

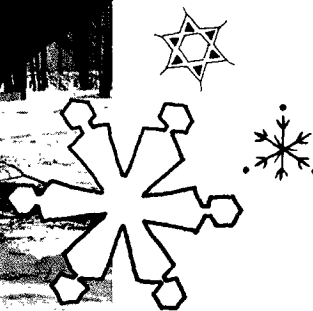
Review

THE ADVENT REVIEW AND SABBATH HERALD + WEEKLY INTERNATIONAL EDITION

December 7, 1972

Vol. 149

No. 49



To a Snow-Flake

By Francis Thompson

What heart could have thought you?
Past our devise
(O filigree petal!)
Fashioned so purely,
Fragilely, surely,
From what Paradisal
Imagineless metal,
Too costly for cost?
Who hammered you,
wrought you,
From argentine vapor?
"God was my shaper.
Passing surmised,
He hammered, He
wrought me,
From curled silver vapor,
To lust of His mind;
Thou could'st not have
thought me!
So purely, so palely,
Tinely, surely,
Mightily, frailly,
Insculped and embossed,
With His hammer of wind,
And His graver of frost."

Solomon and the Church Today—3

Covetousness Replaces Self-Denial

PROMINENT among the primary causes that led Solomon into extravagance and oppression was his failure to maintain and foster the spirit of self-sacrifice."—*Prophets and Kings*, p. 61.

It was Solomon's responsibility as king to "maintain and foster the spirit of self-sacrifice." How might he have done this? First, by example. He should have lived simply, practiced economy, spent money carefully. Second, by word. He should have set forth the reasons for this life-style and urged the people to follow his example. Third, by his hiring practices. He should have employed only people motivated by a desire to glorify God and bless humanity. "The greatest talents or the most splendid services are acceptable only when self is laid upon the altar, a living, consuming sacrifice."—*Ibid.*, p. 65.

But the king failed to provide proper leadership, hence the people gradually lost the spirit of self-denial and sacrifice; they adopted the secular values of the nations around them; they demanded wages commensurate with those that they could command among the heathen.

The trend began when the talented descendants of Bezaleel and Aholiab (the artisans whom God endowed with special skills to produce the beautiful sanctuary in the wilderness) lost the spirit of humility and service and demanded wages higher than "the going rate." They thought of themselves as a special breed and argued that they should be better paid than other workers.

Sometimes their pressure on Israelite employers succeeded, and their demands were met, "but more often they found employment in the surrounding nations. In place of the noble spirit of self-sacrifice that had filled the hearts of their illustrious ancestors, they indulged a spirit of covetousness, of grasping for more and more."—*Ibid.*, p. 63.

When Solomon needed a master workman to take charge of building the Temple he turned immediately to the craftsmen who were living abroad and commanding high salaries. This was a mistake. He should have looked first for people with commitment, consecration, and the spirit of self-denial and sacrifice. He should have believed that God would endow consecrated workers with the skills needed for their holy tasks. But Solomon was operating the work of God as if it were merely a secular enterprise, so he asked the king of Tyre to recommend someone for the top job of supervising the Temple construction. The king of Tyre recommended Hiram, a descendant of Aholiab.

We can well imagine the scene during salary negotiations: Solomon urging Hiram to accept a sacrificial wage in order to set a good example and encourage the right spirit among the workers under his command; Hiram responding that he would not take the job unless his demands were met.

Solomon should have said to Hiram, "I'm sorry,

but I cannot have someone in a responsible position whose values are foreign to those of the church." Instead, he yielded to Hiram's demands. "Thus at the head of Solomon's company of workmen there was placed a man whose efforts were not prompted by an unselfish desire to render service to God."—*Ibid.*, pp. 63, 64.

What was the result? His workmen gradually absorbed his spirit. They compared his wages with their own. They became dissatisfied. "They began to lose sight of the holy character of their work. The spirit of self-denial left them, and in its place came the spirit of covetousness. The result was a demand for higher wages, which was granted.

"The baleful influences thus set in operation permeated all branches of the Lord's service, and extended throughout the kingdom. The high wages demanded and received gave to many an opportunity to indulge in luxury and extravagance. The poor were oppressed by the rich; the spirit of self-sacrifice was well-nigh lost. In the far-reaching effects of these influences may be traced one of the principal causes of the terrible apostasy of him who once was numbered among the wisest of mortals."—*Ibid.*, p. 64.

The First Requisite of Service

Ellen White said: "The motive that prompts us to work for God should have in it nothing akin to self-serving. Unselfish devotion and a spirit of sacrifice have always been and always will be the first requisite of acceptable service. Our Lord and Master designs that not one thread of selfishness shall be woven into His work."—*Ibid.*, p. 65. "Willing service and joyous self-denial . . . is the only spirit that should actuate the followers of Jesus."—*Ibid.*

In our view it would be preferable to reduce the size of church institutions if necessary in order to staff them with consecrated, unselfish workers rather than maintain enormous institutions where the spirit of self-denial is lacking, where wages are more important than the opportunity to serve, where Christian influences have been diluted so thoroughly that the contrast with worldly institutions is scarcely discernible.

When Jesus invited the early disciples to connect with Him in service He said, "Follow me, and I will make you fishers of men" (Matt. 4:19). He said nothing about salary. But they responded joyfully. It was enough that they were to be with Jesus. While the Bible makes it clear that "the labourer is worthy of his hire" (Luke 10:7), Solomon's experience shows that financial compensation should not be large enough to serve as an inducement for employment; nor should it be large enough to permit extravagance and luxury. Self-denial and sacrifice must ever accompany service for God.

K. H. W.

(To be concluded December 21)

SECONDARY MATTER HELD CAUSE OF CHURCH UNREST

ATLANTA—The moderator of the Presbyterian Church, U.S. (Southern), Dr. L. Nelson Bell, said here that unrest in the denomination was in part the result of “an obsession with what many people term secondary matters.”

“The basic warfare of the Church is not against poverty, the Vietnam War, race, housing, population explosion, gun control, law and order, drugs, and what-have-you. These are symptoms of the disease, not the disease,” he said.

Listing other factors he considered responsible for the unrest, Dr. Bell declared, “We are spending too much time on organization: church union, which offers no solution to the basic problem; restructuring of synods and presbyteries, which only adds to the confusion; reorganization of boards and agencies, which so far has little to commend itself for efficiency; and a growing identification of the Church with worldly standards—situation ethics, the new morality stand on abortion, to mention a couple.”

PENTECOSTAL “PHONE-A-RAMA” RAISES FUNDS FOR MISSIONARIES

HALIFAX, N.S.—At the twenty-eighth General Conference of the Pentecostal Assemblies of Canada here, a “phone-a-rama” held across the nation to support missionaries raised \$175,000, topping by more than \$10,000 the previous record.

CATHOLICS SHIFT FROM PUBLIC TO CHURCH SCHOOLS

TORONTO, ONT.—More than 1,000 children of immigrant Italians here have switched from public schools to Roman

Catholic “separate” schools at the urging of parish priests, and have caused large vacancies in the public institutions.

Under Canada’s constitution, the British North America Act of 1867, Ontario’s Catholics are guaranteed their own tax-supported separate parochial schools. They may direct their property taxes to them. This tax aid extends from kindergarten to grade 8, the last elementary grade. Limited aid is also available for grades 9 and 10.

WESLEY’S CHAPEL CLOSED FOR THREE YEARS

LONDON—Wesley’s Chapel, the “Mother Church of Methodism,” which is visited by many thousands of Americans and other pilgrims each year, is being closed for at least three years to permit extensive renovating.

YOUTHFUL DRUNK DRIVING JUMPS 158 PER CENT IN TEN YEARS

MIAMI BEACH—Arrests of young people for offenses related to alcohol and drug use rose at an alarming rate during the 1960’s, according to Rosalita Leonard, general secretary of the Women’s Christian Temperance Union Youth Temperance Council.

Arrests of young people for drunken driving increased 158 per cent from 1960 to 1970; for liquor law violations, 149 per cent; and for drunkenness, 118 per cent.

LUTHERAN BROADCASTS REACH CHINA

MINNEAPOLIS—The Radio Voice of the Gospel, a powerful Lutheran-sponsored station in Ethiopia, has found a way of bringing the Bible to the people of China.

Daily for an hour the Scriptures are beamed to them in Chinese at dictation speed so that they can be copied down.

Dr. Emmanuel Gabre Sellassie, adviser in charge of church and government affairs for the station, said here that word-of-mouth reports received in Hong Kong indicate that the Chinese do listen to the broadcasts.

This Week...

This week we end the special series commemorating the century of Adventist education with the article “An Education That Differs” (page 4), by Walton J. Brown, an associate secretary of the GC Department of Education.

Dr. Brown, the son of missionary parents to Spain, has spent most of his life in mission service in both the South American and the Inter-American divisions. A 1934 graduate of Pacific Union College, he soon went to the Rio Minas Mission of Brazil as education and MV departmental secretary.

In 1944 he received his Master’s degree from the University of Southern California, and in 1953 he earned his doctorate in history and Spanish literature from the same school.

Readers may wonder why World News at Presstime is missing this week. The answer is simple—the editors substituted something they considered more important. The “more important” item begins on page 18 and continues on page 29. At the recent Annual Council in Mexico City a section of the denominational policy on church-state relationships was revised. Next week we shall publish the entire policy as it read before revision and as it now reads. To understand the background on the changes, read the article by Neal C. Wilson on page 18.

In our November 16 issue we named Gordon Engen as the producer of the multimedia production shown in the Palace of Fine Arts in Mexico City on Sabbath, October 21. This was incorrect, and we apologize. The producer was Oscar Heinrich, public relations secretary of the Southern Union.

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GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS ◆ 122D YEAR OF CONTINUOUS PUBLICATION

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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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AN EDUCATION THAT DIFFERS

By WALTON J. BROWN

THE concept of Adventist education began developing early in the history of the church, preceding even the church's organization. Thus it was that from 1853 to 1855 parents operated a Seventh-day Adventist Select (church) School at Bucks Bridge, New York; at Vermont in 1854; at Monterey, Michigan, in 1864; and in New Hampshire in 1865. Then on June 3, after the vision of Ellen White on education in January, 1872, the first officially sponsored elementary church school, at Battle Creek, Michigan, was established, thus giving a reason for the commemorative Century of Adventist Education project, which has been under way during this current year.

Two years later, in 1874, J. N. Andrews, the first Seventh-day Adventist to be sent from his own country to another land, went to Switzerland. Nine years later, in 1883, the first overseas Adventist church school was opened in Denmark. The first school in Canada began operating in 1884, and then other schools appeared in the Scandinavian countries. The first schools appeared in Germany in 1889, in Australia in 1892, in South Africa in

1893, and in Brazil in the year 1894.

Ellen G. White was intensely interested in this program. During the last decade of the nineteenth century she wrote: "The establishing . . . and the erection of . . . school-buildings . . . is the work to be done in America, in Australia, in Europe, and wherever companies are brought into the truth."—*Testimonies*, vol. 6, p. 109. And the Seventh-day Adventist Church has done this, providing education for its children and youth all over the world.

Large Investment, Great Sacrifice

This represents not only a large financial investment, but also great sacrifices by parents as well as the church organization. All this is done with the objective of furnishing Seventh-day Adventist children and youth an education that not only meets the high intellectual and physical standards required by national systems of education but also adds the spiritual values that are indispensable for the formation of a well-rounded character.

In the United States most of the Seventh-day Adventist schools on all educational levels, in addition to being accredited by the General Conference Board of Regents, are accredited by the private regional accrediting association in the area where the school is located. This is

not the situation in countries where the control of schools is vested completely in the government. Nevertheless, most Seventh-day Adventist schools on the elementary and secondary levels are officially recognized, affiliated, authorized, or registered with the Department of Education of their respective countries. Actually 249 of the 319 schools offering secondary work (75 per cent) either have official recognition of some sort or their students may sit for the official government examinations. Practically all elementary schools throughout the world are in the same situation.

However, the same cannot be said for postsecondary schools. Whereas all the Seventh-day Adventist institutions of higher education in the United States are accredited, very few outside of that country have recognition for their postsecondary courses. Exceptions are some specialized courses in postsecondary schools in Argentina, Canada, Ghana, Japan, Korea, Lebanon, New Zealand, Nigeria, and the Philippines; with nurse's courses recognized in Denmark, Nicaragua, and Thailand. Recognition of postsecondary schoolwork throughout the world is dependent mainly on authorization and accreditation by the General Conference Board of Regents and the acceptance of their students by

Walton J. Brown is an associate secretary of the General Conference Department of Education.

Seventh-day Adventist colleges and universities in the United States or by an occasional non-Seventh-day Adventist institution of higher learning. This being the case, postsecondary offerings overseas are somewhat similar to those offered in the United States in pattern and quality.

The statistical information given above has been abstracted from the new book issued by the Department of Education, *Patterns of Seventh-day Adventist Education* (374 pages), prepared for the Century of Adventist Education year.

The systems of education throughout the world generally follow a similar pattern. Fifty-three per cent of the 135 geographical areas covered require 12 years of study before admitting young people to their universities. Another 30 per cent expect 13 years, 3 per cent 14 years, and one country demands 15 years. Only 11 per cent admit students into universities after 11 years of study, and 2 per cent accept them after only ten years of preparation.

Instructional Patterns

All secondary classes generally are 40 to 45 minutes long, with some countries demanding 50 minutes, and an occasional country, 60 minutes. The number of sessions per week varies anywhere between 25 and 45.

Content and organization of classes vary from area to area, and often even within a given country, from province to province or state to state. Some teaching methods lean heavily on rote and concentrate on drilling students to prepare them for a generalized standard examination, given by the government department of education or by some special organization, either year by year or at the end of the secondary years. Still other countries give emphasis to the practical application of materials learned. Discussions between the exponents of both types of philosophic approaches to education provoke occasional heat but little illumination.

In all areas educators believe that their own system of education is the best in the world (if not the universe), and look condescendingly upon those who have not had the opportunities vouchsafed their own children and youth. Actually, without taking a position for one side or the other, history has demonstrated that each country, with its own system of education, tailored to satisfy its own needs, has met these needs, and has prepared the most capable of leaders not only to guide in its own destiny but also to make

notable contributions for the development of mankind!

A tenet that unites Seventh-day Adventist educators throughout the world is the adoption of the Seventh-day Adventist philosophy of education as outlined in the writings of Ellen White. This philosophy pervades all classes, all phases of manual labor, all extracurricular activities—everything. The Word of God is the basis for every sector of Seventh-day Adventist education.

The Bible is offered as a regular subject, placed on the same level of importance with subjects that secular education considers basic, such as the national language and mathematics. Seventh-day Adventist educators think that the Bible should be taught by well-prepared teachers, the best available, and that the Word of God should be presented in a vivid, interesting way with requirements comparable to those expected in other basic subjects.

Activities in Seventh-day Adventist schools not found in secular schools include religious activities such as chapel services, Friday evening vesper hours, Sabbath school, church services, missionary activities and campaigns in which the students have active participation, Weeks of Religious Emphasis, and worship in

the dormitories. Efforts are made to maintain high standards in such things as dress, appearance, diet, social relationships, recreational activities, and general attitudes.

On the part of the teachers there is a general willingness to serve the Lord with pleasure even though at times the remuneration, financially speaking, may be smaller than if they served in similar positions in secular institutions.

A Scene Remembered

A picture comes to my mind. On an itinerary I traveled far, first by plane, then by bus, and then for several hours in a river launch, and finally by canoe, to reach a school in the interior of Colombia. I had been invited to conduct a Week of Religious Emphasis for all students. In this specific school, one of the requirements for graduation was that the year before a student completed his course he had to dedicate one year to teaching a mission school. Most of the schools were to be found in the distant llanos and Amazon regions of Colombia.

These student teachers at this time had been brought in for spiritual help and for instruction in a teachers' institute. They enjoyed not only the meetings but also the compan-

Distribution of SDA Schools

	Universities 8 majors plus	Complete Postsecondary 4 majors plus	Postsecondary 1-3 majors	Incomplete Postsecondary	Worker Training Secondary and Elementary	Complete Secondary	Others (Elementary, Junior Academy)	Total
Afro-Mideast	--	1	--	1	3	5	65	75
Australasia	--	--	1	2	2	5	373	383
Euro-Africa	--	--	2	3	8	2	368	383
Far East	--	4	6	4	1	31	447	493
Inter-America	--	2	3	4	2	10	393	414
North America	2	8	1	2	--	83	907	1,003
N. Eur.-W. Africa	--	--	3	3	7	4	218	235
South America	--	1	4	--	6	8	758	777
Southern Asia	--	--	2	1	3	7	174	187
Trans-Africa	--	1	--	1	6	1	684	693
World Total	2	17	22	21	38	156	4,387	4,643

ionship of their fellow students on campus. On the last Friday evening as the sun sank into the western horizon, teachers, students, and student teachers gathered on campus under large trees overlooking the Upia River. Far in the distance they could see the shadows of the Andes creeping across the wide spaces. Songs were sung, the Bible was read, a devotional talk was heard. And then as students and teachers stood they joined hands and, forming a large circle, sang "Day Is Dying in the West."

