



Review

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By H. B. LUNDQUIST

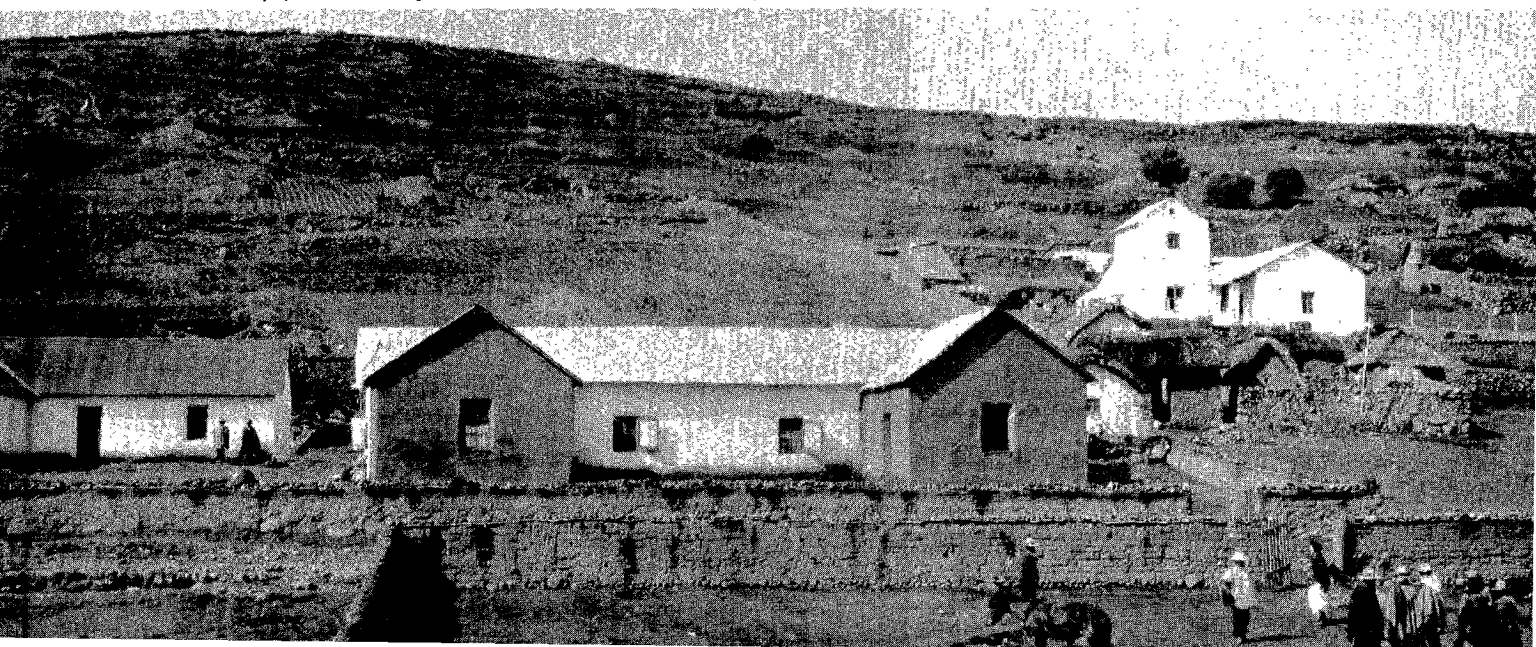
THE DELIVERER OF A SUNKEN RACE

IT WAS ABOUT four o'clock in the morning in Tarma in the central Peruvian highlands. From outside our hotel window the sweetly sad strains of a *quena* (Indian flute), accompanied by the voices of Indian men and women, stole its way into our slumber. The impression of poignancy was accentuated by the stillness of the night.

When consciousness finally overcame sleep, we realized that the grateful sons and daughters of old Peru were expressing in their simple way their gratitude to their benefactor, our companion in travel, Ferdinand Stahl. Only a people submerged and in downright want could so convincingly and plaintively express themselves. (Continued on page 12)

H. B. Lundquist, presently of Collegedale, Tennessee, spent 32 years as a missionary in Central and South America.

Below, an old photograph of the Plateria Mission, Lake Titicaca, Peru, where Ferdinand Stahl, The Deliverer of a Sunken Race, and his wife labored for many years to help the Indians find a better way of life.



The Merciful King Becomes a Tyrant

ONE thing is clear from the life of Solomon: it is always a mistake to disobey God—even when one hopes through disobedience to forward God's purposes. The end never justifies the means. Disobedience is still disobedience even if enlisted in a good cause.

To illustrate, God had warned Israel against linking arms with the heathen nations around them. But Solomon felt he could obtain advantages for his kingdom ("the Lord's cause") by disregarding this warning. So he signed a treaty with Egypt, then endeavored to strengthen the alliance by marrying one of Pharaoh's daughters, an idol-worshipping heathen princess (see 1 Kings 3:1).

Well-intentioned though Solomon may have been, this move was a mistake. In the first place, Solomon already had a wife; he should not have taken another. Second, he should not have married an unbeliever; God had forbidden marriages with heathen. Third, the influence of the alliance with Egypt and of his idolatrous wife undermined his loyalty to God, confused his thinking, and gradually changed his values. He came to depend less on God and more on himself. Aggressively he pursued a policy of making alliances with other nations; and often, as he had with Egypt, he married a heathen princess to seal the pact. He argued that the closer his political and commercial ties with the surrounding nations, the better would be his opportunity to communicate a knowledge of the true God. "As inclination gained the ascendancy over reason, self-confidence increased, and he sought to carry out the Lord's purpose in his own way."—*Prophets and Kings*, p. 54.

Three points are worth noting here. 1. Trouble always results from taking the reins out of God's hands in an effort to carry out a divinely ordained plan. Abraham proved this when he married Hagar to provide the promised heir. Moses proved this when he killed the Egyptian to free his people from slavery. Solomon proved this when he formed alliances with heathen to win them to the true God.

2. It is a mistake to feel that one can associate intimately with unbelievers, but not be influenced by them. Subtly one's values change. Imperceptibly one's standards lower. Gradually one's attitudes shift.

3. It is folly to hope to lead others to reverence God and obey Him when one is himself disregarding God's commands. Solomon's failure to follow divine counsel suggested that God was not particular, that He could be disobeyed with impunity.

The result of Solomon's rationalizations was apostasy—not abrupt apostasy, but gradual apostasy, apostasy so gradual that the king of Israel joined the camp of the enemy without being aware of it. "From being one of the greatest kings that ever wielded a scepter, Solomon became a prof-

ligate, the tool and slave of others."—*Ibid.*, p. 58. "From the wisest and most merciful of rulers, he degenerated into a tyrant."—*Ibid.*, p. 55.

And the people followed. If the king could practice polygamy, why couldn't they? If the king could live sumptuously, why couldn't they? If the king could marry idolaters, why couldn't they? If the king could ignore God's commands, why couldn't they? If the king could make alliances with unbelievers, why couldn't they?

"Times Have Changed"

In all likelihood one of the arguments used by Solomon to justify disobedience was that "times have changed." When he modeled his army after that of the heathen, and created a large cavalry, he argued that the threats from surrounding nations made this necessary. A show of force would discourage enemies from attacking.

But times had not changed. Human nature was still human nature. "As a safeguard against dependence on the arm of flesh, the Lord had warned those who should rule over Israel not to multiply horses to themselves."—*Ibid.*, p. 56. Thus when Solomon "had horses brought out of Egypt" (2 Chron. 1:16; see also verse 14 and ch. 9:24, 25, 28) he revealed that changes were taking place in his character. He was trusting in men more than in God. He was showing that he prized worldly honor and glory above the favor of God. He was depending on reason more than on faith.

Solomon's apostasy led to another problem—shortage of funds and the need for heavier taxation. "The enormous revenues acquired through commerce with many lands, were supplemented by heavy taxes."—*Ibid.*, p. 55. Solomon endeavored to keep up with the heathen-nation "Joneses" in outward display, in "pride, ambition, prodigality, and indulgence" (*ibid.*), and "the money which should have been held in sacred trust for the benefit of the worthy poor and for the extension of principles of holy living throughout the world, was selfishly absorbed in ambitious projects" (*ibid.*). Pursuing secular goals, Solomon felt under constant financial pressure. "Tax after tax was levied upon the people, that means might be forthcoming to support the luxurious court."—*Ibid.*, p. 56.

Solomon should have known that when the spirit of self-denial and sacrifice is replaced by pride and ambition, one often feels forced to obtain funds through questionable means and from illegitimate sources. Money must be obtained at whatever cost.

But additional revenue was not the answer to Solomon's problems. Nor is it the answer to personal and church problems today. On this we shall have more to say next week.

K. H. W.

(To be continued)

LETTERS

...to the Editor

[Letters submitted for publication in this column cannot be acknowledged or returned. All must carry the writer's name and address. Short letters (less than 250 words) will be given preference. All will be edited to meet space and literary requirements. The views do not necessarily represent those of the editors or of the denomination.]

HIGHWAY EVANGELISM

A few days ago my husband and I returned from a round trip bus tour to the west coast of our United States.

The most heartwarming experience to me was to find Seventh-day Adventist message-filled magazines in the display literature racks at each bus-station rest stop. May those faithful church members one day be assured of a great harvest in heaven as they continue filling the racks for the weary travelers who read the journals. Of course I, too, reached for some of the familiar magazines and passed them out to the bus passengers who wanted something different to read than the average reading material available.

HELEN M. GRAHAM

Woodland, Pennsylvania

SUPERB BEGINNING

"Unleashing the Child's Creative Impulses" [Sept. 7] was superb. I could almost say inspired. I hope it sparks the beginning of the reformation that is so greatly needed in our schools.

It puzzles me to hear many of our leaders coming out with the statement: "We must continue to keep our schools separate from the world," thus giving the idea that our schools are separate when in reality, in my opinion, they are too much like the world. We are not to measure our success by where we are, but by where we should be.

DAN MANZANO

Lexington Park, Maryland

One of the most important articles in the last 50 years.

WAYNE BARKER

Pittsburg, California

SEX IDENTITY

Re "Preserving Sex Identity" [Aug. 31]:

The writer says: "In these times when the current is strongly sweeping toward the elimination of all possible sexual distinctions, the world and the church need manly, true-hearted men! God's design is that sex identity shall be obvious and immediate."

I hope that the preservation of sex identity does not excuse women from the same quality of character development advocated in the article. The point is to be a child of God no matter which side your buttons fall on.

JULI LING

Loma Linda, California

WOMEN DESERVE CHANCE

"Women's Lib" [Sept. 21, 28] was a masterpiece, and deserves the attention of our church leaders.

Certainly no born-again Christian, male or female, will accept the worldly ideals of "Women's Lib," but must we continue to ignore talent and ability?

For much too long, men have dominated the talent market. In the final work of giving the gospel to all the world, women deserve to have the opportunity to use their talents. We have allowed prejudice to keep our consecrated women off the boards and out of nearly all the administrative positions in churches, conferences, institutions, and the like.

X. P. WALTON

Newburyport, Massachusetts

NO FRUSTRATION

Your October 12 issue impressed me in two ways: First, because of the outstanding articles featured, which I felt were all worth clipping for future reference; second, and the main reason, your layout editor should be commended for making it possible to clip and file each article without the frustration of overlapping two articles on a page.

HERB INGERSOLL

Arnoldsburg, West Virginia

(Continued on page 11)

This Week...

On page 16 this week appears the action of the recent Autumn Council (which, incidentally, underwent a name change and will hereafter be known as Annual Council) on display and adornment. In order to provide a wider historical background for the church's position on this subject, we publish D. A. Delafield's article entitled "Ornaments and Jewelry" (page 6).

Among other things, Elder Delafield, an associate secretary of the Ellen G. White Estate, notes that in the July 10, 1855, issue of the REVIEW AND HERALD the editor, James White, published an article on dress by Wesley in which was set forth the principles the Seventh-day Adventist Church has espoused since its beginning.

Someone may ask, Did Adventists, then, get their position on dress, display, and ornaments from the Methodists? This does not necessarily follow. Mr. Wesley based his position on the principles of simplicity and modesty set forth in the Scriptures. Seventh-day Adventists base their position on these same principles. If Mr. Wesley's position had not been Biblically based, James White would not have presented it as a guide for the emerging SDA Church.

Through the leaders of the Reformation and subsequent students of the Bible, God has been leading the church back to the simplicity of the gospel. The Reformation has been a continuing process, with the final reforms committed to the Seventh-day Adventist Church. Thus this church is the last step in the great reform restoring all the truths lost in the great apostasy.

But in the matter of reform in dress and display, the SDA Church was not the pioneer. Nevertheless, with other supporters falling by the way, the church must continue to champion reform in this area.

PHOTO CREDITS: Page 13, courtesy of the author; pp. 17, 21, Don. F. Neufeld.

♦ Advent Review and Sabbath Herald ♦

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

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 events. All manuscripts should be typed, double spaced, with adequate margins. Stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the REVIEW. High quality color transparencies, black-and-white prints, or negatives are equally acceptable. Unsolicited manuscripts are welcome, but 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 for "Letters to the Editor" cannot be acknowledged. Address all materials to: Editor, ADVENT REVIEW AND SABBATH HERALD, 6856 Eastern Ave., NW., Washington, D.C. 20012.

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Spiritual Rehabilitation for the Underprivileged

By MILTON E. NEBBLETT

AFTER 12 years of mission service I returned to the United States in the middle 1960's and located in southern California to wait for a denominational appointment in an area that met the educational needs of my children. During this waiting period I accepted an appointment with the Department of Public Social Services of the County of Los Angeles and volunteered for a special Federally financed rehabilitation project in the poverty areas of the county.

The objective of the project was to determine what would be required to rehabilitate a "hard core" underprivileged family and make it self-supporting. All the money we needed was at our disposal. It was up to us to devise and plan and use every available means to lift the families we selected from the status of chronic welfare recipients to self-supporting citizens. I spent 21 months on the project. Roughly 50 per cent of the families with whom I worked were blacks. The other 50 per cent were evenly divided between whites and Mexican-Americans. I came away with some strong convictions as to how much one can hope to accomplish in the ghetto.

The first of these convictions is that the problem of the ghetto is not primarily the result of lack of money or a shortage of programs. It is a problem of people whose circumstances and environment have brought untold injury to them. Perhaps the greatest damage that poverty and ignorance inflict is the sapping of physical, moral, and spir-

itual powers so that the ghetto dweller is rendered incapable of responding adequately to the opportunities for self-improvement offered him. My experience convinced me that the only hope for a person in this condition is a spiritual regeneration and the moral and physical renewal that this brings. Unless a miraculous change is effected, the programs and projects designed to meet his physical needs alone, are futile.

