

Review

DECEMBER 6, 1973

ADVENT REVIEW AND SABBATH HERALD + GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

An Earnest Appeal From the Annual Council

To the members of the Seventh-day Adventist Church throughout the world, the delegates assembled in the World Departmental Advisory Council and in the Annual Council of the General Conference Committee, in Washington, D.C., address this appeal:

WE BELIEVE that the return of Jesus has been long delayed, that the reasons for the delay are not wrapped in mysteries, and that the primary consideration before the Seventh-day Adventist Church is to reorder its priorities individually and corporately so that our Lord's return may be hastened.

We are not the first leaders in Adventist history to feel the urgency of preparing the church for the fullness of the "latter rain" experience, the "loud cry of the third angel's message," and the triumphal return of the awaited Lord. Often God's special messenger to the remnant people made this appeal. Especially specific were her words written in 1892:

"The loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth."—*Christ Our Righteousness*, p. 56. This statement is an inspired declaration that the fulfilling of Revelation 18:1-4, in which "another angel" joins the three angels of Revelation 14:6-12 in lightening the whole earth with their glory, had begun. In the four years following the historic Minneapolis General Conference, the fresh, compelling emphasis on "righteousness by faith" had aroused the Adventist Church in such a way that Ellen White could say that the "loud cry" had begun!

One question, therefore, has overshadowed all other subjects at this 1973 Annual Council: What has happened to the message and experience that by 1892 had brought the beginning of earth's final message of warning and appeal? *To page 4*

The Annual Council Appeal

The appeal issued by the recent Annual Council (see cover) is, in our view, one of the most important ever to be made to the Seventh-day Adventist Church. We urge every member to read it carefully and thoughtfully. We especially urge workers employed in conferences and denominational institutions to study the document; for it can accomplish its purpose only if church leaders and members understand its meaning—what it says explicitly and what it implies—and then act. Reform throughout our ranks, both individually and organizationally, should result.

In this editorial we shall call attention to several aspects of the appeal, but first we would like to reaffirm a fact of major importance: The theology of a church is more important than its organization. The great Second Advent Movement was alive and well for about 30 years before it was fully organized. William Miller began preaching in 1831, but not until 1861 was the first conference organized, and not until 1863 was the General Conference organized.

The beliefs of a body are of paramount importance because they determine its policies, how it spends its money, the actions it takes, the recommendations it passes, the goals of its institutions, et cetera.

At the recent Annual Council many issues were discussed, and approximately 250 recommendations or changes of policy were voted on. But inasmuch as a church's attitudes and actions are, in the ultimate, determined by its beliefs and theology, it is altogether possible that the appeal was the most important single piece of "legislation" voted by the Council. Church medical institutions are valuable. Church educational institutions are important. Conference organizations (local, union, division, and general) are necessary. But these are worth little in Heaven's sight if they are operated on wrong principles, if they fail to achieve their divinely assigned objectives, if they blur rather than sharpen the church's witness, or if they sap the vitality of the church rather than adding strength to it. Thus it is encouraging that this appeal calls for a careful look at every phase of denominational activity to make certain it is in harmony with Adventist beliefs and the spirit that characterized the Movement at its beginning.

85 Years After Minneapolis

This appeal comes 85 years after the Minneapolis General Conference of 1888, when the subject of righteousness by faith was given heavy emphasis. If the delegates at Minneapolis had unitedly opened their hearts to the light, and had moved ahead in faith, God could have finished His work quickly. But while some delegates welcomed the light, others opposed it. Some were uncertain and wished to move cautiously.

As a result, we are still in this world. The agony and suffering connected with the reign of sin have continued. The coming of Christ has been delayed.

We do not believe it is "hanging crepe" or being negative to say that the Advent has been delayed. It is only being honest and realistic. Ellen G. White repeatedly mentioned "delay" forthrightly. A mere 24 years after 1844 she wrote:

"God's unwillingness to have His people perish, has been the reason of so long *delay*."—*Testimonies*, vol. 2, p. 194. (Italics supplied.)

Twenty years later, in 1888, she wrote: "It was not the will of God that the coming of Christ should be so long *delayed*, and His people should remain so many years in this world of sin and sorrow. But unbelief separated them from God. As they refused to do the work which He had appointed them, others were raised up to proclaim the message. In mercy to the world, Jesus *delays* His coming, that sinners may have an opportunity to hear the warning, and find in Him a shelter before the wrath of God shall be poured out."—*The Great Controversy*, p. 458. (Italics supplied.)