Ready to Serve

Two days later at sunrise on Sunday morning all gathered at the little river wharf to see the student teachers leave. The principal offered a short prayer before the motor was started to take the young missionaries on their way back to their far-away solitary schools. One was going as far away as the headwaters of the Amazon River. There were tears but there was satisfaction. There had been no holding back. They were young Seventh-day Adventist teachers ready to serve!

We visited one of these schools, actually a family school. We traveled down the Upia toward the Meta River on the mission speedboat. Then we walked through the grass, brush, and trees of the llanos to a humble home. One of the rooms of the house had been converted into a schoolroom. Even though we arrived quite early, the teacher had been hard at work since 7:30 A.M. We looked at her class schedule and saw that she would teach until noon, again from 1:00 until 5:30, and would continue until late with a night school for adults. As we talked with her we discovered that although she was homesick for the companionship of her friends (for there were no young people with whom she could associate in that area) and though the program was demanding and tiring, she had no demands and no complaints. She expressed pleasure at being given the opportunity of being able to help the children in that way.

This is the spirit of Seventh-day Adventist teachers. This is the spirit of Adventist education. This is one of the reasons why the Seventh-day Adventist Church maintains its worldwide system of schools—to provide hundreds and thousands of well-prepared men and women who have done their part in carrying this gospel to every nation, kindred, tongue, and people, and in hastening the return of the Lord Jesus Christ. ♦♦

Listening to the Voice of Religious Liberty

An Interview
with M. E. LOEWEN
*Secretary, GC Department
of Public Affairs and
Religious Liberty*

Is it true that opposition to Sunday legislation is the main work of your department?

Indeed not. In the past twenty or thirty years the problems handled by the Religious Liberty Department have multiplied. There are problems in Sabbath employment, problems concerning labor-union membership, legislation not only for Sunday closing but for restricting Ingathering solicitation and the sale of literature. It is necessary to be on the alert constantly to see that religious rights and liberties are safeguarded.

Why has the church organized the Religious Liberty Department?

As early as July, 1889, our church, recognizing the need for special attention to religious liberty problems, organized the National Religious Liberty Association. Its main thrust at that time was in opposing Sunday-law legislation that restricted activities on Sunday.

Why should our church be so particularly interested in religious liberty? After all, one of the most significant signs of the near return of Jesus is the withdrawal of personal freedom and the enforcement of laws against the work of Adventism.

For two reasons: (1) We assist in-

dividuals, Adventists and non-Adventists alike, in their local problems even as a physician would help them physically. Inequitable or oppressive legislation or programs should be resisted; for example, so that people may work when and where they can find employment. No man should be discriminated against because of his religion, especially in government service. (2) We are able to take advantage of the evangelistic possibilities that open up when religious liberty is challenged. These objectives are in harmony with the teaching of the Spirit of Prophecy, two statements of which I keep handy at my desk. Let me share them with you:

"It is our duty, as we see the signs of approaching peril, to arouse to action. Let none sit in calm expectation of the evil, comforting themselves with the belief that this work must go on because prophecy has foretold it, and that the Lord will shelter His people. We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience."—*Testimonies*, vol. 5, pp. 713, 714.

"Evangelists should be finding their way into all the places where the minds of men are agitated over the question of Sunday legislation and the teaching of religion in the public schools. It is the neglect of Seventh-day Adventists to improve these providential opportunities that is hindering the advancement of the cause."—*Ibid.*, vol. 9, p. 51.

What is frequently forgotten is that American history records many instances of oppression and persecution. Catholics, Quakers, Jews,



and other minorities have known what it is to feel the hand of intolerance. The forces that persecuted in the past are still active and can spring into action again. We must be constantly alert against any violation of the rights of man, any man, whoever he is. "Eternal vigilance is the price of liberty."

How do we reach the public? Is our voice heard?

Liberty Magazine, a special organ of this department, is used to educate leaders in various walks of life concerning matters of conscience and constitutional liberties. In the writings of Ellen G. White definite guidance has been given regarding the policies of this magazine. Opportunities will arise when the prophecies, particularly of Daniel and the Revelation, can be explained in the pages of this magazine. The signs of the soon return of Jesus to this world should be emphasized by *Liberty*. This magazine can be used as we would other missionary journals.

How wide a circulation does *Liberty Magazine* have?

Liberty has a circulation of more than half a million, a record high for our magazine. However, our list containing the molders of opinion in the United States alone exceeds one million; we are still not reaching all of the men and women who have influence in molding public thought.

The question is heard often, as the prophecies have foretold that persecution would come, Why shouldn't we accept this rather than oppose every move in this direction?

Every move to restrict gives us an opportunity to present the principles of religious liberty and the way God wants men to live. Thus many people become interested in the teachings of Seventh-day Adventists. We have been instructed that the Lord permits these problems to arise so that we can present truth to people who otherwise might never hear of this message. These quotations are very helpful:

"The Lord in His providence is far ahead of us. He has permitted this Sunday question to be pressed to the front, that the Sabbath of the fourth commandment may be presented before the Legislative assemblies: thus the leading men of the nation may have their attention called to the testimony of God's word in favor of the true Sabbath. If it does not convert them, it is a witness to condemn. The Sabbath question is the great testing question for this time."—Manuscript 16, 1890.

"When God has given us light showing the dangers before us, how can we stand clear in His sight if we neglect to put forth every effort in our power to bring it before the people? Can we be content to leave them to meet this momentous issue unwarned?"—*Testimonies*, vol. 5, p. 712.

How do you divide the department's responsibilities among your co-laborers?

My associates are W. M. Adams, R. R. Hegstad, and J. V. Scully. Elder Adams has become an expert in labor-union problems and has also led out in making contacts with governmental officials and members of Congress. Elder Hegstad is the editor of *Liberty Magazine*; and

Elder Scully supervises the circulation of *Liberty* and cares for the Religious Liberty chapters in academies and colleges. The entire group works as a team. When one of the men is in the field the others step in and carry on for him.

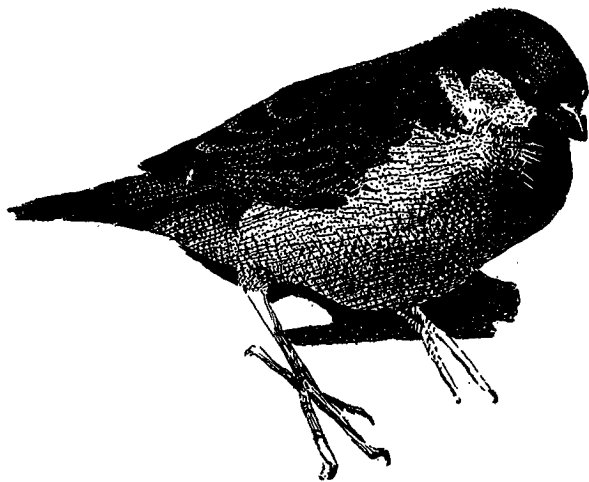
Does the Religious Liberty Department advocate court action when religious rights of an individual are infringed on?

Yes. We believe that every facility extended by any government to protect rights should be utilized. In the Supreme Court some very helpful victories have been achieved, notably in naturalization for American citizenship and in unemployment compensation. In lower courts, actions have been instituted when labor unions have discriminated against Seventh-day Adventists. In other cases briefs have been filed as friends of the Courts.

What goals do you hope to accomplish in your department during the next four years?

As we noted earlier, this department is mainly a service department; it is difficult to set goals when services depend on emergencies and the unexpected. However, promotion of the principles of religious liberty in churches, camp meetings, and general gatherings will prepare individuals for the crises that do lie ahead. *Liberty Magazine* serves as an educational tool, bringing the principles of freedom of conscience before the public. ♦♦





TOO BUSY

By BETTY M. BAHR

WE HAD so much in common — he and I. I decided that the day he came, a family birthday gift.

Always fluttering around, chirping about something, yes! But the real bond was our beauty status. Could I throw him away because all his feathers were not canary-yellow? Had I ever been discarded because I

Betty M. Bahr is a homemaker and nurse in Takoma Park, Maryland. She and her husband have served in South America.

was homely and had freckles? No. I was loved. And I loved Tweetie for what he taught me. His lovely song completely effaced the uncomely feathers. I couldn't sing, but I could smile. Folks told me I had a beautiful smile. They never told me I had a beautiful face. So I learned to cover it up with a smile.

Well, the days went by, and Tweetie would give a concert at the ring of a bell, or even a kind word. We kept him in the dining room, which literally was the center of the house and all activity. Too typical

of so many constant blessings, he became routine, and my ears grew accustomed to his trills, even annoyed at his thrill of sustaining a telephone sound. But we still had our early-morning rendezvous when all the rest of the family would be asleep. Those moments were more precious as the days got busier.

And busier.

Guests Galore

Around the middle of November, Karl brought home my schedule of meals and of guests galore. Division meeting time. We all looked forward to it. It was something I'd never heard of in the traditional ten-minute mission report. But providing the leaders of the church organization with meals and lodging while they met in the semiannual committee session was, indeed, a real privilege for missionary wives. We exchanged recipes, menus, emergency onions and eggs, and hints about the allergies and idiosyncrasies of "the brethren."

During that time Karyl, Fred, and Eddy were around 5, 3, and 1 years old, respectively, and I was still somewhat of a perfectionist. I tried hard to keep the toys picked up, the kids from wiping muddy hands on our house guest's towel, and Eddy out of the kerosene. Besides that, it was such a special spiritual feast — having the devotional meetings in your own mother tongue in a foreign land — that you'd think nothing of loading all three children on Eddy's stroller and doing anything but *stroll* over across a busy highway to the division committee room in time for the early-morning worship, which the wives were invited to attend. You had a twofold motive, because on the way back you'd stop at the road stand and pile zucchini on top of the three-some and dash home to clear up the "company breakfast" and start on "company dinner."

Tweetie missed his bath for a few days. It was all I could do to sweep up the birdseed shells he fired on

FOR THE YOUNGER SET

Heaven Is a Place for Friends

By LUZ MENDOZA AND ELLA RUTH ELKINS

FLORIE sat on the front steps of her home, her chin cupped in her hands. Hearing steps, she looked up.

"Hello, little girl. I'm Miss Mendoza from across the street. I've come to invite you to come over to our house Saturday afternoon for a Story Hour."

"Oh!" Florie jumped to her feet and clapped her hands. "Stories? How many days away will that be?"

Miss Mendoza smiled. "It will be just the day after tomorrow."

At last the time came for Florie to go to the Story Hour. Many of her friends were there already. Some were sitting on the floor because there was not room enough for all to have a chair or bench. Florie looked around the room and realized that she was the youngest child there. She sat very quietly as she listened to the story of how God made the world. She had never known these things before, and she asked many questions when the time came for the children to speak.

All during the week Florie thought of how God made this earth. "Oh, how I wish I could have been there," she said to herself.

When storytime came the next Sabbath afternoon, Florie sat on the edge of her chair as she listened to a story about heaven. Oh, how lovely heaven was, she thought.

At the end of that Story Hour Florie

felt very important, for she had learned many new things that day, and she ran home to tell her mother all about heaven.

During the following week Florie and all the other children gathered in a neighbor's yard to play. After a while they grew tired of what they were playing and began pushing and pulling. There were giggles and squeals until Marna fell hard from a push by one of the boys.

"Bo-hoo-hoo!" wailed Marna.

When the sobs died down Marna quietly sidled up to the boy who had pushed her. *Bam!* went her hard little fist into the boy's tummy. He stepped backward in surprise.

"So! You want to fight, huh? Then take this!"

In an instant Marna and the boy were hitting each other fiercely.

"No! No!" screamed Florie as she threw herself between them. Don't do that! Don't you want to go to heaven like Miss Mendoza told us?"

The two children looked at each other with embarrassment. Marna's arms dropped to her sides.

"I'm sorry for fighting," she said.

"Me too, Marna," said the boy.

Florie smiled. She was glad they were friends again. She knew that in heaven everyone would be friends. So they must be friends here also.

the floor — on purpose, I felt sure. True, I had postponed my early-morning quiet time with God for the big event. I knew He would understand how busy I was. And of course Tweetie and I hadn't really had much of a visit, either. But it wouldn't last forever.

I did get him some birdseed at the store. As soon as dinner was over and the men were back "in session" I'd clean him up and feed the poor thing.

A Beautiful Voice

He sang as the dishes clattered. He had sung when "the men" had laughed uproariously over something that had struck them as funny at the table. They commented on his beautiful voice and I beamed. Then they left.

That's when Eddy started drinking the kerosene. So we took him to the doctor. No, I didn't feed Tweetie. I forgot.

The next day was similar, only the guests got gluten patties instead

of zucchini souffle, and Eddy drank milk. That afternoon Wanda came over, and we got to talking. The telephone rang, and Tweetie did his glee-club special.

"Oh, Wanda, I've GOT TO feed that bird!" I vowed as I picked up the telephone.

"I'm going," she said easily, and we stood at the door another twenty minutes while I chattered on. That was Thursday.

I don't know why I didn't *think*, but Friday when I swept I did give Tweetie a vote of gratitude because he hadn't thrown out any birdseed shells to clean up. Friday is a busy day in every Seventh-day Adventist home, and this Friday it seemed that I was climbing up a hill backwards. I'd be so glad when it was Sabbath! The visitors had all left and we were back to five in our own family again.

Sabbath morning I was up at six. I sat down to read.

I missed something. Tweetie was quiet.

Oh, how I didn't want to look! Still warm, his tiny, homely little dehydrated body lay helplessly in my hands. My precious captive songster.

Imprisoned in my own dining room, the center of love and activity. One of the home folks!

Delicious food served, time and attention reserved for the special guests. Of course they deserved it. Wasn't that my mission?

Birdseed lay in a full sack in the cupboard, ready for use. Yes, he was well provided for.

Cold, fresh water was there in the faucet, only needing me to take the time and thought to bring it to him.

My Tweetie, who had never done a thing to hurt me! His whole life had been filled only with blessing others by his song.

Only with his song could he have begged for food and water. He was completely at my mercy. I was just too busy "helping others."

I heard, but I didn't listen. ♦♦

The Door Was Unlocked

By DENNIS B. CRABBE

WITH a sudden eruption of tears I said a good-by that was to change my entire life. The call to enplane was made over the loud-speaker. Waving farewell seemingly all the way to the plane, I boarded the huge jet aircraft. With a roar of the engines we took to the air, and in no time at all we were soaring above the clouds. Soon after we reached cruising altitude I fell into a light slumber.

I awoke with the rumble of the jets as we landed at the San Antonio, Texas, airport. A little while later I found myself at my new home at Lackland Air Force Base. Basic training wasn't easy for me, nor for any of the other young men in my flight. However, we did have a little free time to ourselves in the evenings to study and write letters, but we found something else much more enjoyable to do then. There were about seven of us out of nearly 32 that used our spare moments for Bible discussions. My roommate usually ended up doing most of the talking because he knew the Bible much better than the rest of us. Everything he said was true—straight from the Bible. The rest of us (one the son of a Baptist minister) usually simply stated our own opinions.

Those little sessions of Bible discussion made a deep impression on me. Several months later, after final training at my permanent station, I began to recall some of the things I had learned about God from those talks.

As I thought back I remembered the time before my service when I listened to a radio broadcast called *The World Tomorrow*—my first introduction to the idea of a seventh-day Sabbath. Then, in basic training, after noticing a Bible in the possession of my roommate, I asked him what denomination he belonged to.

The Bell Rings

"Seventh-day Adventist," Thiron remarked. The seventh-day part rang a bell with me, and as I began to tie the radio broadcast in with the Seventh-day Adventists, Thiron made it clear to me that the two were different organizations. That conversation with Thiron was the spark that ignited my interest in Bible discussions for the remainder of our time together.

Now, after nearly four months, with training completed and plenty of time on my hands, I began to think more deeply about some of the things Thiron had said. Then,

one night while sitting at a table in a dark room with flashing colored neon lights, loud music, and soldiers with girls in miniskirts dancing on a crowded floor, I heard the call of God. It was as though a voice said to me, "This is no place for you. This is the devil's playground." The call was so strong that I left immediately. It was nearly ten o'clock on a Saturday night, and yet I felt deeply impressed to call the Seventh-day Adventist church. No one answered. Next, I telephoned the minister since his number was listed just below the church's. Still no answer. But I could not resist the strong impression that I must find the church that did not clash with the Scriptures. I went back to the base and slept on the matter.

The next morning, knowing full well that the church would be closed on Sunday, I knelt and asked God to show me whether the Seventh-day Adventist Church was truly His church, His people. I asked that the doors of the church might be unlocked to me as a sign that that was where He wanted me. A little while later I was standing in front of the Seventh-day Adventist church. I started up the steps, and when I reached for the door handle, I found that it was unlatched. ♦♦

An Open Letter to Catherine

[In the July 27 REVIEW we published a Speaking Out article entitled "Is There Consistency?" The article awakened considerable interest. A number of readers submitted manuscripts in reply. All were good. The following is typical.—EDITORS]

DEAR CATHERINE,

Your plea as a new convert for understanding of the inconsistency between what too many of God's people believe and what they practice touched my heart. I have been there.

