., of New Jersey.

This column is dedicated to the encouragement of prayer for others at the sunset hour each Friday evening. Because of the large number of requests received and the complexities of the problems presented it is impossible for us to answer each letter personally, but all requests will be acknowledged and will be kept on file in our office. Portions of letters, especially those that tell of answers to prayer, will be published as space permits.





# The Adventist Woman

Conducted by DOROTHY EMMERSON



A. DEVANEY

## Before Wrapping a Dream

By ROSELYN EDWARDS

ON Christmas morning children rush to the piles of packages under the tree, presents purchased with money wrung from toil, wrapped with love, and tied with ribbons of hope that the recipients will be delighted.

By Christmas afternoon the home is littered with little wheels, broken bits of plastic, and fraying doll dresses. Dreams were packaged, and now the fragments of reality must be swept up.

Who is at fault when the toys of Christmas bring only momentary pleasure? Can we blame the manufacturer who produced the toys? Can we blame the child who doesn't take care of things as he should? These both are factors, but squarely behind each of them stands the real culprit—the loving parent who paid for the toys.

Spurred on by the natural desire to fulfill each childish dream, parents

may actually detract from the day's pleasure instead of adding to it. They may also stand indicted on two more counts—helping the children learn lessons of destruction and helping them learn lessons of selfishness. These lessons will later have to be painfully weeded from the character.

To understand how these things can be, it may be helpful to recall the "good old days" people so often mention, when Christmas was supposed to have been a truly memorable occasion. Parents then did not bombard their children with lavish arrays of toys. Children a century ago were happy with one gift on Christmas morning. In her classic stories of her own childhood Laura Ingalls Wilder describes several Christmases. She usually had one gift (one year it was a tin cup) and one stick of candy. Yet the excitement and wonder of Christmas is tangible in those stories. One

year her family gave her a pair of mittens, a stick of candy, and a rag doll. Her cousins and her sister had only mittens and candy, but they were not jealous over the doll, because Laura was the smallest.

A toy that is one of ten is not treasured as highly as one of two. By providing too many toys we lessen our child's appreciation of each. Children have more toys than any previous generation, partly because money is plentiful, and partly because mass advertising creates new markets for things that are not actual necessities. Children exposed to TV screens at holiday time are especially susceptible to desires so skillfully created by the best brains of Madison Avenue. Even the mail-order Christmas catalogs carry this legend under many pictured toys: "As advertised on TV."

Because of these artificially created wants, Christmas is not a particularly happy day for many children who have been led to wish for more than their parents are able to give. So we have the phenomenon of children grieving because they didn't get more.

It is right at this point that the lessons in selfishness are being ingrained into their personalities. From the time the Christmas merchandise appears in the stores until the wrappings have been torn off the packages on Christmas morning, a child's thinking is channeled into the track of "I want, I want, I wish I could have——"

Yet, having these various wants translated into reality does not bring happy satisfaction. I watched a privileged little girl showered with Christmas gifts by relatives on all sides. They had divided up her list of wants so that nothing was left out. There were so many toys she didn't know which one to play with first. She flitted from one to another, while some were lost in the shuffle. And immediately her list of wants expanded to include anything her friends had received for Christmas that she didn't.

About five years ago our family decided to make a drastic change in our Christmas giving habits. We explained to the children that we believed Christmas would be happier if we thought less of our own desires and thought more of making others happy. We told them each to expect only one toy, one book, and one new outfit to wear. Just as we hoped, the

one toy was ten times more loved than if it had been one of many.

Since easily broken toys help the children form habits of destruction, we search for quality instead of planning for quantity.

Parents concerned about the higher cost of more durable toys should remember that it can be less expensive to pay more for a really good toy than to buy an impressive-looking one for less money.

### Buy Durable Toys

We learned that by buying fire engines. When our oldest son was about to celebrate his fourth birthday, he "needed" a toy fire engine. My husband and I stood in the toy shop and looked at bright red pumpers, hook-and-ladder trucks, and rescue-squad trucks. There was a sturdy steel engine, just what we had in mind, but it cost more than we had expected to spend. There was a lightweight plastic one twice the size for only half the price.

My husband favored the steel one, but I thought we should spend less. I kept pointing out the merits of the plastic.

"See, this has a real water tank," I said. "He can actually pump water through the hose." My husband wavered.

"And instead of costing more than we meant to pay, it costs less," I said. "We could take that little plastic rescue truck home for his sister so she wouldn't feel left out." That did it. We went home with two plastic fire trucks instead of a steel one.

I was wrong. If we had bought the steel truck, it would be with us yet. (I say this because older trucks by the same manufacturer are still in use at our house.) All we have left of the two plastic trucks is one ladder.

The pump on the fire engine worked for one day. Sonny sprayed our whole house with enough water to keep it from burning for quite some time. Then the truck fell apart and the pieces were lost here and there. The wheels disappeared, ladders were scattered, and bit by bit those plastic fire trucks disintegrated. They had cost us much more *per day of use* than any good quality toys would have cost.

Some very successful and durable toys can be made at home. Soft toys made from scraps of cloth and stuffed with clean old nylons cost next to nothing. They are washable (if the outside material is) and just as cuddly as expensive ones from the store.

The toy barn daddy built is still in fine shape, while the newer store-bought doll house is fast becoming a tumbledown shack. And buying the

doll house didn't give daddy the same glow either, for loving hands fashioned each part of the barn to a small boy's need.

Parents providing presents for their children are, after all, expressing love. Children can also learn to give expression to love by learning to think of Christmas as the time to do for others instead of the time to get for self. Let their love expand beyond the limits of their own family circle. Let them know the joy of taking an inspiring book to a discouraged neighbor, a treat to an elderly shut-in, a toy to a child who might not have a family that cares. Let them know the delight of giving a special Christmas offering, for in this way they

## Especially FOR MEN

By ROLAND R. HEGSTAD

**FIRST CUP OF POSTUM** Some wives have outlandish ideas about their husbands. The other

evening I learned where many of these ideas originate. I had just emerged from a meeting on an Ohio academy campus when a conference official introduced his wife. She appeared to be near that 39-and-holding age popular with those of us on the north side of Generation Gap.

"I read 'Especially for Men,' she said, "and [without a pause for me to savor the hard-earned notoriety of a REVIEW columnist] I'm going to tell you what is wrong with most husbands."

"All right," I replied, extracting a pen from an inside pocket, "but it is my constitutional duty to inform you that you are speaking for the record, and that what you say may be used against you and fellow females in 'Especially for Men,' if not in court."

The smile that set up residence beneath her twinkling eyes was instant and unfeigned. "Couldn't we talk over a cup of Postum?" she asked. And so we did.

"First off," she said, including her husband in a glance, "you men present yourself as Heaven's gift to women, just as you are, no improvement needed. Whatever your education, you wonder how a woman could want anyone more erudite. Whatever your grooming, dress, achievement, you see yourselves as the ultimate any woman could desire. Get up in the morning looking like a caricature of the human race, go all day without shaving, and wife is supposed to rejoice in your masculinity. Let your waistline attain monumental proportions and wife is to credit the expansion to chest development.

"But woe be that woman who comes to resemble more the literal pear than the figurative peach she once was. (Don't tell

can present a gift to the Lord Jesus.

Our hearts may yearn to gratify all the hopes our children express; we may wish we could bring them a whole toy store with trimmings; but when we stop to consider their best good we must admit there is a better way.

Christmas is a memorable day at our house. Our project for others gives us a warm inward glow. Then besides the gifts from relatives and friends, each child has one carefully chosen toy—one durable toy to remember. As years go by they recall a particular Christmas by saying: "That was the Christmas I got my basketball set." "That was the year my Christmas dolly had a blue dress." ♦♦

me that beauty of character is what attracts the male!) From the moment a wife rises in the morning until her husband falls asleep she is expected to be ravishingly beautiful; if nature needs a bit of help from rollers or facial creams, they're supposed to be administered without observers.

"To be successful, a wife must be a combination of trapper, schemer, vamp, office girl (for the extra income we're often called on to produce), errand—"

"Now, wait a moment," I interjected. "Have you read anything in my column to support the caricatures of men you are drawing?"

"No."

"Then where did you get such ideas about males?"

"Why," she said with an impish smile, "from women's magazines."

I got the point. A few days later in a drugstore I verified it. In a half dozen leading women's magazines I found such articles as the following: "You Love Him More Than He Loves You—Sometimes you can even up the relationship, but sometimes you have to get out. Don't decide which until you've read this." "The Lady Is a Vamp"; "Friendships: How They Change After You Marry"; "What Sex Research Reveals About Unhappy Wives"; "A Theory of Male Superiority—Turned Upside Down"; "How to Be a Lady While Dating a Married Man"; "How a Real Woman Can Satisfy Her Man." Not exactly the fare or the philosophy you'll find in the *Adventist Home*. Or the *REVIEW*. As a woman readeth, so is she.

Clever woman. Even more clever than I thought.

As it turned out there were a few points on which she thought the less-than-ideal husband could improve. Seems some of us do have misconceptions about women and their wants. She served those up with the second cup of Postum. I used two sugar cubes in it. Next month you'll see why.

# From the Editors

## FOR A WORLD ESTRANGED—LOVE

To some observers the world looks good. To others it seems bad, very bad. Some say the world, although imperfect, is getting better; others say it's going from bad to worse. Who is right?

The editor in chief of *The Christian Science Monitor*, Erwin D. Canham, said some time ago that man is in his greatest era, despite hot and cold wars, poverty, and civil strife. He said that man's progress far outweighs the problems, which he said are "superficial." Was he right?

Recently two 17-year-olds committed a double suicide because of society's "superficial" problems. After attending a Vietnam war protest October 15, the young couple, Craig Badiali and Joan Fox, of Blackwood, New Jersey, stopped their car on a dirt road and apparently asphyxiated themselves by running a hose from the exhaust through a hole in the floor. The Camden County medical examiner said that they "were very unhappy that people didn't love each other." Is the absence of love a superficial problem?

The 24 notes that the two teen-agers had written to their relatives and friends showed that they were disenchanted with the way things are in the world. The letters asked everybody who heard of their deaths to work for peace.

Editor Canham, in a speech given sometime earlier, recognized that man's ethical, moral, and social development has not matched his scientific achievements. But he felt that man's progress over the past years, his control of his environment, meant he will find the cure for social ills. He said, "The challenge to the human race is to understand that beneath wars and conflicts there are unifying forces powerfully at work in the world. These are the forces which concern men's relationship to their physical environment, forces of science and technology."

He added that man has the know-how and resources to meet the needs of the earth's population, but man's relationship toward man has prevented this. "Man's relationship with the universe makes sensational progress; man's relationship with man seems sometimes to be slipping backward."

The double death of the two teen-agers underscores that thought.

### We Cannot Agree

We cannot agree with the expansive optimism of Mr. Canham or the actions of Craig and Joan. To assume that material progress can produce social progress is a fallacy, and to remove oneself from the fight for right because people don't love one another is foolish.

When Jesus died for the human race His death was sufficient to reveal both the inhumanity of man and the power of love. No more sacrificial deaths are required. All power in heaven and earth are His to bestow upon weak humanity.

Again and again in recent months we have read and heard reports and editorials in the mass media decrying violence, war, and poverty. If only—they say—mankind can apply his amazing technological skills to solving these problems, we will enter an era of hope and peace. But no one seems to realize that knowledge, power, and skill are dimensions of human experience totally distinct from the spiritual dimension. Only Christ can lift us to that higher

plane, giving us the will to love. Only Christ can remove the natural desire to take advantage of others.

Is it then for the Christian to devote himself to love as an abstract principle? Never! Love is a principle, but it motivates us to help others. We need not wait for some great moment in life when we may through a great act of personal sacrifice or devotion demonstrate the heights to which love will rise. We may show love at almost every moment in a thousand little ways—a word of concerned interest, a smile of understanding, an inquiry about the family, a word of encouragement, a thoughtful note between holidays, a telephone call just to say hello, and a humility that requires others to take first place. These small acts, when woven into the pattern of life, depict love as Christ demonstrated it.

"The man who does not love is still in the realm of death," wrote John, "for everyone who hates his brother is a murderer. . . . Love must not be a matter of words or talk; it must be genuine, and show itself in action" (1 John 3:14-18, N.E.B.).\*

F. D. Y.

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### God's Holy Day—3

## THE SABBATH A SIGN

Two weeks ago we noted that the first thing God made holy, or sanctified, so far as this earth is concerned, was time—the Sabbath, the seventh day of the week. God could have made holy a piece of ground, or the river in Eden. He might first have made man holy, for Adam and Eve existed before the Sabbath. But He did not. The first thing He set apart, or made holy, was time. And He did this as a sign of His creative power. Thus the Sabbath, by being first in God's scale of priorities for holy things holds a place of singular importance.

Later God made other things holy. By His presence in the burning bush He made the ground holy on which Moses stood (Ex. 3:5). At Sinai He offered to make the whole nation of Israel holy (Ex. 19:5, 6; 22:31). It was His purpose to sanctify not merely a few priests but an entire people.

Not surprisingly, He designated the Sabbath as the sign of sanctification. This sign was to show that the God who created "heaven and earth, the sea, and all that in them is" was the same God who had set apart the people to be holy. This is clearly stated in Ezekiel 20:12: "I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." How intimate is the connection between the Creator, His Sabbath, and His people!

And who was this Creator that made both man and the Sabbath? Christ. "All things were made by him; and without him was not any thing made that was made" (John 1:3; cf. Col. 1:16, 17). No wonder Jesus said, "The Son of man is Lord . . . of the Sabbath" (Mark 2:28). The Sabbath is the Lord's day. In Isaiah 58:13 God calls it "my holy day." "The Sabbath is a sign of Christ's power to make us holy. And it is given to all whom Christ makes holy. As a sign of His sanctifying power, the Sabbath is

given to all who through Christ become a part of the Israel of God."—*The Desire of Ages*, p. 288.