Hindering Obstacles

On our project we found that our efforts to rehabilitate this segment of society were hindered by several obstacles. These were, in the order of their difficulty to overcome:

1. *Health problems:* Ignorance of or indifference to basic principles of nutrition, sanitation, and temperance has resulted in chronic health problems. These problems militate against the ability of ghetto residents to perform satisfactorily on regular jobs. Although I have not seen statistics on this, I conjecture that ghetto dwellers are sick much more often with a greater variety of diseases than are their more affluent brothers.

2. *The enslavement of alcohol:* It is surprising how many of the people of the ghetto are never completely sober. To many, alcohol is an escape from the problems that seem to have no solution. To others it is a way to overcome the hopelessness that comes from being caught in a vicious cycle of circumstances from which death seems the only exit. For these people, failure, disappointment, rebuff, defeat, are a way of life. Bitterness, despair,

discouragement, have sapped their vital forces and rendered them impotent. They are in the world, but out of touch with reality most of the time.

3. *Poor work habits:* Whereas the average person is programmed to get up in the morning and prepare for work, months or even years of unemployment breed habits of indolence that are not easily overcome. The result is that even those who are able to discipline themselves enough to accept employment have an incidence of tardiness and absenteeism that only the most understanding employer will tolerate.

4. *Lack of marketable skills:* This was the least of our problems. When a person was able to work and was not controlled by some debilitating habit, hope could be instilled in him and he could be motivated to learn a skill and gain employment. However, when all of the above mentioned conditions afflict the same individual, as is the case with a disproportionately high percentage of ghetto dwellers, only a miracle of grace can help him.

From these observations I conclude that spending money to assist this class of persons without putting the greater emphasis on their spiritual rehabilitation is entirely non-productive. I am in a position to know. I spent tens of thousands of dollars of the taxpayers' money on them. Comedian Dick Gregory was not far from right when he responded to the question, "What do you get when the government puts \$8 million in the ghetto?" by answering, "An \$8 million crap game." Government with its seemingly inexhaustible supply of tax funds can do this. The church cannot afford to do it.

It is generally believed that this underprivileged segment of our society is more religious than their more affluent brothers. I did not find this to be the case. Less than 10 per cent of the people with whom I worked attended any church. I was not surprised to find that my success with them was in direct proportion to their knowledge of God and their acceptance of His claim upon their lives. Where this spiritual dimension was completely lacking, my successes were negligible. I am happy to report that all of the Seventh-day Adventists with whom I worked were rehabilitated into self-supporting citizens.

This only served to strengthen my conviction that the efforts of the church in the ghetto should be directed at meeting the spiritual and physical needs of the poor equally.

Milton E. Nebblett is a refugee relief adviser in Vietnam.

Government agencies cannot give this spiritual help. Even if they were permitted to do so, they are staffed, primarily, by people who do not acknowledge the need for this spiritual dimension. The Church's justification for involvement in social-action projects is to supply this most needed dimension. It is too late in the history of time for us to be satisfied with giving out clothes and food baskets and free meals believing that we have done our duty to the underprivileged. The needs of the world field are too great for us to engage in church-sponsored welfare activities that do not give equal emphasis to introducing men to the Christ who alone can transform and empower and save. To be guilty of this is to be guilty of wasting church funds and doing a disfavor to those who, above all their material needs, need Christ.

Introduction to Christ

To one degree or another, we all believe this. For the most part, our charitable endeavors in the inner city are performed in the hope that the poor will be impressed by our benevolence, assume that it is our Christian faith that prompts it, and ask to be introduced to the Christ who constrains it. There have been many such experiences recorded. I feel, however, that it is time to re-evaluate this approach and search for a more direct way of correlating spiritual needs to material help.

My observation is that in most cases a food basket or some clothing is not what the poor ghetto family needs most. With few exceptions, the State provides enough for their sustenance if they know how to use it wisely. Often the major need of a poor family is Christian concern. Someone to whom they can go for counsel, for friendship, and if necessary, for help. You would be surprised at how few of the poor know some respectable citizen whose name they can give as a reference, someone who can speak on their behalf, someone who will offer encouragement and give needed advice. I have found this often enough to be convinced that the work needed in the inner city is not the expenditure of large sums of money duplicating the work of Government services and other well-financed philanthropic organizations. The help that a poor city family needs more than any other is love—love transmitted into action.

The words of Ellen G. White seem even more applicable in our welfare state era than they were in her day. Yet, even then she could

say that "there are very few in our land of plenty who are really so poor as to need help. If they would pursue a right course, they could in almost every case be above want."—*Welfare Ministry*, p. 202. Her solution is just as relevant today as it was then. Her counsel is: "By instruction in practical lines we can often help the poor most effectively. As a rule those who have not been trained to work do not have habits of industry, perseverance, economy, and self-denial. They do not know how to manage. Often through lack of carefulness and right judgment there is wasted that which would maintain their families in decency and comfort if it were carefully and economically used. 'Much food is in the tillage of the poor: but there is that is destroyed for want of judgment.'"—*Ibid.*, pp. 198, 199.

This is the problem of the inner city, and inspiration gives us the solution. The counsel given us is: "As you see families living in hovels, with scant furniture and clothing, without tools, without books or other marks of refinement about their homes, will you become interested in them and endeavor to teach them how to put their energies to the very best use, that there may be improvement, and that their work may move forward?"—*Ibid.*, p. 195. Then she urges, "As you visit . . . show an interest in their spiritual as well as in their temporal welfare. Present Christ as a sin-pardoning Saviour. Invite your neighbors to your home, and read with them from the precious Bible and from books that explain its truths."—*Ibid.*, p. 190.

Family Friendship Plan

I believe that most church members would help a needy family if they were confronted with the need. A plan that I call the Family Friendship Plan suggests a way:

1. The Community Service of the church would compile a file of the families in the church, listing age, number of children, ages of the children, and other relevant information.

2. When needy families come to the attention of the leaders they would check their file for an Adventist family that corresponds to the needy family in age level and family size and introduce them to each other.

3. The Adventist family would then visit the needy family and explain their desire to befriend them and help them in any way possible. If this becomes a family undertaking—husband and wife and chil-

dren visiting the home of the needy family, and in turn inviting them to their home—it will not take long for a bond of confidence to establish itself that will be the entering wedge to lead the entire family to Christ. It would not take the Adventist family long to learn what help is needed most. If the needed help is beyond their personal means, they can solicit the help of the Community Services. More often than not they will find that counsel and advice and Christian concern will be needed more than anything else. They may find it necessary to help the poor family clean up their home. They may make a suggestion for medical help for some member of the family. The association should gradually lead the poor family to a higher plane of spiritual, mental, and physical living.

This same plan would also work in our Community Services centers. These should be established in the inner cities, but the emphasis of our work should be in counseling. The staff of our centers should be knowledgeable about the services available in the community. There are many needy people who do not know what services are available and where to get them. If the need is for medical help, this need can be supplied by public and private institutions. If the need is for job training, such training is available on a scale that we could never match. If the need is to overcome some debilitating habit, centers are available in most communities. However, the counselor will find that often the greatest need is for encouragement, a bit of advice, a word of prayer.

Man's greatest need is still for divine power, which alone can give him victory over his inherited and cultivated tendencies to failure. When the gospel of Christ in the context of the Advent message reaches a person he is inspired with a new ambition to improve his circumstances. He finds power to overcome evil habits. Because of improved health he finds energy to work. He is motivated to develop his mental, physical, and spiritual power to the fullest possible extent. Therefore, the greatest good that we can do for the underprivileged is to introduce them to this Christ and His last saving message. One of the most effective ways of doing this is through the plan of persons and families reaching out and lending a helping hand to those who have suffered the results of man's failure to be his brother's keeper. ♦♦

(Concluded)

ORNAMENTS & JEWELRY

By D. A. DELAFIELD

IN THE July 10, 1855, REVIEW AND HERALD, the editor, James White, published an article, "On Dress, From Mr. Wesley's Advice to the People Called Methodists." The great holiness preacher appealed to Methodists to observe plainness and neatness in dress, avoiding "superfluities" and "mere ornaments." His counsel was for the people to "do every thing . . . with a single eye," that is, with a "single intention to please God." Christians were to move solely for God's glory.

Wesley based his emphasis on plainness in dress and appearance on the following words of our Lord: "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" (Matt. 6:22, 23).

The word translated "single" in verse 22 is rendered "sound" in the Revised Standard Version and in many modern versions. *The SDA Bible Commentary* observes:

"A Christian whose spiritual 'eye' is 'single,' or 'sound,' is one whose insight and judgment make him a man of unaffected simplicity, artless, plain, and pure. He sees the things of time and eternity in true perspective.

A Single Eye

"Singleness of eyesight results in singleness of purpose, in whole-hearted devotion to the kingdom of heaven and to the practice of its eternal principles (Phil. 3:8, 13, 14; MB 91). To be effective, vision must be focused and concentrated. In the same way, the man who desires true light in his soul must have his spiritual eyesight in sharp focus. Otherwise his vision will be blurred and his estimation of truth and duty will be faulty (see on Rev. 3:18)."—On Matt. 6:22.

The "evil" eye of verse 23 means "sick" or "in poor condition" as contrasted with "sound."

"A man with an 'evil' eye . . . is a man who keeps one 'eye on the hoarded treasures of earth and roll[s] the other proudly up to heaven.' Spiritually walleyed, he sees double, with the result that he is double-minded (see on v. 24) and thinks it possible to enjoy all that earth has to offer and then to enter upon the eternal joys of heaven.

D. A. Delafield is an associate secretary of the Ellen G. White Estate.

Love of self has warped his vision to the extent that, like Eve, he sees things that are not so (see Gen. 3:6)."—*Ibid.*, on Matt. 6:23.

Returning to Wesley, the great man urged that Methodists should dress "agreeable to Christian humility, seriousness, and charity," in order that they might not misrepresent their Lord by double-minded behavior.

Regarding ornamentation and jewels, Wesley had this to say:

Wesley's Counsel

"I exhort you to wear no gold, no pearls, or precious stones . . . or costly apparel. . . . I advise those who are able to receive this saying, Buy no superfluities, no mere ornaments, though ever so much in fashion. Wear nothing, though you have it already, which is of a glaring color, or which is in any kind gay, glistening, or showy: nothing apt to attract the eyes of bystanders. I do not advise women to wear rings, earrings, necklaces, lace (of whatever kind or color). . . . Neither do I advise men to wear shining stockings, glittering or costly buckles or buttons. It is true these are little, very little things: therefore they are not worth defending: therefore give them up, let them drop, throw them away, without another word; else a little needle may cause much pain in the flesh, a little self-indulgence much hurt to your soul."

The foregoing words are quaint words, but forceful. The early Methodists took their leader's counsel seriously, much more so than Methodists and many other Protestants do today. And how are Adventists doing? I think that we are doing better perhaps than the Methodists, but before someone cries out against this as a vain boast please read the following:

"Warnings and reproofs are not given to the erring among Seventh-day Adventists because their lives are more blameworthy than are the lives of professed Christians of the nominal churches. . . , but because they have great light, and have by their profession taken their position as God's special, chosen people, having the law of God written in their hearts."—*Testimonies*, vol. 2, p. 452.

God expects more, much more, of the Advent people who have had great light than He does of others to whom, for example, the light of the Spirit of Prophecy has not come. And God has called the remnant church to present to the world in these final days of time a convincing re-enactment of the Christian life on earth with the backdrop of the three-

fold message of Revelation 14:6-12 to remind us of the times in which we live. In the light of these facts how can we offer to the world a faulty example touching any shape or form of Christian witness!

On the matter of adornment and with reference to jewelry and cosmetics, the *Church Manual* states the Adventist position as follows:

"To dress plainly, abstaining from display of jewelry and ornaments of every kind is in keeping with our faith."—*Testimonies*, vol. 3, p. 366. It is clearly taught in the Scriptures that the wearing of jewelry is contrary to the will of God. 'Not with broided hair, or gold, or pearls, or costly array' is the admonition of the apostle Paul (1 Tim. 2:9). The wearing of ornaments of jewelry is a bid for attention which is not in keeping with Christian self-forgetfulness.

"In some countries the custom of wearing the marriage ring is considered imperative, having become, in the minds of the people, a criterion of virtue, and hence it is not regarded as an ornament. Under such circumstances we have no disposition to condemn the practice.

"Let us remember that it is not the 'outward adorning' which expresses true Christian character, but 'the hidden man of the heart . . . a meek and quiet spirit, which is in the sight of God of great price' (1 Peter 3:3, 4). The use of common cosmetics not in keeping with good taste and the principles of Christian modesty should be avoided. Cleanliness and Christlike deportment should be observed in the care and grooming of the individual who is seeking at all times to please and rightly represent Christ our Lord."—Pages 211, 212.

The Wedding Ring Counsel

During the years 1885-1887 Ellen White and her son W. C. White worked in Western Europe. One evening in 1885 during an Adventist conference held in Basel, Switzerland, one of the ministers preached on plainness of dress and denounced the wearing of jewelry, including rings. A sister spoke up and asked if "wedding rings, too" were included. 'Yes, everything,' replied the ardent preacher in a sweeping statement.

W. C. White was present in this meeting and commented on the experience: "This raised quite a stir in the conference because with some the wearing of the wedding ring was regarded not as a matter of ornamentation, but as a token of loyalty, and when the question was brought to

Mother [Mrs. Ellen G. White], she said that where the wearing of the wedding ring was demanded by custom as a matter of loyalty, our preachers should not press the matter of its being laid aside."—W. C. White letter, Aug. 6, 1913.

This observation by Elder White harmonizes with the Ellen G. White statement written from Melbourne, Australia, in 1892 to "brethren and sisters" in America. (See *Testimonies to Ministers*, pages 180, 181, article titled "The Wedding Ring.")