Sixteen years ago I joyfully joined what I had been persuaded was God's true church. And I, too, was shocked and dismayed by what I saw. There were Adventist detractors of Ellen G. White; coffee-drinking, meat-eating, snuff-chewing Adventists; immodest, display-loving Adventists; grossly fat, appetite-addicted Adventists; "boob tube"-captive Adventists; wedding-ring-wearing Adventists; Sabbath-careless Adventists; swing-

and-jazz-beat Adventists; and, yes, Adventists living in adultery.

Soon I found myself looking for these inconsistencies. As I did so Satan placed his magnifying glass between me and the frailties of others, as he has a way of doing. At the same time he led me to be more and more impressed that I was free from such frailties. Before long I began to feel as Elijah did in the cave on Mount Horeb when he told God, "I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets . . . ; and I, even I only, am left" (1 Kings 19:10).

But God in His mercy soon revealed to me that I, too, had some frailties—some very serious ones. He took away my blinders as He did Elijah's so that I

would see that the majority of my fellow Adventists were indeed God's people, weak though many were.

Over the years since that time of perplexity and doubt God has given me a degree of understanding of this distressing problem that has a less savory name—hypocrisy. The inconsistencies are still there as big and bold as ever but unmagnified by Satan's glass. They have not changed, but my attitude toward them has changed. And this has made all the difference in the world in my own Christian experience. It has also enabled me as a Bible instructor to help others cope with the problem.

Right here let me say that it is apparent that you had sound instruction with regard to Bible standards before baptism. You are fortunate. There are too many who have been left in partial ignorance in this respect. This in itself may account for much of what seems like falling away from standards. But these unfortunates cannot fall away from what they have never known, and they are deserving of compassion and help in understanding what God expects of them.

No, the standards have not changed. The trouble, in part, lies in the fact that many church members have not changed, either.

Whose fault is this? Or is it anyone's? Who can know, not being able to read the heart as God does, whether a person seeking baptism has been truly converted? None can know. So it is inevitable that some will be accepted into church membership who have never been born again. Is there hope for them? Indeed yes! If they are exposed to Christian loving-kindness instead of criticism and censure, their hearts will open to God's Spirit as flowers to the sun.

In His day Jesus recognized the inconsistencies you seek to understand. In Matthew 7:21-23, He said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Saddest of words!

Of such as these Jesus asks, "Why call ye me Lord, Lord, and do not the things which I say?" (Luke 6:46). But does He recommend uprooting these inconsistent ones from church membership? His parable of the wheat and the tares gives the answer. When the good seed was found to have been contaminated by the seed of tares sown by the enemy, the workers wanted to eradicate them then and there. But Jesus said, "Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest" (Matt. 13:29, 30). At that time, the time of judgment, He Himself will take care of the tares. (This does not preclude the necessity of disfellowshipping those members guilty of overt sin

Gift of a Carol

By DONALD W. MCKAY

LOVING dearly the children of his parish in Philadelphia, Pastor Phillips Brooks yearned to give them something special for Christmas. But he realized he didn't have much money.

Why not write them a carol, he reasoned, as he sat in his study a few nights before Christmas. He was in a reminiscent mood that night. He recalled in detail the memorable pilgrimage he had made three years before to Palestine. He vividly recaptured the experience of having stood on the hills outside the little town of Bethlehem on Christmas Eve. He said to himself out loud: "O little town of Bethlehem, How still we see thee lie!

Above thy deep and dreamless sleep The silent stars go by;

Yet in thy dark streets shineth The everlasting light;

The hopes and fears of all the years Are met in thee tonight."

Lest he forget the words, he quickly jotted down this thrilling experience on paper. Other stanzas flowed from his facile pen as he sat in contemplation that night late in December of 1868.

But suddenly the thought struck him, someone was needed to compose the music for his carol. And there wasn't much time. The next morning he went to his friend Lewis Redner, organist of the church.

Lewis remarked, "So you've written a carol! We shall call it St. Phillip."

"Oh, no," replied Pastor Brooks, "we are going to name it St. Louis, because you are going to compose the melody."

And curiously enough the tune, found in all hymnbooks to this day, is known as "St. Louis."

That morning Organist Redner agreed to write the musical setting to the words. But after struggling with it all day, he found it to be an impossible task.

That night he finally fell asleep, troubled at his inability to compose the music. In the middle of the night he suddenly awoke with angelic strains flooding his brain. He leaped from his bed, lighted a lamp on the nearby table, and scrawled the notes on paper.

On Christmas Day the carol "O Little Town of Bethlehem" was sung for the first time by the boys and girls. They were delighted that Pastor Brooks and Organist Redner had written it especially for them. They loved it so much that they sang it many times that day.

Although more than a century has passed, and all the boys and girls together with Pastor Brooks and Organist Redner have gone to their resting places, our affection for this simple and tender carol deepens with each passing year.

Christmas, after all, is a time for singing the beloved carols announcing Christ's nativity. It is also a reminder for us to focus our thoughts on Christ's soon return.

after Bible instructions have been followed.)

The truth is that we are in the Laodicean period of church history. And what are its chief characteristics? Complacency, indifference, an anything-goes attitude. Mrs. White speaks of "Seventh-day Adventists who have had great light and have not walked in the light" (*Selected Messages*, book 2, p. 66). And in 1893 she said, "Not one in twenty whose names are registered upon the church books are prepared to close their earthly history, and would be as verily without God and without hope in the world as the common sinner."—*Christian Service*, p. 41.

One wonders whether things have changed much since then, and whether we are in the one class, or in that of the nineteen?

Does being Laodicean mean that there is no place for standards? or that those who are born again need not strive, by God's grace, to make their lives consistent with proper standards? Certainly not. "Consistency is a jewel," Mrs. White states in *Evangelism*, page 542. And it is one jewel that all might well covet. It might be considered another name for total obedience, the goal of sanctification. And "sanctifica-

tion is the work . . . of a lifetime" (*Testimonies*, vol. 8, p. 312). That means growth toward the ideal—likeness to Jesus. And all are at a different stage in Christian growth.

As we look about us and see inconsistencies, they may simply be indications that spiritual growth has been slow or stunted—or simply at a rate different from our own. Encouraging growth calls not for censure but for nurture.

Jesus has told us through His messenger, "Halfhearted Christians are worse than infidels; for their deceptive words and noncommittal position lead many astray. The infidel shows his colors. The lukewarm Christian deceives both parties. He is neither a good worldly nor a good Christian. Satan uses him to do a work that no one else can do."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 3:15, 16, p. 963.

Yes, we hear Jesus pleading with us to give up our old ways in exchange for faith and love, Christ's righteousness, and the Holy Spirit. "As many as I love," He says, "I rebuke and chasten: be zealous therefore, and repent."

To sum up our understanding of inconsistencies within the church, we find that "an enemy hath done this" (Matt. 13:28). He has done it by seeing

that some people are not thoroughly instructed before baptism; that some are admitted to membership who have never been converted; that complacency and indifference to standards, to one another, and to God are the norm rather than the exception. Besides this, all are at different stages in their spiritual growth, and this is reflected in behavior.

How would Jesus have us relate to this situation? He tells us through His servant: "We cannot afford to live on the husks of others' faults or failings. . . . The very act of looking for evil in others develops evil in those who look. . . . But by beholding Jesus, talking of His love and perfection of character, we become changed into His image. By contemplating the lofty ideal He has placed before us, we shall be uplifted into a pure and holy atmosphere, even the presence of God. When we abide here, there goes forth from us a light that irradiates all who are connected with us."—*The Ministry of Healing*, p. 492.

This means that by keeping our eyes fixed upon Jesus we may help to bring consistency out of inconsistency in others as well as ourselves.

DORIS A. PAYNE

Sonora, California

When You're YOUNG

By Miriam Wood

LOVE AND PLANS "Those who love must be prepared to have their plans changed." This sentence was the week's "food for thought" on a church bulletin board that I noticed recently.

Just how could love cause a change of plans? Why would this be necessary? Well, I've thought of several reasons and examples, and I'm sure you can think of others.

For instance, you may have planned an evening's work for yourself on a more or less "must" basis. You've just gotten started into your project when the telephone rings. A hesitant but desperate voice asks wistfully, "Do you have a few minutes? I need to talk to someone badly!"

An unloving heart may very likely rebel at this juncture. After all, you have your own problems and plans, and your friend ought to be strong enough to bear in silence whatever her crisis happens to be. You're tempted to retort briskly, "Oh, I WISH I could talk to you, but the fact is that I . . ." and then you enumerate all you must accomplish. Of course you'll end up by assuring your needy friend with GREAT sincerity (as transparent as it is pseudo) that you "really are interested and will call back within the next day or two."

Or, if you're not quite such a straightforward kind of person, you may flounder and squirm with your mouth

full of "Er-r-r" and "Well-l-l" and "Will it take long?" and other evasions that bring the message through loud and clear.

Very likely your friend, whose courage was only strong enough to hold out a timid hand for help, will assure you that it "wasn't important anyway" and then you can go on with whatever you'd planned for yourself.

I'm not saying that people shouldn't be strong enough to stand on their own feet, nor that there never are times when it is impossible to change one's plans. But the essential point here is that if we really do love one another in a practical way, we ought to keep enough elasticity in our lives so that we've a conditioned reflex all developed for plan changes in relation to the needs of others.

Other examples have been occurring to me. On a Sabbath afternoon of glorious "bright blue weather" you and your friends planned a long hike and a leisurely campfire supper. But your pastor (or MV leader, or lay activities leader, or whoever) comes to you and delineates the agonizing loneliness of several elderly members of the church who are confined to nursing homes. (Incidentally, the loneliness of the very elderly and infirm in the United States is heartbreaking. I'd suggest that you do some reading up on this.) Again the hesitation comes with the request. Could

you, would you, go to visit several of these dear old saints, bringing that breath of fresh air and hope that is so much a part of youth? Well, your answer and your willingness to change your plans depends on one thing—your love for others.

As I've continued to think about this philosophy, I've begun to apply it to the God-man relationship. Surely the most massive plan-change in the cosmos had to be that of God Himself when man, His created work, rebelled. Even though the provision for salvation had been made from eternity, think how glorious it would have been if it hadn't been necessary for it to be put into effect. But God so LOVED that He gave His only begotten Son.

In our daily lives as young and not-so-young Christians, it would be fascinating to discover how many changes of plan on God's part have been necessitated by our rebellions, large and small. If we accept the philosophy that God does have a plan for each life (and surely that is beyond debate) it must follow that many times He has to love us enough to allow modifications or postponements or blind alleys until we find our way back to the main line from whatever detour we've been floundering along on, perversely and willfully. The incomparable quality of His love is equal to this. Love never changes. Plans may have to.

The Preschool Child at Home



By JEANNE O. YINGST

routine is so necessary for a child.

Self-confidence. Another important element is building a child's self-confidence. This begins much earlier than most parents suspect. When a baby has a need his usual way of communicating that need is to cry. If he is able to communicate in this way, it lays the foundation for further communication on a more advanced level. This is the area where many parents worry about spoiling the child. Many psychologists agree that spoiling occurs when a child's needs are not met.⁵

This element of self-confidence becomes more complex and is always of first importance. When a child begins to explore his surroundings under his own locomotion of crawling, and later walking, his self-confidence depends on whether his natural curiosity for learning is met with praise and encouragement, or a barrage of No's and frowns and annoyed tolerance.

During his toddler years, as he is able to initiate and accomplish, he should be met with consistent encouragement and praise, as well as training in obedience. Picture the four-year-old who has just presented his mother with a "painting" that to her eyes looks like a large blob of brown. Her reaction will determine whether he has the confidence to create another masterpiece. Praise when deserved builds self-confidence, and appropriate discipline builds a sound character.

According to Gordon, most toddlers' self-concepts are the sum total of how others view them.⁶ For example, if a child hears his parents, siblings, grandparents, or others continually referring to him as a "poor eater" he will soon live up to their expectations and at the same time will consider himself to be a poor eater. In most cases, his eating habits are a normal part of his changing attitudes and will be quite adequate if encouraged and kept within sensible limits.⁷

Feelings. A child's feelings as a part of his self-concept are likewise very real to him. If a small child states that he hates baby sister his parents can confuse his ideas of truth and his own reliability by telling him that he doesn't really hate his sister. A parent should be mature and understanding enough to accept these feelings and realize that they are natural and will probably turn to love within an hour, and back to "hate" again another day.

PARENTS today are bombarded with books and articles under such titles as "How to Raise Your Child's IQ," "How to Teach Your Three-year-old to Read," and "Let Your Child Raise Himself." Most of the theories offered represent extreme viewpoints and leave parents frightened and concerned that they are not giving their child the most ideal environment. They wonder, "How can I give my child the best environment in his preschool years?"

Many parents are awake to research about their children. They are impressed with reports that 50 per cent of a child's mature intelligence is set before the age of four.¹ They read that children have a potential IQ that can be as much as 20 points above what they actually realize, depending on their preschool environment.² In fact, Joseph Roucek states that "a child's capacity for learning is developed during the earliest years of his life; lost opportunities for mental growth can never be fully retrieved. . . . Half of all the growth in human intelligence may very possibly take place between birth and age four."³

There is reason to believe many

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parents fall in a middle-of-the-road area of philosophy on rearing preschoolers. Yet many of today's articles advocate an extreme position, leaving most parents with a limited amount of literature that will help them in their child's "formative" years. These parents need practical suggestions on expanding and enriching the environment of their preschool child. However, it is first necessary to "set the stage" to be sure that the most basic elements are present before expanding.

Foundations for Learning

Elements in laying a sound foundation for learning include good nutrition during pregnancy and especially during the first six months of a child's life. This period is crucial because it is during this time that the child's brain is developing most rapidly. Protein is essential to prevent irreparable brain damage and possible retardation.⁴

One of the developmental tasks of early infancy is the building of a basic trust in the child. This is accomplished by gentle, loving care. It is built by meeting the needs of the infant as they arise, and making his small world a secure place in which to grow. This is stated by Eric Erikson as consistency, continuity, and sameness of experience. The child uses past experiences to know what to expect. This is why a regular

Furthermore, making a child say, "I'm sorry," when he is not really sorry at all is making him lie. For instance, if a child has hit a friend he should not feel that his action was acceptable, but the situation should be handled in an honest way.

Strong Feelings

Imagine how a five-year-old feels if, after struggling over his shoe laces, and finally quitting in tears, a parent laughs at him. His feelings are very strong and very real to him. Picture an adult woman in a correlating circumstance—she has company coming for dinner, and her roast has just burned, leaving her totally frustrated. Her husband walks in and begins laughing at her frustration. Her anger is just the same as the five-year-old child's anger at such total disregard for genuine feelings.

Discipline. Ellen White states that discipline should begin when the child begins to choose his own will.⁸ I interpret this to be some time after the infant is three months old. Children need loving, consistent parents who are gentle, yet firm. This area appears to be of utmost importance to parents.

Most people recognize the marvels of the mothering instinct in birds, cats, and bears, for example, but deny (in practice) the reality of the human mother's instincts. Surely God endowed the human mother with her share of instincts! A combination of knowledge, instincts, and reasonable thinking should produce a well-behaved, well-adjusted child.

Keep in mind that the ultimate goal for the child is self-discipline. The foundations for this should be laid during the first six years. Unquestioned obedience is necessary at times, but reasons are needed to teach the child right and wrong. This will equip him to choose for himself when the time comes.

Applying the Principles

Here is a normal, healthy, happy, self-confident child who is bright and raring to go. As a small baby he had a bright and cheery room with a crib sheet or bumper pad with colored figures on it, a crib mobile and hanging colored spoons to watch during the first few months and later to reach for. His mother kept him close by during his waking hours, allowing him to watch her as she worked, talking to him so he would begin to correlate words with their meanings.

His parents showed great pleasure in his existence and were thrilled

with each small step in his development. When he began to crawl most breakable items were put out of reach, leaving him free to explore (within reasonable bounds), feel, reach, pick up and release, open and close. The playpen was used only when his mother had to leave the room or was unusually busy.

He especially enjoys pulling the pots and pans out of the kitchen cabinets and fitting the right lid on the right pan. He also enjoys removing the cans of food from the low shelf and lining them up on the floor. He likes to look through last year's Christmas cards and the Sears catalog. He has just had his first birthday, and his parents wonder how they can enrich his years before he begins formal learning.

Two key words in preschool training are *experience* and *perception*. All new learnings and insight rely on previous experiences.⁹ How well a child can assimilate these experi-

ences and integrate them into his whole self depends on the keenness of his senses, that is, how well he can perceive these situations. As an example, one child might identify a sound as a bird singing. Another child might identify the same sound as a whippoorwill and point out that birds make high, happy sounds, and that a whippoorwill sings in a particular pattern that can be clapped (followed by a demonstration). ♦♦

(Concluded next week)

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Especially FOR WOMEN

By Betty Holbrook

A RIGHT SPIRIT "Create in me a clean heart, O God; and renew a right spirit within me." It

was the pastor's call to worship, and above the confusion the words were barely audible. Babies were crying, but even they could scarcely be heard. It was older folks (some gray-haired, some not) who were the guilty ones. I wasn't completely innocent either, but the Scripture reading brought me back to reality.