But the Sabbath is more than a sign of God's power to create and recreate; it is a sign of His authority. "Hallow my sabbaths," He commands, "and they shall be a sign between me and you, that ye may know that I am the Lord your God" (Eze. 20:20; cf. Acts 2:36). The Sabbath is a sign not only of the Creator-creature relationship but of the Sovereign-subject relationship. It is a sign that God is Lord, and that man accepts His Lordship. It is a sign that man recognizes his accountability to a Higher Power, and that he acknowledges that Power to be his Creator. It is a sign that self and unaided human reason no longer reign on the throne of the life but have been replaced by Christ the Lord. It is a sign that Christ has been given absolute authority in the life, and that His commands—His alone—shall be obeyed.

The Sabbath is rich in meaning; this we pointed out in the first two editorials of this series. But in this end time of earth's history the Sabbath is more than a day of spiritual and physical rest. It is more than a memorial of God's act of creating the world in six days. It is a sign of loyalty to the true God. In a time when most of the professed Christian world is keeping the first day of the week (a day established by human rather than divine authority) the Sabbath becomes a central issue in the great controversy between Christ and Satan. It is a sign that one is on God's side.

In Revelation 13:1, 2, an apostate ecclesiastical-political organization is pictured. The apostle John declares: "The dragon gave him his power, and his seat, and *great authority*" (verse 2). In the previous chapter the dragon was declared to be "that old serpent, called the Devil, and Satan, which deceiveth the whole world" (verse 9). Thus the "great authority" exercised by the beast of Revelation 13 is supplied by Christ's archenemy, Satan. Clearly, to acknowledge this authority is to acknowledge the authority not merely of men but of Satan.

The giant religious amalgam of Revelation 13 has attempted many changes in the gospel program set forth in Scripture. It has substituted an earthly priesthood for the priestly ministry of Christ in heaven. It has substituted salvation by works for the doctrine of salvation by faith. It has substituted tradition for the Bible as the ultimate determinant of truth. And it has substituted the first day for the seventh as a day of rest. The latter substitution is held up as the supreme evidence of her ecclesiastical authority.

### A Sign of Authority

"As the sign of the authority of the Catholic Church, papist writers cite 'the very act of changing the Sabbath into Sunday, which Protestants allow of; . . . because by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin.'—Henry Tuberville, *An Abridgment of the Christian Doctrine*, page 58. What then is the change of the Sabbath, but the sign, or mark, of the authority of the Roman Church . . . ?"—*The Great Controversy*, p. 448. (Italics supplied.)

"Romanists declare that 'the observance of Sunday by

the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church.'—Mgr. Segur, *Plain Talk About the Protestantism of Today*, page 213."—*Ibid.* (Italics supplied.)

"That which gives greater significance to this movement [state support for church institutions and usages] is the fact that the principal object contemplated is the enforcement of Sunday observance—a custom which originated with Rome, and which she claims as the sign of her authority."—*Ibid.*, p. 573. (Italics supplied.)

Clearly, then, it is a matter of tremendous significance and consequence when a person chooses the first day in preference to the seventh as the day of rest. By so doing one accepts the authority of Rome in preference to the authority of Jesus Christ. "In trampling upon the law of God, they deny the authority of the Lawgiver."—*Ibid.*, p. 583. (Italics supplied.) This is why the third angel of Revelation 14 warns earnestly: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God" (verses 9, 10). God is not to be trifled with. Those who accept the authority of the dragon will share the fate of the dragon in the lake of fire.

### Standing for God's Law

Never was it more important for Christians to demonstrate their loyalty to God than today. Never was it more important to keep the seventh-day Sabbath, the Sabbath of the fourth commandment. God needs men and women who will assert the claims of His moral precepts, and will demonstrate by their lives that every commandment is still binding. "Let no one yield to temptation and become less fervent in his attachment to God's law because of the contempt placed upon it; for that is the very thing that should make us pray with all our heart and soul and voice, 'It is time for thee, Lord, to work: for they have made void thy law.' Therefore, because of the universal contempt, I will not turn traitor when God will be most glorified and most honored by my loyalty. . . .

"When the law of God is most derided and brought into the most contempt, then it is time for every true follower of Christ, for those whose hearts have been given to God, and who are fixed to obey God, to stand unflinchingly for the faith once delivered to the saints."—*The SDA Bible Commentary*, Ellen G. White comments, on Rev. 14:12, pp. 981, 982.

Today millions in the world reject not only the Sabbath but the entire moral law. With impunity they lie, cheat, and steal. They give full rein to their sexual lusts. They worship the gods of false science and atheistic philosophy. They swear, and covet, and kill. But "the time is not far distant when God will arise to vindicate His insulted authority. . . . How will those who have trampled upon His authority endure His glory in the great day of final retribution?"—*Patriarchs and Prophets*, p. 339. (Italics supplied.)

What a time to stand up for God's law! What a time to be loyal to the God of heaven! What a time to set forth clearly the decisive issues involved in the command, "Remember the sabbath day, to keep it holy"!

K. H. W.

(To be continued)

*Away*

By W. TRUXTON

Away in a manger our Saviour was born;  
He was wrapped in a cloth that was tattered and worn.  
Away in a carpenter's shop He did toil;  
His hands were oft roughened with splinters and soil.  
Away on a mountain to thousands He gave

The blest bread of life and the water that save.  
Away on a hill He was nailed to a cross;  
He counted His bright home in heaven but loss.  
Away on a cloud of bright angels He rose;  
And when He returneth this old world will close.

# LETTERS

to the Editor

[This feature gives REVIEW readers an opportunity to share their concerns and opinions with fellow church members. The views set forth do not necessarily represent those of the editors or of the denomination. Only signed letters will be considered for publication; all will be edited to meet space and literary requirements.]

## MEATLESS MEAT

It seems to me, regarding the attitude toward the meat substitutes being called by such names as turkey, corned beef, and chicken, that there are two schools of thought. Though both groups have yielded their appetites to God, one feels that it is rather sacrilegious to label a food with the name of an article of diet upon which he has turned his back because of health reasons and obedience to the Lord; the other group feels it unimportant whether the article is called "beef" or, let us say, "209."

Belonging to the latter group, I simply have to say that I accept the fact that the food under consideration is not flesh food, is of good nutritional quality, and very palatable.

The point is, apparently neither group is lusting after meat, and isn't this the desired objective? And so, while the one feels he must always prepare his own loaves and roasts, owing to his objections to the food in light of its name and similarity in shape and taste to meat, the other is thankful for the already prepared, nutritious, tasty foods available to him, around which he can occasionally plan a meal, adding the vegetables, fruits, nuts, and grains.

DOROTHY M. WEATHERLY  
Orange, California

## RIGHTEOUSNESS BY FAITH

The series of articles written by Dr. Norval F. Pease on the great and most important subject of justification deserve expression of gratitude and emphasis on the part of the readers of the REVIEW. The article entitled "After 1888" (Sept. 18) is particularly interesting, informative, and needful.

The fact is that God's people are starving for the lack of true, experimental knowledge in the science of salvation. Two quotations from the inspired messages prove this. "Our churches are dying for the want of teaching on the subject of righteousness by faith in Christ, and on kindred truths."—*Gospel Workers*, p. 301. (Emphasis supplied.) "There is not one in one hundred who understands for himself the Bible truth on this subject [justification by faith] that is so necessary to our present and eternal welfare."—*Review and Herald*, Sept. 3, 1889. Hence there is a constant need of articles on these subjects, written by the best, most evangelical men for the healing of the people.

Some people—many of them undoubtedly sincere—are advocating "another gospel" of perfectionism—a most vicious delusion in Christian thinking, condemned as error by Ellen G. White (*Early Writings*, p. 101)—"which is not another; but there be some that trouble you, and would pervert the gospel of Christ" (Gal. 1:7). But to counteract this trend to legalism we just take "the only unerring rule of faith and practice" and read:

"There is no man that sinneth not" (1 Kings 8:46); "the heart of the sons of men is full of evil, and madness is in their heart while they live" (Eccl. 9:3); "in many things we offend all" (James 3:2); "therefore by the deeds of the law there shall no flesh be justified in his sight" (Rom. 3:20).

Martin Luther, inspired and enlightened by the "rays of light from the throne of God" (cf. *The Great Controversy*, p. 122), wrote: "In this life it will never happen that we are pure from all sins. Even though 'actual sins,' as they are called, may be absent—and this is very rare—still *original sin* will not be absent" (*Luther's Works*, 1955, vol. 12, p. 319). (Emphasis supplied.) This I accept as an important, revealed truth.

LAURI ONJUKKA

White City, Oregon

As I was reading along in Elder Norval Pease's timely article "The Faith That Saves," in the REVIEW of August 21, where he states, "Grace is God's hand reaching down toward us, offering love, rescue, salvation. Faith is our hand reaching up toward God, asking for the blessings He alone can give," there came to mind a statement that Mrs. White makes in *The Desire of Ages*, page 123:

"God reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ, that we may attain to perfection of character."

BRUNO W. STEINWEG

Chillán, Chile

## GODSMARK'S OXEN

In the REVIEW of October 16, page 23, it is stated that the two oxen sold by Richard Godsmark to buy a printing press were named "Buck and Bill." In Spalding's *Origin and History of the Seventh-day Adventists*, vol. 1, page 277, it says they were named "Buck and Bright." Would you please straighten out our denominational history for us?

RICHARD H. UTT

Mountain View, California

► "Bright" is right—maybe. But Spalding's book *Pioneer Stories* (p. 220) says "Bill."

## LACK OF PERSPECTIVE?

I wish to protest the use of an entire page in the REVIEW to discuss such an irrelevant, spiritually insignificant, completely ridiculous question as "Now that we have automatic ovens . . . what about baking previously prepared casserole dishes?" I can't believe the lack of perspective and awareness that would allow you to waste so much time and space on such a subject. If you were at all sensitive to reality, you would understand that too many of our members are overly wrapped up in and concerned over petty little legalistic points anyway, and your giving space to this sort of question only promotes this unhealthy attitude. DOUGLAS COOPER

Ketchikan, Alaska

## AN ADVENTIST HOSPITAL

Never having been a patient in a hospital, and more particularly an Adventist hospital, I decided to read in the August 7 issue "What Is an Adventist Hospital?"

Expecting to read statistics and to receive information regarding the extra efforts of the

staff, I was much surprised to find such sobering thoughts as "suddenly values change" when patients realize that life is not just one big joke. In tears I turned again to my God, realizing that life apart from Christ is nothing. Dependence upon God, as little ones depend on parents—how important it really is. My soul was stirred to a closer walk with my Saviour. The question of life beyond the brevity of our years here suddenly became important. O that men would awaken now and not wait till life is almost over, or for a hospital experience to arouse them.

WILLIAM HUMENIUK

Brantford, Ontario, Canada

## SUGGESTED SUBSTITUTE FOR HEBREW AND GREEK STUDIES

Re the editorial "Should Hebrew and Greek Studies Be Dropped?" (Sept. 18). It is not often that I choose to differ with an editor of the REVIEW. However, after reading your opinion about the value of Greek and Hebrew in the seminarian's curriculum, I felt keenly disappointed.

Frankly, I see much wisdom in the decision of the Presbyterians, but for a reason totally different. It would be foolish, indeed, to argue against the study of Biblical languages; we will always need competent scholars in these areas. But the vast majority of seminary graduates will never be scholars. Nor need they be. To be of much practical value, these languages need to be studied far more intensely than a mere two years or so. A smattering of Greek and Hebrew does extremely little to give a minister the information he can obtain from such works as commentaries.

We need a few good scholars. Let them delve deeply. You mention useful discipline. I can enumerate many subjects that provide discipline.

The whole point is not at all that I am opposing these languages. Far from it. My point is this: If we could do what the Presbyterians are proposing and then substitute as a requirement the study of physiology, hygiene, and preventive medicine, then we would have accomplished something.

The Lord is waiting for more knowledge, not of Greek syntax but of the wonderful body machine. This is part of present truth.

I feel depressed to see seminarians year after year enter the field having memorized a few grammatical forms but being practically illiterate in the vital knowledge of bodily wisdom and disease prevention.

I trust that the Lord will impress our good brethren to make the curriculum relevant enough to include training at Andrews or Loma Linda in the science of healthful living, which is uniquely Adventist.

REINHOLD KLINGBEIL

Loma Linda, California

## AIR FORCE NOT ARMY SERGEANT

I would like to call your attention to an error in the September 18 REVIEW, in the article "In the Wake of Hurricane Camille." The caption for the bottom picture read: "A U.S. Army sergeant —." The person shown in the picture is a staff sergeant in the U.S. Air Force, not Army.

S/S IRVIN E. CLEVER, JR.

APO, New York





# YOUTH Speaks Out

Five concerned young Adventists spoke straight from the shoulder to the delegates of the 1969 Autumn Council. They said they came "as a group hoping to represent the majority of SDA youth." Here are portions of the remarks of two of them. The opinions of others of the group will be represented in a forthcoming issue of the *Review*.

## To Keep the Church From Stagnation

By DICK OSBORN  
Graduate History Student  
University of Maryland

COME before you this morning as one who loves his church and as one who has dedicated his life to reason in this church. It is for this reason that I feel free to let you know some of my burdens as a member of the young generation and as one who is planning for a future in the church.

Don't feel a mistrust toward youth. Be willing to listen. Don't stand rigid insisting that right is always on your side. Don't hark back to old times for strength to resist change.

A term one hears among youth today is "bureaucracy" and specifically "the bureaucracy of the church." It has taken many years for this church to reach its present state. We have produced an outwardly beautiful structure from our local church organization, to the mission, to the conference, to the union, to the division, and finally to the General Conference. Our institutions have become thriving church centers all over the world. I, for one, feel that God has led in this development.