"Some have had a burden in regard to the wearing of a marriage ring, feeling that the wives of our ministers should conform to this custom. All this is unnecessary. Let the ministers' wives have the golden link which binds their souls to Jesus Christ, a pure and holy character, the true love and meekness and godliness that are the fruit borne upon the Christian tree, and their influence will be secure anywhere. The fact that a disregard of the custom occasions remark is no good reason for adopting it. Americans can make their position understood by plainly stating that the custom is not regarded as obligatory in our country. We need not wear the sign, for we are not untrue to our marriage vow, and the wearing of the ring would be no evidence that we were true. I feel deeply over this leavening process which seems to be going on among us, in the conformity to custom and fashion. Not one penny should be spent for a circlet of gold to testify that we are married. *In countries where the custom is imperative, we have no burden to condemn those who have their marriage ring; let them wear it if they can do so conscientiously*; but let not our missionaries feel that the wearing of the ring will increase their influence one jot or tittle. If they are Christians, it will be manifest in their Christlikeness of character, in their words, in their works, in the home, in association with others; it will be evinced by their patience and long-suffering and kindness. They will manifest the spirit of the Master, they will possess His beauty of character, His loveliness of disposition, His sympathetic heart."—*Testimonies to Ministers*, pp. 180, 181. (Italics supplied.)

Returning to the W. C. White letter of 1913, he observes that at that time "Americans [Adventists] who had never worn the marriage ring were putting it on, and this was quite unnecessary because their standing was established among the people already. They had no husbands or fathers demanding that they wear

it, and there was no necessity for them to cater to the wishes of a few of their associates."

Whatever this may mean, one thing is sure—American Adventists, at least at that time, had no justifiable reason for using a wedding ring at all. And those Adventists who wore the ring were influenced by immigrants from other countries who held to the custom.

In the REVIEW of January 24, 1957, the editor pointed out the length to which the custom goes: "We would not say that the matter of a wedding ring is a major matter, by denominational standards. Accordingly, little has appeared on the subject in the REVIEW. On the other hand, we should never forget that departures from simplicity never come all in one day. A study of other religious bodies that once were strict in their rules on dress and deportment, and that now are lax, should put us on guard when any move is made to lower our standards. It is not a far step, for example, from wedding rings to engagement rings, and from both of these to other rings, and from all of these to earrings. We believe that in this matter, as in many others, our safety lies, not in seeing how near we can come to the treacherous edge of the road, but how far we can stay away."—F. D. NICHOL, REVIEW AND HERALD, Jan. 24, 1957.

Think, now, of Paul's counsel to the Corinthians (1 Cor. 8:13). There may be found a helpful principle. The apostle teaches the concept of Christian responsibility for influences we exert among fellow believers. His point of emphasis was diet, not dress, but the lesson is the same.

Said Paul, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." The *New English Bible* reads, "And therefore, if food be the downfall of my brother, I will never eat meat any more, for I will not be the cause of my brother's downfall."

Have you ever given up anything that you prized—even though you didn't see anything wrong with it—just because you didn't want to be a stumbling block to a loved one or another human soul? And as you acted unselfishly, abandoning certain practices, suddenly you discovered the reasons why God spoke as He did?

The words, "I will not be the cause of my brother's downfall," is just another way of stating the golden rule. And what we do with the above counsel may very well be another way of practicing it. ♦♦

TELEVISION and YOUTHFUL BEHAVIOR

By CLARENCE DUNBEBIN

Do children actually react to the violence and sin depicted on television? Surveys and reports seem to contradict each other. Congress-

Clarence Dunbebin is principal of Sligo Elementary School in Takoma Park, Maryland.

sional hearings bring proponents and opponents to the witness stand, while televised violence and muck continue to pour from the seemingly endless source of supply.

Recent reports state that a child entering the first grade at age 6 has been before the television set for an

average of 64 per cent of his time on earth—more than twelve hours a day. The same report asserts that a man dying at age 60 will have spent ten of those 60 years in front of his television set.

No one would issue a blanket condemnation of all television programming, but someone needs to warn Seventh-day Adventist parents to select carefully the programs coming into their living rooms.

Recently, J. Paul Laurence, principal of Takoma Academy, reported to a group of Adventist elementary schoolteachers the profound effects on the students in public schools in Montgomery County, Maryland, of the TV showing of the movie *West Side Story*. He told of students coming to school armed with knives, files, pencils—anything that could represent the knives used by the street gangs depicted in the movie. "The word 'rumble' has re-entered the vocabulary of elementary school students," he said. Then he told of apartment house towers becoming warring camps as the children who live there relived the thrills they saw the night before.

Effect on Adventist Students

Some of us who listened thought, Another reason for having Adventist children in Adventist schools. But our complacency was short lived. A day later an Adventist teacher teaching in an Adventist school shared with me his day-after-the-*West-Side-Story* experience.

At the beginning of the day a student told him that his boys would "take care of him" if he caused them any trouble. Later, he overheard two groups of boys suggesting that they "meet out on the playground." Wondering whether this might actually happen, he kept his

FOR THE YOUNGER SET

A Prayer and Five Pesos

By SOLEDAD CABERTE and ELLA RUTH ELKINS

CONSUELO'S heart was heavy. She hated to see her father suffer so from sickness. For many months he had been lying there on the small cot. His eyesight had failed so that he could not see well anymore. In fact, he could not tell whether the child standing before him was his oldest daughter, Consuelo, or the middle daughter, Leticia, or the youngest, Perla. His legs were swollen. The pinched look on his face haunted Consuelo, and she turned away as she brushed aside a tear.

"Consuelo?" father had guessed. "Is there not something in the house that I could drink? Some coconut milk or something? I am so very weak."

"I'll see, Father." Consuelo hurried from the house. She knew there was no use to look inside for something to eat or drink. There wasn't a thing. But how could she tell her father? He felt bad enough as it was. If she told him there was no food or drink he would weep as he had on similar occasions. He needed all the cheer and strength possible to help him fight his sickness.

She ran down the path toward the pastor's house. Perhaps the pastor would lend her five pesos until she could get her pay from her baby-sitting and housecleaning job. Mother had no money. She had to stay home to care for father night and day. Long before that, all the family's savings had been spent on hospital bills and medicine for father.

Out of breath, Consuelo reached the pastor's house and knocked on the door. She knocked, waited a moment, and knocked again. But there was no answer. Nobody was home. Tearfully she turned and walked slowly back toward home. But as she walked she began praying out loud, "Dear Father in heaven, You know how badly I need to find someone who will lend me some money so I can buy my father some food. I can't return without something. Father's life and health depend on my finding someone to lend me some money so I can buy him something to eat and drink. Please, Father! Please!"

"Consuelo! Come here!"

Consuelo turned quickly and hurried in the direction of the voice. It was the village baker motioning to her from across the street.

He held something out for Consuelo as she neared him and said, "Take this to your father. I've been thinking about him a lot lately. I know he can use this. Please, it is a gift. Do not try to pay it back."

"Thank you, sir!" Consuelo smiled through her tears. "Thank you ever so much!" Never had a five-peso bill looked so beautiful.

With a new prayer on her lips—a prayer of thanks to God—she hurried to the barrio market place and bought the food she knew would help bring health and strength to her dear father.

eyes open the rest of the day; and, sure enough, they did meet for a "rumble."

The final chapter in the teacher's story was written when a student asked him, "Do you know that several of the boys have lock-blade knives in school today?"

Perhaps some would conclude from this experience that Adventist schools are no different from other schools. This is not the point at all. The point is that Adventist children and youth have the same desires and frustrations as anyone else. The experience also verifies the Biblical principle, "By beholding, we become changed."

Teachers in the Washington, D.C., area saw the effect television can have on young children. They wish they had a forum where they could cry out and warn people of these things. If the Adventist home and the Adventist school do not join in providing an atmosphere that is simple and as free of artificial excitement as possible, the church must expect to see continuing problems of disturbed emotions and deviant behavior in its children, youth, and adults.

In place of the allurements and enticing sights and sounds of typical city life, let us more and more frequently expose our families to excursions into the countryside. Let us replace television viewing with reading and family game nights. Let us initiate activities within the home and school that will show our children and youth how to get along together. Let fathers purchase tools and machines to teach their boys how to design and build furniture and sheds, and how to repair cars. Let mothers show their daughters how to cook, sew, and clean, and how to keep accounts. Let families

join in faith-sharing missionary activities.

"Something better" should be the watchword of Christian families. If Christlike character is the ultimate goal, would it not be well to consider Paul's hope for us? "Reflecting as a mirror the glory of the Lord," you will be "transformed into the same image" (2 Cor. 3:18, R.V.).

What can a Christian family do to counteract the influences of television? Recently, *My Weekly Reader*, a child's weekly newspaper distributed in many schools, suggested several ways television might be better controlled. It offered relatively simple suggestions and allowed some room for the good programs a television set can bring to the home.

First, keep track of how much television watching your children are actually doing. Preschoolers should be limited to one to two hours a day, and the children who are in school should spend no more than an hour a day in watching television.

Next, know what your child is watching. Take a few minutes regularly to see whether the program is suitable for a Christian to view.

No pledge to control the television set will get very far unless you have some criteria by which to judge the appropriateness of a program. Include your children in a family council as you set standards for the programs your family is willing to view. Be sure to check on violence, brutality, language (whether vulgar, grammatical), the emotional tone of the program and the intellectual value. Ask: Is my child learning to sit in passive wastefulness?

As often as possible, watch tele-

vision with your child. Make the really good programs a time of family sharing. Talk about the high lights of the program. Use the ideas garnered as starters for family projects in learning.

Whatever you do, remember to maintain a balance in your family life. There are more important activities for families to share than just learning by means of the more or less passiveness of television viewing. Include reading books and periodicals as a part of your family fare. Take trips to zoos, the airport, the planetarium, or the library. Walk in the woods and along the rivers and lakes. Study nature. Go camping. Purchase and play several of the excellent educational games that have come on the market in recent years. Do not miss the art museum or the museums of science and natural history. The world is full of learning experiences that provide active participation and these need to counterbalance the passivity of television.

Above all else, be prepared to be in charge of the television set and be willing to turn it off when need be. Your children will not hold it against you. In fact, they may respond, "We didn't know there was so much to do until you turned off the television set. This is great." It happened at our house.

One advertiser proclaims, "You go through this life just once and you have to give it all the gusto you have." Christians might add, "While we go through this life but once, we are preparing for a second life and we must put gusto into this life so we can really live it up in the world to come." The way we approach the television problem may very well determine how many lives we will live. ♦♦

Praise Him!

By AMY E. HARRIS

God made the earth, the sky, the sea,
The tiny flower, the noble tree;
Creatures large and creatures small
In whom is life—He made them all.
Birds near woodland streams that flow
At evening 'neath the sunset glow
In harmony with nature sing
And praise their great Creator King.
So young or old may all proclaim
The glorious beauty of His name.



THIS GENERATION SHALL NOT PASS

To what generation was Jesus referring when He said to His disciples: "Verily I say unto you, This generation shall not pass, till all these things be fulfilled" (Matt. 24:34)?

The question was raised anew as a result of our recent editorial (Nov. 9) in which we told the story of Sherali Mislumov, a man whom the Soviets claim is 167 years old. Born in 1805, he was 28 years old when the stars fell in 1833. Concerning this sign Ellen White says: "Thus was displayed the last of those signs of His coming, concerning which Jesus bade His disciples, 'When ye shall see all these things, know that it is near, even at the doors.'" —*The Great Controversy*, p. 334. It should be noted that this statement of Jesus immediately precedes the one concerning the generation's not passing.

Many Adventists believe that according to this prophecy, there will be some alive when Jesus comes who saw the stars fall. Mr. Mislumov's vigor at 167 should come as an encouragement to them.

The SDA Bible Commentary on Matthew 24:36 warns that whatever interpretation is adopted, this verse must not be made the "basis for reckoning a period of time supposedly terminating with His return," since it is expressly declared that the "day and hour" of that event "knoweth no man" (Matt. 24:36).

How long is a generation? Is it the age of the longest survivor? Various suggestions have been made. Some define it as a longer period, others a shorter. Since no one knows certainly, the wisdom of the counsel of *The SDA Bible Commentary* is apparent.

Other Adventists offer another explanation. They point to Ellen White's statements affirming the fact that there has been a delay in the coming of Jesus. One such statement is the following: "It was not the will of God that the coming of Christ should be thus delayed." —*Selected Messages*, book 1, p. 68. The implication is that if there had not been a delay, Jesus would have come in the generation that saw the stars fall.

In reply to the accusation of falsehood because she had indicated in 1851 that "time can last but a very little longer," Ellen White said, "The angels of God in their messages to men represent time as very short. Thus it has always been presented to me. It is true that time has continued longer than we expected in the early days of this message. Our Saviour did not appear as soon as we hoped. But has the word of the Lord failed? Never! It should be remembered that the promises and threatenings of God are alike conditional." —*Ibid.*, p. 67.

Christ Might Have Come Ere This

Before the end of the 1800's and around the turn of the century Ellen White on several occasions stated that the Lord might have come in an earlier period. The following are examples:

"Had the purpose of God been carried out by His people in giving to the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city of God." —*Testimonies*, vol. 6, p. 450.

"If all who had labored unitedly in the work in 1844, had received the third angel's message and proclaimed it in the power of the Holy Spirit the Lord would have wrought mightily with their efforts. . . . Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of His people." —*The Great Controversy*, p. 458.

"Had the church of Christ done her appointed work as the Lord ordained, the whole world would before this have been warned, and the Lord Jesus would have come to our earth in power and great glory." —*The Desire of Ages*, pp. 633, 634.

It is easy to see from these passages that if the purpose of God had been carried out, Jesus would have come at least by the 1880's, for it was in this decade that *The Great Controversy* statement was published. This would have been about 50 years after the falling of the stars.

According to these statements, the precise time (not the fact) of the Second Coming is dependent on certain conditions ("the promises . . . of God . . . are conditional," as noted earlier). Into this conditional category many Adventists place the promise of Jesus to come within a certain generation. Since the church has not met the conditions, time has gone on beyond the promised period. The Second Coming would have occurred within that generation if the church had done its appointed work.

Still other Adventists have offered other explanations or modifications of the above explanations. Whatever conclusion they arrive at, it remains true that "the Father hath put" "the times or the seasons" "in his own power" (Acts 1:7). He knows best as to when to ring down the curtain on this world's history. In the meantime every Adventist must take seriously Ellen White's indictment that a failure on the part of the church has caused a delay in the coming of Jesus. Instead of denouncing the church for its defects he should examine his own attitudes and conduct and ask the question, Have I in any way been responsible for the delay?