Church is in a sense a social occasion. We go to fellowship with our church family. But our real purpose for going is to worship God, to sit in His presence, to visit His house.

Statements and incidents become meaningful on occasions such as these, and, one by one, memory flashes them by. "Put off thy shoes," God commanded Moses. Wherever God is, that place is holy. Jacob declared that the ground where God visited him was "none other but the house of God, . . . the gate of heaven." Daniel, Ezra, Solomon, Paul, each had his encounter with the Unseen. And then, of course, we know that angels—unfallen beings—veil their faces when speaking the name of God.

Still, we almost brazenly enter God's house, thinking our own thoughts, saying much what we please. We seem to forget that "the hour and place of prayer are sacred, because God is there" (*Prophets and Kings*, p. 48).

Usually it's a general commotion in the sanctuary that can be so distracting—whispering (or talking), purses snapping open and shut, papers being shuffled, and similar noises. But putting them all together can make a 16-year-old exclaim as she did, "I can't believe it. This has got to be the noisiest church I've ever been in." I wondered what the service would have to offer that day to one whose hold on the church was already hanging by an almost invisible filament.

Other times it might be a little more spectacular, such as one I witnessed recently. A little woman, fiftyish, entered the front door of the church with a flourish—just as the mission speaker was about to make his point. Was it her new hat, a new coat, or what did she want us especially to notice? Whatever it was, by the time she had walked across the front and tested two or three seats, we had plenty of time to see.

A change will come, and must come, before the end of time, but until it does, Isaiah's rather forceful prophecy, repeated by Jesus, seems applicable: "What hypocrisy! . . . 'This people pays me lip-service, but their heart is far from me; their worship of me is in vain'" (Matt. 15:8, 9, N.E.B.).

Maybe this is one area where we can help, because before a change can come there has to be a change in attitude, a right spirit of worship. And that's one of our biggest challenges as women—to mold and change attitudes. First to pray, "Renew a right spirit within me," and then with His help to make it contagious.

OBSERVATIONS ON A CREATION CONVENTION

A few weeks ago we attended as an observer a four-day convention of the Bible-Science Association, held in Milwaukee, Wisconsin. The association, with headquarters in Caldwell, Idaho, has as its aim the upholding of the Bible account of origins and its record of the Noachian flood.

Some 300 delegates with many church affiliations registered for the convention. About a dozen Seventh-day Adventists were in attendance. Up to 400 people attended some of the meetings.

Papers were presented by 18 lecturers, two of whom were Adventists: Frank L. Marsh, a biologist, formerly of Andrews University but now retired, and Clifford L. Burdick, whose field is geology. Discussed were such subjects as the scientific accuracy of Scripture, radio-carbon dating, the geologic column, thermodynamics, and the Genesis kinds.

During the course of the congress it was pointed out that evolution is more a philosophy than a science: it is simply an unproved assumption of certain people. One lecturer stated that from the scientific viewpoint both evolution and Creation are models. A model as he used the term is a tentative description of how an event may have happened or how a system may work. Then by research and observation the scientist tries to discover whether facts he perceives fit his model. If they do, he assumes that it is reasonably correct.

Creation Fits the Model Best

On this basis the Creation model fits the picture better than the evolution model, it was stated.

The thrust of the Creation convention was to demonstrate that this observation is accurate.

To this observer, who has little formal training in the scientific discipline, two general points became focal as he listened to the lectures and the subsequent questions and answers. First, that with regard to their beliefs on the subject, faith and choice are central for both the creationist and the evolutionist.

This is so because no human being was present at Creation to record what happened. We have only the Biblical account, which provides very brief and inadequate information from the scientific point of view of both Creation and the Flood. Consequently, it is not possible scientifically to discover precisely what happened during either of those cosmic events. Moreover, there is nothing now going on in nature that parallels either of them, and they cannot be experimentally duplicated for observation. Thus, the only thing that can be done is to examine the evidences as found in nature of these completed processes and apply the observations to one's model.

The same information is, of course, available for both the evolutionist and the creationist. There is the evidence of anthropology, zoology, botany, geology, chemistry, physics, et cetera.

The mechanistic evolutionist draws his conclusions on the basis of his belief that evolution is the process behind it all. He fits his observations into the evolutionary model. The creationist, believing the Bible account that "in the beginning God created the heaven and the earth," finds a place for what he sees in that model. For neither of them is the proof coercive, because God does not choose to force men to believe. "While God has

given ample evidence for faith, He will never remove all excuse for unbelief. All who look for hooks to hang their doubts upon will find them."—*The Great Controversy*, p. 527.

The Problem of Time

The second focal point of the Creation/Flood problem, as we see it, is time. While the evolutionist has plenty of problems fitting the multiple parts of the puzzle into his model—indeed, a great number will not fit in at all—for the creationist we feel the greatest problem is time.

Recently we talked with a Seventh-day Adventist scholar who believes devoutly in the Bible and the Spirit of Prophecy. During our discussion this man cited more than a dozen areas—from the number of rings in very ancient trees, to archeology—that present time problems relative to the age of the earth and the Flood, for which we at present seem to have no clear answer.

It is always possible to refuse to recognize such problems or to try to avoid them. But as Seventh-day Adventists we cannot do this. We must be willing to look at the facts, as we are qualified to do, and admit the problems without relinquishing our faith in God or His Word. There is enough evidence for belief. Our faith needs strengthening if it shows signs of crumbling because it must bear a lot of weight in one particular area.

We repeat an observation made by General Conference President Robert H. Pierson regarding this same subject. In his September 2, 1971, REVIEW column, "Heart to Heart," he concluded his column entitled "Is All the Data In?" with these words: "If there are some unanswered questions, our faith in God's Word need not be shaken. Remember—*not all the data is yet in!* Even if the Lord does not bring to light all His secrets regarding the earth and the origin of life, we can still trust Him. On the other shore many of the things that now puzzle us will be made plain." T. A. D.

ARK FEVER

Bible-believing Christians will be pleased with the recent publication of John Warwick Montgomery's book *The Quest for Noah's Ark*, wherein he admits to having "a full-fledged case of Ark fever."

For some years Dr. Montgomery, a conservative Lutheran scholar who teaches at the Evangelical Divinity School in Deerfield, Illinois, has been attracted to the tales and legends surrounding the modern search for Noah's ark. No neophyte in theological circles, Montgomery has been gaining the well-deserved respect of his colleagues for his keen, committed contributions to Christian thought. His interest in the Genesis story led him to Turkey and to Mount Ararat in 1970.

He maintains that there is solid evidence that on an isolated slope of a lonely mountain in eastern Turkey on the Russian border "a substantial vestige of the Ark of Noah, if not the ark's massive hull itself—remains to this very day."

In his book he cites what to him is mounting evidence for the existence of the ark, including interview transcripts of eyewitnesses who reportedly have seen an object assumed to be the ark. He recounts the stories of the Flood and the placement of the ark on Ararat that have persisted from earliest times in Hebrew, Moslem, and Christian writings.

The consequences of finding Noah's ark, he believes, would be staggering. It would surely force re-evaluation by scholars everywhere of the Biblical account of the Flood and the way this planet arrived at its present geological makeup.

About all that we know for certain regarding the lodgment of Noah's ark is that it "came to rest upon the mountains of Ararat" (Gen. 8:4, R.S.V.). "As the waters began to subside, the Lord caused the ark to drift into a spot protected by a group of mountains that had been preserved by His power. These mountains were but a little distance apart, and the ark moved about in this quiet haven, and was no longer driven upon the boundless ocean."—*Patriarchs and Prophets*, p. 105.

Finding the ark would not force people to become Christians anymore than meeting Jesus Christ face to face compelled people to become His disciples. But the discovery of the ark would make it even more difficult for people to ignore the reality and reliability of the Bible. If the ark should be found in these last days, the observation would hardly be needed to be made: "How much more evidence were you looking for?"

Honest, truth-seeking people who respond to the wooing word of God, whether it be in the Bible or in the Spirit of Prophecy, do not wait for scientific evidence to pile up before they acknowledge Jesus to be Lord of their lives. But when such modern tools of knowledge as archeology, the laboratory, and the earth sciences validate Biblical data and principles the indictment against the rebel heart mounts, making his refusal to acknowledge the truth well-nigh incredible.

All Christians, especially Adventists, want the ark found, if, indeed, it is still in existence and if it be the will of our Lord. The dramatic focus it would demand—the widened platform for the proclamation of God's last words to a world about to suffer destruction as utterly as Noah's world experienced—is beyond anyone's imagination at this time. But if it is not found, God's witnesses still have the mighty evidences of His power and glory—the heart-probing Biblical Word and the changed life of the born-again Christian, who demonstrates in flesh and blood that sin no longer needs to be tolerated in human flesh.

H. E. D.

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.]

FEW ARE CHOSEN

Re "Is There Consistency?" [July 27]: I once felt this same disappointment myself when I looked at some of our erring members involving themselves with the pleasures and cares of this world. But I soon learned to look at Jesus after reading the true nature of sin and where it works the hardest. I'm sure if the author could have seen what Moses saw when he came down from Mount Sinai she would not have believed that those people were God's chosen ones.

Why were only two (Caleb and Joshua) out of all the men who left Egypt allowed to enter the Promised Land? The answer is: "They [Israel] have [not] wholly followed the Lord" (Num. 32:12).

We should never look at the standards of others, but God's alone. Sin works the hardest in the Seventh-day Adventist Church as it always has with God's chosen people. T. SGT. FRANK D. WHITAKER
Columbus A.F.B., Mississippi

Our REVIEW came today (Sabbath), which is ideal. If it comes Friday I'm tempted to read it that night instead of putting the finishing touches on preparation for my earliten class, and if it does not come till Monday, I'm lost Sabbath afternoon!

In "Is There Consistency?" the author revealed more than she realized! First, the minister who prepared her for baptism did a good, thorough work. May God bless him! Second, she is on the right road, regardless of who else is not or does not appear to be. Third, she must focus her

eyes on Jesus just as firmly now as when she was first considering these wonderful truths. Those of us who have been part of the remnant church for many years are often equally burdened with the same perplexities. At times it seems that the world is prevailing within the church. But we rejoice to see younger people with this same concern and realize anew that the work is not ours but the Lord's and "He will work to right every wrong."

EDWARD SCHLIST

Blossvale, New York

We are living in a time when we hear much about the "silent majority." Perhaps the "silent majority" of our church who have kept quiet for so long represents the right because we felt we had no right to "cast the first stone." ELLEN BARSIE
Northern, California

After reading "Is There Consistency?" [July 27], I have heard others also express agreement with the article.

This problem of inconsistency or double standard is so common. Is it any wonder our young people are lost in the way or become discouraged?

I have been a nurse for 20 years near a Seventh-day Adventist community. The hospitals have seen all shades of Adventists. So often the remark is made "Well ——— is an Adventist and he does it, why can't you? What do you Adventists believe, or is it everyone to his own idea?" It makes one want to hide, not share his faith, when the church image appears so inconsistent. The question comes to my heart—the doctrines are right, but what is happening to the church? JEAN FULLER KISTLER
Berrien Springs, Michigan

Many letters have been written regarding the need for more consistency in our practices, et cetera. These letters are published but do they solve the problem? Is anything being done to make our standards more consistent or should I say to make our members realize the need for more consistency? What seems to be commonly

practiced in some areas is strictly "taboo" in other areas. Perhaps if we were all wholly committed to the finishing of the work these differences would lose their significance.

MRS. O. H. JENSEN

Campbell, California

PORK SHORTENING

While all of us shun the use of unclean meats and others omit meat entirely, most members, especially in the southern part of the country, are unknowingly consuming pork fat in the bread, rolls, and crackers they eat. Few of us study the labels enough. The only ones that can be eaten with confidence are those marked "pure vegetable shortening." PAUL NIEMI
Ferrum, Virginia

SPIRITUAL KNOWLEDGE

Re "What the Lord Says," Letters to the Editor, [Aug. 31]: In referring to a letter entitled "Music for Adventists" [May 4], the writer quotes Hosea 4:6 as an answer to our problem in music tastes.

I hope that the writer, in referring to Hosea 4:6, "My people are destroyed for lack of knowledge," does not infer that Hosea was referring to a college education.

In my notes on Hosea, I find that he was begging Israel to come back to God. He states six reasons for their apostasy: Spiritual ignorance, Hosea 4:6; Pride, 5:5; A form of religion, 6:5; Worldliness, 7:8; Corruption, 9:9; Worship of idols, 11:6.

A college education may give the receiver more worldly knowledge, but it does not necessarily add to his spiritual knowledge. The letter of May 4 stated: "If a person is a Christian, the music will not have an evil influence any more than an exciting symphony or concerto will have an evil influence on a Christian musician or artist."

"Whatever is true, . . . whatever is pure, whatever is lovely, whatever is gracious . . ." (Phil. 4:8, R.S.V.). This may not always be the same music for each listener.

ALICE MERRY

Centralia, Washington

World Divisions

FAR EASTERN DIVISION

✦ The Indonesia Publishing House received the third-place award for printing excellence in a contest conducted by the Indonesia Academy of the Graphic Arts. Among scores of entries from throughout Indonesia, 23 were chosen by the academy for recognition. Indonesia Publishing House submitted its monthly health journal, *Rumah Tangga and Kesehatan*, and was listed third in the field of magazine production. This is the first competitive award received by this house.

W. D. JEMSON
Production Manager
Indonesia Publishing House

INTER-AMERICAN DIVISION

✦ More than 300 people were baptized on October 8 and 15 as the first fruits of the campaign held in Montego Bay, Jamaica, from August 20 to October 15 by C. D. Brooks, a general field secretary of the General Conference.

✦ Some 150 converts have been baptized as the result of an evangelistic campaign conducted in Kingston, Jamaica.

NORTHERN EUROPE-WEST AFRICA DIVISION

✦ The sponsors of a football match in Norway recently had to alter the schedule from Saturday to Sunday because four Adventists played on one of the teams. Coach Arne Struksnaes, who also is an Adventist, was interviewed by the local paper regarding the change. The story was picked up from this paper and reported across the country. The Norwegian press commented this is likely the first time in history that series games have been delayed for religious reasons.

✦ Recently some of the world's leading musicians, including John Ogdon, Moura Lympany, the Aeolian String Quartet, and former vocal scholars of Kings College, Cambridge, were featured in a series of eight Sunday afternoon celebrity concerts at the New Gallery Centre, Regent Street, London. The Centre, in the heart of London's fashionable West End, is being more fully utilized to include cultural events likely to attract the upper classes and thus bring them into contact with the work of Adventists in the Center.

J. P. SUNDQUIST, *Correspondent*

SOUTHERN ASIA DIVISION

✦ Y. R. Samraj, MV secretary of the Tamil Section, South India, reports that a man who had been in jail for murder attended a youth campaign conducted at Chaniparai and found Jesus. He was one of the nine baptized as a result of the youth campaign.

✦ More than 590 have been baptized in the Kerala Section, South India, during the first six months of this year.

✦ On October 15 a series of Reach Out for Life lectures were begun in the Seventh-day Adventist church in Calcutta. Dr. R. I. Clark, of the Scheer Memorial Hospital, Nepal, is the lecturer. He is assisted by W. H. Mattison, Southern Asia Division Ministerial secretary, and W. G. Lowry, president of the East India Section.

✦ Twenty-three young people have been baptized in the strong Hindu village of Vanivelambatti in Tamil Nad as a result of evangelistic meetings. Three of the young men baptized had prior to the meetings been praying together for a greater understanding of the way of God.

✦ Bangladesh Section workers baptized 81 converts during the first six months of this year. This area also has the highest school enrollment it has ever experienced.

A. J. JOHANSON, *Correspondent*

Atlantic Union

✦ Four families were baptized recently at the Ephesus church in New York City. E. J. Humphrey is the pastor, and Rosa Lee Jones is the Bible instructor of the church.

✦ The Greater New York Academy is offering adult-education evening courses leading to a high school equivalency diploma. The program is designed specifically for students who were unable to complete the regular requirements for a high school diploma.

✦ Five persons have been baptized as a result of a Voice of Youth program conducted by the youth of the South Brooklyn church this past summer. David Coleman, a theology student at Atlantic Union College, was the speaker.

✦ After 51 years of continuous employment at the New England Memorial Hospital in Stoneham, Massachusetts, Ruth MacIntosh Deininger retired on October 15.

EMMA KIRK, *Correspondent*

Canadian Union

✦ Youth of the Rutland and Kelowna churches in British Columbia operated an evangelistic outreach booth at Kelowna's annual International Water Regatta. Working in three four-hour shifts, they signed up more than 800 young people for the *Wayout* magazine, demonstrated Smoking Sam, and distributed 9,000 pieces of literature.

✦ The Silvertip Pathfinders of Kelowna and Rutland, British Columbia, were awarded second place with their float in the service clubs class during a recent parade.

✦ At a banquet held for the alumni of Canadian Union College, during their Alumni Homecoming Weekend, October 27-29, alumni and friends pledged \$10,000 for the development and improvement of the school program.