The Bible too suggests that Christ's coming might be delayed. In the parable of the ten young women awaiting the coming of the bridegroom, Scripture says: "The bridegroom *tarried*" (Matt. 25:5). (See *Christ's Object Lessons*, pp. 406, 408.) In the story of the two servants—one faithful, the other evil—Jesus suggested delay (see Matt. 24:42-51). During the delay the evil servant gave up his faith and began to "smite his fellow servants, and to eat and drink with the drunken," but the faithful and wise servant remained steadfast, providing "meat in due season."

The Annual Council appeal makes no attempt to pretend that all is well or that everything is on schedule. It avoids the Laodicean mood, so well expressed in this statement, "I am rich, and increased with goods, and have need of nothing" (Rev. 3:17). Instead, it recognizes the church's failings and points out what can be done to end the delay and hasten the coming of Christ.

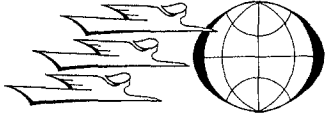
We think this is good, for it takes into account a basic principle of God's dealings with men, set forth in the statement: "It is true that time has continued longer than we expected in the early days of this message. Our Saviour did not appear as soon as we hoped. But has the word of the Lord failed? Never! It should be remembered that *the promises and threatenings of God are alike conditional*."—*Selected Messages*, book 1, p. 67. (Italics supplied.)

God deals with the church as a responsible body. He carries out His purposes in cooperation with human beings. Though God is sovereign, and will ultimately carry forward His plans to success, He does not act unilaterally nor arbitrarily. He has given a place to the human will in determining how and when His plans will be fulfilled.

What does this mean in respect to the Second Advent? It means that God's people can hasten or delay Christ's coming. They can hasten the coming by taking the three angels' messages to the whole world (*Selected Messages*, book 1, pp. 67, 68), by reaching the state of character development where they will reflect the image of Jesus fully (*Christ's Object Lessons*, p. 69), by preparing for and praying for the outpouring of the latter rain. They can delay Christ's coming by lukewarmness, worldliness, unbelief, insubordination, disregard of inspired counsels, self-indulgence, failure to seek Christ's righteousness, and indifference to the task of worldwide witness. (Study *Selected Messages*, book 1, pp. 121-128.)

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Review



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This Week

This week we present the second in a series of three articles by J. M. Clemons, dealing with the Holy Spirit (page 6).

Elder Clemons, most recently a professor of religion at Walla Walla College, is now a pastor in the Pennsylvania Conference.

He began his denominational work in 1943 in the Southern New England Conference and was ordained in 1946.

In 1951 he became an associate pastor of the Sligo church in Takoma Park, Maryland, a position he held for two years prior to going to the East Pennsylvania Conference. He had pastorates in Philadelphia and Reading, leaving the conference in 1960 to become a teacher in the religion department at Atlantic Union College.

In 1968 he became principal of South Lancaster Academy, serving one year in that capacity before going to the department of religion at WWC.

Elder Clemons holds both his M.A. and his B.D. from Andrews University and his M.Ed. from Clark University.

G. Cupertino, author of "Lift Up Your Eyes on High" (page 8), is an Italian minister who has served the denomination in a number of capacities.

In 1928, immediately after receiving his education at Seminaire Adventiste, Colonges sous Saleve, France, he entered the ministry in Turin, Italy. He was ordained in Florence in 1934, the same year he became president of the South Italian Mission with headquarters in Naples.

In 1938 he was called to be president of the Ethiopian Union Mission, a position he held for one year. He returned to Italy to be principal of the Italian Union Training School in Florence, serving there until 1952.

From 1952 to 1967 he was a departmental secretary of the Southern European Division (now Euro-Africa Division).

Although now retired, Elder Cupertino comments that he is "still helping here and there." But he has given the church a rich legacy—three sons, all of whom are ordained ministers. Eliseo is in the Cameroons, Giovanni is in Spain, and Gabriele is in the Venice area in Italy.

Two books have been published by Elder Cupertino, one of which is now being reprinted after having sold 20,000 copies. He has contributed to a number of magazines, mostly non-Adventist.