D. F. N.

ADVENTIST YOUTH AND COUNTER-CULTURES

"No counter-culture lasts forever," Jack Lundquist, pastor of All Saints Lutheran church, San Diego, California, and a lecturer at the University of San Diego, told 150 priests attending the annual meeting of the National Conference of Diocesan Vocation Directors recently. "We have no sense of history if we don't believe this," he added.

Lundquist emphasized that the pendulum of the 60's and early 70's will swing back "with vengeance" and that the church must be willing and ready to fill the void. He suggested that the Catholic Church start with a "gigantic youth pilgrimage in the United States. The Southern Baptists could do it in Texas (referring to Explo 72, a giant youth evangelistic rally), why not you?" Lundquist went on to note that we are a society without pilgrimages —except to Las Vegas. Youth will make up their own simulated pilgrimages, such as the spectacular rock concerts or beach parties that have dazzled the past decade.

Youth counter-cultures occur only in pluralistic societies with a standard of living that allows a whole generation to graduate to another level of "needs and wants," Pastor Lundquist explained. When a whole generation find themselves in an affluent level with all their needs relatively filled they look for something else to drive them on.

Lundquist said that the swing has begun toward conservatism, a hunger for authority, standards, boundaries, direction, and guidance. "Youth are tired of doing things on their own and are open to some real direction, provided the church is ready and willing to give it. . . . Conservatives hang on, you'll be the *avant-garde* in ten years."

Such observations by a closely tuned observer of the

modern youth generation deserve respectful consideration. Counter-culture movements rest on a negative base; they are fed by negative motivation although it may appear just the opposite temporarily. When that base is removed, for any number of reasons such as maturing perspective or additional information that no longer pictures the common enemy or problem as a simple problem that can be solved with instant solutions, the pendulum begins a dramatic swing back. This happens to individuals as they slip away into more positive approaches to life's problems; it happens to whole campuses, and eventually to a generation.

Adventists, youth as well as adults, must always be sensitive to the fact that we are living in a world "that lieth in wickedness." Many will argue, Adventists and non-Adventists, that modern sophistication has only accelerated the moral rot of that part of the human race without Christ.

Therefore, Adventist youth will have many targets for their moral outrage and disgust. They cannot live blindly in the midst of a moral cesspool. The question: How does an Adventist live in this kind of world and yet not become part of this cesspool? Adventist youth who know what the distinctiveness of the Adventist mission is all about do not get caught up in the trappings of a worldly oriented counter-culture because they happen to be young and unhappy at the same social evils or human disappointments. By definition, the Adventist way of life in itself is a counter-culture but it cannot be identified with the spirit, methods, and adornments of those who try to solve the world's problems without Christ. The only counter-culture Jesus fostered was of the spirit and not in the visible effronteries that would antagonize His contemporaries.

A Distinction Required

Clearly a distinction must be made between the cultural standards that Adventists hold for themselves as members of the household of God and the compassionate allowances they make for the standards or life-style of those they are trying to introduce to Jesus. If the troubled, unsatisfied counter-culture addict of either drugs, sex, or emotional thrills, or the simple, lazy copout, does not find something distinctively different and "all together" in the Adventist Church, no amount of baptized modes, music, and language, will convince them that anything special awaits them. They may be attracted by Adventist halfway houses, that seem to be neither here nor there,

but the mystique and secret of the Adventist life-style will pass them by. Baptisms may come, but did they truly catch the glimpse of a people who above all else are determined, for the first time in the history of this world, to "keep the commandments of God, and the faith of Jesus"?

Clarify the Mission and Message

For Adventist youth to perceive the difference between secular counter-cultures and the Christian counter-culture, their church, of which they are an organic part, must make clear—unmistakably clear—what the Adventist mission and message is. If they hear muffled or conflicting notes, "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Cor. 14:8). Clarifying the distinctiveness of the Adventist mission should be the first order of business today.

But after emphasizing the oughtness and the ideal, we must be realistic and compassionate. Not all in the household of faith know why they are there. They grow up under parents who think that faith will rub off on their children like manners are learned, or that the Adventist school system is, in itself, responsible for keeping our young within the church and fully committed to the Adventist mission. They listen to some church leaders who expect the youth to sing the songs of Zion, when they hear only the words and not the music.

It is one thing to spot a leak in the plumbing system and bring all resources to bear on fixing the problem. It is something else to look at the leak philosophically, reminding everyone in the house that there are 115 other joints that are not leaking, why should there be a fuss over one that is.

The leak must be identified for what it is—a leak is a negative, unconstructive element. But it may also very well be a positive, aching cry for help. A leak requires a plumber with some skills, not a novice. But no one is served by merely putting a pail under the leak, thinking that in some way the water is still with us, not really lost, and that as long as the drip is not heard we can all go back to sleep.

Make the Adventist counter-culture distinctively different in concept and life-style. Spell out the Adventist advantage. Fix the leaks in the system, because people within who are slipping away are as important as the people we try to bring into the system. But let's not loosen up all the joints so that the few leaks will feel less uncomfortable. The goal is to grow within the Adventist system, not to dismantle it.

H. E. D.

LETTERS

(Continued from page 3)

FRUSTRATED THEOLOGIANs

If it can serve as a comfort to the author of "A New Song" [Oct. 12] and her fellow trained musicians, I want to say that educated theologians in the church are tempted with the same kind of frustration.

Sermons commonly are presented without regard for the Hebrew and Greek texts and with little concern for proper methods of interpretation. And many of the evangelistic presentations reflect parochial viewpoints and dogmatic assumptions. Promotion campaigns for all sorts of projects are often structured on a "worldly" pattern, "baptized" with a few religious claims, and presented as the "work of the Lord."

Where do you hear great themes presented like those that once stirred minds

and hearts in the days of Luther, Calvin, and Wesley? When do you hear thought-provoking messages like those of Snow, Bates, or Loughborough; a presentation on the frontier of our theological development that sends us to our homes for hours of Bible study?

Angwin, California

FRED VELTMAN

CLASSICAL DANCES

A writer condemns one of our Adventist radio stations for playing music that was considered dance music 25 years ago [March 16]. But almost every symphony composed during the classicist period—that of Haydn and Mozart—contained a minuet movement which was just that—dance music. While I personally feel that we Adventists have no business at the ballet, I should hate to rule out the playing of any

of the beautiful ballet music composed by Tchaikovsky, Ravel, or others, simply because it had been danced to. Certainly the chief use of the waltz was for dancing, but should we thus refrain from enjoying Tchaikovsky's Fifth Symphony and Schubert's Eighth?

JOHN B. BROUGHTON
Charleston, South Carolina

MAPS HELP

After reading "From Greenland's Icy Mountains" to "Africa's Sunny Fountains" [Aug. 31] and seeing the map showing the extent of this division's territory, I could wish that there were more maps showing the territory, cities, and other places mentioned in the other articles I read.

ADA ACHOR TAMBOURY
Oakland, California

THE DELIVERER OF A SUNKEN RACE

(Continued from page 1)

Elder and Mrs. Stahl had completed 11 years of service in the southern part of the old Inca empire, around the shores of Lake Titicaca. Now they were beginning their work among the uncivilized Indians of central and northern Peru, along the branches of the mighty Amazon. They were now not as strong physically as when they began to serve in the southern highlands, but their faith was stronger than ever.

In those earlier days the condition of the oppressed sons and daughters of old Peru around Lake Titicaca was unbelievably sad and desolate. They lived in mud huts without the benefit of chimneys. The smoke from their improvised stone stoves—if such could be called stoves—filled the huts with eye-stinging acridness. The humble homes were shared by domestic animals and fowls. The Indians' home-manufactured, vermin-infested clothing was never removed. Bathing was an unknown practice.

The properties that the Spaniards had given them as a poor compensation for their labors in the mines in colonial days were finally taken from them through the connivance of so-called lawyers and greedy landlords. The rightful Indian owners, their money spent and their cattle sold to pay the exorbitant legal fees, were obliged to remain as serfs on the land they once owned. Appeals to the local authorities often resulted only in frustration and despair. When, in desperation the Indians attempted to join together in protest, they were ruthlessly rebuffed, accused of rebellion, thrown into prison, and sometimes even killed.

Now, half a century later, the terrible condition of these poor people reduced to serfdom by their brutal neighbors is deplored by the more enlightened Peruvians and Bolivians.

Angels by His Side

It was when the Indians of Lake Titicaca were in this condition that our missionary and his wife came upon the scene. Elder Stahl's habit of championing the Indians in their struggles made him a target of the rapacious landlords. But in him they met their match, for by his side the angels of God walked and, in many cases, saved him miraculously.

On one occasion, soon after the Stahls arrived among the Peruvian highland Indians, a priest publicly accused them of corrupting the youth and making the lot of the Indian even harder. He was consequently challenged by a Peruvian lawyer to accompany him on a little journey, so that the charges could be verified. The priest finally consented, and the two set out for our mission station of Ilava. This station was situated on a large plain on the western side of Lake Titicaca. Hundreds of Indian homes, perhaps even 1,000 were found there.



Temperance Council Convenes in South Africa

Representatives from the Trans-Africa Division and from union and local conferences in the division met at the division headquarters, Salisbury, Rhodesia, recently for a Trans-Africa Division temperance council.

Francis A. Soper (seated, third from right), associate secretary of the General Conference Temperance Department and editor of *Listen* magazine, was the principal speaker.

Plans were laid during the council for furthering the cause of temperance in the Trans-Africa Division.

DUNBAR SMITH, M.D.

Temperance Secretary, Trans-Africa Division

When the lawyer and priest arrived at this settlement they noted, here and there, a hut different from the others. It had a chimney and was whitewashed.

The lawyer and his priest companion first entered one of the ordinary huts. This was difficult because there were animals inside, as well as an accumulation of refuse outside. Inside, the lawyer asked the occupant what his religion was. The Indian replied, but could not give a reason as to why he belonged to that particular faith.

His children were at home in filth and idleness. Although there was a good Seventh-day Adventist school within walking distance, the parents made no effort to enroll them.

Then the two visited one of the clean, whitewashed huts. The head of the house was seated at a table studying a book, which turned out to be a Bible. Upon being asked what religion he professed, he answered that he was a Seventh-day Adventist. Where were his children? They were in school. The Indian then began to explain just why he was a Seventh-day Adventist, supporting his statements with Biblical proof.

The two visited several of the clean homes, with the same results. If the priest was not convinced, he was at least silenced. He never again publicly accused the Stahls of corrupting the Indians.

As early as 1913—three years after the commencement of our work among these Indians—God raised up apologists for our cause, who made good use of the news media of the day to put things in their proper light. One such person wrote to the newspaper *La Unión*, of Puno, the state capital. His letter was published in the March 10 issue of that year. He wrote, in part:

"The Protestants among the Aymaras of these regions do not mix politics with religion. They concern themselves with making good men, civilizing them.

"They are not thinking of how they may combat the government or get control of it. Their mission is holier, nobler, and better.

"Having a great desire to better the condition of the Indian, and to become informed concerning the results obtained by the Protestants, we went to La Plateria. There we presented ourselves, and there came out to receive us an Indian woman of some 35 or 40 years of age, with a baby in her arms. She invited us into her living quarters, within which were Bible pictures and textbooks, arranged on a little table.

"With the greatest naturalness, frankness, and friendliness—things almost never met with in those of her race—the Indian woman told us of the progress that had been made, showing us photographs of brethren who in increasing numbers had been baptized, and of the number of marriages celebrated among them—a custom be it said in passing that is rare because of the cost, much beyond the ability of the average Indian to pay.

"And how do you differ from the other Indians of the villages?" we asked.

"In many ways," she answered. "We do not drink alcohol or maize beer, neither do we chew coca leaves, things so harmful for the body and the soul." She then emphasized this by showing us some terrible figures, where, in color, were represented the ravages of alcohol on the human organism, as also the effects of this vice upon the family and society. And she told us about cocaine, the poison that is extracted from coca leaves.

"Upon being interrogated concerning marriage feasts and funerals, she replied: 'It is very simple. First, we do not make feasts in honor of saints, nor hold wakes, nor devotions where so much is drunk and so many crimes are committed; and second, because we separate ourselves from the rest of the villagers at mar-

riages and, above all, at funerals, where they drink so much that they even profane the corpses and commit indecencies over the tomb. We only drink sage tea, and serve bread to those who come.'

"At this, an Indian man arrived and, upon being questioned concerning the report that they hated the landlords and authorities, he replied: 'It is false. Jesus said, "Give to Caesar what is Caesar's, and to God what is God's." So it is that we obey the authorities, for they are recognized by the Master, for the order and good of the community. We do not hate the landlords as others do, for by our work we get all we need. And as God does not forget to give even the birds their daily food, neither will He forget us who are His children.'

"In view of what we saw in this visit at the Adventist headquarters at La Plateria, we gladly make known that such is the transformation of the Indian that we openly admire the consecration and energy displayed by them, in converting the Indian from a dirty, drunken, insincere, lazy, and savage being into one endowed with his right mind, temperate, a worker, and with such good sentiments that we can do no less than to send to Mr. Stahl, the head of this work, our most sincere congratulations, and offer him the modest aid of our newspaper in favor of the great work he is doing."

Plans to Destroy the Mission

But everything did not go smoothly, in spite of testimonials such as this. Much prejudice still existed among the Indians themselves, as well as elsewhere. In fact, it would seem that our work among the people would be doomed except as God intervened. That this was so is illustrated by an incident that took place at our mission station at La Plateria.

Some of our enemies, making use of unconverted Indians, decided to destroy our station and our work at the same time.

Our station is built at the foot of several hills. This provided a convenient situation for a concerted attack. At a given hour on a certain night, the Indians were to take their positions on the top of the surrounding hills. At a signal they were to make a united attack on the unsuspecting mission settlement.

But when the hour agreed upon arrived, the would-be attackers, who were drunk, saw in the darkness a detachment of soldiers, with pack animals laden with ammunition, arriving at the station. The Indians dispersed in wild disorder and abandoned their attack.

The next morning some of this group came to the station, ostensibly seeking medicine. When they were about to leave, their real purpose for coming came out. "Where are those soldiers who arrived last night at the station?" they asked Elder Stahl. When he told them that he knew nothing of the arrival of soldiers, they asked permission to search his house. When they had made an unfruitful search they left believing that

the soldiers were still hiding somewhere on the premises. God had intervened to save His people and His work.

Other incidents in which God intervened to save the mission were fairly frequent. So, little by little, the work grew and, under the gracious direction of our great Leader, has continued to do so. (To be continued)

INDIA:

Southern Asia Prepares for 1973 Evangelism

Aggressive evangelism is the keynote in the Southern Asia Division for 1973. In order to prepare for this work, Action '73 institutes were held in the division. All departmental secretaries throughout the division, including the division secretaries, are planning to hold meetings.