✦ A branch Sabbath school begun in Ponoka, Alberta, in 1966 has developed into an organized and dedicated church. The school was organized into a church in 1967. In 1970 a former Lutheran church was bought and remodeled. Dedication services for the church were held September 17. There are 29 members.

✦ Literature evangelists of the Canadian Union gave 116 Bible studies during the month of September, distributed 2,530 pieces of literature, and enrolled 414 persons in Bible correspondence courses.

✦ Dr. Lewis N. Holm, president of Kingsway College from 1924 to 1930, was back on campus over the weekend of October 21. He addressed the students Friday evening and the College Park church Sabbath morning. A large number of his former students held a reception in his honor Saturday evening. At 80 years of age he still works as a marriage counselor and as a full-time manager for a medical clinic in California.

THEDA KUESTER, *Correspondent*

Central Union

✦ Youth of the Berean and Northside churches, St. Louis, Missouri, will perform Community Services work at the SDA Health and Welfare Center in the employment of the U.S. Department of Labor. Arrangements were made by Clarence Hodges, St. Louis director of the Health and Welfare Services. The church pastor, S. T. Lewis, was the project coordinator this past summer.

✦ The Farmington, New Mexico, church, a part of the Colorado Conference, received third prize for the booth section at the local county fair. The theme of the fair was "Happiness Is." As a result of daily drawings copies of the book *Your Bible and You* were given to 22 people. Another Adventist attraction at the booth was Smoking Sam, introducing the Five-Day Plan to Stop Smoking clinic to begin at the close of the fair. The booth was prepared by the lay activities leader, Harold Christensen, Pastor Ralph Robertson, George Andrews, and Barbara Rudisaile.

✦ The annual meeting of the Institute for Certifying Secretaries held in Kansas City, Missouri, recently, decided on

a special concession that would allow some secretaries to take the Certified Public Secretary (CPS) examination over a Thursday and Friday. This privilege will be extended only to those secretaries whose religious convictions prevent their taking the examinations on Friday and Saturday. This new concession is good news for Adventist secretaries, who up till now have not been able to acquire the CPS status because the exams were given over Sabbath. A CPS is a secretarial version of the CPA (Certified Public Accountant).

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ Columbia Union College, Takoma Park, Maryland, has received an unrestricted grant of \$750 under Eastman Kodak Company's 1972 Educational Aid Program.

✦ Richard A. Smith, a junior psychology student at Columbia Union College, from Brooklyn, New York, and Donna A. Davis, a junior elementary education student from Camden, New Jersey, were delegates to a national conference on black youth from Columbia Union College, Takoma Park, Maryland. Accompanying the students as an observer from the college's student affairs staff was dean of men Ernest Waring. The conference met November 17-20 at Oakwood College, Huntsville, Alabama. Objectives of the meeting included defining the problems of black youth, finding the cause of high rates of apostasy among young black Adventists, and developing new approaches for youth work in black communities.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ The first meeting of the newly opened Stevens Point, Wisconsin, church was held Sabbath, September 30, in the Health Center.

✦ A groundbreaking ceremony for the Grand Rapids, Michigan, Central church's new Sabbath school wing was held October 22. A special appeal made during a recent church service for funds for this project resulted in members giving \$7,000.

✦ The fall convention of the Michigan Dietetic Association was held on the campus of Andrews University recently. Nearly 900 members of the association attended the one-day convention. Among the lecturers were Warren J. Hartman, vice-president for research and development in the Worthington Foods Division of Miles Laboratories,

Elkhart, Indiana, and Dr. U. D. Register, chairman of the department of nutrition at the Loma Linda University School of Health. Theme for the convention was "Future Foods in Focus." This was the first time that any State organization of dietitians had met on an Adventist campus.

✦ Seventeen were baptized Sabbath morning, October 21, at the first baptism resulting from the meetings held by Fordyce Detamore in the Indianapolis, Indiana, Glendale church.

✦ Jon McCullough, a literature evangelist in Indiana, has sold almost \$60,000 worth of literature since he began in June, 1969.

GORDON ENGEN, *Correspondent*

North Pacific Union

✦ Elementary and secondary teachers of the North Pacific Union Conference convened recently for eastern and western regional meetings. The eastern meeting was held at Hayden Lake, Idaho, and the western meeting at Gladstone, Oregon. Chairman of both meetings was T. W. Walters, secretary of the North Pacific Union Conference department of education.

✦ A three-alarm fire gutted the University Park Seventh-day Adventist church in Portland, Oregon, early on the morning of October 24, causing a loss of \$100,000.

✦ A series of pastors' seminars involving every pastor in the Oregon Conference as well as conference officials was conducted during November. Gerald Hardy is the Ministerial secretary for the conference.

✦ An eight-week series of classes designed to prepare married couples for the birth of their babies began at Walla Walla General Hospital on November 6. Dorothy Wiss is director of the classes.

✦ Walla Walla College appears to be heading toward another year of record enrollment, according to figures released by Victor Fitch, director of admissions and records. As of the third week of the fall quarter, 1,850 students had been registered.

CECIL COFFEY, *Correspondent*

Northern Union

✦ Sunday, September 10, was groundbreaking day for the new 300-seat Anoka, Minnesota, church.

✦ Yankton, South Dakota, is the first Silver Vanguard church in Ingathering for the conference this year.

✦ W. E. Jones, who had been serving as secretary-treasurer of the South Dakota Conference, was ordained at the South Dakota fall workers' meeting in Pierre on September 28. He has accepted a call to serve as treasurer of the Ghana Conference in West Africa.

✦ Ninety-eight Sheyenne River Academy, Harvey, North Dakota, students raised more than \$2,200 on their annual Ingathering field day.

✦ Property for the new North Dakota Academy has been purchased 11 miles east of Bismarck on Interstate 94.

✦ Northern Union Conference evangelist Halle G. Crowson recently concluded a month of revival meetings in the new sanctuary of the Des Moines, Iowa, church. Thirty-three new members were added to the area churches. Other baptisms are slated.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ The Yuma, Arizona, SDA church recently helped a family who lost everything in a fire that destroyed their mobile home. Last year the church helped the victims of four fires.

✦ One of the first projects of the denomination's Audio Visual Service that moved recently from Washington, D.C., to Newbury Park, California, was the distribution of a specially prepared recording of Christmas carols. According to J. Orville Iversen, director of the service, more than 5,000 radio stations across North America received the recordings by the Heritage Singers. A similar Easter program will be prepared in the spring.

✦ The National Association of Seventh-day Adventist Dentists (NASDAD) gave more than \$34,000 to home and foreign missions during their annual meeting held October 25 to 29 in San Francisco, California. The members gave \$11,250 for the establishment of a dental laboratory school in Hong Kong and assistance to two dental offices in Africa and Puerto Rico. Members also gave more than \$22,800 for an evangelistic campaign to be held in New York City. Dr. John Butler is president of NASDAD.

✦ Twelve-year-old Dee Tatsuyama, of the Kaneohe, Hawaii, Pathfinder Club, won first prize for her entry in the World Art Contest. The award was presented by Paul DeBooy, Pacific Union MV secretary. The award was made at Hawaiian Mission Elementary School in Honolulu. Her winning picture will appear on the 1974 Pathfinder Day Bulletin. Ester Palinawa, age 14, of Western Mindanao Academy, Philippines, received second place, and Owen Gomez, age 12, of Lowry Memorial School in India was third.

SHIRLEY BURTON, *Correspondent*

A NEW POLICY ON GOVERNMENT AID

By NEAL C. WILSON

Vice-President of the GC for North America

The new government-aid policy for the United States adopted by the Autumn Council meeting in Mexico City has aroused varying emotions. Some Adventists believe the new policy guidelines are so restrictive that most if not all aid presently being received by our schools will be cut off. Others, with equal conviction, see it as an invitation to involvement with government that inevitably must result in loss of autonomy in our colleges and universities.

What is the truth? Why was the old policy modified and changed? Is it intended to open the door to ever-greater involvement with government? Is it a repudiation of historic principles of church-state separation to which we have long pledged allegiance?

REPORT TO THE CHURCH

I think that the fairest description of the new policy is this: It is an honest and uncompromising declaration of independence while a generally beneficial relationship with government is maintained.

This relationship needed more comprehensive guidelines than the old policy provided.

One fact about the new aid policy should be made plain before we go any further: It is not a decision by the church to accept aid from Government. That decision was made years ago. As early as 1895 Ellen G. White issued a kind but positive reprimand to members of the General Conference who said that the church should accept no help from government. As a result, the General Conference Committee voted approval of the 12,000-acre Solusi Grant in Africa, on which our Solusi Mission yet stands. Opposition to tax exemption on our sanitariums and other institutions in the United States was dropped.

When in the 1940's the United States Government began to offer aid to children attending church-related schools, the church authorized schools to participate in programs of the Public Health Department. In 1958 the 1949 action was "recognized as including free school lunches provided by government." In 1964 research grants were authorized (they had already been accepted by some schools since the early fifties), so long as the project was "in harmony with the policies and objectives of a Seventh-day Adventist college," contributed to the "over-all purpose of the institution and the church," and included a "clearly defined contract."

Other actions since 1949 have authorized research grants from the Public Health Service, National Defense Education Act, acquisition of government surplus personal and real property (for a "consideration"), funds for low-interest loans to needy students, National

Institutes of Health Construction Grants under the Hill-Burton Program (for hospitals), and a score of other programs.

During the 1960's the church leadership recognized that some Government aid programs concern primarily the parent and the state rather than the church and the state. Thus an action of 1969 recognized "the right of its [the church's] individual members to accept assistance from the state under such programs as the public health service, school lunches and similar programs or direct student aid designed for the benefit of both parent and child." "Similar programs" were recognized to cover school bus transportation and textbooks, both forms of aid that the United States Supreme Court had reviewed and approved.

In a general way one might sum up the basic distinction between the old and new policies thus: The old policy said, You cannot take the following categories of aid—*except* as they are reviewed and approved by the Church-State Study Commission (a group set up in 1965 to watchdog aid problems) and the North American Division Committee on Administration. The new policy says, You may take the following forms of aid—but *only* if they meet the following guidelines.

Specifically the new policy differs materially from the old in two ways: (1) It does not prejudge government aid programs and declare one kind good and another kind bad. It does not automatically exclude programs that offer various kinds of favors such as money for capital improvements, equipment, general operating, or salaries. In this sense the new policy is more permissive than the old. (Incidentally, most research grants, authorized under the old policy, now contain a percentage for administering the program, money which surely is of benefit to the school.)

(2) For the first time comprehensive guidelines have been established to assist schools in evaluating aid. Though the guidelines will not, as some fear, cut off all forms of aid presently being received by our schools, they are indeed restrictive.

Experience has shown the need for restrictive yet reasonable guidelines. For example, early in 1971 one of our major educational institutions was told that it could no longer discriminate in the selection of faculty on the basis of religious conviction and belief. In fact, it was stated in an official communication that the institution must take positive steps in order to hire non-Adventists. It was only after a number of meetings with government officials and clarification of the basic philosophy of Seventh-day Adventist higher education that this institution was given clearance to maintain a policy of preferential hiring practice. It was necessary for us to demonstrate

that a Seventh-day Adventist institution must hire a certain kind of person in order to fulfill the purpose for which the school was established and continues to exist. Such recognition is in harmony with certain provisions of the Civil Rights Act of 1964.

Partly because of this experience, the new policy requires that a document (or an approved abstract) setting forth the Adventist philosophy of higher education must be filed with applications for aid. The document stresses the uniqueness of Adventist institutions and higher education. From the document we have the following quotation: "Therefore, this document endeavors to set forth how and why Seventh-day Adventist colleges and universities differ from—not how they resemble others. Similarities to other institutions of higher learning are legion and obvious. The differences, though fundamental, may be less apparent. The following statement of purpose for the first Adventist college is valid today for the denomination's entire system of higher education.

God designs that the college at Battle Creek shall reach a higher standard of intellectual and moral culture than any other institution of the kind in our land. The youth should be taught the importance of cultivating their physical, mental, and moral powers, that they may not only reach the highest attainments in science, but, through a knowledge of God, may be educated to glorify Him; that they may develop symmetrical characters, and thus be fully prepared for usefulness in this world and obtain a moral fitness for the immortal life (*Testimonies*, vol. 4, p. 425)."

All the way through this document the philosophy of Christian education is reiterated. For example:

A Seventh-day Adventist college or university is more than a church-related school; it is a church institution. In it the church pursues its teaching mission. Without it the Seventh-day Adventist Church could not fulfill that mission. For it religion is not merely one among many academic disciplines; a religious world view pervades the fundamental philosophy of the school. Within it spiritually oriented concepts of the nature of reality, of man, of knowledge, of values, and of educational aims underlie all teaching and learning.

The new statement of guidelines also: requires a thorough study and approval by the North American Division Committee on Administration of each new enactment that provides additional Federal aid; requires the auditors to supply a complete annual report to NADCA of the various types of aid and the amounts being received; requires the administration and board of each institution carefully to set ceilings so that we will guard against dependency on such funds for continued operation and viability of an institution; requires that NADCA review these matters and give counsel or necessary modifications.

Some readers may ask, "If we have to be this careful in accepting aid, would not the wiser course be to finance our schools of higher education on our own?" The answer may be Yes, but the following points have weighed heavily in the course we have chosen.

(Continued on page 30)

Recommendations of General Interest From the Autumn Council, 1972 — Part 2

The following recommendations made by the Autumn Council, and continued from the previous issue of the REVIEW, 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.

Publishing (continued)

• Independent Publications

In an endeavor to safeguard the teachings of the church and maintain a high standard for our publications, the following has been adopted:

1. It is considered essential to maintain the most thorough organization of our denominational activities, in order that a proper balance may be secured and maintained in all our departments of church work, and that our denominational teaching and standards may be safeguarded.

2. Every individual who prepares a manuscript for publication in the form of tracts, pamphlets, or books for general distribution through Book and Bible Houses, Home Health Education Service offices, or other denominational channels shall submit the manuscript to a regular denominational committee for criticism, endorsement, and final decision as to publication.

3. The foregoing regulation shall not be interpreted as applying to unbound mimeographed sermons prepared by our evangelists for free distribution or to radio sermons offered free to listeners.

4. Our Book and Bible Houses and churches should carry in stock and promote the circulation of only those books, pamphlets, tracts, periodicals, magazines, and recordings which are regularly produced under denominational direction or are furnished through our publishing houses.

5. Our publishing houses and branches should not purchase or carry in stock books dealing with any phase of the third angel's message which are published by individuals on their own responsibility, and which are produced and promoted independently by individuals or by non-Seventh-day Adventist publishers, except as hereinafter specified.

a. All orders received for such publications shall be referred to the publisher and promoter of same.

b. It is inadvisable to promote the circulation of such literature or give it an apparent standing of approval through reading notices, advertisements, or by listing in catalogs.

c. Union and local conferences/missions shall cooperate in a united effort to curtail the publication of independent literature by laborers in conference/mission employ.

6. Books approved by reading course committees, and such other valuable books,

not of competitive character, as have been approved by a denominational book committee, 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.

7. College printing plants should confine their work to local and special job printing, and they should not enter the field of our regular denominational publishing unless counseled to do so by the General Conference Publishing Department.

8. The reprinting, in tract or other form, of chapters or portions of chapters from our standard copyrighted denominational works is not permitted without authorization. Such a course is an infringement of copyright, which cannot be allowed.

9. All denominational employees, sustentation beneficiaries, and church members should stand loyally by our denominational publishing policies in the matter of publication and circulation of our regularly approved literature.

10. Editors of union papers are asked to keep the columns of their pages free from advertisements intended to promote the circulation of nonauthorized literature.

11. It shall be understood that these recommendations shall not restrict the publication of promotional or special literature on authorization of any union committee for free distribution among church members within its own territory.

12. The General Conference recognizes the Ellen G. White Estate, Incorporated, established by Ellen G. White herself, as the owner and proprietor of all her writings, thus bearing responsibility for their care, publication, and widest possible distribution. This relates to all Ellen G. White writings whether under copyright or not. Permission for publication of these writings emanates from the White Estate Board. The General Conference calls upon organizations and persons, within or without the church, to honor the provisions of the author for the continuing custody of her writings.

• New Category of Book Publication and Distribution

Recognizing the challenge of a world racing to its final climactic doom and sensing the obligation which rests upon all Seventh-day Adventists to spread the message of hope vouchsafed to us, and

Recognizing the evangelistic potential of the Ellen G. White books of a missionary nature, as *Steps to Christ*, *The Great Controversy*, *The Desire of Ages*, *Patriarchs and Prophets*, *The Ministry of Healing*, et cetera, and sensing the privilege and obli-

gation of the church to give them a distribution comparable to the "leaves of autumn":

We recommend: 1. That plans be adopted establishing within the publishing structure of the church a new category of book publication and distribution capitalizing on the facilities of mass production of newsprint paperbacks and utilizing simplified and adjusted procedures in book distribution.