Joe Crews, speaker for the Amazing Facts radio broadcast, recently reported (Nov. 8, p. 21) that a church of Sundaykeepers in the Shenandoah Valley of Virginia had requested a sermon on the Sabbath and then had asked for more information about the Sabbath.

Don Martin, pastor of this church (the Mount Olive Church of God), had listened regularly to Elder Crews and had come under the conviction that he should keep all God's commandments, including the fourth. When Dorothy Beydler, a literature evangelist, had called at Pastor Martin's home recently, she had discovered the interest and contacted Elder Crews. But she had gone one step further.

She had contacted Floyd Miller, a layman whom she knew to be a convert as a result of the Amazing Facts broadcast, and had suggested that he go with Elder Crews to make the first contact. As a result of the meeting with Pastor Martin, Elder Crews had been invited to present the doctrine of the Sabbath at the regular Sunday church service. Afterward the pastor had asked his parishioners to prayerfully consider the Sabbath doctrine.

We have just received word in this office that early in October the Mount Olive Church of God unanimously voted to begin observing the seventh-day Sabbath.

We are reminded of the statement in *Evan-gelism*: "It is an important time now for

these localities where an interest has been awakened. A large number . . . are in the valley of decision. O that the Lord will give to His servants wisdom to speak to these souls such words as shall give them courage to confess the truth. . . . We pray that the Lord will inspire with faith these souls who are convinced of the truth, that the seventh day is the Sabbath of the Lord. . . .

"They will suffer loss in temporal matters, and a helping hand must not be wanting. . . .

"When we see the difficulties standing like mountains before their souls, the prospect of want to themselves and children staring them in the face, our hearts are pained. Many a one says, 'I want to observe the seventh day, but as soon as I state to my employer that I have decided to keep the Sabbath, I shall be discharged.' . . . I am sorely troubled. All we can do is to encourage them to have faith, and pray for them. Oh, sometimes I wish I had a million dollars. I could use every dollar in this work."—Pages 238, 239.

Letters

Spanish Reviews Long Overdue

I feel the multilanguage philosophy the *REVIEW* has adopted with the inception of three specifically oriented Spanish editions will have a more beneficial effect on our worldwide church work than most people may realize.

We should be conservative in using precious church money on "this and that" project. But printing of the *REVIEW* in a number of widely used languages is something we should have done years ago and at all costs.

ALLEN R. STEELE
Lisbon, Portugal

Growing Up With the Review

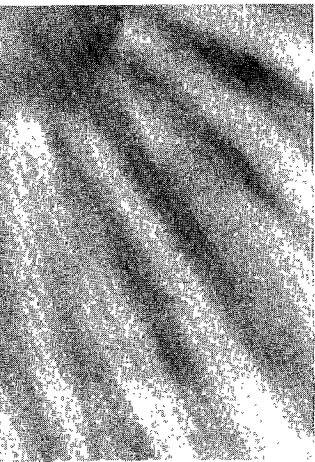
The *REVIEW* has been in my home since I was a young child during depression days, and I must tell you that I think it is getting more and more relevant to our times and to our needs as church members in these closing days of earth's history. We need its weekly guidance now more than ever before.

When our two oldest daughters graduated from academy and were getting ready for college, they both made the same request (though several years apart). They said that they would like to have a subscription to the *REVIEW* and to the weekly news magazine that we had received in the home.

A few weeks ago I was reading some *REVIEWS* of last fall and read an editorial explaining some difficult Bible texts. As I often do, I asked a sticky theological question during family worship. I was pleasantly surprised to have our son (a recent academy graduate) immediately give a clear and logical explanation of the text in question. My curiosity was aroused, and I asked him where he had learned the meaning of the text. He replied that he had read it in an editorial in the *REVIEW* about a year ago.

If we want our children to love and appreciate the *REVIEW* and our other church literature, we must have them in our homes when they are very young, and they must see us reading and studying them day by day.

EDGAR R. HOWARD
Pueblo, Colorado



An Earnest Appeal

From Cover

Although in our earnest search for answers we have no disposition to blame those to whom the message first came, nor those who have led in the work from then until now, we have been determined to discover any pitfalls in our past history that may be avoided today and to profit by such lessons. But more than all else we are persuaded that it is the *present* experience that is of primary concern—the way from past inadequacy to rapid triumph. It has been “latter rain” time for many years!