The last of 12 institutes was held in Rangoon, Burma, where Burmese ministers met to prepare for their part in Action '73. A laymen's institute was held at the same time. Some 100 people attended the meetings. One lay woman came 700 miles at her own expense to attend. Many others who attended also came at their own expense, among them a former witch doctor.

The ministers in Burma have pledged to hold 86 series of meetings and have set a goal to baptize more than 1,500 during 1973.

In Burma there is a great shortage of printed material for evangelists to use in their work, and Bibles are becoming scarce. During the Burma institute it was discovered that 208 Bibles were needed immediately for workers in our churches in addition to those needed by lay members. No Bible in Your Hand or Gift Bible Plan can be carried on in Burma, because of the shortage.

In India, 48 workers in the Tamil section, South India, have pledged to hold 226 evangelistic series in their field. The pastors in the Northeast section have pledged to hold 61 evangelistic series during 1973.

Each Indian union has pledged rupees 25,000 (US\$3,330). This is in addition to the regular evangelistic funds that will be available in the initial stages to help in Action '73. The Tamil section has pledged rupees 100,000 (US\$13,320). In that section it is planned either to strengthen or to begin new work in 28 towns and cities.

To experience the revival among the workers throughout the Southern Asia Division, to hear them praying earnestly for themselves, for their members, and for converts, to see them confessing their faults one to another in prayer sessions, sometimes late into the night, is to believe that great things are in store for the churches of Southern Asia.

W. H. MATTISON
Ministerial Secretary
Southern Asia Division

FINLAND:

Bookwomen Top Sales in Northland

In Finland, women literature evangelists are proving to be very successful in placing Adventist literature in Finnish homes.

A housewife, Anna-Liisa Helevaara, probably leads the world in selling Adventist literature. She sold literature to the value of Finnish markkas 300,000 (US\$72,300) during 1971. And her success continues. Her best week this year up to September showed a sale of FMk-17,000 (US\$4,100).

Another housewife, who has a husband and children to care for, follows her closely in sales. Eila Pikkarainen reached Fmk250,000 (US\$60,200) in 1971. Nineteen seventy-two promises even greater figures.

Both women work for causes greater than money. Several persons have found their way to Christ and the church as a result of their labor, and in hundreds of homes they have made a great spiritual impact because they prayed with the families.

Another bookwoman, Eila Suominen, never tires of her home visitation with Adventist literature. In the Arctic city of Rovaniemi she sold more than 1,000 copies of *The Desire of Ages*. At present she works among the Laplanders of North Finland. She carries on her work on a bicycle. In some cases the farms she works are up to 15 miles apart. In the darkest part of winter the sun sets about 2:30 p.m., but Eila continues to work. At present she is selling *The Great Controversy*.

A strict and strong-minded religious Lapland sect, the Laestadians, have procured *The Great Controversy* from Miss Suominen. During the long and dark winter evenings, groups of their sect gather to listen as the book is read aloud to them.

At present Finnish colporteurs lead in SDA literature sales in Northern Europe. They spread some 10,000 books each month the year round among a population that numbers less than 5 million, according to V. S. Vehkavuori, West Finland publishing secretary.

ALF LOHNE
Secretary
Northern Europe-West
Africa Division

Finnish bookwoman Eila Suominen sold in excess of 1,000 copies of *The Desire of Ages* in the Arctic city of Rovaniemi.



World Divisions

EURO-AFRICA DIVISION

✦ In a church of 20 members in Weiz, Austria, there are four regular literature evangelists and one part-time evangelist.

✦ The Yugoslavian Theological School, Belgrade, Yugoslavia, has 50 students registered for this school year, 25 boys and 25 girls.

✦ Hugo Möschinger, president of the Swiss Union, resigned his position in September and has requested pastoral duties until his forthcoming retirement. Harald Knott, lay activities secretary of the German Swiss Conference, was elected as his successor. Elder Knott hopes to continue his public work in addition to his new administrative duties.

✦ Forty-five literature evangelists met at Collonges for the five-day annual council of the Franco-Belgian Union. Louis Bolis, Georges Buatois, and Mrs. Paule Gibert were honored at this convention.

E. E. WHITE, *Correspondent*

NORTHERN EUROPE-WEST AFRICA DIVISION

✦ Victor H. Cooper, president of the Irish Mission, and his wife narrowly escaped injury or death on Thursday evening, October 5, in Belfast. Returning to the city after a visit to a Voice of Prophecy student near the border, they were driving down a road when an explosion took place at a public house they were passing. An estimated 100 pounds of gelignite had been placed in a keg in a rear passageway. The explosion reduced the bar to a shambles, killing one man and injuring 30, most of whom were buried under piles of rubble. A car behind the Coopers' was blown into the road and burst into flames. A number of premises in the area were damaged, and the area was immediately sealed off by police and army.

✦ One thousand copies of *The Great Controversy* have been sold in a town of 10,000 people in Finland. In another town of 1,800 families almost 1,000 sets of *The Bible Story* were ordered, and ten families opened their homes for Bible studies. One literature evangelist received an order for seven complete sets of *The Bible Story*, paid for in cash.

✦ About 60 children were invested during an Investiture service at Masanga Leprosy Hospital, Sierra Leone, recently. The children are patients at the hospital. A Pathfinder Club has been formed there.

✦ Forty converts have been won to the church in the Umuocha district of East-

ern Nigeria by Seventh-day Adventist youth. Material prepared for the Youth Outreach program was used in the personal evangelism.

✦ New Voice of Prophecy correspondence-course material is coming off the press in the British Isles. The new material is aimed at interesting correspondents in West Africa. There are high hopes that the material will be successful in this country, where 60 per cent of the population disbelieve the Bible, 50 per cent doubt the existence of God, and 90 per cent show little interest in religion.

J. P. SUNDQUIST, *Correspondent*

Atlantic Union

✦ Four Vacation Bible Schools were conducted by the Sabbath school departments of the larger churches in Bermuda during August. About 165 received their diplomas at the Southampton church; 100 certificates were awarded at the graduation exercises at the Warwick church; and the St. George church graduated nearly 150 children.

✦ One hundred young people have registered at the Parkview Intermediate School, Syracuse, New York, the largest of the elementary and intermediate schools in the New York Conference.

✦ Volunteers from the New Rochelle, New York, Adventist church recently presented a musical program in the New Rochelle Nursing Home. Following the program each patient was presented with a useful knitted item. The group of volunteers was organized by Gwendolyn Elcock, lay activities director of the New Rochelle church.

✦ The New England Memorial Hospital, Stoneham, Massachusetts, is operating a Family Planning Center, one of six such centers operated by the North Shore Regional Family Planning Council, Inc. Services are primarily for women who cannot afford private care or do not have access to quality services. Dr. G. Robert Rigsby is the center's physician, with Shirley Hanson, R.N., serving as the family planning nurse.

✦ Hope Charlestream, a sophomore music major at Atlantic Union College, South Lancaster, Massachusetts, has been given a Young Artist's Award scholarship of \$300 a year. The Young Artist's Award, which is sponsored by Raymond Morin, music critic of the *Worcester Telegram*, Worcester, Massachusetts, is a scholarship fund set up to assist young women planning to major in music. Auditions are open to any female student.

✦ George C. Peterson, *Listen* circulation director for the Southern New England Conference, reports that more than 10,000 subscriptions for the magazine have been taken in Southern New England.

✦ Thirteen of the 14 students who canvassed this past summer in the Southern New England Conference each received scholarships of more than \$1,000, according to Robert Kershner, publishing department secretary of the conference.

EMMA KIRK, *Correspondent*

Canadian Union

✦ Mr. and Mrs. August Wetter of Leduc, Alberta, celebrated their sixty-fifth wedding anniversary recently.

✦ The Edmonton, Alberta, Central church has begun a story-hour program for the children who earlier attended a Vacation Bible School in the Adventist school auditorium.

✦ A dedicatory concert was given on the new 34-rank pipe organ in the Lacombe, Alberta, church recently by John W. Harvey, organist and carillonneur at the University of Wisconsin. A dinner followed for the guest organists from central Alberta who had attended a special class.

✦ Literature evangelists from the Alberta, British Columbia, and Manitoba-Saskatchewan conferences gathered at the British Columbia Conference campgrounds at Hope for a Western Canadian literature evangelist institute during the third week of September. J. W. Bothe, president of the Canadian Union, presented the keynote address. Among others participating were W. A. Higgins, an associate secretary of the General Conference Publishing Department, and Carl Klam and George Knowles, treasurer and Ministerial secretary of the Canadian Union, respectively.

✦ Cafeteria-style meals were served by Adventist women of the Williams Lake, British Columbia, church at the four-day annual stampede held in that town. Fresh fruit, home-baked whole-wheat bread, and simple vegetarian food were on the menu. The food service was enthusiastically enjoyed by attendants at the stampede. Two heaping trays of food were taken to a family of eight children living in a nearby tent with an elderly, half-blind grandmother. Those interested in a cooking school were invited to fill out an application form.

✦ A five-week Ukrainian evangelistic series began in Toronto, Ontario, October 14. Sponsored by the Voice of Prophecy, the speaker was Nicholas Ilchuk. He was assisted by Joseph Melashenko, speaker and soloist for the Ukrainian Voice of Hope radio broadcast.

✦ Thirty-three nurses-in-training were capped at the capping ceremony of the class of 1974 of the Branson School of Nursing in Toronto, Ontario. The ceremony, which took place October 27, was the first under the new two-year

training program that went into effect in September of this year. J. G. Corban, chaplain of the North York Branson Hospital, was the speaker.

✦ Dr. Frank MacDonald, a pathologist at the North York Branson Hospital in Toronto, Ontario, was recently invited by the University of Oslo, Norway, to be their guest lecturer. He presented a paper on "Comparative Forensic Medicine."

THEDA KUESTER, *Correspondent*

Central Union

✦ E. R. Chinnock, Nebraska Conference MV secretary, reports that 106 were in attendance at the Opportunity Camp held at Camp Arrowhead this past summer.

✦ W. K. Chapman, pastor of the College View church, Lincoln, Nebraska, was invited to talk on Seventh-day Adventist beliefs to a discussion group of the Catholic Cathedral of the Risen Christ recently.

✦ A group of women of the Dutch Reformed Church visiting Lincoln recently included the College View church in their tour. They asked for literature concerning the work and teachings of Adventists.

✦ The Kansas Conference held open house at the new conference headquarters recently.

✦ Nine thousand pieces of advertising, 1,000 pieces of free literature, 50 Bible course enrollment cards, and 1,500 Bible Story lead cards were part of the literature distribution program of literature evangelists during Kansas State fairs this past summer.

✦ Mrs. Luther Shelton of New Haven, Kansas, has made some 100 dresses for girls to be distributed by the New Haven Welfare Center in the Kansas Conference.

✦ Sixty persons have been baptized as a result of the summer evangelistic program in the Northside church in St. Louis, Missouri, by S. T. Lewis, pastor, and J. E. White, intern. Twenty of them were brought in as a result of the work of Literature Evangelist Emmanuel Bullock. Rosa Pugh, conference Bible instructor, and Mr. and Mrs. I. J. Lewis, parents of the pastor, studied with the converts.

✦ La Vida Mission workers Frank Hardy and his wife have been asked to spend four days a week in evangelism for the Navajo people. This outreach program is geared to reach the Navajos in their own tongue. The Colorado Conference committee has authorized the securing of a house in Shiprock, New Mexico, headquarters for the Navajo nation.

✦ The Aurora, Colorado, church was dedicated on Sabbath, October 7. The

church has a seating capacity of 450 and is valued at \$200,000. Colorado Conference president H. V. Reed, spoke at the eleven o'clock service, and Varner J. Johns, a former pastor, spoke during the afternoon service.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ Employees of the Review and Herald Publishing Association raised \$750 in a while-elephant sale on November 5. This was the first of several money-making projects to benefit the Advent Publishing House in Accra, Ghana, West Africa. At the present time the press is needing, among other things, linotype matrices that will enable them to publish in several native languages in which they are not now publishing.

✦ One hundred and five teen-agers attended an Ohio Youth Bible Conference held at Camp Mohaven, October 19-22. Keynote speaker was Lorenzo Grant, Columbia Union Conference MV secretary. Another speaker, George Suhrie, of Hendersonville, North Carolina, gave a series of talks on the Bible.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ The first public creationist convention ever held in the United States convened in the Holiday Inn Central in Milwaukee, Wisconsin, from October 10-13. Purpose of the meeting was to strengthen belief in the Genesis account of Creation through scientific discipline. Some 200 Protestants, Catholics, and Jews attended the meetings and participated in open discussion.

✦ Wisconsin's 22 church schools have an enrollment of 522 students in grades one through eight and 56 in grades nine and ten.

✦ Twenty-nine students graduated in September from Hinsdale Sanitarium and Hospital after completing a one-year practical nursing course. Class officers were Christie Noggle, president; Sheila Trumble, vice-president; Relda Houghton, secretary; Gwendolyn Hunt, treasurer; and Arlene Hornyak, pastorette.

✦ After 13 years in the Indiana Conference lay activities department Ralph Combes has accepted pastoral duties for the Brownsburg-Frankfort, Indiana, district.

✦ Reports indicate that 90 per cent of the people attending the Indiana State Fair had either purchased or seen *The Bible Stories* before.

GORDON ENGEN, *Correspondent*

Pacific Union

✦ Teruo Takahashi from Japan Missionary College was a guest speaker at the eighth annual Oahu Japanese camp meeting in early September. Harold Kono superintended the meetings.

✦ The Salt Lake City Liberty Park Adventist church has sponsored a community cooking school in vegetarian cookery.

✦ Hawthorne, California, Pathfinders won the trophy as the best over-all club for 1972 during the annual Southern California Fair Day for Pathfinders held at Lynwood.

✦ Yugoslavian Adventists in the Los Angeles area are producing a 15-minute devotional and temperance radio program beamed at 50,000 Yugoslavians living in the vicinity. The program begins with the familiar Voice of Prophecy theme Lift Up the Trumpet and is called the Voice of Hope.

SHIRLEY BURTON, *Correspondent*

Southern Union

✦ The Kentucky-Tennessee Conference has a new Community Services van that was displayed by W. M. Abbott, lay activities secretary of the conference, at the five federation meetings conducted during October.