However, this structure, once developed to full extent, lends itself to an attitude of passiveness and protection by many. Eric Hoffer, in *The True Believer*, traces the rise of mass movements. He points out that all religious movements when first beginning are active vehicles of change, open to new views and techniques from all sources. But as they settle down, a certain conservatism creeps

in which he describes as acting as "the inert coagulum of a once highly reactive sap."

Many youth think they see this happening to our church today. Where once the members engaged in active discussion of church policy both publicly and in our journals, today the picture many of us perceive is that of a smoothly run organization in which there is little disagreement. Many young people get the impression that the General Conference's only purpose is to pass regulations containing lists of do's and don'ts and to be the surveillance agency of the church. Unfortunately, they constantly receive what they consider to be indications that this is a true picture.

THE REVIEW AND HERALD editors are to be commended on their attempts to improve some of these attitudes. I, for one, feel that the discussion over Federal aid to education was one of the best things that ever happened to this church. It is too bad that few youth realize that format changes in our church journal have taken place. The *Spectrum* magazine being published by the Association of SDA Forums is helping greatly to create a new spirit in our church—a spirit of self-examination.

Don't feel that any change or variation from the set pattern is a direct assault on the church. Let these things work out for themselves. Enunciate general principles and let the specifics be resolved in the minds of each member. Preach more about the saving power of Christ in its simplicity rather than its complexity.

And finally, the charge of bureaucracy arises when youth view the attitude of some of its leaders regarding policy. We see conflicts between conferences, institutions, and churches

over their individual rights and privileges. We hear about a large urban center in which two conferences divide the territory. A pastor desires to start a church in a new area and appeals for members from other churches in both conferences to build up his church so it can be an effective soul-winning agency. The leaders of the other conference see a threat to their membership figures and object to this "sheep stealing." It almost appears that church political considerations play a larger part than the spreading of the gospel.

Today we appeal to you to let us be active agents for God and His remnant church. If this means utilizing methods not yet tried, let us try them. We have seen the power of youth in changing this country's history with the involvement of thousands of young people in the campaigns of Eugene McCarthy and Robert Kennedy. Our youth could have the same motivation on behalf of the church if allowed to formulate their own methods without its being considered a break in the church structure.

We thank you for allowing us to speak and for taking an interest in us.

We will not let you down. We will carry this gospel to every nation, tongue, and kindred—from the smallest ghetto child to the leftist radical, to the white majority, and to the black man. We solicit your prayers as we earnestly attempt to make this church a meaningful agency to this church's youth. ♦♦

## To Make Youth a Working Part of the Church

By TED WILSON  
Sophomore Business and Religion Major  
Columbia Union College

ON BEHALF of the church youth we thank you for an opportunity to express some of the problems that bother us as Seventh-day Adventist youth.

As most of you know, today has been designated as the Vietnam War Moratorium. Young people across the nation, ranging in ages from the university to the elementary level, are marching and demonstrating for peace.

We come to you in peace; after all, is that not Christ's desire—to bring peace to the troubled hearts of men and women on this earth?

We realize, though, that just marching for peace will accomplish nothing. Thanks to Scriptural prophecy, we know that the only way to peace is through Jesus Christ our Saviour.

We come to you fully supporting and believing in our denomination.

But we have a heavy load to share with you today. We believe that the church must use the enormous potential and energy of its youth in order to carry out Christ's true purpose for the church. We believe the church should integrate its youth into the "working part" of the church, if it desires to retain any youth at all.

This church must be brought together to work openly for a soon return of our Lord instead of becoming so institutionalized.

You'll remember at Christ's ascension the angels looked down on the bewildered disciples and asked, "Why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

How long will it take for Christ to come back, if we, this Laodicean church, just sit here gazing? We must become on fire for Christ.

How can we get on fire for Christ?

By preaching the positive—Christ—and not the negatives. Could it be we become too preoccupied in measuring commitment to Christ by non-essential check lists? It seems we too often place the cart before the horse. If we have Christ in our hearts, wouldn't everything else be taken care of?

We make no demands, for you are older and more experienced; but we, the youth, are just as much a part of Christ's church as you leaders are. ♦♦

## We've Had It Too Good!

By ILA MARIE RUSSELL

**M**Y HUSBAND and I had not worshiped with other Adventists for a month, but it had seemed much longer than that. There were the two Sabbaths spent on the Atlantic Ocean, Then here in England it had taken us two more weeks to locate the Adventist "church"—a rented room in a building belonging to one of the political parties.

We set out Sabbath morning for the hall in this city of 70,000, feeling a little apprehensive. We were used to churches on quiet residential streets or on college campuses. We wondered what the hall would be like.

In the short time we had been in England we had already discovered some of the little things that make you realize firsthand what the word *foreigner* means: driving on the "wrong" side of the street; shopping with pounds and shillings instead of dollars and cents; listening to accents that made us wonder why we had thought there would be no language problem here.

It was not difficult, however, to understand how strangers can soon be "brethren." Everyone wanted to make us feel welcome. Everyone told us so—all three families. This congregation numbered seven; if the children were included there were 11.

The music was hardly concert quality, but to our ears, sharpened by a month's lack of hymns, the opening song sounded like a choir. No one else seemed aware of the shouts and footsteps of the billiard players in the room above us.

The lesson, ably taught by a white-haired man, meant much more when we could hear other people's ideas. And the children, who had sat quietly during what I, at their age, would have called "the adult Sabbath school," seemed absorbed in their own lesson in a corner of the room.

Only I seemed to notice the absence of Picture Rolls and flannelgraphs.

During the sermon the local elder vividly reaffirmed that God, using His worldwide church, would speedily finish His work, so "we can all go home." No one else seemed to hear the clinking of glasses in the next room as the bartender prepared for Saturday afternoon "drinking hours."

### Then I Learned Why

Then church was over, and we were all finding out about one another. I was glad when the small white-haired woman who had played the tiny portable organ during the service came over. "She's married to the Sabbath school teacher," I guessed correctly.

I found it easy to tell her how glad

we were to worship with fellow church members again. I was about to tell her that it had seemed so long, much longer than a month. But I'm glad I didn't.

For she was nodding her head. And her blue eyes shone. "I know just what you mean, my dear. We're so glad to be meeting here. We found this room only last year. None of the three families live here in the city, but since it's the most central location . . ."

When she paused, I couldn't help asking, "But what did you do before this room, before last year?"

And her soft reply: "We—my husband and I—usually worshiped alone—except during the yearly conference gatherings. Now it hardly seems like 25 years. But that's how long it was—25 years."

Then I knew why no one had heard the footsteps above us, why no one missed the Picture Rolls, why no one minded the clinking of beer glasses. They had never had it so good. ♦♦

## forum

### ATTITUDES CHANGED

We had always thought of the REVIEW as a dead magazine. However, one article in your September 11 issue changed our attitudes. The article entitled "On Mores and Morals," was extremely relevant to this era. So many of our church members are confusing the comfortable middle-class values of ease, pleasure, and respectability with the far different concepts of Christianity . . . [as found, for example in] the Biblical story of the rich young ruler.

BECKY MUIR  
KAREN SCHAEFER

Mountain View, California

### CONTRADICTIONS IN BELIEF

The "When Science Contradicts Faith" article (Sept. 11) raises an issue with which I have been concerned for some time: that our rejection of the idea of evolution in particular tends to poison our attitude toward science in general. Examples are commonly given that illustrate how science is

forever correcting itself, with the implication being that such an unstable endeavor is unworthy of our attention as a source of truth. It then becomes virtuous to reject out of hand those findings of science which contradict our quite uncritically accepted religious beliefs.

A historical look at religious truth will show that it too has not been exempt from the corrective process. I believe we should be as willing to examine our cherished religious beliefs as we are scientific conclusions when a contradiction appears.

For example, what "general laws of causal relationship" preclude the presence of fossil remains in a meteorite or on another planet? It is not such "general laws" that preclude this possibility, but rather certain views pertaining to origins, sin, life, death, and the harmonious relation between all four, which in turn is based upon a particular view and interpretation of Scripture. We should not await such a discovery before examining positions once taken.

BENTON M. STIDD

St. Paul, Minnesota

# "The Greatest Days of the Advent Movement . . ."

A report of the actions taken at the 1969 Autumn Council  
Prepared by CLYDE O. FRANZ, Associate Secretary, General Conference

The annual Autumn Council of the church is not a large meeting, but it is an important one. The world church is represented. Decisions are made and plans laid that will affect the church during the coming year. Old policies are restudied and some are amended. New policies are adopted as seems wise and best.

Every general session and every meeting of a subcommittee at the 1969 Autumn Council in Washington, D.C., was an important meeting. But perhaps the most important were the daily devotional services. Here the delegates came together for brotherly association and for spiritual food. One paragraph from the devotional sermon given by M. E. Kemmerer, an as-

sistant treasurer of the General Conference, summarizes aptly the spirit and courage of the delegates to this latest Autumn Council:

"The greatest days of the Advent Movement are just ahead of us. Never have the possibilities for soul winning been brighter. While we see the Spirit of God slowly but surely being withdrawn from a world filled with violence, yet at the same time we know His Spirit poured out in the lives of His people will reach honest hearts all around us. This assurance gives us new courage every day as we face decisions for God."

Among the actions taken by the Council we might highlight these:

The 1970 Autumn Council will be held in Takoma Park, Maryland, October 7-14.

The 1974 General Conference session will be held in Salt Lake City, Utah.

The Calendar of Special Days and Offerings for the year 1971 was voted. This provides that the Thirteenth Sabbath Offering overflow for 1971 will be assigned to the Australasian, Middle East, Trans-Africa, and Far Eastern divisions.

Three amendments to the *Church Manual* were voted as recommendations to the 1970 General Conference session. The *Church Manual* can only be revised by the General Conference in session. These recommendations, which will be fully reported at the session in Atlantic City, New Jersey, deal with membership on the church nominating committee, procedures to be followed in the disbanding of a church, and doctrinal instruction for baptismal candidates.

Believing that readers of the REVIEW are interested in the work of the Autumn Council and the actions voted by this body, we present in the following columns many of these actions.

## GRATITUDE TO GOD

The delegates to the 1969 Autumn Council joined in the following prayer of gratitude, reading responsively:

God of our fathers, God of Abraham, Isaac, and Jacob:

For the gift of Thy dear Son Jesus, our wonderful Saviour,

**WE, THE DELEGATES ASSEMBLED AT THIS AUTUMN COUNCIL, THANK THEE.**

For the precious promises that Christ will soon return to take His people home,

**WE THANK THEE, O GOD.**

For the strong spirit of unity that distinguishes the church in the midst of a world torn by strife and separated by political ideologies,

**WE THANK THEE, DEAR GOD.**

For evidences that the Holy Spirit is awakening the church to its need for revival and reformation,

**WE THANK THEE, HOLY GOD.**

For the growing desire of church members to study more deeply Thy Word and the Spirit of Prophecy writings,

**WE THANK THEE, ETERNAL GOD.**

For the cheering reports that unprecedented numbers are answering the summons of the three angels' messages, and are joining the church by baptism,

**WE THANK THEE, MIGHTY GOD.**

For continuing prosperity that enables a sacrificial people to provide funds with which to strengthen and expand Thy work in all the world,

**WE THANK THEE, LOVING GOD.**

For holy angels that in the midst of an explosive, crisis-filled world are holding the winds of strife,

**WE THANK THEE, LONG-SUFFERING GOD.**

For the measure of faith needed to press forward with our holy task in the face of growing obstacles and increasingly complex problems,

**WE THANK THEE, GRACIOUS GOD.**

For our unshakable belief that as we cooperate with divine agencies, Thou wilt lead Thy church forward to triumph in this our day,

**WE THANK THEE, OMNIPOTENT GOD.**

To Thee, O God, we now offer ourselves anew in total dedication, resolving to subordinate every plan, every theme, every activity, to the preaching of Thy saving gospel, to the proclamation of the judgment-hour message and to the spreading of the blessed hope of the imminent appearing of Thy Son and our Lord, Jesus Christ.

Earnestly we pray that the showers of the latter rain may fall upon us, that Thy work may soon be finished in all the world and that Thy name may be glorified on earth as it is in the numberless worlds upheld by Thy hand throughout the vast and boundless territories of outer space, of which Thou art Sovereign.

In Jesus' precious name we pray,

**AMEN.**

## Evangelistic Plans

### ● Quadrennial Baptismal Goal and Prayer Objective—North American Division

VOTED, That the baptismal goal and prayer objective for the quadrennium 1970 to 1973 be 125,000 baptisms in the North American Division.

### ● Involvement of Leading Laymen

WHEREAS, There is a growing group of well-trained members, civic leaders, and business and professional men in our ranks who have outstanding leadership talents, . . .

*We recommend,* 1. That conferences be encouraged to bring our well-trained members, civic leaders, business and professional men together to study methods of service, using the newly prepared Men's Seminar syllabus which includes lessons in church leadership, speaking for God, and disaster-relief service.

2. That our conferences seek to involve these leaders in special missionary projects, keeping in touch with them and encouraging them to give wider service for the church.

3. That we especially encourage these men to work in teams and organize neighborhood Bible study and discussion groups for those who have completed gift-Bible lessons.

### ● Coordinated Health Evangelism

*We recommend,* 1. A coordinated program of health evangelism, which will include the following features:

a. A team to consist of an evangelist, a physician, and a health educator and assigned the responsibility of developing a coordinated program oriented to the concept of "making man whole."

b. A program that will feature optimal health as a realistic goal and make its pursuit an attractive and attainable activity.

c. Adequate time, resources, and consultants to develop a dynamic program characterized by theological, scientific, and psychological correctness coupled with compelling appeal.