We are not unaware of the fact that all through our ranks many of our members enjoy a rich, victorious experience. They have received the early rain experience and are rejoicing in the Lord. But this is no cause for complacency or exultation. As a body the church still is in the Laodicean condition as set forth by the True Witness in Revelation 3:14-19. Therefore, in attempting to find the specific present causes for failure and delay, the council has noted three main factors:

1. Leaders and people have not fully accepted as a personal message Christ's analysis and appeal to the Laodiceans (Rev. 3:14-22).

2. Leaders and people are in some ways disobedient to divine directives, both in personal experience and in the conduct of the church's commission.

3. Leaders and people have not yet finished the church's task.

Response to the Laodicean Message

Because the latter rain experience has not yet come, delegates at this Annual Council have been driven to the conclusion that the message of Christ to the Laodiceans has not been clearly understood or adequately heeded. The climax of the sequence of events predicted in the following quotation has not been reached, indicating that there is yet need for a people to fulfill the requirements of the True Witness: “Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation.”—*Testimonies*, vol. 1, p. 187.

The message to Laodicea involves a personal relationship to Jesus Christ that will produce a quality people, a conquering people, a people who, in Christ's own words, will conquer “as I myself conquered” (Rev. 3:21, R.S.V.). This message will produce a people whom God can set forth without embarrassment as exhibits of those who “keep the commandments of God and the faith of Jesus” (Rev. 14:12, R.S.V.), a people who have learned through experience that all goodness is a result of being sustained by divine power. Such people can be entrusted with special power because they will use it the way Jesus used power; indeed, in all aspects of life they will reflect the character of Jesus.

Becoming like Jesus in word and deed is the goal of the process called “righteousness by faith”: “The righteousness of Christ is not a cloak to cover unconfessed and unforsaken sin; it is a principle of life that transforms the character and controls the conduct. Holiness is wholeness for God; it is the entire surrender of heart and life to the indwelling of the principles of heaven.”—*The Desire of Ages*, pp. 555, 556.

As delegates to this Annual Council, we believe that this is the heart of the church's need—understanding and experiencing all that is meant by the phrase, “righteousness by faith.” Such righteousness is God's will lived out by continual faith in His power. God is waiting for a generation of Adventists who will demonstrate that His way of life can truly be lived on earth, that Jesus did not set an example beyond the reach of His followers, that His grace “is able to keep you from falling and to present you without blemish” (Jude 24, R.S.V.).

Each member of the Laodicean church needs more than a theoretical knowledge or even a proof-text knowledge of the Word; he needs a genuine and complete surrender of the life and will to the divine authority of the Bible and of the Spirit of Prophecy—a surrender that may well call for revolutionary changes in personal life-styles and in denominational policies and practices. Every member must recognize that he has a part in either hastening or delaying the coming of Christ. Says God's servant: “When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.”—*Christ's Object Lessons*, p. 69.

Disobedient to Divine Directives

As church leaders at this Annual Council we have faced honestly the fact that there are inconsistencies between the church's preaching and its practices and that to allow these inconsistencies to continue will automatically delay the completion of the church's mission and the coming of Christ.

God has in love sent to the Seventh-day Adventist Church inspired counsels that illuminate and apply the words of Scripture. These counsels cover almost every conceivable facet of Christian experience and witness. As Seventh-day Adventists we cannot plead ignorance of God's will concerning His expectations, either for the individual or for the church. If we ignore or reject God's counsels, this may well be defined as an act of insubordination, which will affect our relation to the coming of the Lord. In the words of God's servant: “We may have to remain here in this world because of insubordination many more years, as did the children of Israel.”—*Evangelism*, p. 696.

At this Annual Council small study groups of church leaders have earnestly examined areas of possible failure to follow divine counsel. They have pointed up the need for greater care in Sabbath observance, in stewardship of God's gifts, in guarding the avenues of the soul, and in practicing the broad and specific principles of healthful living. On the latter question they have

taken seriously the inspired statement: "This is a work that will have to be done before His [God's] people can stand before Him a perfected people."—*Testimonies*, vol. 9, p. 154.

These study groups also have pointed to evidences of sagging morality, including a more casual attitude toward divorce and remarriage. Concern has been expressed over the increasing tendency to imitate the world in dress and ornamentation.