✦ Students of Mount Pisgah and Fletcher academies in the Carolina Conference solicited more than \$4,700 on their Ingathering field days.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ Fifteen religion students from Southwestern Union College spent five weeks of the summer participating in a field school of evangelism conducted by E. K. Walter, Ministerial secretary of the Southwestern Union Conference. The field school was conducted in connection with Jere Webb's evangelistic meetings at the Dallas Oak Cliff church. As a result of the meetings 42 people indicated a desire to be baptized.

✦ The Ardmore, Oklahoma, Seventh-day Adventist church was dedicated recently. Groundbreaking for the new \$105,000, 350-seat structure took place September 11, 1967, under the direction of Gaston Wallace. Under the leadership of David Sharpe, the church now operates a day-care center licensed for 90 children, a Community Services center, and a three-teacher, ten-grade school.

J. N. MORGAN, *Correspondent*

Recommendations of General Interest From the Autumn Council 1972—1

The following recommendations made by the Autumn Council are considered to be of general interest to our readers. To conserve space, in some recommendations only portions of major significance have been included. Omissions are indicated by ellipses (. . .).—Editors.

Christian Living and Witness

● Display and Adornment

We recommend, (1) That the principles of self-denial, economy, and simplicity should be applied to all areas of life—to our persons, our homes, our churches, and our institutions.

(2) That in the area of personal adornment necklaces, earrings, bracelets, rings* (including engagement rings), should not be worn. Articles such as watches, brooches, cuff links, tie clasps, et cetera, should be chosen in harmony with the Christian principles of simplicity, modesty, and economy.

(3) That our pastors, evangelists, and Bible instructors present fully to candidates for baptism the Bible principles regarding display and adornment; point out the dangers of clinging to customs and practices that may be inimical to spiritual development; press the claims of the gospel upon the conscience of the candidates, encouraging careful self-examination concerning the motives involved in decisions that must be made; and acquaint the candidates with the inspired counsel given by Ellen G. White.

As Seventh-day Adventists we believe in the priesthood of all believers. Each soul has direct access to God through Christ, and is accountable to Him for his life and witness. The spiritual condition of the church is basically the sum of the spiritual experience of each individual. In view of this, we urge all our members to commit themselves wholeheartedly to the principles set forth in this recommendation.

Beyond this, and because of the special opportunities that rest with leadership to help the church reach its full potential of spiritual power, we expect our church officers, ministers and their wives, teachers, and other Seventh-day Adventist workers to give strong support to this recommendation through public testimony and example.

In this final hour of earth's history, the church must not lower its standards, blur its identity, or muffle its witness, but must with renewed emphasis give strong support to the standards and principles that have distinguished the remnant church throughout its history and have kept it separate from the world.

*The wording here is that of the recommendation voted by the North American Committee on Administration (NADCA). The recommendation adopted for the entire world field has the qualifying statement "jeweled and other ornamental rings" and omits the parenthetical statement.

● Resolution on Sabbath Observance

Realizing that the Sabbath of the Lord, our Creator, Redeemer, and Sanctifier, is to be the unique sign identifying God's true people in the last days, and

Recognizing that in some areas there exists among us today a great need for reform in our manner of Sabbath observance, and

Having recently studied in our churches a series of Sabbath school lessons on the subject "Christ and the Sabbath," which focused on the great significance of the Sabbath and its faithful observance, and

Understanding sympathetically that many of our people are confronted with serious problems as to their employment or education in relationship to proper Sabbath observance,

Voted, 1. That an official call be extended to our believers throughout the world during 1973, Youth/Family Life Year, inviting them to unite in the observance of Sabbath, April 28, 1973, as a SPECIAL DAY OF PRAYER AND STUDY.

2. That on this day we especially beseech God:

a. That the Holy Spirit reveal to us, His people, the extent of our departure from God's will and lead us to repent and by careful attention to the sacredness of the Sabbath hours, manifest our love for Christ and His holy day.

b. That our people beset by problems that appear to be insurmountable be given faith and courage to obey God rather than men, and to claim the promise of our Lord, who said: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Remembering that "when we learn the power of His word, we shall not follow the suggestions of Satan in order to obtain food or to save our lives. Our only question will be, What is God's command? and what His promise? Knowing these, we shall obey the one, and trust the other."—*The Desire of Ages*, p. 121.

c. That His Spirit move upon the hearts of those in authority to make provision for our people so they may obey the commandments of God without experiencing undue difficulty.

3. That on this Sabbath the sermon be devoted to a renewed study of and dedication to the principles of proper Sabbath observance.

4. That in addition to the regular Sabbath services, groups be encouraged to come together either in churches or in homes for the purpose of giving further study to the divine counsel that has come to us in regard to proper Sabbathkeeping.

5. That in our study specific and helpful counsel be given to cover such aspects of genuine Sabbath observance as: the priority of worship; the opportunity for service;

the quality of social relationships; the nature of permissible recreation; the problem of school attendance on Sabbath; and the problem of Sabbath-free employment.

6. That special materials for this purpose be made available through the *Ministry Magazine*, and that they be supplied to the non-English speaking countries for translation as soon as ready. It is further suggested that the editors of our church papers arrange for articles on Sabbath observance that will help our people to more fully enjoy its blessings.

7. That in this call to repentance and reformation in Sabbath observance we recognize that mere outward conformity will not solve our problem, but that motivation must come from our heartfelt desire to know the Lord and His will and to show our love for Him by true, willing obedience to His commands.

● Guidelines Toward an SDA Philosophy of Music

VOTED, That the Seventh-day Adventist Church has come into existence in fulfillment of prophecy to be God's instrument in the worldwide proclamation of the good news of salvation through faith in the atoning sacrifice of God's Son and by obedience to His commands in preparation for our Lord's return. The lives of those who accept this responsibility must be as distinctive as their message. This calls for total commitment by each church member to the ideals and objectives of the church. Such commitment will affect every department of church life, and will certainly influence the music used by the church in fulfillment of its God-given commission.

Music is one of God's great gifts to man and is one of the most important elements in a spiritual program. It is an avenue of communication with God, and "is one of the most effective means of impressing the heart with spiritual truth" (*Education*, p. 168). Dealing as it does with matters of eternal consequence, it is essential that music's tremendous power be kept clearly in mind. It has the power to uplift or degrade; it can be used in the service of good or evil. "It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort."—*Ibid*.

Those, therefore, who select music for the distinctive purposes of this church must exercise a high degree of discrimination in its choice and in its use. In their endeavors to meet these ideals, more than human wisdom is needed. Turning then to revelation for guidance, the following general principles are revealed:

The music should:

1. Bring glory to God and assist us in acceptably worshipping Him (1 Cor. 10:31).

2. Ennoble, uplift, and purify the Christian's thoughts (Phil. 4:8; *Patriarchs and Prophets*, p. 594).

3. Effectively influence the Christian in the development of Christ's character in his life and in that of others (Manuscript 57, 1906).

4. Have a text which is in harmony with

the scriptural teachings of the church (*Review and Herald*, June 6, 1912).

5. Reveal a compatibility between the message conveyed by the words and the music, avoiding a mixture of the sacred and the profane.

6. Shun theatricality and prideful display (*Evangelism*, p. 137; *Review and Herald*, Nov. 30, 1900).

7. Give precedence to the message of the text which should not be overpowered by accompanying musical elements (*Gospel Workers*, pp. 357, 358).

8. Maintain a judicious balance of the emotional, intellectual, and spiritual elements (*Review and Herald*, Nov. 14, 1899).

9. Never compromise high principles of dignity and excellence in efforts to reach people just where they are (*Testimonies*, vol. 9, p. 143; *Evangelism*, p. 137).

10. Be appropriate for the occasion, the setting, and the audience for which it is intended (*Evangelism*, pp. 507, 508).

There is much that is spiritually uplifting and religiously valid in the music of the various cultural and ethnic groups; however, the musical tastes and practices of all should conform to the universal value of Christlike character, and all should strive for oneness in the spirit and purpose of the gospel which calls for unity rather than uniformity. Care must be exercised that worldly values in music which fail to express the high ideals of the Christian faith be avoided.

The above principles will serve as effective guidelines in the choice and use of music for the varied needs of the church. Certain musical forms, such as jazz, rock, and their related hybrid forms, are considered by the church as incompatible with these principles. Responsible persons involved in the church's broad ranging music activities, either as leaders or performers, will find little trouble in applying these principles in some areas. Certain other areas are much more complex and a more detailed discussion of the factors involved follows.

I. Church Music

Music in the Worship Service

Worship should be the primary and eter-

nal activity of mankind. Man's highest end is to glorify God. As the worshiper comes to the house of God to offer a sacrifice of praise, let it be with the best possible music. Careful planning of every musical element of the service is essential so that the congregation is led to be a participant and not a spectator.

The hymns used for this service should be directed to God, emphasizing praise and utilizing the great hymns of our heritage. They should have strong, singable melodies and worthy poetry. The pastor should take a keen interest in increasing the quality and fervor of congregational singing. "Singing is seldom to be done by a few."—*Counsels on Health*, pp. 481, 482. Christian experience will be immeasurably enriched by the learning and use of new hymns.

Where there is a choir, meaningful anthems chosen from master composers of the past and present, sung by dedicated and well-prepared musicians, will add much to the service and assist in elevating the quality of worship.

Instrumental music, including organ or piano, should harmonize with the lofty ideals of worship, and be chosen carefully from the best materials consistent with the ability and training of the player. The instrumentalist responsible for accompanying congregational singing has an especially great responsibility to set the right standard in all his contributions, be they preludes or postludes, offertories or other voluntaries, or accompaniment of hymns. He is in a unique position to raise the level of worship music in his church. If in the service there should be vocal solos or other special music, preference should be given to material with scriptural texts and music that is within the singer's range of ability, and be presented to the Lord without display of vocal prowess. The communication of the message should be paramount.

Music in Evangelism

Music used in evangelism may also include gospel music, witness music, or testimony music; but there should be no compromise with the high principles of dignity

and excellence characteristic of our message to reach the people for the second coming of Christ.

The music chosen should:

1. Direct the hearer to Jesus as the Way, the Truth, and the Life.

2. Prepare the way for the presentation of the message from God's Word, or continue its appeal, evoking a response from the hearers.

3. Be played and sung by those whose lives are consistent with the message they bear.

4. Be a vehicle for the deep impression of Bible truth which will inspire a positive change in the life.

5. Be presented in a carefully planned, orderly manner.

6. Be simple and melodic, and presented without emphasis on personal display.

7. Give precedence to the preaching of the Word both in emphasis and in allotment of time.

8. Maintain a balanced appeal to the emotion and intellect and not just charm the senses.

9. Be understandable and meaningful in content and style for the largest possible cross section of the audience.

Music in Youth Evangelism

In the field of youth witnessing, most of the above suggestions apply. Consideration also needs to be given to certain aspects that are unique to this area.

Young people tend to identify closely with the music of the contemporary youth culture. The desire to reach these youth where they are with the gospel of Christ sometimes leads to the use of certain questionable musical idioms. In all these idioms, the element which brings the most problems is rhythm, or "the beat."

Of all the musical elements, rhythm evokes the strongest physical response. Satan's greatest successes have often come through his appeal to the physical nature. Showing keen awareness of the dangers involved in this approach to youth, Ellen G. White said, "They have a keen ear for music, and Satan knows what organs to excite, to animate, engross, and charm the mind so that Christ is not desired. The spiritual longings of the soul for divine knowledge, for a growth in grace, are wanting."—*Testimonies*, vol. 1, p. 497. This is a strong indictment of the way in which music may be put to a use that is in direct opposition to God's plan. The previously mentioned jazz, rock, and related hybrid forms are well-known for creating this sensuous response in masses of people.

On the other hand, we have many traditional folk music idioms which have been respected as legitimate branches of the musical stream. Some of these are acceptable as vehicles for expressing the Christian witness. Others, which might find acceptance in a Christian secular atmosphere, may be inappropriate for bearing the Saviour's name. Still others may fall completely outside the Christian's experience. It must be clear, then, that any form of "folk" musical expression must be judged by the same general principles as all other types discussed in this document.

"Higher than the highest human thought



The council meetings of the Autumn Council were held in the ballroom of the Aristos Hotel, Mexico City. Backdrop and ceiling decorations are tastefully arranged mirrors.

can reach is God's ideal for His children."—*Education*, p. 18. Those who strive for this high ideal and who lead in youth witnessing will find guidance through prayerful study of music by the aid of the Holy Spirit.

In addition to the problem of rhythm, other factors affect the spiritual qualities of the music:

Vocal Treatment.—The raucous style common to rock, the suggestive, sentimental, breathy, crooning style of the night club performer, and other distortions of the human voice should be avoided.

Harmonic Treatment.—Music should be avoided that is saturated with the 7th, 9th, 11th, and 13th chords as well as other lush sonorities. These chords, when used with restraint, produce beauty, but when used to excess distract from the true spiritual quality of the text.

Visual Presentation.—Anything which calls undue attention to the performer(s) such as excessive, affected bodily movement or inappropriate dress should find no place in witnessing.

Amplification.—Great care should be exercised to avoid excessive instrumental and vocal amplification. When amplifying music there should be a sensitivity to the spiritual needs of those giving the witness and of those who are to receive it. Careful consideration should be given to the selection of instruments for amplification.

Performances.—The primary objective in the performance of all sacred music should be to exalt Christ rather than to exalt the musician or to provide entertainment.

Music in the Home

1. Music education and appreciation should begin early in the life of the child through:

a. The introduction to great hymns and gospel songs in the informal happy experience of family worship.

b. The establishment of right listening habits, through home audio equipment, which includes carefully selected music.

c. Attendance with the family at music concerts with standards conforming to those outlined in this document.

d. The proper example and influence of parents.

2. Family singing and participation in family music instrumental ensembles should be encouraged.

3. Experiments in writing poetry and song compositions might be encouraged.

4. A home music library of wisely selected materials should be established.

5. It must be recognized that Satan is engaged in a battle for the mind and that changes may be effected imperceptibly upon the mind to alter perceptions and values for good and evil. Extreme care must therefore be exercised in the type of programming and music listened to on radio and TV, especially avoiding that which is vulgar, enticing, cheap, immoral, theatrical, and identifiable with trends in the counterculture.

Music in the School

1. In preparing and presenting music for religious functions, school administrators and teachers should work with the students

in a way that will uphold the musical standards of the church.