2. That a pilot program be developed by the unions of North America and coordinated

by the North American Division Committee on Administration.

3. That after being tested and proven as a valuable soul-winning tool, the developed program be made available to the field.

4. That the Department of Education in cooperation with the Department of Health be requested to give further study to implementing health education for teachers and prospective teachers through inservice training, institutes, workshops, seminars, and on-campus courses.

5. That retreats, inservice training institutes, and the programs offered by Andrews and Loma Linda universities be considered as possible methods for training workers.

6. That opportunities for extended study in health evangelism be given to qualified field workers as may be directed by their administrative committees.

#### ● Greater Literature Evangelism

*We recommend,* That workers and laymen unite in a great concerted action to vastly increase the circulation of literature by the use of the following means:

1. A greater use of tracts by all our churches through—

a. Mailings to include every post-office box holder in dark counties and dark towns.

b. Appeals to every church member to use dedicated pockets and purses, and remember the challenge of "a tract a day."

2. Distribution of an appropriate tract for inner-city evangelism, to follow up the tract "Who Is My Soul Brother?" with the regular subsidies applying.

3. Displays of literature at church conventions by the Book and Bible Houses and conference workers. In this way the attention of our church members will be called to the great variety of beautiful literature available.

4. A wide use of the new folder printed by the Pacific Press showing the vast array of literature prepared for our friends in other communions.

5. The preparation of plastic literature holders for pocket, home, and automobile.

6. A wider use of the cardboard display of SDA literature for laundromats, beauty shops, barber shops, physicians' and dentists' offices, and other appropriate places.

7. A wide use of the first six of the Gift Bible Evangelism series "Insight Adventures," prepared especially for youth. (To be promoted early in 1970.)

#### ● Day of Opportunity

In view of the wide publicity being given the Sabbath commandment through radio, television, and printed word, and because in most instances there are no local churches or congregations indicated where interested persons can attend,

*We recommend,* That our churches take advantage of this opportunity and place suitable advertisements in their local papers, alerting readers to the location of our church, time of services, and inviting them to attend.

The following is a suggested advertisement: "REMEMBER THE SABBATH DAY, TO KEEP IT HOLY. SIX DAYS SHALT THOU LABOUR, AND DO ALL THY WORK: BUT THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD: IN IT THOU SHALT NOT DO ANY WORK . . ." Exodus 20:8-10.

YOUR FRIENDS, THE SEVENTH-DAY

ADVENTISTS, CORDIALLY INVITE YOU TO WORSHIP WITH THEM ON SABBATH (SATURDAY) IN HARMONY WITH THE EXAMPLE OF OUR LORD AND SAVIOUR JESUS CHRIST. TIME: 11:00 A.M., BIBLE STUDY GROUP, 9:30 A.M.

SEVENTH-DAY ADVENTIST CHURCH  
(STREET)  
(CITY)

#### ● Public Relations for Evangelistic Meetings

The use of spot announcement tapes in preparing the ground for a series of meetings has proved to be very effective. Therefore—

VOTED, That the General Conference Bureau of Public Relations, working with the Ministerial Association and Audio-Visual Services, make available such evangelistic spots, and that available experienced personnel be utilized in preparing them.



### Veteran Missionary Doctor Visits Korea

Dr. Harry Miller, "China Doctor," shows Whang Hwan Bun, composing room foreman of the Korean Publishing House, that at 90 his hands are still steady enough to pick Chinese type.

Besides establishing 16 hospitals throughout the Far East, Dr. Miller established a publishing house, and served as manager, editor, and translator of the plant. Presently, he is practicing medicine, performing surgery, and completing the fund raising for his sixteenth hospital.

Not long ago, on his ninetieth birthday, Dr. Miller received a certificate of commendation from Gov. James A. Rhodes of Ohio. The certificate said: "For length of dedicated service and for never-failing devotion to your triple tasks as a missionary, doctor, surgeon, your career has few if any duplicates in the long history of Christian missions."

Dr. Miller said that this visit to Korea was the first vacation that he could remember. He toured the Korean Publishing House, where he recognized many of the type characters since they are the same as Chinese. The Koreans use about 2,000 Chinese characters along with their 2,200 Korean characters. Since there are so many different characters, no automatic machine has been developed yet for typesetting. All type must be set by hand.

H. R. KEHNEY  
Public Relations Secretary  
Korean Union Mission

#### ● Advertising Layout Workshops for Pastors and Conference Workers

*We recommend,* That in order to provide education in this area, workshops in evangelistic advertising layout be scheduled when possible in connection with such occasions as workers' meetings.

### Of Special Interest to Youth

#### ● Youth Participation in Church Leadership

Recognizing that the majority of youth in Seventh-day Adventist institutions are baptized members of the church; and realizing that to be involved in an organization encourages loyalty to its ideals; and further, expressing the concern that the high percentage of youth membership in Seventh-day Adventist institutional and other large churches needs to be represented in the selection of church elders and board members; and realizing it would be beneficial for younger members of the church to become acquainted with and involved in the operation of the church,

*We recommend,* 1. That in the election of officers in the churches, especially in college and university communities, consideration be given to increasing the number of well-qualified youth on the church elder and deacon level, and on the church boards.

2. That with respect to larger youth participation on the church board consideration be given to their inclusion among those additional members provided for under the category of such other individuals as may be deemed advisable in the *Church Manual* (p. 99); and be in addition to youth whose church office automatically places them on the church board.

#### ● Youth Advisory Committee and MV Internship

*We recommend,* 1. That each local and union conference in North America be encouraged to appoint a Youth Advisory Committee, which would have as its members the following personnel: Conference or union president, educational secretary, MV secretary, treasurer, a minimum of four representative youth chosen from the territory and institutions of the conference or union.

This committee would convene one full day each quarter to discuss and plan ways of involving the youth in active evangelistic and church-oriented activities, and to set up a working calendar of major youth events for the period of time under discussion. Major rallies, congresses, and training sessions would be discussed and planned by this committee.

2. That from the youth members of the functioning union Youth Advisory Committees, a member be selected for the summer of 1971 in each union to serve as a youth intern on the union level for three months. Expenses of travel, housing, and board to be worked out in the participating unions. A tuition scholarship also is to be worked out.

#### ● Campus Pastors

*We recommend,* 1. That conferences in which colleges and universities are located consider placing on each college campus a full-time campus pastor who will serve as a spiritual counselor to both dormitory and resident students, liaison between the church and the school, and sponsor to the college religious activities.

2. That the campus pastor will be under the supervision of the conference in cooperation with the college and will be a member of the pastoral staff of the local college church.

## ● Support and Promotion of New Youth Journal—North America

The first issue of the new youth journal is scheduled to appear in May, 1970. It is recognized that the success of the new youth journal will depend on adequate promotion and circulation. To ensure these factors, it was

VOTED, 1. That the Review and Herald Periodical Department and the Missionary Volunteer Department be jointly responsible for the annual subscription campaign.

2. That the annual campaign be scheduled in the church calendar in connection with MV Week (in March) and over two consecutive Sabbaths, with the suggestion that an offering be taken on the second Sabbath and used to provide the local church with subscriptions to the new youth journal for a greater youth outreach program.

3. That the Review and Herald Publishing Association bring together at its own expense at the earliest possible date the General and union MV, educational and Sabbath school secretaries for the study and launching of specific promotional plans.

4. That we seek to expand the reading audience of this publication beyond the circle of youth who are presently regular attendees at Sabbath school and church services, setting as an objective 100,000 subscriptions by the end of 1973 according to the following schedule:

1970	.....	65,000	1972	.....	90,000
1971	.....	80,000	1973	.....	100,000

5. That each union accept and underwrite for one year an assigned quota covering its share of the yearly subscription goal.

## ● Seventh-day Adventists—Military Service Obligations

WHEREAS, There is a recent interest among some Seventh-day Adventist young men in the United States to choose the I-O classification under the Selective Service regulations (Pacifist choosing alternative service), and

WHEREAS, Under the present Selective Service Law the personal religious belief of the registrant is the vital point, and

WHEREAS, The church while teaching non-combatancy has recognized that its members must make a personal decision in connection with their period of obligated service to the country, therefore

We recommend, 1. That those young men of the church making a decision concerning their obligated term of service to the country first consider the historic teaching of the church on noncombatancy, which could lead them to choose the I-A-O classification.

2. That for those then choosing the I-O classification, pastoral support, guidance, and counsel be provided when it is established that such a request is based on a consistent religious experience.

3. That such support be given by pastors, teachers, or other workers writing statements of their personal knowledge of the man's (a) church membership; (b) attendance and participation in services of the church; (c) personal standards of conduct; (d) previous expressions of belief supporting his request for I-O classification.

4. That those writing such statements request the draft board to respect and honor the man's personal convictions.

## ● College Newspapers—Purposes and Guidelines

### Purpose of the College Newspaper

1. To encourage and uphold the presentation of principles of Christianity and the Seventh-day Adventist Church in an effective and creative manner.

2. To select and present fair and accurate news on the basis of its significance and relevance to its readers.

3. To serve as a constructive critic of student affairs and to promote wholesome relationships within the institution.

4. To provide a vehicle for appropriate expression of student opinion on student affairs and on significant issues facing the church, the nation, and the world.

5. To inform students of their responsibility and privileges as members of a Seventh-day Adventist academic community established



## Missionary Excels in Language Study

The daily paper in Korean used to look like a scrambled jigsaw puzzle to Dean Hubbard, but now he speaks and enjoys reading this ancient, colorful language.

Elder Hubbard came from the Wisconsin Conference to Korea in 1966 to serve as ministerial secretary of the Korean Union. He enrolled as a student at Yonsei University in Seoul, one of the three top universities in Korea, for as pastor, evangelist, and departmental leader he would need the language. His fellow students are embassy staff members, missionaries, Fulbright scholars, and people engaged in commerce.

The course is a two-year program of six trimesters and requires four hours each day in class plus two hours working on vocabulary with a tutor. The inductive method is used, and many students become lonesome for an English conversation when they must continue to memorize, mimic, and study the language. Elder Hubbard was one of three in a class of 30 to be graduated on schedule.

He is the first of our overseas missionaries to progress this far in this difficult language-study program.

**D. S. JOHNSON**  
Associate Secretary  
General Conference

for them by their church. The publication shall therefore treat with respect the moral and religious mores of the community of which it is a part.

### Guidelines

1. The editor shall be selected on the basis of maturity, journalistic ability, and his sense of responsibility in dealing with all the interests of a Christian college community.

2. The college has the ultimate responsibility for, and control of, the content of student publications issued on the campus; therefore, editorial and reporting policies may be established by the college with editorial responsibility to operate under these broad guidelines being delegated to the editor under the guidance of a faculty adviser. The details of this editorial responsibility will be established by the editorial board or its equivalent.

3. As a medium for representation of student news and opinion on the college campus, the student newspaper does not necessarily represent the views of the college, the faculty, or the Student Association. Thus the opinions expressed are solely those of the authors and are not to be interpreted as official college statements. When discussions take place in sensitive, borderline areas, editorial policy should recognize that these discussions must be engaged in with a keen sense of responsibility and impact.

4. The editor is subject to all the rules and policies of the college just as any other student and may be asked by the college to withdraw from his responsibility as editor should he personally or in print violate good faith or the rules of the school.

5. Individual Student Association officers should have no direct control over editorial policy. Should the discipline or impeachment of an editor become necessary, the Student Association officers should work through the regular channels recommended by the Student Association constitution.

6. Seventh-day Adventist college newspapers should support church doctrine, policies, or practices as outlined in the *Church Manual*; any discussion of church policies and practices should be done with Christian charity and with due consideration of the best interests of the institution and the church.

7. Censorship by the administration is undesirable. It should not be necessary except in instances where heresy, personal defamation, or need for rectification occurs.

8. Editorial writers should attempt to speak for a given segment of the student community, not alone for themselves.

9. The entire content of the newspaper, including the advertisements, should reflect the teachings of the church.

## General Resolutions

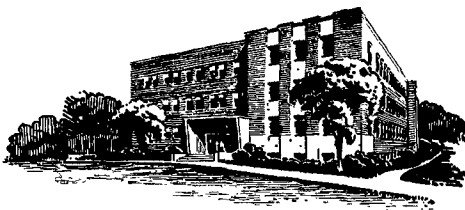
### ● Sabbath Observance

A committee was appointed by the General Conference officers to give study to particular problems and situations that arise in the experience of Seventh-day Adventists with respect to Sabbathkeeping. In a time when there is a tendency to rationalize many of the standards of Christian living to make room for a variety of attitudes, and when new situations are arising calling for carefulness in establishing patterns of conduct and church practice, it is evident that guidance may properly be given to the members by bringing to their



# DATELINE— WASHINGTON

By Arthur H. Roth



A monthly roundup of happenings at General Conference headquarters

**ADVENTIST RADIO NETWORK.** Walter R. L. Scragg, General Conference associate Radio-TV secretary, reports about a developing Adventist radio news service that the Adventist Radio Network hopes to make available to its 50,000 or more radio listeners living in and near Adventist population centers. The director of the Adventist Radio Network, Don Dick, was in Washington recently to plan and help start the venture, which at first will aim at providing three-minute news releases and short interviews two or four times a week.

The news and interviews will be gathered and made ready for release by the Public Relations Bureau, Radio-TV Department, and the Audio-Visual Service consultant. Network radio stations periodically will call a certain central telephone number for news. These incoming calls will activate an answering machine that will automatically give the news items when called.

This project is the outgrowth of a study and a request for Adventist news and programming made at a recent meeting of the broadcasters' seminar held at Southern Missionary College. A trial Adventist news service was utilized quite successfully during the 1970 Autumn Council.