These study groups have examined the whole spectrum of Seventh-day Adventist institutional work and have pointed to evidences that some institutions in various respects are losing their distinctive character as instrumentalities for the furtherance of God's work on earth. (See *Fundamentals of Christian Education*, p. 351.) While earnest efforts have been made to reform, it is recognized that as institutions grow larger, the difficulty of reforming is greater.

It is recognized that in an age of growing social consciousness and change, Adventist institutions may become involved in worthy endeavors in which the world also participates, while neglecting that work which only the church of the remnant can do. (See *Review and Herald*, Nov. 26, 1970.)

One of the greatest threats to our institutions of higher learning is seen in the counterfeit philosophies and theologies that may be unconsciously absorbed in worldly institutions by our future teachers and brought back as the "wine" of Babylon to Adventist schools (Rev. 14:8-10; 18:1-4).

It is recognized that a constant threat to spirituality grows out of increasing creature comforts, rising standards of living, and a desire for remuneration equal to that offered by the world. Wrote God's servant: "The cause of present truth was founded in self-denial and self-sacrifice. . . . We need to take heed lest we outgrow the simple, self-sacrificing spirit that marked our work in its early years."—*Selected Messages*, book 2, p. 197.

As the Annual Council has reviewed these and other aspects of the lives of God's people and the institutions of the church, it has raised the ques-

tion as to whether much of this represents insubordination to the authority and will of God so clearly expressed through His Word and the writings of the Spirit of Prophecy. Without attempting to pinpoint areas of insubordination, the council pleads with God's people everywhere to respond to the appeal for revival and reformation—to make whatever changes may be necessary to enable the church to represent Christ adequately and fulfill its unique mission.

Danger of Neglecting Church's Special Work

As delegates to this Annual Council we are much aware of one factor that delays the coming of Christ: the unfinished task of carrying the three angels' messages to the entire world (Rev. 14 and 18). We believe that Mrs. White made clear that Christ cannot come until the entire world has had a fair opportunity to hear God's saving message. For example, she wrote: "Had the purpose of God been carried out by His people in giving to the world the message of mercy, Christ would, ere this, have come."—*Testimonies*, vol. 6, p. 450.

God was willing to bring His work to a swift triumph following 1844, in 1888, and again in 1901 (among other times). Why then the delay? What can be done now?

In response to this question, the delegates at this 1973 Annual Council extend the following appeal to all workers and members throughout the world. The appeal is threefold and yet it is one:

1. Without further delay open the heart's door fully to the waiting, pleading Saviour (Rev. 3:20). Admit Jesus as the absolute Ruler of the life. Let Him enter the heart to transform it and to rule. Under the influence of the "early rain," live up to all the light you have. Put into practice all the counsel God has given you.

2. Forsake the spirit of insubordination that too long has influenced individual and church decisions. This will prepare the way for the renewal of the "latter rain" that has been delayed since the earlier years of our history, for God cannot send the Spirit in His fullness while people disregard the counsels He has graciously sent through that same Spirit, the Spirit of Prophecy.

3. Make a new commitment to the church's task of reaching earth's billions with the three angels' messages. This commitment will call for personal dedication, for personal witnessing, for personal sacrifice. Moreover, it will call for deep intercession with God on the part of each member, a pleading with God for the "latter rain" of the Holy Spirit's power for effectual,

convincing, loving witness in deed and word.

We believe that all heaven is ready to do great exploits on behalf of the church that bears God's last call of mercy. We believe that God has wonderful surprises in store for every church member who commits himself completely to Heaven's plan for a perfected people—a people that will reflect the image of Jesus fully.

That a genuine revival will come is clear from the following statement: "Before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children."—*The Great Controversy*, p. 464. That Satan will endeavor to prevent this revival also is clear. "The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it by introducing a counterfeit. In those churches which he can bring under his deceptive power he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest."—*Ibid.* If the fast-spreading charismatic movement in the world today is the false revival forecast by God's Spirit, clearly the time must be near for God to pour out the latter rain upon His remnant people.

Therefore, we appeal to our church members everywhere to join hands with conference workers and church officers in a great revival and reformation that will enable God to reveal His power and glory to a needy, desperate world. With all the solemnity that we can command we appeal to every member to study God's Word earnestly, to seek first the kingdom of God and His righteousness, and to pray for the outpouring of the Holy Spirit for a finished task (see *Testimonies to Ministers*, pp. 506-512).