2. Witnessing and folk groups going out from campuses should receive sponsorship and guidance from those appointed by the administration, be they music faculty members or others.

3. Directors of radio stations on Seventh-day Adventist campuses and those who are responsible for the selection of music played over institutional public address systems should choose music that is in conformity with the philosophy of music as expressed in this document.

4. Music teachers in school ensembles and in private teaching activities should make positive efforts to teach music literature that may be used in church and in soul-winning activities.

5. Because one of the primary objectives of school music appreciation courses is to teach discrimination in the light of divine revelation, instructors in these classes on information in the art of making qualitative all educational levels are urged to include value judgment in the area of religious music.

6. Efforts should be made by the local church and conference to close the culture gap. To this end the trained music personnel of the schools should be used in musical training and activities so that the lofty ideals of worship might be effectively promoted.

7. Musical presentations in Seventh-day Adventist educational institutions should conform to the standards of the church. This applies to local talent as well as to visiting artists, ensembles, and music on entertainment films.

II. Secular Music

Music "rightly employed, . . . is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul."—*Education*, p. 167.

The Seventh-day Adventist life-style demands that the individual Christian exercise a high degree of discrimination and individual responsibility in the selection of secular music for personal use, solo, or group performance. All such music should be evaluated in the light of the instruction given in Philippians 4:8. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." He will also keep in mind the warning given by Ellen G. White in *Testimonies to the Church*, volume 1, p. 497:

"I was shown that the youth must take a higher stand and make the word of God the man of their counsel and their guide. Solemn responsibilities rest upon the young, which they lightly regard. The introduction of music into their homes, instead of inciting to holiness and spirituality, has been the means of diverting their minds from the truth. Frivolous songs and the popular sheet music of the day seem congenial to their taste. The instruments of music have taken time which should have been devoted to prayer. Music, when not

abused, is a great blessing; but when put to a wrong use, it is a terrible curse."

The Christian will not sing songs that are incompatible with the ideals of truth, honesty, and purity. He will avoid elements that give the appearance of making evil desirable or goodness appear trivial. He will try to avoid compositions containing trite phrasing, poor poetry, nonsense, sentimentality, or frivolity, which lead away from the counsel and teachings found in Scripture and in the Spirit of Prophecy.

He will consider music such as blues, jazz, the rock idiom, and similar forms as inimical to the development of Christian character, because it opens the mind to impure thoughts and leads to unholy behavior. Such music has a distinct relationship to the permissiveness of contemporary society. The distortion of rhythm, melody, and harmony as employed by these styles and their excessive amplification dulls the sensibilities and eventually destroys the appreciation for that which is good and holy.

Care should be exercised when using a secular tune wedded to sacred lyrics so that the profane connotation of the music will not outweigh the message of the text. Moreover, the discerning Christian, when selecting any secular music for listening or performing which is not included in the above categories, will subject such music to the test of the principles given in the general principles outlined in this Philosophy of Music.

The true Christian is able to witness to others by his choice of secular music for social occasions. He will, through diligent search and careful selection, seek out that type of music which will be compatible with his social needs and his Christian principles.

"There must be a living connection with God in prayer, a living connection with God in songs of praise and thanksgiving."—*Evangelism*, p. 498.

• Home Nutrition Instructor Workshops

WHEREAS, The attention of the world is being focused upon nutrition today as never before, and particularly upon means of supplying balanced nutrition without the use of excessive saturated fats and with greater utilization of vegetable proteins, and

WHEREAS, We have been counseled "cooking schools are to be held. . . . The work of teaching the people how to prepare a dietary that is at once wholesome and appetizing is of the utmost importance" (*Testimonies*, vol. 9, p. 112), and since cooking schools have demonstrated their effectiveness in attracting substantial sectors of the community, have created interest in the teachings of the church, and are a tool our members can use in doing medical missionary work, therefore

We recommend, 1. That where possible Home Nutrition Instructor workshops be sponsored by the Health Department of each union in the North American Division during 1973.

2. That these workshops be scheduled in connection with workers' meetings or at

times when workers' wives can conveniently attend.

3. That the wives of physicians and dentists, as well as others who are inclined toward public work, be encouraged to attend.

4. That the corps of well-trained home nutrition instructors thus developed lead out in cooking schools in every church or district in the North American Division during 1974.

5. That the program as carried out in the North American Division be planned in such a way that it may serve as a pilot program for use in overseas divisions.

● Nurseries and Day-Care Centers

WHEREAS, Day nurseries and day-care centers have been successfully operated by many of our churches in the inner cities, and

WHEREAS, Nurseries and day-care centers are critically needed due to the socioeconomic conditions existing, and

WHEREAS, Federal, State, and local governments are committed to the development and operation of centers that will enhance the well-being of the inner city child,

We recommend, 1. That our churches be encouraged to provide nurseries and day-care centers for the benefit of inner-city families.

2. That in the establishment and operation of these centers we adhere strictly to the guidelines established by the Inner City Services of the General Conference and by local, State, and Federal governments insofar as they do not conflict with the principles of our church.

3. That nurseries and day-care centers be established in consultation with the Inner City Services of the General Conference.

4. That the syllabuses for the day-care centers include material from Ellen G. White's writings relative to child care and development, and that the Department of Education be requested to prepare these syllabuses.

5. That in these nurseries and day-care centers emphasis be given to spiritual and moral values.

The Church

● Building Confidence in the Church

We recommend, That the following report entitled "Building Confidence in the Church" be accepted.

WHEREAS, Conference sessions and constituency meetings in North America reveal a growing concern on the part of our laity for information, communication, and the opportunity for greater involvement in policy decisions within the church, we recommend that study be given to the following suggestions:

1. That the General Conference publish annually in the *Review and Herald* a condensed financial report with appropriate comments, and that the unions and local conferences in North America make financial information available annually to their constituencies through their union papers or other adequate means.

2. That study be given to adequate lay

representation on the various policy-making committees of the organization, especially on the union and General Conference level.

3. That all conferences plan for active lay advisory committees to meet not less than once a year to make recommendations to the conference committee in the planning and operation of their conferences and academies.

4. That local, union, and General Conference officers be encouraged to hold informative sessions, including dialog, with church members, students, staffs of institutions, and other constituents.

5. That selected Seventh-day Adventist professional personnel, such as educators, hospital administrators, et cetera, employed outside the framework of our denominational system, be invited to participate in departmental meetings.

● Relationships With Civil Government and War

We recommend, 1. That we accept as our basic view the 1954 General Conference session action entitled, "The Relationships of Seventh-day Adventists to Civil Government and War," as amended at the 1954 Autumn Council, and further amended as follows:

Genuine Christianity manifests itself in good citizenship and loyalty to civil government. The breaking out of war among men, however, in no way alters the Christian's supreme allegiance and responsibility to God or modifies his obligation to practice his beliefs and put God first.

This partnership with God through Jesus Christ who came into this world not to destroy men's lives, but to save them, causes Seventh-day Adventists to advocate a noncombatant position, following their divine Master in not taking human life, but rendering all possible service to save it. *As they accept* the obligation of citizenship as well as its benefits, their loyalty to government requires them willingly to serve the state in any noncombatant capacity, civil or military, in war or peace, in uniform or out of it, which will contribute to saving life, asking only that they may serve in those capacities which do not violate their conscientious convictions.

This statement is not a rigid position binding church members but gives guidance leaving the individual member free to assess the situation for himself.

2. That for the members in the United States the counsel of the church be that the above action is best reflected at present by the I-A-O classification (military service as a noncombatant) under Selective Service System regulations, and

3. That the member in the United States making his personal decision on how to fulfill his obligated term of service to the country first consider the historical teaching of the church on noncombatancy which could lead him to choose the I-A-O classification. If because of personal convictions he chooses to seek other than a I-A-O classification his pastor, teacher, or other church worker should aid him in satisfying the legal requirements for securing the classification of his choice and should minister to his spiritual needs as follows:

a. For those choosing the I-O classification (civilian alternative service in lieu of military service) pastoral guidance and counsel should be provided when it is established that such a request is based on a consistent religious experience. Pastors, teachers, or other workers should provide statements of their personal knowledge of the man's position on the following: 1. church membership, 2. attendance and participation in services of the church, 3. personal standards of conduct, 4. previous expressions of belief supporting his request for the I-O classification. Those providing such statements should request the draft board to respect and honor the man's personal convictions. Such statements will be placed in the registrant's hands to be used at his discretion.

b. For those who conscientiously choose the I-A classification (military service as a combatant) pastoral guidance and counsel should be provided in ministering to their needs since the church refrains from passing judgment on them.

● Labor Unions—SDA Position Statement

We recommend, The following position statement on labor unions:

WHEREAS, On the basis of principles set forth in the Bible, the Seventh-day Adventist Church teaches that Christ is to be Lord of the life, the ultimate authority to which Christians will submit all decisions and relationships (Acts 2:36; 5:29; Col. 3:23, 24); and

WHEREAS, The church teaches that Christians should stand apart from any organization or alliance that might impinge on the lordship of Christ in the life (Isa. 8:12, 13; 2 Cor. 6:14-18); and

WHEREAS, The Christian dare not violate his conscience by giving support to activities or policies incompatible with the principles and counsel set forth in God's Word; and

WHEREAS, An increasing number of Seventh-day Adventists are finding it necessary to explain the position of the church in relation to joining or financially supporting labor unions and similar organizations,

We recommend, 1. That the Seventh-day Adventist Church hereby reaffirm its historical position that its members should not join or financially support labor unions and similar organizations.

2. That the Seventh-day Adventist Church member is following the teaching of the church when because of religious convictions he refuses to join or financially support labor unions and similar organizations or associations, or discontinues membership or financial support of a labor union, and similar organization or association.

3. That pastors diligently inform Seventh-day Adventist Church members through sermons, personal counseling, church publications, and other media of the Bible principles and the Spirit of Prophecy counsel on which the church's position is based.

● Reorganization — Committee Recommendation

Reorganization—Interim Grouping of Departments

We recommend, That as an interim ar-



Present and former workers in the Mexican Union met together during Autumn Council.

rangement until the 1975 General Conference session, the General Conference departments be listed by groups according to function as follows:

Departments Listed by Group

Public Affairs

- Religious Liberty
- Radio TV (Communications)
- Public Relations

Church Affairs and Outreach

- Health
- Lay Activities
- North American Missions
- Sabbath School
- Stewardship
- Temperance
- Youth

Departments Listed Separately:

- Education
- Ministerial
- Publishing
- North American Regional

Reorganization—Other Possible Mergers

We recommend, That the General Conference Officers give continuing study to departmental assignments, and in keeping with consolidation studies, consider other possible mergers.

Reorganization—Reduction of Departmental Programs

We recommend, That the General Conference Officers request departmental self-studies and careful review of departmental programs to bring about a reduction in programs and services to a practical level.

Reorganization—Committee on General Conference/NADCA Relationships

We recommend, 1. That the North American Division continue to be administered in harmony with the policies set forth in the General Conference and North American Division working policies.

2. That the General Conference/North American Division relationships be continued in harmony with the policies outlined in the *General Conference Working Policy* (1970), pp. 49-52; and the *North American Division Working Policy* (1971) pp. 44-46.

3. That the officers of the North American Division shall be: a. A vice-president of the General Conference for North

America with duties and responsibilities as defined in the *General Conference Working Policy*.

b. Two associate secretaries assigned to North America with duties as defined in the *General Conference Working Policy*.

c. Two officers from the General Conference treasury assigned to North America with duties as defined in the *General Conference Working Policy*.

4. That provision for a more effective departmental service to the North American Division shall be accomplished by the adoption of an experimental pilot plan to operate as follows:

a. In each department a secretary shall be assigned by the General Conference Officers to the North American Division upon the recommendation of the department head concerned in consultation with the General Conference president and the vice-president for North America.

b. The secretary assigned to the North

American Division shall sustain a line relationship with the department head and a functional relationship to the vice-president for the North American Division.

c. A North American Division Departmental Council shall be structured to plan and coordinate the departmental activities for North America. The vice-president for North America shall serve as chairman with other members of the council to include the General Conference department heads, the associate department secretaries assigned to the North American Division and others to be appointed by the General Conference Officers.

d. In each department the secretary assigned to the North American Division shall be the departmental liaison for correspondence with the local and union conferences in the division and, in counsel with the department head, shall recommend to the department staff itineraries, promotion, and follow-through plans pertaining to the North American Division.

e. The head of the department concerned shall serve as the chairman of the North American Division Department Advisory Committee and the associate secretary assigned to the North American Division shall serve as secretary of the committee.

f. The secretary assigned to the North American Division shall not under normal circumstances make more than one trip outside the division during the quinquennium and this should be done at a time when the department head will be in the North American Division.

g. This pilot plan shall be reviewed by the 1974 Annual Council.

5. That the General Conference institutions in the North American Division continue to be the concern primarily of the General Conference, working in counsel with the North American Division administration.

6. That recommendations regarding any necessary adjustments in the General Conference Constitution and working policies needed to implement the above recommendations be prepared by an appropriate *ad hoc* committee for consideration by the 1974 Annual Council.

7. That an *ad hoc* committee be appointed by the General Conference officers to study the budgetary and financial implications to the departments of the above recommendations.

Reorganization—Merger of Unions

We recommend, That the Northern and Central Union conferences give serious study to the feasibility and advantages of a merger and that negotiation and implementation be as follows: 1. The North American Division shall assist in the preparation of necessary data and reports.

2. The North American Division shall assist in the conducting of the necessary discussions and constituency meetings.

3. The General Conference shall develop a "phase out" plan to relieve undue penalty in the aspect of annual appropriations to the conferences involved.

Reorganization—Size of Institutional Boards

In view of the unduly large size of many institutional boards,

Alberta SDA Celebrates One-Hundredth Birthday



Juliana Hartfeil, of Edmonton, Alberta, celebrated her 100th birthday recently. Mrs. Hartfeil became a Seventh-day Adventist in 1904. She worked as a midwife until she was 75 years of age. She seldom misses the worship service held every Sabbath after-

noon at Sherwood Park Nursing Home in Edmonton, where she lives. Mrs. Hartfeil attributes her longevity to a strict vegetarian diet, which she has followed for the past 60 years, a devout faith in God, and hard work.

PHILIP BROD
Public Relations Secretary
Edmonton Central Church

We recommend, That General and union institutions review their board memberships and seek to establish a practical board membership size while still ensuring adequate field representation.