Station members of the Adventist Radio Network are:

KANG-FM (89.9), Angwin, California  
KLLU-FM (89.7), La Sierra, California  
WGTS-FM (91.9), Takoma Park, Maryland

KAUR (640), Berrien Springs, Michigan  
KUCV-FM (91.3), Lincoln, Nebraska  
WSMC-FM (90.7), Collegedale, Tennessee

KGTS-FM (91.3), College Place, Washington

VOAR (1230), St. Johns, Newfoundland

**LET'S GET ACQUAINTED.** *Let's Get Acquainted* is an inviting brochure prepared by the Ministerial Association. It is for new members and is intended to help them in becoming oriented and intelligent about their church. New Adventists will treasure their personal copies. Alert churches and pastors will probably keep a sufficient supply of the brochures on hand ready to give to new members.

**NEW MV STAFF MEMBER.** James Joiner, formerly of the Review and Herald Publishing Association, has been elected to serve as an assistant secretary

in the General Conference Missionary Volunteer Department. One of his foremost duties will be to edit *MV Kit*, the quarterly periodical that provides MV Societies the world around with weekly program topics and materials.

**OVERSEAS VISITORS.** Between mid-October and mid-November we had the honor of receiving as visitors at headquarters: Pastor and Mrs. C. E. Mitchell, Sydney, Australia; Mr. and Mrs. Carmen Alvarenga, São Paulo, Brazil; E. W. Nsabila, Zambia.

**EVANGELIZING THROUGH NEWSPAPERS.** In the spring of 1970 it is planned that the 26 million people who receive the Sunday syndicated newspaper supplement *Parade* will probably see advertisements about Seventh-day Adventists and their beliefs. Those who read the ads will be invited to make further inquiry about the people who expect the Lord soon to come. Marvin Reeder, of the Public Relations Department, is the champion of newspaper evangelism. Area trials of advertising effectiveness will be made prior to the more extensive spring program in *Parade*. A half million follow-up brochures will be ready to send to inquirers. Correspondence and Bible-study communication with interested persons will initially be cared for by Faith for Today as an operation apart from its regular Bible correspondence school program, for the purpose of determining the effectiveness of this form of evangelism. The 1969 Autumn Council made available funds for newspaper evangelism.

**LADIES CONDUCT WORSHIP.** The Keepers of the Keys, the organization of General Conference secretaries, under the leadership of their president, Mrs. Gladys Baker, conducted the morning worships for the staff November 10-14. These rewarding devotionals, presented from Monday through Friday, were: Monday—"Choice Music," Nellie Vandeman, Kathleen Joyce, LaVerne DeV Vaughn; Tuesday—"God's With It," Kit Watts, Evelyn Radcliffe, Annette Stephens; Wednesday—"Glories of Autumn," Verna Slate, June Vogt, Maybelle Fordham; Thursday—John Nevins Andrews School and Takoma Academy String Quartette, Miriam Tymeson, Ethel Young; Friday—"Thunderbolt Religion," Miriam Wood, Mary Kay Lickey, Ardythe Cornforth.

attention not only the general principles of Sabbathkeeping but also the application of these principles in specific cases.

In its study the committee had access to a collection of Ellen G. White counsels bearing on Sabbath work in Seventh-day Adventist and non-Seventh-day Adventist medical institutions. Members of the Seminary faculty of Andrews University assisted in developing portions of the report. The committee report touches only on problems of Sabbathkeeping referred to it for study.

### *Sabbathkeeping Principles*

A Christian view of the Sabbath starts from the Biblical concept of the Sabbath day as "the day of the Lord, unto the Lord." It stresses the original divine creative rest, but more particularly the element of worship, an activity that goes much deeper than merely "going to church," an activity oriented toward blessing others in every possible way, as Jesus Himself has given us the example.

Our concept of Sabbathkeeping is that the seventh day is to be reserved for communion with, and the worship of, God; that it is to partake of the nature of rest—physical, mental, and spiritual. The Sabbath was made for man, and if there are emergencies that have to do with the health and safety of people, these emergencies may be cared for. On the other hand, one should not plan to perform on the Sabbath day work that could by proper care be performed on another day.

"The Sabbath hours belong to God, and are to be used for Him alone. Our own pleasure, our own words, our own business, our own thoughts, should find no place in the observance of the Lord's day. . . . It is a time to visit the sick and to work for the salvation of souls. The ordinary affairs of the six working days should be laid aside. No unnecessary work should be performed."—*Church Manual*, p. 207.

### *Conducting Church Business Activities on the Sabbath Day*

Insofar as possible, the Sabbath day should be reserved for worship, rest, and Christian witness in which the family will remain together. Meetings that detract from these ideals should be avoided whenever possible during its sacred hours.

The elders or other church officers may meet sometime during the Sabbath hours if need be for the purpose of dealing with doctrinal issues, questions of principles, ritual, preaching, spiritual problems among church members, or emergency problems arising from sickness or accident.

The obligations of the stewardship of one's resources and the fiscal needs of the church would be proper subjects for public presentation on the Sabbath, but ordinary church business should be taken up on another day.

Holding business meetings on weekdays helps to remind one of the fact that the church is not just something for the Sabbath day, but for the seven days of the week. All church activities that partake of a business nature should be avoided on the Sabbath.

While it is fitting to present missionary campaigns in the church on Sabbath and to publish appropriate campaign data in the church bulletin, all such campaigns should be conducted on a high spiritual level. In the case of campaigns for missionary periodicals the recommendation of the Spring Meeting of the General Conference Committee (April 12, 1949, p. 1445) should be adhered to.

## Sabbath Weddings

The marriage service is sacred and would not in itself be out of harmony with the spirit of Sabbathkeeping. However, most weddings involve considerable work and almost inevitably a secular atmosphere develops in preparing for the occasion and in holding receptions. In order that the quiet worshipful spirit of the Sabbath not be lost, the holding of weddings on the Sabbath should be discouraged.

## Sabbath Funerals

In harmony with the spirit of rest that should pervade the Sabbath it is expected that Adventists should be advised to avoid Sabbath funerals. Although it is true that in some climates and under certain compelling conditions funerals have to be conducted without any delay, such services on the Sabbath day should be avoided whenever possible. If at such times arrangements could be made in advance with morticians and cemetery employees to perform their routine tasks for the deceased in advance of the Sabbath day, the labor and commotion on the Sabbath could be greatly curtailed. Or if the memorial service could be held on the Sabbath, and interment take place later, there would be no objection. While it is not best to take a dogmatic position on either side of this question, the avoidance of Sabbath funerals is definitely preferable.

## Ingathering on the Sabbath

The general practice of the Seventh-day Adventist churches is to do Ingathering on days other than the Sabbath. Although the Ingathering plan can be organized so as to bring many spiritual benefits both to solicitor and donor, the preferable course is to do the solicitation outside of the Sabbath hours.

## Social Helpfulness on the Sabbath

Recognizing that the Sabbath hours belong

to God, the Sabbathkeeping Christian will want to honor and reverence the Creator in all his activities, deportment, and spirit on God's holy day.

Not only in worship but also in his soul-winning and missionary endeavors his public witness and influence will be compatible with his preachment and belief. Though he may participate in certain types of social work for students, youth, and the poor in inner cities or in suburbs, he will still exert an exemplary influence of consistent Christian Sabbathkeeping.

If he is engaged in an extension or special school for children and youth, subjects and classes appropriate for the Sabbath can be arranged which are different from the ordinary secular subjects or classes for the week, including activities that contribute to spiritual culture. Nature or neighborhood walks can be provided to substitute for regularly scheduled recesses. Nature and museum field trips of minimal effort, planning, and administration can provide profitable substitution for secular subjects and classes.

Certain types of social helpfulness would be in perfect harmony with proper Sabbath observance as might be seen from the words and example of the Lord of the Sabbath Himself.

Using the Sabbath day to perform missionary activities that are of the nature of everyday work should be discouraged. Such efforts should be limited to emergency cases rather than the putting forth of studied efforts in this direction.

## Sabbathkeeping in Our Medical Institutions

Unfortunately, sickness and pain know neither holy days nor hours. Therefore, an institution offering medical care to the public must be prepared to take care of the needs of the sick and the suffering without regard to

hours or days. This obviously poses a problem in the matter of Sabbath observance. Great care should be exercised that there be no laxity in the observance of the Sabbath. It is the line of least resistance to carry on nearly normal activities because these are for the benefit of the sick.

Emergency medical care should be provided willingly whenever needed, regardless of the day or hour. However, Adventist physicians and dentists should not place themselves in offices or clinics on the Sabbath where the public would normally expect such services.

Being engaged in medical work places all involved in positions of special peril lest there be laxity. Each institution will obviously develop its own policies to meet local situations and activities. Generally speaking these will encompass the following areas:

1. A discontinuance of all unnecessary activities. Usually this means a complete closing of those facilities not immediately related to patient care.

2. The postponement of elective diagnostic and therapeutic services. Emergency service should not be interrupted. Necessary or emergency care should be willingly and cheerfully provided with high levels of excellence. Decisions as to that which is necessary or of an emergency nature should be made by the attending physician. If this privilege is abused it becomes an administrative problem and should be dealt with accordingly. Nonadministrative institutional employees should not become involved in making these decisions nor should they be obliged to confront the attending physician.

It is recommended that the preamble of the medical staff bylaws specifically state that only surgical, diagnostic, or therapeutic procedures that are not postponable because of the condition of the patient will be done, et cetera. A clear understanding with all who are appointed to staff membership, at the time of appointment, will do much to avoid misunderstanding and abuses later.

3. The closing of the administrative and business offices to routine business. Although it may be necessary to admit or discharge patients on Sabbath, it is recommended to avoid the rendering of bills and the collection of money. Never should the keeping of the Sabbath be a source of irritation to those we seek to serve and to save, but rather a hallmark of "the children of light."

4. The Sabbath should be a day of delight to the patients within the hospital. A day when the hustle and bustle of routine work is laid aside and the staff is free to spend more time with the patients, to instruct them, to counsel with them, and to acquaint them with the wonderful love of God. Such missionary activity will provide a memory of Christian witnessing never to be forgotten. Meaningful Sabbathkeeping is much easier to achieve in an institution that employs a largely Adventist staff. Nevertheless, it represents a challenge that can be met by the believing workers employed in patient care, and may well be a convicting influence in the lives of those not of our faith.

5. Careful scheduling of all personnel is very important. Adventist workers should not routinely be scheduled to work on Sabbath so as to provide freedom on weekdays for secular activities, even though we recognize that "it is well to do good on the sabbath day." Neither should they expect always to be

## Eight Ordained in Ethiopia

At a recent constituency meeting of the Ethiopian Union eight men were set apart for the ministry by ordination. This is the largest group to be ordained in the history of our work in this union.

Left to right, with their wives, are: Aleka Hailu, evangelist; F. W. Riley (U.S.A.), college teacher; Trunch W. Sellassie, college academic dean; Bekele Heye, union departmental secretary; Dr. Kr. Hogganvik (Norway), medical director; S. Bacchiocchi (Italy), college Bible teacher; Andeberhan Manna, evangelist; Negassa Aga, school principal and union educational secretary.

The service was conducted by W. Duncan Eva, president of the Northern European Division; Hugo Palm, president of the Ethiopian Union; and Tebedge Guddaye, president, Eritrea Tigre Mission.

CHARLES D. WATSON

Associate Secretary, GC Temperance Department



off duty on that day and thus work a hardship on others who might appreciate an occasional Saturday off. Whenever possible those on duty who wish to attend Sabbath services should be excused to do so if their absence does not work undue hardship on those remaining or limit necessary patient care.

6. An attitude of Christian witnessing before fellow workers is essential. The only contact that many non-Adventist workers may ever have with Seventh-day Adventists may be in the institution employing them. Every relationship should be friendly, kind, and expressive of the love that exemplified the life of the Great Physician. Compassion for the sick, unselfish regard for our fellow men, an eagerness to serve, and unstinted loyalty to God and the church may well prove to be a savor unto life. The keeping of the Sabbath is a privilege and an honor as well as a duty. It should never become burdensome or obnoxious to those who keep it or to those about us.

*Sabbath Work in Non-Adventist Hospitals*  
"The law forbids secular labor on the rest day of the Lord; the toil that gains a livelihood must cease; no labor for worldly pleasure or profit is lawful upon that day; but as God ceased His labor of creating, and rested upon the Sabbath and blessed it, so man is to leave the occupations of his daily life, and devote those sacred hours to healthful rest, to worship, and to holy deeds."—*The Desire of Ages*, p. 207.

While it is essential in medical institutions that a minimum of labor be performed at all times in order to maintain the welfare and comfort of the patients, Seventh-day Adventists employed in nondenominational institutions where Sabbath hours bring no relief from regular general duties are under obligation to remember the principles that regulate all Sabbath activities. In order to avoid situations where our church members may be faced with problems of Sabbathkeeping in non-Adventist institutions, it is recommended that:

1. When Seventh-day Adventists seek employment in non-Seventh-day Adventist hospitals, they make known their Sabbathkeeping principles and request a work schedule that will exempt them from Sabbath duties.

2. Where work schedules or other factors make this impossible, they make very clear the types of duty they are willing to perform on the Sabbath in providing the minimum medical and hygienic care of the patient and his environment in emergency procedures, and in similar service.

3. Where the above conditions cannot be met, our members should make loyalty to God's requirements paramount as they endeavor to render faithful service and also to earn their livelihood.

VOTED, To receive the report and record it as the consensus of the Autumn Council, thereby making it available as counsel to all organizations.

#### ● Healthful Living

God in His providence has given the remnant church a balanced program of healthful living firmly supported today by scientific findings. This program emphasizes trust in divine power, proper exercise and rest, cleanliness, the value of sunshine and fresh air, temperance in work and recreation, and simplicity in diet. It stresses the perils of over-

eating, the discarding of harmful beverages such as tea and coffee, and the abstention from all intoxicating drinks, tobacco, and other narcotics, and the avoidance of every body and soul-defiling habit and practice.