2. That in so doing, in producing and marketing such literature:

a. The three North American publishing houses unite in such a publishing program operating under a radical new reduced-price structure, and as a unit share in investment and distribution.

b. That the original publisher of the book concerned arrange for printing with one of the North American publishing houses or a paperback publisher, with each of the three houses investing in and receiving agreed upon portions of the total order directly from the printer.

c. That we ask the three publishers in this undertaking to work concertedly under the name of "United Publishers" and that the books carry this imprint.

d. That the normal distribution at the special price be in quantity orders only in multiple units and that they be handled through Book and Bible House channels.

e. That the publishers and Book and Bible Houses handle this special line largely as a service and thus at minimum costs to the constituency.

f. That conference administrators recognize this project as a special endeavor to distribute these Spirit of Prophecy volumes to every home.

g. That royalty be paid on the basis of the 1 per cent established for mass printings of give-away missionary literature.

h. To any organization that may wish to order in lots of 25,000 copies or more, such orders may be placed directly with the publishing house to be billed at graduated quantity prices.

i. That the General Conference appoint an appropriate committee to coordinate the work described above, of which the president of the North American Division shall be chairman and with representation from the three North American publishing houses, the White Estate, General Conference Publishing Department, and executives from union and local conferences.

j. That we call upon the church as a whole in North America to give enthusiastic and sustained support to this special program of Spirit of Prophecy message-filled literature distribution.

Other Language Editions

3. That we invite publishing houses and divisions to consider the implementation of some such program of Spirit of Prophecy missionary oriented books in other languages to meet the challenges and opportunities in the world field.

The Larger Significance

Because the development of such a revolutionary program created to keep abreast with the challenge of the hour, and the responsibility of our publishing houses to meet the needs of the church as its ser-

vants, brings prominently to the fore certain situations which the church cannot safely ignore,

We recommend further,

1. That the publishing houses are in financial trouble brought about in part by the diversion to other printing establishments of literature designed to serve the church and in part by the heavy financial load they have assumed or has been imposed upon them quite apart from ordinary publishing procedures.

2. That our price structure in the publication of standard products of normal distribution is sound as is attested to by close comparison with similar products issued by the publishers of the world. Such a comparison reveals ours to be a product of better quality and marketed at prices consistently well below the average.

3. That diversion of denominational work from the presses of our three North American Division publishing houses—either to avoid scrutiny by competent committees of literature to be published, or to gain what seems to be a price advantage—leaves our publishers, the servants of the church, with equipment not used to its efficient capacity. This can soon confront the church with the alternatives of (a) turning to commercial work; (b) calling for church provided subsidies, or (c) the dissolving of our printing establishments and the discharging of our working forces in literature manufacture.

4. That in the face of the situation described above, and in the spirit of the appeal of the president of the General Conference in his opening address at the 1972 Annual Council calling for a united front in the conduct of the work of the church and for loyalty to church organization ordained by God, with its Spirit of Prophecy indited and time-tested policies, we urge the leaders of the church on all levels to wholeheartedly respond to the following proposals:

a. That the publishing houses become the publishers and printers of all denominational literature for their respective territories and that the cost of this literature be competitive with commercial printers.

b. That all conferences now involved in publishing or printing literature for distribution beyond their own territorial lines withdraw from the publishing business and turn such literature over to the publishing houses serving their conference. This to be done within a reasonable time with the publishing house reimbursing the conference for all marketable printed matter at their cost.

c. That denominational administrators at all levels in fields where denominational employees or organizations are engaged in publishing literature for distribution beyond the borders of their territories in violation of denominational policies on Independent Publications, set "their houses in order."

d. That the work in the printing facilities of the SDA Radio, Television and Film Center (Voice of Prophecy, Faith for Today), and the General Conference be reduced to simple job printing and document duplication to service their own organizations. . . .

● **Selling Methods for Subscription Books**

We recommend, That the regular system of self-supporting work on a commission basis has proved to be the most successful method for carrying forward the literature evangelist work and is to be followed by all conferences/missions.

● **The Literature Evangelist**

We recommend, That a regular literature evangelist is defined as one who works a minimum of 30 hours per week or 120 hours per calendar month. His service time is computed on a year of ten months or a minimum of 1,200 hours, this being the aggregate time from at least 40 reports per annum. Only regular literature evangelists shall be eligible for sustentation benefits.

Classification of Literature Evangelists.—There are three classes of literature evangelists—beginners, licensed, and credentialed. The following conditions govern these classifications:

1. Beginner: A beginner is a new recruit who holds a card of identification.

2. Licensed: To be eligible for a license a beginner shall have worked 420 hours within the limits of three consecutive months, and shall have demonstrated success in salesmanship to the point of being able to earn a livelihood as a literature evangelist. His account, as well as his general record, shall be satisfactory. The renewal of the license shall be conditioned upon his qualifying as a regular literature evangelist, working a minimum of 1,200 hours a year.

3. Credentialed: To be eligible for credentials a literature evangelist shall have held a license for at least nine consecutive months. Before eligibility for credentials is established at least 44 weekly reports shall be submitted, totaling at least 1,500 hours, with satisfactory results in deliveries. The general record must also be satisfactory. These standards shall also determine the

renewal of credentials from year to year. The cumulative hours worked, and weekly reports rendered during the three-month period of service for license, and the nine-month period of service for credentials, shall constitute the basis on which the credentials will be granted.

4. In the application of these standards due allowance shall be made for extended illness.

5. A student who, after having already served three months or more in the literature evangelist work during his educational course, leaves school and desires to enter upon full-time literature evangelist work, may be issued a license immediately without further probationary service being required, provided he has met the conditions of the paragraphs above.

6. Literature evangelist licenses and credentials are issued by the conference/mission session or the executive committee. Identification cards are issued by the conference/mission publishing committee. The eligibility of literature evangelists for licenses and credentials shall be reviewed annually and the appropriate papers issued.

Spirit of Prophecy

● **Spirit of Prophecy Emphasis**

Time for Spirit of Prophecy emphasis is desired during 1973 for the purpose of acquainting many in the church with the blessings of studying the Bible along with the Spirit of Prophecy.

We recommend, 1. That May 1 to December 31, 1973, be designated as a time for "Spirit of Prophecy Emphasis."

2. That during this time Ellen G. White books be made available to our membership at a discount of 20 per cent with the understanding that the publishing houses will increase their discount to the Book and Bible Houses by 10 per cent during the special discount period.



F. L. Bland, retiring general vice-president of the General Conference, makes a thoughtful comment during Autumn Council.



Below: General Conference Bureau of Public Relations associate secretary Carol Hetzell carefully listens to a report.



M. S. Nigri, a general vice-president of the General Conference, addresses the delegates.

● Spirit of Prophecy Books for English-Reading Overseas National Workers

It is recognized that the church in its overseas divisions will be strengthened and benefited generally, could all its English-reading workers possess the English editions of the Spirit of Prophecy books, thus fully capitalizing on the potential reading knowledge of these workers.

It is further recognized that the incomes of many national workers are such as to largely preclude their securing the Spirit of Prophecy books in English for their personal libraries.

To provide the books at prices within the reach of the national workers the following procedures developed in counsel with the North American publishing houses are to be implemented. NOTED:

1. That the publishing houses of the North American Division be asked to supply Spirit of Prophecy volumes in English, in freight shipments, to other divisions at a cost at the port of entry of 50 per cent of the catalog retail prices, it being understood that these books are to be made available to workers at a greatly reduced rate. Under this plan all orders for Spirit of Prophecy volumes should be placed with the publishing houses not oftener than once each quarter.

2. Divisions concerned shall further discount the Spirit of Prophecy volumes in areas designated by the division committee to the level where the worker will pay not more than 25 per cent of the original publisher's catalog price for an Ellen G. White book.

3. Each division committee shall assign to a specific department the responsibility for promotion and distribution of these volumes.

4. In world divisions, where the workers would benefit by the foreign-language Ellen G. White books, the divisions shall be encouraged to set up a program in order to provide workers such books at a reduced rate.

5. As a division is able to meet the financial responsibilities involved, study should be given to furnishing similar privileges for ministerial students in their junior and senior years, to teachers in training, and to local church elders.

● Ellen G. White Estate, Inc.

Ellen G. White Writings—The writings of Ellen G. White are, in a special sense, the property of the church. The published writings and the manuscripts were both placed by her in the care of the Ellen G. White Board of Trustees, which is responsible for their safekeeping and for the promotion of their publication in all leading languages. This Board is also responsible for the issuance of new books compiled from the E. G. White manuscripts and periodical articles. The Board, working in close cooperation with the General Conference Committee, serves as the author's representative in all matters pertaining to the published and unpublished writings, whether these be under copyright or in public domain.

General Conference Recognition—The General Conference recognizes the Ellen

G. White Estate, Incorporated, established by Ellen G. White herself, as the owner and proprietor of all her writings, thus bearing responsibility for their care, publication, and widest possible distribution. This relates to all Ellen G. White writings whether under copyright or not. Permission for publication of these writings emanates from the Board. The General Conference calls upon organizations and persons, within or without the church, to honor the provisions of the author for the continuing custody of her writings. . . .

Permission to Use Ellen G. White Writings—There is an implied permission granted by the Board to denominational writers and publishers for a reasonable use of E. G. White writings, with the regularly employed publishing house editors being held responsible for the proper use of selected excerpts. The Board permits the inclusion of E. G. White material in manuscripts accepted by denominational publishing house books committees, provided that no more than 20 per cent of the manuscript is E. G. White material. If the manuscript contains more than 20 per cent of material from E. G. White writing, the matter should come to the Board for its study and action.

● The E. G. White Estate and the Spirit of Prophecy Committee

The Spirit of Prophecy Committee is nominated by the General Conference officers and elected by the General Conference Committee, and is constituted as follows: General Conference Officers, one of whom shall serve as chairman; Board of Trustees, and others. This committee shall serve during the period between the General Conference sessions.

General responsibility for the publication of E. G. White books throughout the world is shared by the Board and the Spirit of Prophecy Committee, a standing committee of the General Conference.

The Board is responsible for:

1. New editions, changed formats, and other changes in presently published works
2. Abridgments, translations, and related changes
3. Editions of works for the blind
4. Obtaining and keeping current all necessary copyrights
5. The nature and content of any indexes that may be made.

The Spirit of Prophecy Committee is responsible for:

1. The over-all planning of Spirit of Prophecy promotion
2. Encouraging the reading and use of E. G. White writings
3. The annual Spirit of Prophecy Sabbath program
4. Promoting the overseas publication of E. G. White material and, if subsidies are required, recommending to the General Conference Committee the subsidy that should be granted. However, the preparation of such editions, with related correspondence and attention to legal or copyright matters, shall be the responsibility of the Board.

Publication of E. G. White Books—Ellen G. White books are handled differently

from other denominational publications. As a legal organization, the Ellen G. White Estate is authorized to hold the copyrights of all E. G. White books. It is recognized that the Board grants permission for the use of E. G. White writings, and acts on plans involving the publication of Ellen G. White materials or works drawn largely from her writings. . . .

Responsibility for E. G. White Compilations—When there is a call for a compilation of E. G. White writings in book form, the need for such a book shall be considered by the Spirit of Prophecy Committee and on favorable action it shall be referred to the Board. Responsibility for the authorization and supervision of preparation of the manuscript shall rest with the Board.

If the compilation is made by others than the Ellen G. White Estate staff, remuneration, if any, shall not be through royalties from the sale of the book, but through a definite sum authorized by the Board in consultation with the General Conference Corporation. Such payment may be charged against the General Conference account to which, by agreement, E. G. White royalty income accrues.

Study Guides to E. G. White Books—The following guidelines are established for the preparation of study guides for E. G. White books:

1. It should be the sole objective of the study guide to lead the reader to a knowledge of the counsels and instructions given by E. G. White, and great care should be exercised to avoid an interpretation of writings either by comment, emphasis, or wording of the text.

2. Study guides to the E. G. White books, being fully dependent upon these books for their existence, are supplement to material of these books, and should therefore be handled under the regulations pertaining to the publication of E. G. White books.

3. When there is a call for a printed study guide to any E. G. White book to be issued for distribution as a regular publication by one of the publishing houses, the responsibility for the authorization and supervision of the preparation of the manuscript and for its publication shall rest with the Board. Royalty shall be paid into the General Conference at the same rate on these study guides as on E. G. White books.

4. The manuscript may be prepared in the Ellen G. White Estate office, or the work may be assigned to a person outside of the office staff. In the latter case, remuneration, if any, shall not be made under the royalty plan, but shall be a definite sum authorized by the Board in consultation with the General Conference Corporation. Such payment may be charged against the General Conference account to which, by agreement, E. G. White royalty income accrues.

5. Policies which call for Spirit of Prophecy Committee approval for the publication of new E. G. White books shall apply to such study guides.

6. These policies shall not apply to such outlines and study guides that are temporary in nature, mimeographed for use in institutes or classrooms in educational or other institutions. . . .

Releasing Unpublished E. G. White Ma-

GENERAL NEWS

terial—The following constitutes the agreement between the General Conference and the Board regarding the release of unpublished material and preparation of compilations:

1. It is recognized that under the stipulations of the Ellen G. White will, the decision as to the suitability of unpublished material for general release rests with the Board.

2. All requests for release of unpublished material shall first be considered by the Board.

3. If the Board agrees that the requested material is suitable for general release, it shall bring the request to the Spirit of Prophecy Committee for study, placing in the hands of each committee member a copy of the requested material.

4. The Spirit of Prophecy Committee shall decide whether the requested material supplies a need not met by material already released. If this Committee decides that the material is of such general interest as to serve the church, it shall recommend release, and the manner of release, to a joint meeting of this Committee and the Board.

When the Board and the Spirit of Prophecy Committee, each with unanimous actions, have agreed to a routine manuscript release, such separate actions may be considered to represent the will of the two committees as if adopted in a joint meeting. Unless such procedure is objected to by any member of either committee, the separate votes may be accepted in lieu of the joint action called for in the policy relating to the release of Ellen G. White manuscript material.

If it is voted to release the material, the Chairman of the Spirit of Prophecy Committee shall inform the General Conference Officers of the vote taken, and of the nature of the material to be released. Unless the Officers request that the matter be given further study, or unless the Board requests further study, the vote shall be final. However, if a request for further study is made, then additional copies of the material shall be placed in the hands of available officers. There shall then be held a meeting constituted of the Board, the Spirit of Prophecy Committee, and the Officers, the decision of this meeting being final.

5. Release of E. G. White manuscript materials of general interest shall be through the standard denominational publications. Materials released to meet some special need of local character shall be recorded both in the office of the secretary of the General Conference Committee and the office of the Ellen G. White Estate so as to be available for wider use. . . .

Necessary Arrangements—Any territory desiring to translate and publish any of the E. G. White writings shall communicate with the Board and the Publishing Department of the General Conference before beginning the translation. It is understood that the publishing house issuing the book shall be subject to the conditions governing the issuance of denominational literature as these relate to the use of illustrations and to royalty in such cases as royalty is called for. Upon completion of the work the



The home and overseas officers of the General Conference spent five days together in Mexico City, Mexico, before the Autumn Council began, debating and refining various recommendations that were to be sent to various committees (such as plans, finance, budget, and constitution and by-laws) before being considered by the delegates as a whole in general session. B. L. Archbold (standing), president of the Inter-American Division, offers his views concerning a proposal to call a worldwide departmental council in 1973. In the foreground are the officers of the Afro-Mideast Division. In the front row, at left, are the officers of the Trans-Africa Division, and behind them are the officers of the Euro-Africa Division. The proposal was adopted.

publishing house shall report the language, the size of the edition, and other helpful information to the Board for their records, and shall file two copies of the completed work with the office of the Ellen G. White Estate and one copy with the Publishing Department of the General Conference. Board authorization to publish is separate and distinct from any financial commitment to aid in publication. (See paragraph on "Spirit of Prophecy Book Subsidy Fund.") . . .

Financial Assistance—The objective of the Spirit of Prophecy Book Subsidy Fund is to make the E. G. White books available in the various languages spoken by Seventh-day Adventists, whether the constituencies be large or small, at a price within the buying ability in such a way as to take into account such variable factors as the economy of the country, earning power of the people, and total size of the language group.

Wherever possible, the books shall be produced and distributed on a self-supporting basis. Where this is not possible, financial assistance in the form of subsidies may be called for.

While preference should be given to the Introductory Spirit of Prophecy Library, requests for subsidies may be made on any E. G. White book for trade or subscription printings and on supplementary materials to the E. G. White books such as the Testimony Countdown guidebook and other study guides.

Subsidies drawn from the Subsidy Fund for the publication of the E. G. White books in languages other than English, shall be upon the recommendation of the Spirit of Prophecy Committee and shall be administered by the General Conference Committee on one of the following plans:

Plan A: Subsidies will be made available from the Subsidy Fund on a basis of up to \$3.50 per page for initial publication expense. The division concerned shall provide a subsidy of at least an equal amount to further assist in the financing of this project. Requests for financial assistance

shall be approved by the division committee and submitted to the Spirit of Prophecy Committee.