Time is short. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:44). (See also *Testimonies*, vol. 6, p. 406; *Selected Messages*, book 1, p. 67.) □

With the Holy Spirit

By J. M. CLEMONS

IN ACTS 2 is recorded the dynamic story of the early believers when they were "gathered together with one accord in one place." "One place" is a matter of geography. But gathering with "one accord" in one place is a deep spiritual accomplishment. True, this beautiful accord was based squarely on a solid faith in a risen Lord. Moreover they were dedicated to His plan for redeeming the lost world. At that point they were not perfect, neither would they be without divisions. But they were convinced about Christ and fully determined to carry forward His plans. Thus they were prepared for the fulfillment of the promise that the Holy Spirit would come to them.

He came! As fire and wind, He came. The wind was audible, and the fire was visible to the believers. The Spirit has often made Himself known through the inward ear or the inward eye. At Pentecost the experience was so vivid that they could hear the sound and see the tongues of fire. In future time many would be able to testify to similar experiences where invasions of the Holy Spirit of God produced an effect so tangible that it took on physical manifestations.

The effect of the presence of the Holy Spirit is difficult to describe, and descriptions can often be misleading. What the disciples were experiencing

J. M. Clemons, a pastor in the Pennsylvania Conference, was recently professor of religion at Walla Walla College.

is often called "emotion." At Pentecost there were those who thought the disciples were drunk. No doubt there is some emotion and some excitement present as one has a direct experience with the Holy Spirit. But "emotion," as we understand the word, describes too transient a state. It does not describe properly the abiding experience. When the feelings incident to the first knowledge of the Holy Spirit subside, in a total experience there is an enduring relationship. The appeal of the Holy Spirit is to the total personality—the mind, the will, the imagination—not the heart only.

A person may retire to a beautiful lakeside, or overlook a verdant valley, or on a clear night look into the unnumbered luminous stars and feel the presence of the Creator-God. One may feel at any moment, even in a strange or faraway place, the presence of the Redeemer-Son in even a more personal way. In a unique sense, the presence of the Holy Spirit is one in which appropriately He takes the initiative in us.

There may be those rare times when the experience will be so charged with a sense of the supernatural that it may be frightening (such as some of the experiences of Paul and Peter). This experience may be so real that the person involved will know beyond all question that it is not a subjective imagining, but a living presence. Does not the Holy Spirit have business to conduct with the Christian? He doesn't merely come. He comes for something. This coming, then, may not be in vivid or startling ways, but He comes and makes Himself unmistakably known to us by His presence.

Known by Experience

The person caught up by and living in a stream of power may not be able to give a coherent account of who the Holy Spirit is theologically. But he will know. The Holy Spirit is known by experience. In these modern times scores of men tell us about the Holy Spirit as the third person of the trinity. Knowledge is important, but it is not a substitute for experience. Millions have read by incandescent lights who know nothing either of the properties of light or of how to make an incandescent bulb. Light to them is what they see. This was true of the Holy Spirit at first. It is not theory, but experience—not an explanation, but power.

The Holy Spirit at the first was inseparable from what He did. The Spirit-filled fellowship means He is present in living power. "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria,

and unto the uttermost part of the earth" (Acts 1:8).

The Holy Ghost gives power within and without. Inward power is given to overcome every human frailty, and to work into the life the character of Christ. Outward power implies the testimony of the Christian to a world.

Can we rightly say we "have" the Holy Spirit when we show little of the fruit of the Spirit, and almost none of His power? There is of course a general sense in which He is with and abides in the church forever. But do not many of us Christians who believe this often make the tragic mistake of relying too much on earthly resources of power for doing the work of the church?

As I view it, one of the chief dangers is in attempting to manipulate the Holy Ghost. Long ago the church was warned against such a mistake: "We cannot use the Holy Spirit; the Spirit is to use us."¹ What does this mean? We live in the dispensation of the Spirit. As Christ had a definite time mission, so the Holy Spirit has a definite time mission. Though He has always been the source of divine power, His special dispensation began at Pentecost and will continue until the return of Christ. "The dispensation in which we are now living is to be, to those who ask, the dispensation of the Holy Spirit."²

The coming of the Holy Spirit was to make effective Christ's finished work on Calvary. He applies the results of that sacrifice, making it effective in the life of anyone who asks. In this dispensation, His special work is that of communicating and applying the atoning work of Christ to individuals. This work regenerates, justifies, and sanctifies the life by communicating the very life of a risen Saviour to those who await the coming of our Lord.