In the area of diet, the messenger of the Lord declared:

"We do not mark out any precise line to be followed in diet; but we do say that in countries where there are fruits, grains, and nuts in abundance, flesh food is not the right food for God's people. . . . If meat eating were ever healthful, it is not safe now."—*Testimonies*, vol. 9, p. 159.

"When flesh food is discarded, its place should be supplied with a variety of grains, nuts, vegetables, and fruits that will be both nourishing and appetizing. . . . In all cases educate the conscience, enlist the will, supply good, wholesome food, and the change will be readily made, and the demand for flesh will soon cease."—*The Ministry of Healing*, pp. 316, 317.

In prophetic words the same messenger stated that "health reform is to do among our people a work which it has not yet done," and urges that "greater reforms should be seen among the people who claim to be looking for the soon appearing of Christ," (*Review and Herald*, May 27, 1902—See CH 575) and further admonishes that "this is a work that will have to be done before His people can stand before Him a perfected people" (*Testimonies*, vol. 9, p. 154).

Therefore,

1. We reaffirm our confident belief in, and acceptance of, these counsels that have come to this church on healthful diet and living, recognizing them as light which God has given for our guidance and well-being.

2. We call upon all Seventh-day Adventists wholeheartedly to adopt and stand firmly by these health principles.

3. We urge all church leaders, ministers, and institutional workers to take the lead in guiding the church into a positive experience of consistent healthful living.

#### ● Workshops on Race Relations

We recommend, 1. That a series of workshops be conducted in 1970 which will involve ministers and other workers throughout North America, suggesting consideration of the experimental plan that was followed at Andrews University where several ministers lived together for several days; also we suggest that those leading out in such workshops study the Andrews University guidelines for conducting this meaningful program.

2. That in 1971 all of our churches be asked to participate in workshops exploring the terms and possibilities of exchange and fellowship at the grass roots.

#### ● Inner-City Work

VOTED, 1. That in the North American union conferences where there are large concentrations of black Americans the union and local conferences cooperate with the Regional conference or conferences or the Regional churches in the operation of a meaningful inner-city ministry in each major city of its territory.

That where there are large concentrations of other disadvantaged ethnic groups meaningful programs be set up under the guidance of the union and local conferences in each city where such groups reside.

2. That the union conference appoint a standing committee which may be known as the Committee for Inner-City Ministry. The purpose of this committee is to give direction and serve to coordinate the inner-city program.

3. That serious consideration be given by these unions or local conferences to the appointment of full-time workers whose responsibility would be to coordinate and direct the union or conference-wide ministry to the inner cities of the union or conference.

4. That the guidelines approved by the General Conference Committee and supplementary guidelines adopted by the union conferences be the guidelines for the operation of these inner-city ministries.

5. That the General, union, and local conferences be asked to set aside a special amount in each year's budget for this urgent program of inner-city ministry.

6. That a special offering be taken in North America on the first Sabbath in June each year for inner-city work, and that these funds be channeled to, and distributed by, the union conferences.

(Concluded next week)



By H. M. TIPPETT

Marshaling our book parade this week is a provocative re-evaluation of the Sabbath, **This Day Is Yours**, by Kenneth J. Holland, editor of *These Times*. Its persuasive arguments have convicting power. In its beautiful white, gold-stamped binding, it is a choice gift for the holidays. 192 pages, \$4.95. Southern Publishing Association.

Robert Bruce Thurber was a delightful writer. We have reproduced in a smart, updated format his popular book for juniors, **From the Ant to the Elephant**. Here are marvelous true stories of ants, snakes, toads, lizards, strange birds, and that giant of beasts, the elephant. Your child will love it. 192 pages, \$3.95. Review and Herald.

Another premium book for children is **Treasure in the West**, by Margit Strom Heppenstall. A kaleidoscope of schooner wagon days, of breaking trail, of runaway horses, of wolves and gypsies and other adventures. In a previous edition it sold for \$1.95. Special for the Christmas season, 218 pages, \$1.00. Pacific Press.

Romance, drama, saga are all packed into **Up From the Volga**, by Grace Lillian Ochs. This story of the celebrated Ochs family, several of whom rose to eminence in the Advent Movement, is a must for your winter reading. 128 pages, \$3.50. Southern Publishing Association.

Dedicated, fearless, intrepid—all the adjectives applicable to missionary adventure are given new luster in Mary Ogle's fascinating book, **In Spite of Danger**. You'll agree on completing it that there's no story quite compares with that of Thelma Smith and her martyred husband, Herbert. 160 pages, \$4.95. Review and Herald.

(Continued on page 24)

*Atlantic Union*

† Two churches are slated for construction in the Southern New England Conference. They will be located at Northboro, Massachusetts, and Meriden, Connecticut.

† Twenty-one people have been baptized as a result of evangelism in the Hudson Valley area during this past summer. The Newburgh Tabernacle led in three programs—the children's Story Hour, a Vacation Bible School, and the Bible Tabernacle tent, in which a series of meetings were held. Dennis Ross, Jr., pastor of the Newburgh and Ellenville churches in the Northeastern Conference, conducted the evening services of the eight-week campaign.

† Construction of the new Geer Memorial extended-care facility at Canaan, Connecticut, progresses, and the official opening is tentatively set for late December. All department heads have arrived and are engaged in the preliminary work before the opening. Harry E. Clough is administrator of the new facility.

† The East Palmyra, New York, church members have recently finished building a new wing on their church. Most of the labor was done by the church members. This wing will be used for Sabbath school, evangelism, Five-Day Plans, and church socials.

† The largest Visitors' Day service in the history of Bermuda Mission was recently held at the Hamilton church. More than 1,100 persons filled the church to capacity for the morning and afternoon services, at which G. H. Rainey, associate ministerial secretary of the Atlantic Union Conference, was guest speaker. There were more than 200 visitors and former members in attendance. Elder Rainey was in Bermuda two years ago, when he conducted an evangelistic campaign after which more than 150 were baptized.

EMMA KIRK, *Correspondent*

**Ontario-Quebec Ordination**

Four young men of the Ontario-Quebec Conference were recently set apart in ordination for the gospel ministry.

Standing with their wives are H. L. Heghesan, Edward Skoretz, Donald F. Aldridge, and Alexander Ramsay.

R. S. Watts, of the General Conference, offered the prayer of ordination. J. W. Bothe, president of the Canadian Union, gave the charge, and Philip Moores, president of the Ontario-Quebec Conference, welcomed the newly ordained men and their wives into the force of workers in the conference.

JOHN M. HOWARD, *Departmental Secretary*



*Canadian Union*



**Two Cree Nation Children Baptized at Camp Meeting**

The first known baptism of Cree Nation Indians in Alberta occurred recently as Lorna Jean and Leslie Raymond Gladue joined the church in the Peace River district.

These two, foster children of Mr. and Mrs. Wilfred Wageman, of Tepee Creek, were baptized at the local camp meeting for the Peace River district at Peoria. The service was performed by John S. Pershing.

Here is how it happened: In response to urgent requests by officials of Grande Prairie, the Wagemans have accepted as many as 12 children, mostly of Cree origin, in their farm home, and as often as possible have brought them the 40 miles to the church services in the city.

Lorna and Leslie, two such children in the home, showed an interest in religion and began studying the Bible using the gift-Bible study guides. Then at a church service last summer just before the main Alberta camp meeting at Canadian Union College, the children requested the pastor to baptize them.

A number of other persons were baptized on the same occasion, and still more took their public stand for the first time at an altar call made by the Voice of Prophecy team speaker H. M. S. Richards, Jr. They are now preparing for baptism through Gift Bible Evangelism.

JOHN S. PERSHING, *Pastor*

† A Bell and Howell 16-mm. movie projector was recently presented to the directors of the Calgary, Alberta, Health Education Center by the Alberta Seventh-day Adventist Medical Women's Auxiliary. The auxiliary not only helps with the needs of the Calgary Center but helps Canadian Union College with equipment and scholarships for needy students, and purchases supplies for the conference Story Hour and branch Sabbath school kits. There are 26 Adventist physicians and surgeons, optometrists, and dentists in Alberta, with nine of them practicing in Calgary.

THEDA KUESTER, *Correspondent*

*Central Union*

**Association of Adventist CPA's Holds Annual Meeting**

The Association of Seventh-day Adventist Certified Public Accountants held their third annual meeting recently at the Denver Hotel in Glenwood Springs, Colorado.

The three-day session began with a joint meeting with the Association of Seventh-day Adventist Lawyers. Church taxation was the main topic of the panel discussion at this first meeting.

On the second day of business AACPA President Floyd Costerisan reminded members of the association objectives: To bring together Adventist CPA's and those who work or teach in the accounting field; to promote accounting as a career or a missionary service among Adventist youth; to support a scholarship program; to cooperate with and promote the aims and purposes of the SDA Church.

The AACPA organization voted to encourage the establishment of a center for vocational and technical studies at Andrews University. Treasurer Wayne VandeVere presented a statement showing that \$400 was granted in 1969 through scholarships to accounting majors in Adventist colleges.

ELSIE BLAIR

† Miss Nebraska for 1970, Jane Briggeman, was a guest at the temperance banquet on the Union College campus. Milo Sawvel, associate temperance secretary of the General Conference, was guest speaker. The weekend of special emphasis on healthful living was under the direction of Connie Jo Gerst, president of the Union College temperance club.

† Evangelistic meetings are being conducted in the Missouri Conference at Flat River by Evangelist Robert C. Clarke and District Pastor Peter Bragg.

† Edward Johnson concluded the meetings in the Worland, Wyoming, high school auditorium with a baptism for five new members. Ten persons are preparing for baptism at a later time.

† Thirty-five persons were baptized at the close of the meetings held in the College View church for the Lincoln, Nebraska, area. Some that were not ready for baptism are continuing Bible studies preparing for this rite at a later date.

CLARA ANDERSON, *Correspondent*

## Columbia Union

† Twenty-five persons attended a course for home-nutrition instructors at Kettering Medical Center, November 9-13. Sponsored by the medical center and the Ohio and Allegheny West conferences, the course prepared participants to teach healthful nutrition practices to others. Included was instruction in the basic elements of nutrition, food management and menu planning, and the conducting of food preparation demonstrations. The program was directed by Rose G. Stoia, medical center teaching dietitian.

† Twenty-one new members were added to the Allegheny East Conference in the Jericho, New Jersey, area through the work of the young evangelist Auldwin Humphrey and his team of helpers.

† L. H. Grant, Youngstown-Emlenton, Ohio, district pastor of the Allegheny West Conference, coordinated a successful laymen's "uprising" in evangelism for the conference. Four public evangelistic campaigns were held, sponsored almost entirely by the local churches of the area.

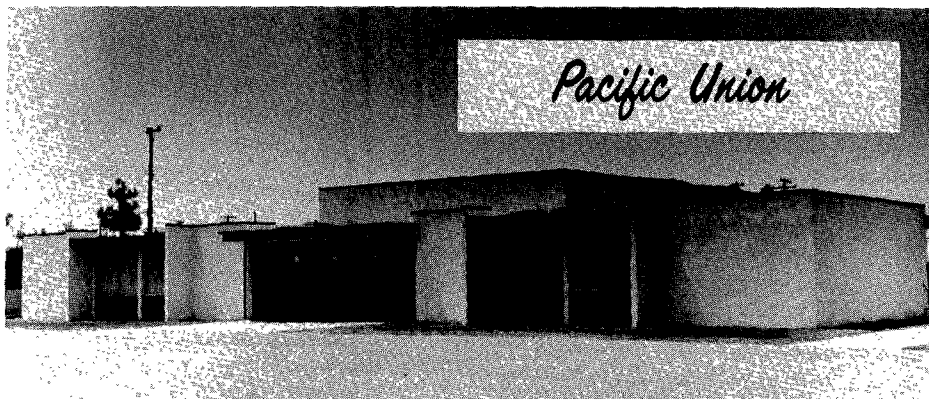
† Chesapeake Conference delegates at a special constituency meeting voted to name Highland View Academy as the site for future camp meetings. The site was chosen because of the buildings available for use and because of ample sewage facilities. Constituents also voted to sell the present Catonsville campsite and use the proceeds for the new camp meeting facilities.

† A recent evangelistic series in the Franklin, New Jersey, church resulted in 11 new members, doubling the church's membership. Bill Rorick, New Jersey Conference evangelist, was the speaker; he was assisted by the church pastor, Ben Buck, and Lew Blumenberg, a literature evangelist.

† Two new companies have recently been organized in the Ohio Conference, one in Marysville, where James Hoffer is district pastor, with a membership of 18, and the other in Marietta, under the leadership of William Bloom, pastor of the Bartlett-Gloucester district, with a membership of 14.

† A dedication service was held recently for the Lancaster, Ohio, church, a portion of which has been in use as a church for 124 years. The original building was erected by the German Reformed Church in 1845. The Adventists bought it in April, 1967, and renovated it to meet present needs.

MORTEN JUBERG, *Correspondent*



## New Multipurpose Building at Anaheim

A new multipurpose building, valued at about \$225,000, has just been completed by the members of the Anaheim, California, church.

Its 11,000 square feet include an auditorium with a large indoor fireplace, Pathfinder rooms, and new Dorcas facilities.

The members contributed nearly 90 per cent of the work required to complete the building. The church acted as its own building contractor, and Dr. Thaine Price served as chairman of the building committee.

ROBERT L. WHEATLEY, *Pastor*

## Lake Union



## Colporteur Convert Attends 78th Camp Meeting

Mrs. Minnie Kempher attended her seventy-eighth camp meeting in Indiana.