Plan B: 1. Subsidies will be made available from the Subsidy Fund for initial publication expense, taking into account membership in a given language area and financial conditions within the area. Under this plan the first ten percent of the total subsidy will be provided by the division, and the balance divided between the General Conference and the division in accordance with one of the following formulas:

a. For countries with *more than 5,000* church members in a given language area and a good economy, the remaining portion of the subsidy (90 percent of the total) shall be shared; the General Conference providing 60 percent and the division 40 percent.

b. For countries with *less than 5,000* members in a given language area and a good economy, the remaining portion of the subsidy (90 percent of the total) shall be shared; the General Conference providing 70 percent and the division 30 percent.

c. For countries with low economies and with *more than 10,000* members in a given language area, the remaining subsidy (90 percent of the total) shall be shared; the General Conference providing 75 percent and the division 25 percent.

d. For countries with low economies and with *less than 10,000* members in a given language area, the remaining subsidy (90 percent of the total) shall be shared; the General Conference providing 90 percent and the division 10 percent.

2. If the provisions of either Plan A or B do not provide sufficient financial assistance to make possible the production of a needed E. G. White book, the General Conference Officers, in counsel with the Spirit of Prophecy Committee, may arrange a special subsidy percentage ratio to meet the requirements of the particular project.

3. Within these categories the subsidy required shall be determined on the basis of details furnished the Spirit of Prophecy Committee on cost sheets and subsidy re-

quest forms yielding the following information:

Cost Sheets

- a. Translation expense
- b. Copy editing
- c. Typesetting and make-ready
- d. Size of printing order
- e. Cost of printing materials
- f. Press work
- g. Binding
- h. Warehousing and distributing expense
- i. Overhead expense
- j. Any other special, actual expense in connection with the project
- k. Recognized legitimate profit to the publishing house

Subsidy Request Form

- a. Number of church members served by the language
 - b. Per capita tithe
 - c. Proposed retail sale price, established at an attractive figure, taking into full account the economy
 - d. Discount to Book and Bible Houses
 - e. Size of the edition to supply the demand for an initial three-year period upon which all the costs are figured
 - f. Number of copies in an overrun to be printed on a time and materials basis and held in sheets or signatures to provide a stock to meet the anticipated demands for an additional three years
 - g. Steps that will be taken to have the translation checked by other areas in the world where portions of the edition might be used
 - h. Provision for checking the translation for accuracy
 - i. Printer
 - j. Date of publication, etc.
 - k. Plans for promotion of the book
4. Where the publishing house is unable to print and stock an E. G. White book, or portion of a book needed in a country with a low economy, and furnish it promptly at a price compatible to the economy; unions, with the approval of the division and the Spirit of Prophecy Committee, may arrange with the publishing house to print it on a job basis. In such cases the subsidy formula under *c* and *d* of paragraph 1 shall apply.
5. To make economical reprints possible, steps should be taken, at the time of the initial printing, to preserve the positive printers, plates, etc.
6. The Spirit of Prophecy Committee may grant subsidy funds for reprints in accordance with clearly demonstrated needs presented in cost information sheets and in harmony with formulas outlined above.
7. *Division Fund*—Each division should set up a fund to meet the financial involvements arising from the fulfillment of plans A or B.

Book Stocks—Inasmuch as it is the objective of these plans to make these E. G. White books available on a continuing basis, the publishers shall keep a stock of each published volume to meet the need of a growing constituency.

When a publishing house is not financially able to carry the investment involved in this program, it is recommended that the division committee arrange for the necessary capital for this purpose.

The Handling of Subsidy Funds—The

funds voted by the General Conference Committee to assist in the publication of the E. G. White books shall, as a usual procedure, be held in trust by the General Conference until the publishing house has the translation in hand and is ready to proceed with the printing. Then upon the request of the field, together with notification of the status of the project, the treasurer of the General Conference shall release such funds for use in the initial expense.

Release of Unused Subsidies—Any funds appropriated from the Subsidy Fund to assist in the initial expense of the production of an E. G. White book overseas shall automatically revert to the fund if uncalled for within two years of the time the action was taken appropriating such funds, unless



Dean of Seminary Receives Medallion of Merit

W. G. C. Murdoch, dean of the Seventh-day Adventist Theological Seminary, was given the Medallion of Merit Award during the opening convocation of the academic year at Andrews University, September 25. The award, presented to persons recognized for outstanding and meritorious service to Adventist education, is the highest given in education by the Adventist Church.

Making the presentation was Garland Miller (left), an associate secretary of the General Conference Department of Education.

Elder Murdoch has served the Adventist Church as a teacher and minister for 48 years. Prior to his appointment to the Theological Seminary faculty in 1953, he was president of Newbold College in England for 16 years and president of Australasian Missionary College in Australia for six years. He has been dean of the Theological Seminary since 1959. Under his direction the seminary has gained full accreditation in the American Association of Theological Schools. A native of Scotland, he received his Bachelor of Arts degree in Bible and history from Andrews University in 1930. He received a Master of Arts degree in Semitics from the University of Michigan in 1938 and a Bachelor of Divinity degree in theology from the University of London the same year.

ELDYN KARR
Communications Officer
Andrews University

an extension in the time is granted on specific request of the division concerned.

Reports—Publishing houses are to report annually to the secretary of the Board informing the Board of the E. G. White books published, the number of copies sold, and any related pertinent information which would be of service to the Board.

Missions

● Adventist Volunteer Service Corps

Individuals who are not eligible to serve under the auspices of the Student Missionary Program have offered their services as overseas volunteers for short periods of time. They desire to go to overseas fields at their own expense under arrangements similar to the Student Missionary Program. Such volunteers will not be on regular salary or supported by a church group.

1. Carefully selected nonstudents 18 years of age or over, may be offered the opportunity of serving as overseas volunteers in the program known as the Adventist Volunteer Service Corps (AVSC).

2. The procedures to be used in appointing such personnel shall be the same procedures used in the appointment of regular overseas worker personnel including the medical examination. All applications shall be addressed to the Adventist Volunteer Service Corps, 6840 Eastern Avenue, NW., Washington, D.C. 20012.

3. The service of this voluntary personnel shall generally be for a period of from one to two years.

4. The division requesting the services of such volunteers shall do so on the following basis:

a. Work assignment for AVSC personnel shall be limited to short-term programs or to temporary (relief) coverage of positions to which permanent personnel will eventually be assigned.

b. The AVSC is intended to provide auxiliary and temporary assistance to denominational institutions, organizations, and projects; consequently, programs whose continued operation is essential to the work of the church shall be independent of recurring AVSC assistance.

c. The AVSC plan does not envision active recruitment of AVSC workers by the General Conference or by other denominational organizations. The General Conference will publicize the AVSC plan and the lists of service opportunities submitted by the divisions. . . .

● Student Missionaries

Over the past several years the Seventh-day Adventist colleges in North America have participated in a student missionary program, which has engendered considerable enthusiasm among students, and has done much to foster an interest in missions. A degree of guidance, cooperation, and control is imperative to make this program meaningful to the student and acceptable to the fields, while still preserving its spontaneity.

A. Overseas Service

When student missionaries are sponsored for overseas service the sponsoring organizations shall be guided by the following procedures and principles:

1. The General Conference MV Department, in consultation with the General Conference Secretariat and Transportation office, shall give direction to North American college MV societies which undertake to send out student missionaries, and provide instruction and general orientation materials for the students. No student missionary is to take up his overseas assignment unless he has satisfactorily completed the Student Missionary Orientation course taught at his college. Any exception must have the approval of both the sponsoring college and the General Conference MV Department.

2. All initial contacts with the mission fields relative to arrangements or plans for the project shall be through the General Conference MV Department. All student missionary requests must be approved by the division committee concerned, and must be sent to the General Conference MV Department by August 15 of each year. All such requests shall be in harmony with the following:

a. The work assignments of student missionaries shall be compatible with the student undergraduate level of education, which is usually second or third year college.

b. Work assignments for student missionaries shall be limited to short-term programs or to temporary (relief) coverage of positions to which permanent personnel will eventually be assigned.

c. The student-missionary plan is intended to provide auxiliary and temporary assistance to denominational institutions, organizations, and projects; consequently programs whose continued operation is essential to the work of the church shall be independent of recurring student-missionary assistance.

3. The student missionaries' program and activities while in the field, together with the supervision of their work, shall be arranged by the division which invited them.

4. The college student missionary screening committee in each college shall be composed of both faculty and students, and be responsible for approving the candidates' fitness for service. The college student missionary sponsor shall be the chairman of the screening committee, and be the liaison officer between the college and the General Conference in processing the student missionary for overseas service. Only those students who plan to return to the campus as students following their term of service will be approved. . . .

6. The raising of funds for the student missionary program in each college shall be controlled by the local and union conferences in which territory the college is located, with the understanding that in general, solicitation should be confined to the campus of the college sponsoring the program.

7. Overseas divisions may adopt a student missionary program of their own to harmonize with the above-stated principles.

B. Service in the Division

Where a college MV Society proposes sending a student missionary to a mission project within its own division it will do so according to a financial and insurance

coverage plan mutually agreed upon by the sponsoring organization and the field benefiting by the service. The college MV Society will send to the General Conference MV Department the names of all students approved for such service.

C. Service by Academy Students

Where projects similar to college student missionary activities are requested for academy students, guiding principles shall be as follows:

1. The missionary project selected shall be located within the territory of the division concerned.

2. The project shall be operated as a group undertaking supervised by adults personally acquainted with the youth.

3. All plans for such programs must be approved by the local and union conferences in which the academy is located.

• Sustentation Overseas Service

We recommend, That when a sustentation beneficiary is invited to serve on a part-time basis in another division the following guidelines shall apply:

1. The appointment of sustentation beneficiaries shall be limited to short-term programs or to temporary (relief) coverage of positions to which permanent personnel will eventually be assigned.

2. The Sustentation Overseas Service (SOS) plan is intended to provide auxiliary and temporary assistance to denominational institutions, organizations, and projects; consequently programs whose continued operation is essential to the work of the church shall be independent of recurring SOS assistance.

3. The calling division is to place its request for a special appointment of the sustentation beneficiary with the Secretariat of the General Conference and the appointment will be subject to approval by the General Conference Committee.

4. A medical examination and clearance is to be secured according to the procedure followed in connection with the regular mission appointee.

5. Missionaries serving in divisions other than their homeland, who have reached the time for retirement, and who may wish to serve in an overseas field as sustentation beneficiaries, will be granted a permanent return to their homeland in harmony with policy, and will remain for a minimum period of six months in order to receive all of the benefits of the retirement program before they depart to serve on a part-time basis in an overseas division as a sustentation beneficiary.

6. The sustentation beneficiary may receive the sustentation rate paid to him by his home division during the period of his special appointment, and in most instances the procedure will include an arrangement for his home division to deposit his sustentation payment in a personal bank account of the home country of the sustentation beneficiary.

7. The term of the special appointment of the sustentation beneficiary may be up to two years, and, further, this appointment may be renewed subject to medical clearance for additional terms of up to two years each upon recommendation of the division

where he is serving and approval of the General Conference Committee. . . .

Radio-TV

• Radio-Television Department Policies

We recommend: Objectives.—1. To present a well-rounded picture of genuine Christianity in harmony with Seventh-day Adventist philosophy and teaching through balanced programming including music, educational features, and religious programs of general benefit to the campus and community.

2. To present the station's programs in a professional and ethical manner which will reflect the standards of the sponsoring institution and the church at large.

3. To provide experience for those involved in training in the fields of speech, communication, and evangelism.

4. To seek to lead persons nearer to God and the truth of His Word.

5. That special consideration be given to appropriate programs for Sabbath broadcasting.

Programming Guidelines.—1. The station shall represent the denomination and the institution or organization as a whole and not one section of it in order that a balanced image may be presented to the community.

2. All programming shall be in accord with the standards of the industry and in harmony with the policy of the government agency granting the license for its operation.

3. In programming for the community and in the training of personnel the standards of the denomination with respect to music, drama, talk programs, interviews, opinion, news, comment, et cetera, shall be observed at all times.

4. Wherever possible religious programming shall be provided from denominational sources. Any deviation from this must receive the approval of the controlling board of the station.

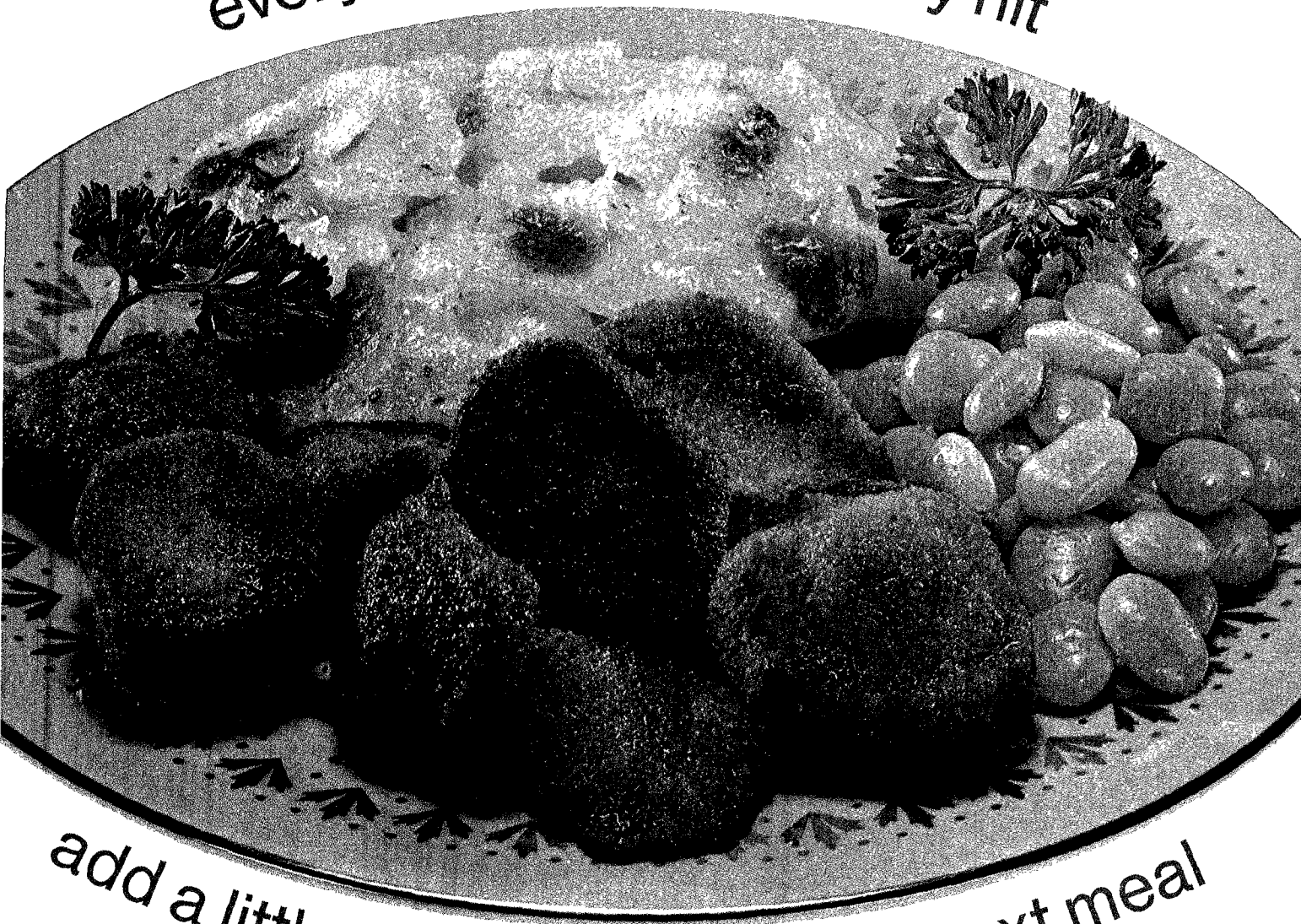
5. Great care shall be exercised in broadcasting programs which refer to internal controversial topics relating to church doctrine, policy, or standards. All presentations should be positive and constructive rather than negative and divisive.

Controlling Board Guidelines.—1. A controlling board for the station shall be set up with one of the officers of the institution or organization as chairman.

2. This controlling board shall include the various sections of the institution or organization operating the station, as well as representation from the General Conference, division, union, or local radio-TV department as may be deemed most applicable, and further local denominational representation interested in the prosperity of the station. In the case of a university or college the board could include, apart from the chairman, representatives from the speech, theology, and music departments, the public relations office, the financial administration of the institution, the student association, station management, and the university or college church.