Reorganization—Efficiency and Cost Reduction

In keeping with the spirit of consolidation and to ensure a proper and adequate balance of operation,

We recommend, 1. That a sliding scale formula based upon size of conference and tithing income, be developed which will serve as a guide to union and local conferences in effecting the best balance between administrative and field expense.

2. That study be given to savings that can be effected by: a. The merging of departmental functions and reduction of personnel at each level of organization beginning with the General Conference, and continuing through the union and local conferences.

b. The reduction of expensive programs such as conventions, meetings, rallies and retreats.

c. The control of travel expense through the setting of realistic budgets, careful planning of trips, reduction of number in attendance at meetings, car pooling, use of time, and restrictions of long-term car mileage should be checked by administration.

3. That careful study be given to the use of savings effected, ensuring that a large percentage of such savings are made available for field programs.

4. That NADCA appoint an efficiency committee to serve in monitoring and advising the unions regarding administrative and operating expenses. The committee will submit its report annually to union and NADCA officers.

5. That each union conference appoint an efficiency committee to serve the same purpose at the local conference level.

● Autumn Councils—Annual Councils

We recommend, That the yearly councils be renamed "Annual" rather than "Autumn" Councils.

Education

● Affiliation With Non-Adventist School Systems

We recommend, That a new section entitled "Affiliation With Other School Systems" be inserted in the *General Conference Working Policy*, following the section, "Employment Conditions of Elementary School or Junior Academy Teachers," page 104, to read as follows:

"No Seventh-day Adventist school should effect any affiliation for course work with a non-Adventist school system (elementary, junior high school, or senior high school) until approval has been obtained from the union board of education."

● Admittance of Non-Adventist Children to Church Schools

We recommend, church schools should exercise extreme care to admit only those non-Adventist students who will fit into our program and who can benefit from it. No non-Adventist students should be ad-

mitted from other schools without first receiving cumulative and/or scholastic records and character references.

● Bible Teachers

The evangelistic and pastoral functions of classroom Bible teaching are recognized as vital and integral functions of the Seventh-day Adventist ministry. In recognition of the importance of Bible teaching the following has been adopted:

1. That classroom Bible teaching be recognized as requiring particular abilities and professional training, and that college students who give evidence of potential ability as Bible teachers be encouraged to incorporate such training to the regular preparation for a place in the ministry.

2. That the division education advisory committees set the standards for Bible teaching on various levels of instruction.

3. That committees responsible for granting licenses consider granting a ministerial license to beginning Bible teachers who have had professional training for Bible teaching or the ministry.

4. That prospective secondary Bible teachers should spend some time in the pastoral-evangelistic ministry before beginning, or concurrently with, their work in the classroom.

5. That wherever possible beginning Bible teachers have the opportunity of an apprenticeship in the classroom under the supervision of experienced instructors.

6. That conference administrations and controlling boards of institutions foster the Bible teacher's growth by arranging for him to obtain experience in public evangelistic soul winning, either in connection with his work or during school vacation periods.

7. That where Bible teachers have given clear evidence of their call as soul-saving ministers in public evangelistic soul winning and in their influence and counseling on the campus and in the classroom, they should be regarded as candidates for ordination.

Evangelism

● Resolution on Evangelism

Recognizing that the promise of the Spirit in pentecostal measures is long overdue, and that this promise cannot be fulfilled, "while the largest portion of the church are not laborers together with God" (*Christian Service*, p. 253),

Voted, That the years 1973 and 1974 be designated as the years of total evangelism when the various departmental interests lend their energies to a coordinated thrust with lay involvement. We recognize that "total evangelism" for the remnant people of God must be more than a mere slogan. It is comprehensive, coordinated, continuous evangelism, utilizing every member, every agency, every method, every resource, every opportunity for carrying the message in a tangible way to every individual, particularly in areas of congested population, the cities and large towns. Recognizing that we have not fully involved our laymen in the church's evangelistic outreach, it is our solemn determination to enlist every Seventh-day Ad-

ventist in the years 1973 and 1974 for the divine business of soul winning. This will require subordination of any and all interests which would militate against total cooperative action. We are prepared to do this for the advancement of the cause.

We further resolve, That an intensification of public evangelism is of the utmost urgency. To implement this it is envisioned that year-round lay witnessing programs will produce continual interests for public reaping meetings. Therefore, all contact ministries of the various departments are to find expression in the soul-winning activities of our membership. We further encourage the various departments of the church to restudy their soul-winning programs with reference to their effectiveness and practicality; and that special emphasis be given to on-the-job training.

In our public presentations, a full doctrinal emphasis should be included. In MISSION '74 we believe that by using the "right arm" in our public ministry we will not only gain access to minds which may be otherwise prejudiced but will better prepare a people for the reception of other truths essential for a thorough preparation for the coming of the Lord. Those accepting the advent message must have a clear understanding of the physical, mental, and moral degeneracy of the human race which stems from a violation of both natural and moral law. God's plan for these final days of earth's history is to make man whole. Thus in preparation for MISSION '74,

Voted, That we continue the development of methods, materials, and messages for use in a health evangelistic approach.

Publishing

● The Publishing Department Secretary

Recognizing that the publishing program is unique in the outreach of the church, each local and union conference/mission shall be encouraged to maintain a full-time publishing department secretary wherever possible. In conferences/missions where the population is large and where there are many literature evangelists, assistant publishing secretaries may be assigned as needed.

● Publishing House—Definition

Publishing centers established by authority of the division committee concerned, for the purpose of originating, translating, and distributing denominational literature for use by the Book and Bible Houses, HHES offices, or other outlets of the field they serve shall be regarded as publishing houses and eligible to all the courtesies, discounts, and privileges current among denominational institutions. This standing is not contingent upon whether or not a printing establishment is connected with the institution.

● Book and Bible Houses—Nomenclature

We recommend, That the nomenclature "Book and Bible House" be changed to "Adventist Book Center" in the North American Division.

● Book and Bible Houses

We recommend, Book and Bible Houses as Distributing Agencies.—Book and Bible Houses shall be recognized as the only distributing agencies for denominational publishing houses within their respective territories, except where by vote of the division committee authorization is granted for the operation of a central collection HHES office which distributes literature sold by literature evangelists.

Title of Book and Bible House Leader.—The term manager shall be applied to those in charge of Book and Bible Houses.

Publications and Merchandise to Be Stocked and Promoted by Book and Bible Houses.—The type of books, periodicals, audio-visual materials, and other printed matter that Book and Bible Houses stock and promote shall be kept in harmony with the high spiritual standards and doctrines of the church. The following guidelines have been adopted:

1. Book and Bible Houses shall stock and promote only those books and periodicals which are currently furnished by denominational publishing houses, or which have been approved by duly constituted committees dealing with the authorizing of publications for denominational distribution.

2. The following exceptions shall be made to the provisions above:

a. Authorized nondenominational textbooks until such a time as denominational textbooks are provided by the General Conference Department of Education.

b. Sabbath School supplies recommended by the General Conference Sabbath School Department.

c. Special songbooks for solos, duets, and special group singing. No other songbooks shall be stocked or promoted to compete with denominational songbooks.

d. Bibles and Bible translations, suitable

Bible dictionaries, study helps, and commentaries.

e. Health literature which has been reviewed and approved by an appropriate denominational health agency.

3. Book and Bible Houses may order direct from nondenominational publishing houses:

a. Books that are requested by conference departments or are ordered by workers and other individuals for personal use.

b. Books approved by reading course committees, and such other valuable books, not of a competitive character, as have been approved by a denominational book committee, and which shall be handled and promoted in the same manner as are denominational publications. It is understood that reading course books not published by the denomination are to be stocked and promoted only during the life of the course or courses of which they are a part or as long as the stock is carried by the publishing houses.

4. In areas of the world field where denominational publications are limited, due to language and/or other factors, Book and Bible Houses may be authorized to stock and sell such publications as shall be approved by the duly appointed authorizing committees.

5. Book and Bible Houses shall stock and promote only such audio-visual materials, films, records, cassettes, and tapes as are furnished by denominational publishing houses with the proviso that where, due to language and/or other factors, it may be deemed essential for nondenominational audio-visual materials to be stocked, that only such materials be handled as shall conform to denominational standards and principles, subject to approval of the aforementioned duly constituted authorizing committees.

6. Book and Bible Houses shall not act as jobbers of denominational literature or

the publications of non-Seventh-day Adventist publishers. . . .

● Local Conference/Mission Publishing Department Committee

We recommend, That 1. The membership of the conference/mission publishing committee shall consist of the following personnel:

Conference/mission president, chairman

Book and Bible House manager and Home Health Education Service representative, one of whom will be secretary

Conference/mission treasurer

Conference/mission publishing department secretary

2. Three members shall constitute a quorum.

3. The Publishing Committee shall meet at least quarterly to review what has been accomplished and plan for the future conduct of the work. The assistant publishing secretaries and the union publishing secretary shall be invited to attend these meetings.

● Papers and Bulletins

We recommend, 1. That unions be requested to review the function and aims of their union journals with a view to simplification and reduction of cost.

2. That conferences restudy the publication by them of regular papers, and eliminate newspapers, et cetera, that would duplicate the union journal.

3. That the General, union, and local conferences study ways to reduce the volume of paper going to the field.

4. That union and local conferences avoid competing with established general church papers and journals such as the *Ministry* and *Review and Herald*.

(Publishing and other matter will be continued in next issue.)



Ordinations in South Dakota and Washington Conferences

W. E. Jones (second from left), secretary of the South Dakota Conference, was ordained during a conference workers' meeting held recently. Participating in the service were (from left) L. H. Netteburg, secretary-treasurer, Northern Union Conference; Elder Jones; G. W. Liscombe, president, South Dakota Conference; Arthur Kiesz and H. G. Crowson, president and Ministerial secretary, respectively, of the Northern Union Conference.

L. H. NETTEBURG
Secretary-Treasurer, Northern Union Conference

Three men (front row, with wives), Jerry Kopitzke, Stanton Clark, and Donald Scully, were ordained at the Washington Conference camp meeting this past summer. Participating in the service were (back row) B. L. Cook, secretary-treasurer of the Washington Conference, and W. R. Murrill, former president of the conference; E. R. Walde, president, North Pacific Union; and J. V. Scully, an associate secretary, General Conference Religious Liberty Department and father of Donald Scully.

J. D. EVERTS
PR Secretary, Washington Conference

Communications Seminar Held in Washington, D.C.

Twenty-five public relations, radio-television, and communications workers from churches, conferences, and institutions in the Atlantic and Columbia unions met in Washington, D.C., November 6-10, for a five-day communications seminar. The purpose of this seminar was to stimulate the imagination of denominational workers and laymen active in the field of communications to help sharpen their skills and improve their efficiency. Meetings were held in the ninth-floor conference room of the new North Building of the General Conference office complex.

The seminar was presented by the Bureau of Public Relations and Radio-TV Department of the General Conference. It was under the sponsorship of Columbia Union College and in cooperation with the Atlantic and Columbia unions.

Lecturers at the seminar included some of the nation's top communicators. Among them were Dr. David Augsburg, of Harrisonburg, Virginia, speaker for the "Mennonite Hour"; Jonathan David, of Washington, D.C., attorney for the Broadcast Bureau Rules and Standards Federal Communications Commission; Dr. Donald Kirkley of College Park, Maryland, director of the Radio-TV Division of Maryland University; Joseph McCaffery, of Washington, D.C., an internationally known political analyst, broadcast journalist, and commentator for WMAL-TV; Winston Taylor, of Silver Spring, Maryland, director of the Washington office, Committee on Public

Relations and United Methodist Information; and Bill Willoughby, religion editor for the *Washington Star and Daily News*.
MARVIN H. REEDER

Publications Mark Century of SDA Education

A book entitled *Chronology of SDA Education*, by Walton J. Brown, an associate secretary of the General Conference Department of Education, has been published by the department to supplement commemorative articles that have appeared throughout this centennial year of Adventist education in such publications as the *Review and Herald*, *Signs of the Times*, *These Times*, and union and division papers. The volume traces in outline form the year-by-year development of our educational system since its beginning on June 3, 1872, in Battle Creek, Michigan. Also released is the centennial (October-November, 1972) issue of *The Journal of Adventist Education*, which reports the history of Adventist education throughout the world.

GARLAND J. MILLET

Witnessing Textbook to Be Released for Training Classes

A textbook of the contact-witnessing program *Spirit-filled Witnessing* is slated for release November 28, 1972. It was prepared by a committee representing the General Conference Lay Activities, Ministerial Association, MV, Sabbath School, and Temperance departments. *Spirit-filled Witnessing* cannot be read, set aside, and forgotten. It contains prac-

tical principles designed to be used for classroom teaching and on-the-job training by dedicated instructors.

You may obtain your personal copy of *Spirit-filled Witnessing* at \$1.95 from your Book and Bible House. The *Instructor's Supplement* costs 25 cents.

M. T. BATTLE

Africa Needs Nurses

English-speaking Areas

Matron, or director nursing service—Maluti Adventist Hospital, Lesotho (Basutoland), South Africa. Qualifications: general nursing and administrative ability.

Sister-tutor, or instructor of nursing—Maluti Hospital, Lesotho (Basutoland), South Africa. Qualifications: B.S.N.E. preferably, with teaching experience.

Nurse—Kanye Hospital, Botswana, near South Africa. Qualifications: B.S. degree with midwifery experience and ability to teach.

Sister-tutor, or instructor of nursing—Mwami Hospital, Zambia. Qualifications: director of nurses' training (teaching experience).

Ward sister, or head nurse—Mwami Hospital, Zambia. Qualifications: nursing experience.

French-speaking Areas

Nurse—for Mugonero Hospital in Rwanda, Central Africa. Qualifications: B.S. in nursing or S.R.N., with some basic knowledge of French.

The above are urgent calls that remain unfilled. If you can fill one of them or know of a qualified nurse who might respond to such calls, please write or telephone immediately to: B. E. Seton, Associate Secretary, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012.



Colombia-Venezuela Union Inaugurates New Office Building

The new office building of the Colombia-Venezuela Union Mission, situated in Medellín, Colombia, was inaugurated October 5. The two-story structure has 16 offices, a 100-seat assembly hall, and other facilities. A new intercommunication system will help in the efficient operation of the departments. Because three major languages are used in the union, facilities for the independent translation of two languages simultaneously for as many as 30 persons have been installed. There is also capacity for 15 tape recorders in the assembly hall.

C. V. HENRIQUEZ
MV-Educational Secretary
Colombia-Venezuela Union

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