A colporteur sold her *The Great Controversy* when she was 17. "I can remember the Book and Bible House manager, J. D. Snider, of the Northern Indiana branch office. He was such an inspiration to me." She never misses the services of the Anderson, Indiana, church. She remains active and alert by teaching a Sabbath school class each week.

M. DONOVAN OSWALD  
*Departmental Secretary*

## Northern Union

† More than 100 people responded to the first few days of Teen-dial, a youth telephone project conducted by Ministerial

Intern Max Hill, in Des Moines, Iowa.

† The congregation of the Maryland Avenue church, St. Paul, Minnesota, has purchased a new church home at 1052 Minnehaha Avenue. It has been named the East Side St. Paul church.

L. H. NETTEBURG, *Correspondent*

## Southern Union

† Ministers, medical workers, physical fitness experts, and others have blended their talents in a Fitness for Living program for the employees of the Florida Sanitarium and Hospital, in Orlando. It is part of the institution's concern for employee health and safety. Among those contributing to the project was Agatha Thrash, M.D., from Columbus, Georgia, who is well known in the Southern Union for her interest in this type of program.

OSCAR L. HEINRICH, *Correspondent*

## Southwestern Union

† Citizens of Oakdale, Louisiana, have recently heard the Adventist message through the evangelistic meetings of Frank H. Beeson. Four have been baptized into the Alexandria, Louisiana, church, and a branch Sabbath school has started in Oakdale.

† Ernest D. Clark, pastor in Little Rock, Arkansas, recently completed a one-week Word of Life Bible lecture series in Pine Bluff.

J. N. MORGAN, *Correspondent*



**Avenues to Reading Pleasure**

*(Continued from page 21)*

A story of the bitter sufferings of a German war prisoner in a gloomy POW labor camp of World War II, and his escape to freedom along a tortuous escape route, **The Seventh Escape**, by Jan Doward, is a gripping, graphic account of God's providence in time of war. One glance at the cluster of pictures in it will make you want to read the book. 128 pages, \$3.50. Pacific Press.

There is no generation gap between Enid Sparks and the children she knows so well, and she portrays them in their native habitats in her new book, **Children of the Four Winds**. She makes you and your juniors feel at home with them, whether in the Southland, the Western hills, the Far East, or the Far North. The animated line-cut illustrations add to the total appeal of this book. 128 pages, \$3.95. Southern Publishing Association.

The Morning Watch daily readings for the year have become a well-established tradition in Seventh-day Adventist homes. The book for 1970 is ready—**Think on These Things** by Norval F. Pease. Rich in homily, illustration, and exposition of practical themes for daily living, this ranks with the best ever offered. 376 pages with Scripture index, \$3.25. Review and Herald.

*Special note: If you wish more detailed descriptions of these books, write to the author of this column, care of Review and Herald Publishing Association, Takoma Park, Washington, D.C. 20012.*



**John Cameron**, pastor, La Porte (Indiana), formerly pastor, Spencerville (Chesapeake).

**Edwin Hill**, assistant business manager, Indiana Academy.

**D. Duane Brown**, pastor (Wisconsin).

**K. Dale Francis**, pastor (Wisconsin).

**Jeanne Perkins**, office secretary (Hawaiian Mission), from Far Eastern Division.

**Mrs. Harold Buntain**, teacher (Hawaiian Mission), from Wasco, California.

**J. L. Edwards**, pastor, Oakdale and Waterford (Central California), formerly teacher, Orangewood Academy (Southeastern California).

**Orvin M. Fillman**, pastor, Watsonville (Central California), formerly pastor, West Palm Beach (Florida).

**Walter Streiffing**, pastor, San Luis Obispo (Central California), formerly pastor, Montevilla, Portland (Oregon).

**Lyle Henderson**, treasurer, Indian Mission School (Arizona), from Gentry, Arkansas.

**Mrs. Lyle Henderson**, dean of girls, Indian Mission School, from Gentry, Arkansas.

**Laverne Roth**, dean of boys, Indian Mission School (Arizona), from Riverside, California.

**Saul Visser**, pastor, Phoenix Spanish church (Arizona), from South America.

**Henry Zollbrecht**, intern pastor (Minnesota), a recent graduate of Andrews University.

**Alan J. Rice**, health education, St. Helena Sanitarium and Hospital (Northern California), from postgraduate study, Loma Linda University.

**George Chudleigh**, assistant youth director (Oregon), formerly pastor-evangelist (Washington).

**Sonya Heinrich**, staff, Sheyenne River Academy (North Dakota), a recent graduate of Union College.

**John Boyd**, staff, Sheyenne River Academy, a recent graduate of Walla Walla College.

**Curtis L. Dale**, district pastor (Kansas), formerly district pastor (Wyoming).

*(Conference names appear in parentheses.)*

**From Home Base to Front Line**

**North American Division**

**Jack Bruce Bohannon** (SMC '57; AU '58), returning as pastor-evangelist, Iran Section, Teheran, Iran, Mrs. Bohannon, nee Donna Jean Weber (SUC '51; SMC '54), and three children, left New York City, September 22.

**Daniel G. Walther** (University of Geneva '28), returning to Africa, to hold evangelistic meetings in Lubumbashi, then to teach in Helderberg College, Cape Town, left Washington, D.C., September 23. Mrs. Walther will join him in late December.

**Robert T. Andrews, Jr.** (OC '56; AU '57; Michigan State University '69), to be head, history department and Greek teacher, West Indies College, Mandeville, Jamaica, West Indies, Mrs. Andrews, nee Cordelia Mae Weathington (attended OC), and four children, of Lansing, Michigan, left Miami, Florida, September 25.

**Mrs. Helen Knutson** (attended AUC), returning as English teacher, Japan Missionary College, Tokyo, Japan, left Los Angeles, California, September 28.

**Elwood Sherrard** (SUC '33; Takoma Hospital School of Nursing '40; PUC '41-'42; WWC '43-'46; AU '51), returning as business manager, Manila Sanitarium and Hospital, the Philippines, and Mrs. Sherrard, nee Esther Amelia Hubley (OMC '57; PSH '42; WWC '44; AU '57-'58), left Anchorage, Alaska, September 29.

**Waldo M. Stiles M.D.** (LLU '34, '48-'49), returning as physician and medical director, Quito Clinic, Ecuador, and Mrs. Stiles, nee Virginia Lee Harris (LLU School of Nursing '32), left Calexico, California, September 29.

**Frederic W. Brennwald, M.D.** (University of Bern Medical School '46; AU '56-'57; Johns Hopkins School of Public Health '64), returning as medical director, Lake Geneva Sanitarium, Gland, Switzerland, Mrs. Brennwald, nee Dorothy Elaine Stott, and three children, left Washington, D.C., October 6.

**Douglas C. Robertson** (KC '54; attended CUC '54-'56; HS&H School of Medical Technicians '58; CUC '59; LLU '69), to be dentist Port-of-Spain Community Hospital, Trinidad, Mrs. Robertson, nee Betty Grace De Wind (Hinsdale Sanitarium and Hospital School of Nursing '55; CUC '59; LLU '69), and two children, of Redlands, California, left Miami, Florida, October 6.

**Royal W. Rosenquist, M.D.** (LLU '41), to be relief physician, Blantyre, Malawi, and Mrs. Rosenquist, of Cave Creek, Arizona, left Washington, D.C., October 6.

**Beresford A. Francis** (KC '67; AU '69), to be ministerial intern, Bahamas Conference, Nassau, and Mrs. Francis, nee Edith Priscilla Carol Henry, of Brooklyn, New York, left New York City, October 6.

**Ruby Faye Ratzlaff** (PUC '60; AU '66), returning as elementary teacher, Beirut Overseas School, Beirut, Lebanon, left New York City, October 7.

**Ella Maud Blakeney** (KC '46; WWC '56), returning as nurse, Karachi Hospital, Karachi, West Pakistan, left Halifax, Nova Scotia, October 7.

**Samuel Lester Marvin**, to be relief construction supervisor, Korean Union Mission, Seoul, Korea, of Whittier, California, left Los Angeles, California, October 7.

**Luis Alfonso Plata**, to be district pastor, East Venezuela Mission, Caracas, Mrs. Plata, nee Emilia Miro, and daughter, of Berrien Springs, Michigan, left New York City, October 9.

**Kenneth H. Burden, M.D.** (UC '48; LLU '52), to be relief physician, Andrews Memorial Hospital, Jamaica, West Indies, of Sanitarium, California, left San Francisco, October 9.

**Jean Louis Drouault** (Adventiste Séminaire '65-'67; LLU '68), to be secondary teacher, Songa Adventist Seminary, Kamina, Congo Republic, and Mrs. Drouault, nee Myriam Denise Jerome (Adventiste Séminaire '67), of Fullerton, California, left New York City, October 9.

**Wilfred Felan Reyna** (SUC '55-'57; SMC '60; AU '62), to be professor, Bolivia Training School, Cochabamba, Bolivia, Mrs. Reyna, nee Gloria Elizabeth Herring (UC '68), and three children, of Lakewood, California, left Miami, Florida, October 9.

**Eugene E. Witzel** (AU '59), returning as teacher, Adventist College of West Africa, West Nigeria, Mrs. Witzel, nee Irene Bogoslava Klute (AU '58), and three children, left New York City, October 9.

W. R. BEACH

**NOTICES**

**Sabbath School Lessons for Blind and Visually Handicapped**

For the blind, visually handicapped, and persons unable to hold a quarterly to read, the Sabbath school lessons are produced monthly in Braille and on tape. This is a free service. If you qualify or know of a person who should receive these lessons, send the name and address to:

Christian Record Braille Foundation  
4444 South 52d Street  
Lincoln, Nebraska 68506

*Church Calendar*

Thirteenth Sabbath Offering (Southern Asia Division) December 20

**1970**

Soul-winning Commitment	January 3
Church Lay Activities Offering	January 3
Liberty Magazine Campaign	January 10-17
Religious Liberty Offering	January 17
GO Emphasis	January 24
Gift Bible Evangelism	February 7
Church Lay Activities Offering	February 7
Faith for Today Offering	February 14
Christian Home and Family Altar Day	February 21
Christian Home Week	February 21-28
Listen Campaign	February 28
Penetration Tract Evangelism	March 7



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OF THE CROSS

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ALIVE

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Roselyn Edwards

Those Watched Him Die

Jewels  
From  
Green  
Hell

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by Carlyle B. Haynes

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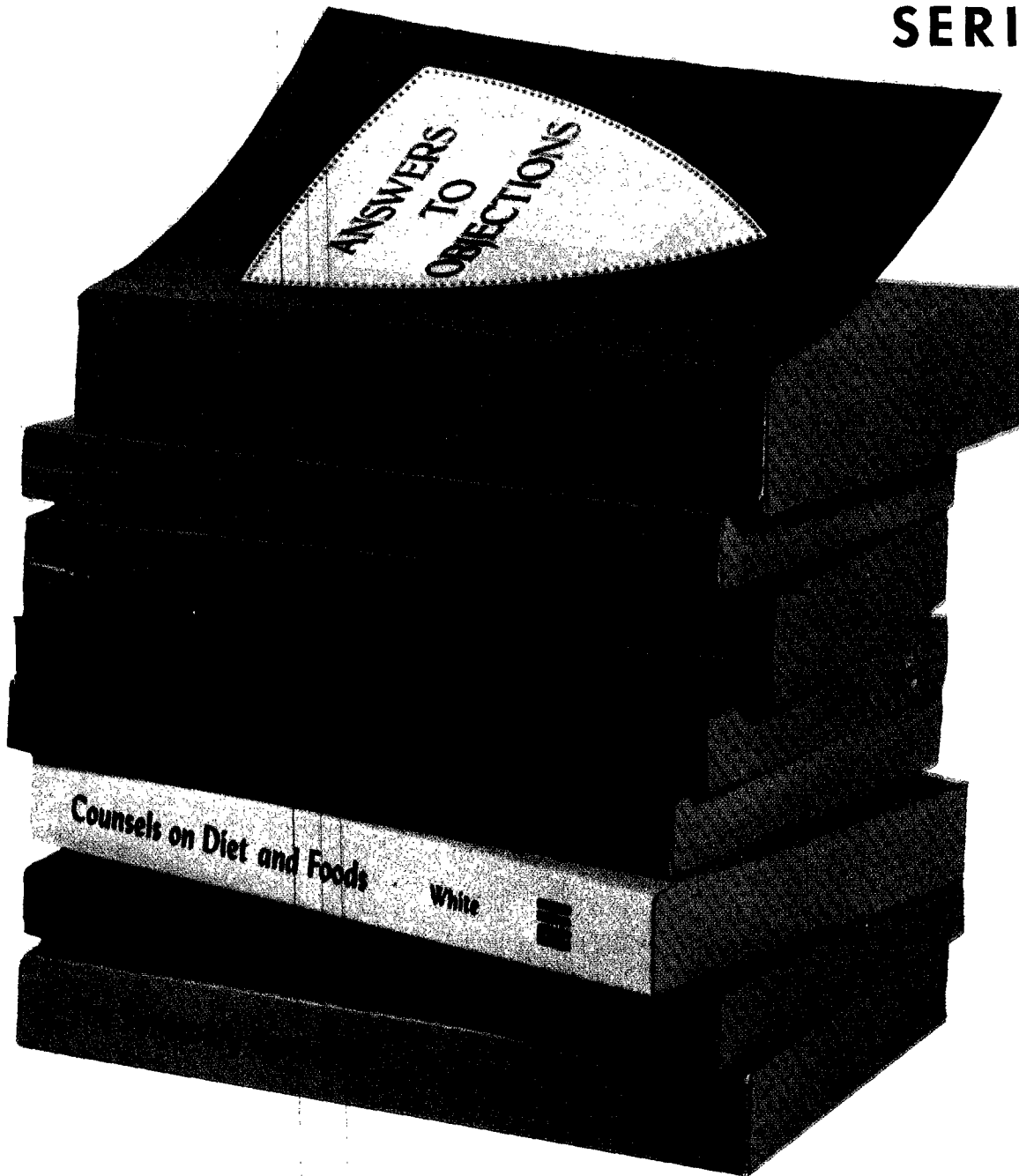
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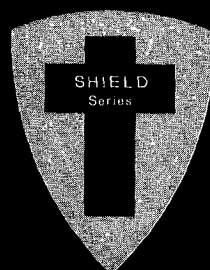
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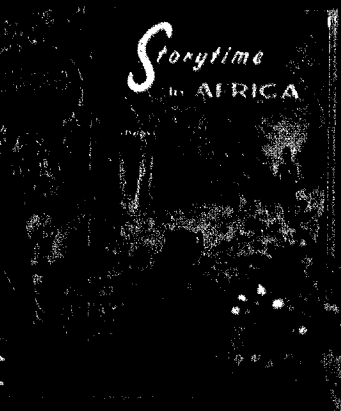
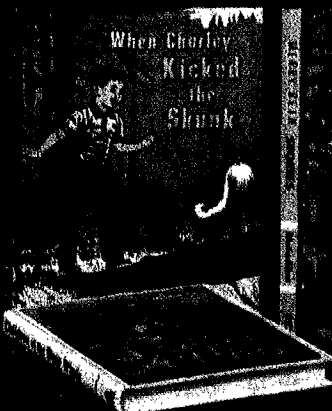
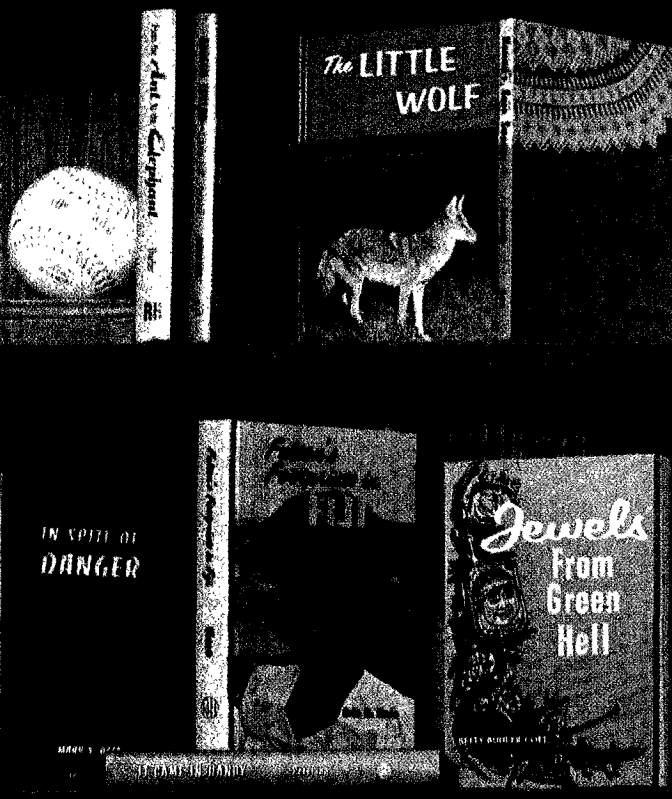