3. The controlling board shall be appointed by the executive board or committee.
(Continued on page 31)

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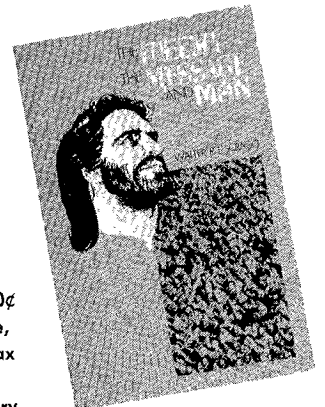
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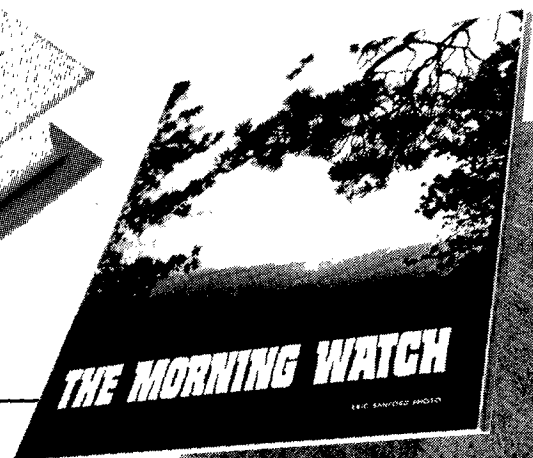
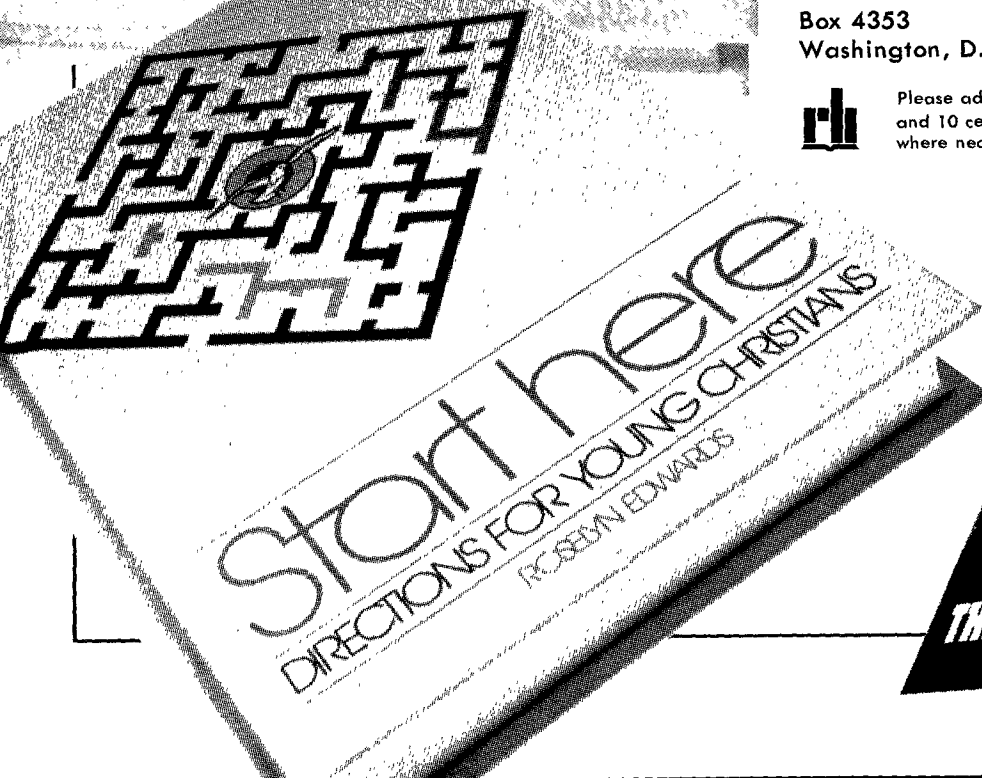
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GOVERNMENT AID POLICY

(Continued from page 18)

1. Like it or not, government is becoming ever more intimately involved in education; and we must concede that government—Caesar—has a legitimate interest in the quality of private, as well as public, education. It is to anticipate government's growing interest in financing education that the new policy guidelines have been developed.

2. Education is becoming increasingly expensive. Though we tend to believe that we could operate our schools now even if all aid were cut off, tuition would have to be raised substantially. Such a step could close the door to many worthy students. Most parents with children in our schools need not be told that the cost of Christian education today calls for real sacrifice. I think it is safe to say that many worthy youth are not in our schools because of the cost involved—and, tragically, many who could afford it prefer to go elsewhere.

The concern of Adventist educators and administrators over costs is reflected in another action of the Autumn Council, which calls for a careful study of expenditures, possible economies, cutting out of unnecessary or duplicated efforts, generating additional sources of income, and a greater sense of sacrifice on the part of all who believe in Christian education. It remains to be said that a substantial portion of all government aid accepted by our schools goes to the student. Government loans and grants, subsidized work-study programs, matching aid, et cetera—all are helping students to gain a Christian education who might not otherwise be able to do so.

3. Commitment to the counsel of Ellen White, as we understand it, is a third factor in accepting selected aid. When in 1895 some leading men in the General Conference took the position that the church ought not to accept aid from the state, the servant of God did not mince words: "Just as long as we are in this world, and the Spirit of God is striving with the world, we are to receive as well as to impart favors. . . . The Lord still moves upon the hearts of kings and rulers in behalf of His people, and it becomes those who are so deeply interested in the religious liberty question not to cut off any favors, or withdraw themselves from the help that God has moved men to give, for the advancement of His cause."—*Testimonies to Ministers*, p. 202.

Worthy of note is Mrs. White's counsel to the men who opposed acceptance: "Let these men [who opposed acceptance of the Solusi grant and exemption of the Battle Creek Sanitarium and Tabernacle from taxation] read the book of Nehemiah with humble hearts touched by the Holy Spirit, and their false ideas will be modified, and correct principles will be seen, and the present order of things will be changed."—*Ibid.*, pp. 200, 201.

The controversy that inspired Mrs. White's counsel centered on a grant of 12,000 acres in Africa, the Solusi grant, and tax exemption on our institutions in the United States. The African grant,

of course, was not made in a country with a constitution like that of the United States, which prohibits "establishment" of a church. But God's counsel to accept this grant does indicate that acceptance of government favors or benefits is not a moral issue or a moral "wrong." Church-state separation in the matter of financial aid may be desirable and it may be the best and wisest course, but it is a policy rather than a moral principle.

The "morality" of accepting aid from government and the two conditions under which it would become immoral were pointed out in a paper submitted to the Church-State Study Commission by R. R. Hegstad, of the Religious Liberty Department of the General Conference, in 1964:

"1. Acceptance of state aid by the Church may not be, in itself, immoral—that is, out of harmony with God's will, contrary to Scriptural teaching or practice.

"2. Acceptance of state aid becomes immoral—contrary to God's will—when conditions of acceptance incompatible with God's will are imposed on the Church. (For example, where aid is extended only on the condition that the Church teach atheism or accept non-Christian teachers or standards. Given these conditions, the Church accepting aid would be failing to 'render unto God'.")

"3. Acceptance of state aid is immoral in a state whose laws forbid it (presuming aid can be secured by subterfuge, device or evasion on the part of either church or state). Given these circumstances, the Church is failing to 'render unto Caesar'."

Consensus Conviction

I believe one can fairly say that this conviction is the consensus of most Adventists today who have carefully studied this whole question. Based squarely on the Scripture and the Spirit of Prophecy, it was this conviction that moved an overwhelming majority of the delegates at the recent Autumn Council to adopt the new church-state aid policy.

Church-state relationships in the United States have become more intimate, more complex, and, I believe, more dangerous. It is my feeling, shared by many of our leaders, that we ought to inform our church members fully concerning some of these situations, and we shall also make very sure that our government understands clearly and precisely the reason why we have a system of Christian education. It is also my belief that our people share with me the feeling that there should be harmony between our policy and our practice. We should not have a policy that is constantly violated, where we say one thing and do another. This is the spirit in which the new policy has been adopted.

As one of your leaders in the North American Division, I have personally felt the need of more definitive guidelines, more adequate safeguards against proliferating aid involvements, more careful controls, and for these to be embraced in a policy that will not need to

be amended every time a new form of aid becomes available.

It may be that ultimately the new policy will result in lessened aid. It appears that the policy may directly or indirectly rule out some forms of aid; and Supreme Court decisions, if we read them correctly, would seem to rule out other forms of aid for schools so distinctively religious as Seventh-day Adventist schools are and intend to remain. No one in church leadership should regret or be fearful of losing such aid. We have a commitment not only to preserve the distinctiveness of Adventist schools but also the distinctive separation enunciated in the First Amendment.

The new denominational government-aid policy [which will be quoted in the next issue of the *REVIEW AND HERALD*] says: "The Seventh-day Adventist Church and its institutions must diligently safeguard and persistently support the principles of 'Free Exercise' and 'No establishment' of religion."

Surely we can thank God for the benefits to both church and state that have been ours in America because of this wise constitutional provision. Indeed, we hope that the United States Supreme Court will continue its healthy insistence on nonentanglement between church and state. It could even be that some of the perplexing questions that confront us at this time will be resolved by the high court at an early date. It does seem clear, however, that there are areas in which the relationship of donor and beneficiary might properly be considered "cooperation" and not a "union."

Our people should know that we have not overlooked the fact that the lessons of history have taught us the grave consequences of a union between church and state when either one has used the other to enforce its will. The portrayal of Bible prophecy, and the comments and warnings in the writings of Ellen G. White in connection with these prophecies, assure us that a similar "union" in the future will bring similar results. Recognizing the unusual role of the United States identified in prophecy and recorded in history, we reaffirm our position that religious liberty is best achieved and preserved by a separation of church and state.

To summarize, we thank God for His counsel, counsel that has guided us in meeting questions raised by increased Government participation in education. Seventh-day Adventists may rest assured that on one question there is no room for bargaining: Adventist schools remain committed to their unique mission of educating man in his total being. The spirit of Christ, the instruction of Christ, the very presence of Christ, must pervade every area of Adventist curriculum and campus. It is to be hoped that never, as some churches are doing, will we divide our campuses into sectarian and secular for the sake of receiving government funds. That is one kind of separation we do not espouse. Both the new aid policy and the statement of Seventh-day Adventist philosophy of higher education constitute our declaration of independence.

AUTUMN COUNCIL ACTIONS

(Continued from page 24)

mittee of the college, university, or other organization, and shall operate within the framework of policies determined in harmony with the guidelines for denominationally owned stations and in cooperation with the General Conference Radio-TV Department.

Miscellaneous

● **SDA Research Center Europe**

Voted, The establishment of a Seventh-day Adventist Research Center at Newbold College, England, requesting the General Conference officers to develop a detailed plan and submit a report to the Annual Council, 1973.

● **World Departmental Advisory Council**

We recommend, 1. That a World Departmental Advisory Council be held in connection with Autumn Council '73.

2. That the General Conference officers develop a plan for the equalization of travel expenses involved in sending division department heads to attend the World Departmental Advisory Council.

3. That division administrative committees be requested to study carefully:

a. The relationship of furloughs for departmental secretaries with North American home base to coincide with either the World Departmental Advisory Council or the General Conference Session '75.

b. The possible need for adjustment of General Conference departmental secretaries' itineraries to their fields, particularly from July to October, 1973.

● **Tours Abroad**

We recommend, That the policy on "Tours Abroad" be amended to read as follows:

Denominational organizations and workers, or their spouses, organizing tours abroad, either directly or indirectly, shall arrange for authorization as follows:

1. Tours abroad shall be limited to those which are organized by the educational institutions (colleges and universities) and which have been requested by the institutional boards and coordinated through the General Conference Department of Education and approved by an Autumn or Spring Council meeting of the North American Division Committee on Administration.

2. Officers of overseas divisions shall be fully informed regarding tours to their respective territories and the following shall be taken under advisement by members of the tour parties:

a. Tours to be planned well in advance, allowing ample time for the visits to be arranged avoiding Sabbath travel.

b. The touring group to be careful to uphold church standards at all times, with special attention to Sabbath observance and proper dress.

c. The political sensitivity of the areas visited to be considered at all times and caution to be exercised in reporting or writing about the trip.

d. Groups and individuals to be alert to personal responsibility for expenses incurred while visiting denominational installations and private families.

e. Caution to be observed in advertising tours in denominational publications.

● **YPMV Department—Change of Name**

Voted, 1. That the name "Young People's Department of Missionary Volunteers" be changed to "Youth Department of Missionary Volunteers," and that the nomenclature "Missionary Volunteer Secretary" be changed to "Youth Director."

2. That this recommendation be submitted to the 52nd General Conference Session (1975) for final approval.

(To be continued)



(Conference names appear in parentheses.)

Arvid Barr, electronics supervisor, Porter Memorial Hospital, Denver (Colorado), from same position, Wallace Memorial Hospital (Florida).

Ralph Darrough, principal, Battle Creek Academy, Battle Creek (Michigan), from same position, Mile High Academy, Denver (Colorado).

Richard Lee Fenn, associate pastor, Fresno Central church (Central California), formerly director of public affairs, Columbia Union College, Takoma Park, Maryland.

From Home Base to Front Line

North American Division

Bobby Earl Jacobs (UC '55), returning as MV secretary, Far Eastern Division, Singapore, and Betty Jeane (nee Hawthorne) Jacobs, of Groves, Texas, left Washington, D.C., June 28.

Violet V. Wentland (WWC '54), returning as teacher, Middle East College, Beirut, Lebanon, of Woodinville, Washington, left Seattle, Washington, September 19.

Wendell L. Wilcox (PUC '51), returning as president of Sabah Mission, Audry Muriel (nee Fuller) Wilcox (PUC) and two children, of St. Helena, California, left San Francisco, September 20. Son, Daniel, left San Francisco, August 27 en route to Far Eastern Academy in Singapore.

John P. Stafford (WWC '68) returning as teacher, Kivoga College, Bujumbura, Burundi, Ruby Ann (nee Kruger) Stafford (WWC '68) and one child, of Kirkland, Washington, left Washington, D.C., September 21.

John Dovich (MC '61), to be industrial arts teacher, Caribbean Union College, Trinidad, Luvamay (nee Epp) Dovich (LLU '58), and four children, of South Lancaster, Massachusetts, left Miami, Florida, September 22.

Marjorie Jean (nee Venden) Smith (LLU '50), to join husband, D. Kenneth Smith, in Bangkok, Thailand, left San Francisco, California, September 24.

Allen Noble Beardsley (AU '67; LLU

'71) to be physician, Bella Vista Hospital, Mayagüez, Puerto Rico, Frances (nee Jones) Beardsley (LLU '68), and one child, of Kettering, Ohio, left Miami, Florida, October 1.

Elias G. Gomez (AU '68; '72), to be professor of theology, Northeast Brazil College, Pernambuco, Brazil, Marcia Herania (nee McPherson) Gomez (Montemorelos '56), and two children, of Berrien Springs, Michigan, left San Antonio, Texas, October 1.

Donald Frank Aldridge (AUC '54; Bridgewater State College, '61), to be MV and temperance secretary, Chile Union, Santiago, Chile, Lillian Mildred (nee Ruprecht) Aldridge (AUC '55), and three children, of Angwin, California, left Miami, Florida, October 3.

Alex P. Bokovoy (WWC; LLU '45) returning as medical secretary, Afro-Mideast Division, Addis Ababa, Ethiopia, Sandra Ann (nee Anderson) Bokovoy (UC; LLU '55), and three children, of Walla Walla, Washington, left New York, October 8.

Merle L. Mills (AU '38) returning as president, Trans-Africa Division, Salisbury, Rhodesia, and Elizabeth (nee Penn) Mills (CUC), of Union Springs, New York, left Orlando, Florida, October 8.

Jerald E. Christensen (WWC) returning as president, Tai An Mission, Pingtung, Taiwan, Rose M. (nee Merth) Christensen (WWC), and one child, of Loma Linda, California, left Los Angeles, October 9.

C. O. FRANZ

N.A. Ingathering Report—1

The first report of the 1973 Ingathering crusade through November 18 is \$2,413,882.86. This is a gain of \$467,980.42 over the comparative period last year, which was \$1,945,902.44. The Alabama-Mississippi Conference has reached the Silver Vanguard goal. Three conferences — Alabama-Mississippi, Allegheny West, and Manitoba-Saskatchewan—have surpassed the total amount raised by them last year.

Nine unions showed gains as follows:

Atlantic	\$25,999.17
Canadian	36,447.57
Central	57,941.81
Columbia	93,953.76
North Pacific	17,923.64
Northern	24,225.02
Pacific	60,842.30
Southern	63,937.00
Southwestern	91,883.49

Fifty-one conferences had gains.

C. C. WEIS

Church Calendar

Stewardship Day	December 16
Thirteenth Sabbath Offering (Trans-Mediterranean Division)	December 23

1973

Soul-winning Commitment	January 6
Church Lay Activities Offering	January 6
Adventist Laymen's Emphasis	January 13
Liberty Magazine Campaign	January 20-27
Religious Liberty Offering	January 27
Gift Bible Evangelism	February 3
Church Lay Activities Offering	February 3
Faith for Today Offering	February 10
Christian Home and Family Altar	February 17

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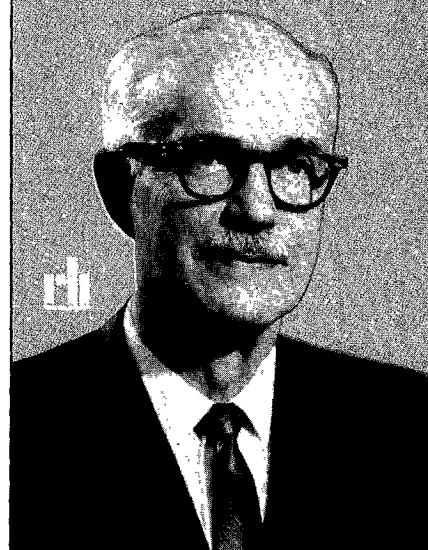
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