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AT YOUR BIBLE HOUSE

## Of Writers, Articles, and Miscellany...

*Spectacular* is a word used to describe everything from a television special to the moon landing; from a successful football play to a display of color in a winter sunset. And when you think of that, you realize how completely distorted are the values placed on just about anything. It is appropriate then that Bruce J. Fox refer to the decade we are about to enter as "spectacular." And it is essential for the Christian to be concerned about the necessary spiritual power to cope with the daily value distortion he will see.

Elder Fox, author of "Spiritual Power for the Spectacular '70's" (page 2), received his undergraduate education at Gettysburg College in Pennsylvania and Atlantic Union College, from which he received his degree in 1955. He was granted his Master of Arts degree from the Theological Seminary of Andrews University in 1957.

He began denominational work in 1955 as principal of a junior academy in Glens Falls, New York. After receiving his M.A. he served his ministerial internship with the usual number of transfers in the New Jersey and Pennsylvania conferences. He

was ordained in Wescosville, Pennsylvania, in 1963 and worked in that conference until January of this year, when he moved to the Taunton-Middleboro district in Massachusetts.

The spiritual power of which Elder Fox writes will be the only means through which many of the resolutions of the Fall Council this past October will be accomplished. The emphasis of the resolutions was placed on the need for reformation and revival. And a major area of concern was Sabbathkeeping. While it is impossible—and undesirable—for the church organization to legislate in matters of conscience, it can and must set up guidelines. This was done in the first of several general resolutions.

Resolutions in other areas were adopted. "Healthful Living," "Workshops on Race Relations," "Inner-City Work," "Relief in Major Disasters," are a few of the headlines on the resolutions. The REVIEW is carrying all of the resolutions in its pages this week (page 16) and next.

Something new was added to this year's Fall Council. For the first time, a special litany was composed for the delegates to participate in at the closing session. Always before, a resolution of gratitude to God was read and passed by the members present. The litany is on page 16.

We say a reluctant farewell to F. Donald Yost whose final editorial appears in this issue. But we wish best of success to him as editor of the new youth journal.



The following news items are taken from Religious News Service, and do not necessarily express the viewpoint of the REVIEW editors.

### AID GIVEN BY CHURCH OF GOD MEMBERS

ANDERSON, IND. — Members of the Church of God (Anderson, Ind.), headquartered here, gave \$2,215,447 for world service and outreach causes in the 1968-1969 fiscal year. The sum represented per capita giving of \$15.09, according to Dr. Paul Tanner, director of the fund-raising division of World Service for the 145,000-member denomination.

### POPULATION CRISIS CALLS FOR DRASTIC ACTION

WASHINGTON, D.C.—Dangers posed by the "population crisis" require "an action program of the dimension of the one that launched men into space," a United Methodist world development executive declared here.

The Reverend Rodney Shaw, director of the world development department of the denomination's Board of Christian Social Concerns, said President Nixon's message on the problem was "an eloquent call to action," but that "much more drastic remedies" were needed than those posed by the President.

Although the Presidential message urged that women not be deprived of family planning help because of their economic status—the President placed a stress on helping those in the lower income brackets—Mr. Shaw said that population growth in the U.S. comes from upper and middle income families, rather than from those with lesser incomes.

### RELATIONS OF POPE TO HIERARCHY

THE HAGUE—The changing relations between the pope and the bishops of the Roman Catholic Church was the theme of an address given here by Bernard Jan Cardinal Alfrink, Archbishop of Utrecht and Primate of Holland, at a mass marking the sixth anniversary of the election of Pope Paul VI.

The place of the pope in the church, Cardinal Alfrink said, "must be determined by the Pope and the world's bishops jointly in the spirit of the recent Vatican Council. This determination cannot be effected without a dogmatic and theological recognition of the function which God has given to the bishops of the Church jointly."

### CATHOLIC, ARMENIAN COMMUNION

NEW YORK—An unprecedented intercommunion service involving Venezuelan Catholics and Armenian Orthodox took place in August, it was reported here.

According to the headquarters of the Armenian Apostolic Church of America, intercommunion was held at the Roman Catholic Cathedral in Caracas during a visit of Armenian Catholicos Khoren I to the Venezuelan capital.

## Review and Herald

In 1849 a company of Sabbathkeeping Adventists began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. Later that year, in November, these two papers merged under the name *Second Advent Review and Sabbath Herald*, now titled simply REVIEW AND HERALD. Its editorial objective remains unchanged—to preach "the everlasting gospel" in the context of the Sabbath, the Second Advent, and other truths distinctive of the Advent Movement.

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**TO OUR CONTRIBUTORS:** The REVIEW welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. All manuscripts should be typed, double spaced, with adequate margins. News stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the REVIEW. All pictures should show a high degree of color-tone contrast. Action pictures are preferred. Unsolicited manuscripts, while welcome, will be accepted without remuneration, and will be returned only if accompanied by a stamped self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Items submitted for "Letters to the Editor" cannot be acknowledged. Send all editorial materials directly to the Editor, Review and Herald, 6856 Eastern Ave., NW., Takoma Park, Washington, D.C. 20012.

**SUBSCRIPTIONS:** United States, \$9.50 (slightly higher in Canada); other countries, \$10.50. When changing address, give both old and new address; allow 30 to 60 days for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes. Address correspondence concerning subscriptions to: Manager, Periodical Department, Review and Herald, 6856 Eastern Ave., NW., Takoma Park, Washington, D.C. 20012.

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REVIEW AND HERALD, December 11, 1969

**North Dakota Conference Elects New President**

At a recent committee meeting the North Dakota Conference elected W. H. Elder to be conference president. Formerly lay activities and Sabbath school secretary of the Northern Union, he succeeds Ben Trout, who accepted a call to be treasurer of the Atlantic Union Conference.

J. L. DITTBERNER

**Southern European Division Has New Interim President**

Because of a health condition that has made it somewhat difficult for him to travel, Marius Fridlin, president of the Southern European Division, has resigned in order to retire as of January 1, 1970. This brings to a close the active portion of a long and valuable service that Pastor Fridlin has given to the church in Europe and in Africa, and particularly during the nearly 12 years that he has served as division president.

Giving study to the filling of this responsible post until the time of the General Conference session, the General Conference Executive Committee has appointed W. E. Murray, a former general vice-president of the General Conference, to serve as acting president of the Southern European Division, beginning with the division council on November 27 and extending through the General Conference session in June, 1970.

W. P. BRADLEY

**Benghazi Hospital in Libya Reported Nationalized**

The Libyan Government has taken action to nationalize our Benghazi Adventist Hospital, according to a November 24 cable from Dr. George N. Benson, acting medical director. This word has been confirmed in a cable received subsequently from R. L. Jacobs, secretary of the Middle East Division, who also states that two other officers of the Middle East Division, F. C. Webster, president, and R. C. Mills, treasurer, arrived in Benghazi for meetings November 27.

Other information we have received is that the Libyan Government action was taken on the evening of November 23 and that the hospital administration was informed that the action was effective immediately. The government representative, Dr. Bujaja, told Dr. Benson that the Libyan Government would provide full compensation for the church investment and that it is the wish of the government that all hospital personnel continue their service there. He specifically stated that his action was not directed at the church but is a procedure followed as part of government policy in regard to all health services in the country. It is the government's plan to continue operating our hospital as a specialized health institution.

Physicians in the hospital include Dr. George N. Benson, acting medical director; Dr. H. N. Sheffield, assistant medical director; Dr. J. C. Johannes, and Dr. R.

Dietrick, now on furlough. Dr. J. A. Sines, a dentist, is also operating a fine service there. There are a total of 21 men and their families from North America in service at the hospital, and 11 of our families and workers are there as missionaries from the Philippines and Indonesia in the Far Eastern Division.

Our leaders at the hospital have given initial information to the government of Libya that decisions regarding the future of Adventist workers and their families will be made in consultation with the Middle East Division and the General Conference.

D. S. JOHNSON

**American Bible Society Headquarters Visited**

Recently it was my privilege in company with D. W. Hunter to attend the annual Advisory Council of the American Bible Society. Representatives from all supporting organizations in the United States and Canada met at the headquarters of the society in New York City to lay plans for increasing the distribution of the Word of God in 1970.

In 1930 the American Bible Society distributed 13 million Bibles or portions of the Bible, and in 1969 the figure reached 60 million.

The American Bible Society's 1970 budget for work in this country and overseas is more than \$8 million, an increase of 7.75 per cent over the 1968 budget. The Seventh-day Adventist denomination donated \$14,000 to the American Bible Society in 1969.

The meeting we attended was characterized by the reading of God's Word and earnest prayer. As Seventh-day Adventists we could not carry on successfully our worldwide program of evangelization without the network of Bible societies in all lands.

O. A. BLAKE



D. W. Hunter (left) and O. A. Blake, GC representatives attending the American Bible Society's fifty-first Advisory Council, view the "Love" poster on display.

**Radio-Television Department Releases "A Child So Lovely"**

More than 400 radio stations across North America and in some overseas countries will release "A Child So Lovely," a 25-minute special produced by the General Conference Radio-Television Department. Contact with local stations by conference radio-TV secretaries promises an increas-

ing market for this type of public-service program.

Featured on "A Child So Lovely" are the Voice of Prophecy artists and H. M. S. Richards, Jr. The narrator is Walter R. L. Scragg. The production represents a wide range of communications skills within the church. Robert Natiuk, assistant editor of *Telenotes* at Faith for Today, wrote the script. Herbert Hohensee, also of Faith for Today, did the sound engineering and tape duplication. Production was coordinated by J. Orville Iversen, audio-visual consultant for the General Conference.

A check on local station listings will determine whether this broadcast is scheduled in your area. This seasonal release is one of several produced each year by the Radio-TV Department. Other programs are released to coincide with Easter and the Fourth of July. In 1970 a special series of Thanksgiving prayers by notable personalities will add to these community services.

WALTER R. L. SCRAGG

**N.A. Ingathering Report—1**

As of November 26: \$2,537,086. This represents a gain of \$68,000 over the same week last year.

Carolina is the second Silver Vanguard conference, with an average of \$25.12 for every baptized member. Alabama-Mississippi was the first.

Responses sent in on postcards and coupons taken from Ingathering papers total 10,328. This is a large increase over 1968, when 6,935 were reported by about the same time.

Distraught men and women are seeking for solutions to their perplexing problems. Through Ingathering many are finding the message and the answers.

**IN BRIEF**

† Death: Valborg Anna Edwards (Mrs. J. E. Edwards, Sr.), mother of J. Ernest Edwards, GC Lay Activities Department secretary, November 25, at Takoma Park, Maryland.

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