So the Spirit works, and we cooperate. As we look toward a finished work on the earth we must keep straight the truth that we are not to manipulate the Holy Spirit. The Spirit must be in control.

Great numbers of people in churches all over the world are longing, praying, and working for a worldwide renewal. There is a heavy sense of immediate need for the return of primitive piety and pentecostal power. Men and women everywhere are longing to capture the central reality of the Christian faith. So many are weary of a modern religion that is overactive, success minded, threadbare, and frustrated. There is a new search for experience—one of depth. Are not such looking for a resurgence of a power that will carry the church steadily forward across the angry and uncharted seas of our modern world?

Some thinking people ask, "Where

is the church?" Others are asking "Where is the Holy Spirit recognizably present with power?" Is it not true that God's chosen people have often failed by neglecting the Holy Spirit? Have they not often treated Him as a doctrine only?

Then too, so much has been written and talked about the Holy Spirit by men who scorn education, and so much, so very much, is missing from churches that mention Him only theologically.

It must be time to reassess the truth about the Holy Spirit, avoiding the extremes of a pedestrian Christianity that leaves Him out of practical life. One must also avoid excessive emphasis on experiences that seem merely strange and bizarre. Possibly

we can move away from our preoccupation with institutional life and immediate success to developing a vanguard of spiritually renewed and dynamic people.

More than 80 years ago Ellen White wrote the following promise to the remnant church:

"Meetings should be held in every church for solemn prayer and earnest searching of the word to know what is truth. Take the promises of God, and ask God in living faith for the outpouring of His Holy Spirit. When the Holy Spirit is shed upon us, marrow and fatness will be drawn from the word of God. . . . When the churches become living, working churches, the Holy Spirit will be given in answer to their sincere request. Then the truth

of God's word will be regarded with new interest, and will be explored as if it were a revelation just from the courts above. . . . The Bible will be regarded as a charter from heaven. Its study will absorb the mind, and its truth will feast the soul. The promises of God now repeated as if the soul had never tasted of His love, will then glow upon the altar of the heart, and fall with burning words from the lips of the messengers of God. They will then plead with souls with an earnestness that cannot be repulsed. Then the windows of heaven will be open for the showers of the latter rain."³ □

Continued next week

REFERENCES

¹ Ellen G. White, *Gospel Workers*, p. 285.

² ———, *Testimonies to Ministers*, p. 511.

³ ———, *Review and Herald*, Feb. 25, 1890.

When You're Young

By MIRIAM WOOD

Paths of Glory

"THE PATHS OF GLORY lead but to the grave," mourned Thomas Gray, famous English poet. His inference was plain; no matter how great the achievement of a man, death is the great equalizer of all. Nonetheless, people who have altered the course of history in some way, or who have instituted new patterns of thought or influenced destiny by their actions, often are buried with a great deal of pomp and circumstance. From then on their graves are usually well publicized, visited by millions of human beings as the years come and go. For that matter, these outstanding ones are often buried in cathedrals or shrines such as Westminster Abbey, where their mortal dust is safe from the ravages of nature.

It isn't always like this, though. In August, 1973, I stood beside a grave in one of the most remote areas of upper New York State, just across the border from Vermont. The very old, very small cemetery is surrounded by farmland, and relatively few cars travel the road on which it is situated. On this Friday afternoon, just before the sun was setting, the quietness was so profound as to push at ears accustomed to strident city sounds.

The name on the white, simple stone obelisk? William Miller. He sleeps there, his resting place unheralded in this world, but watched over continually by angels. I can recall few times when I have been more moved, few times when I have felt a more profound sense of awe and wonder. Here, in this most unlikely of places, rests a man who certainly has altered the course of history not only for us who believe in the message preached by Seventh-day Adventists but for all Christians.

William Miller did not understand the full scope of the truth as we know it today, but his study of Bible prophecy called attention to Christ's second coming and ultimately led to an understanding of the heavenly sanctuary and the judgment.

On down the winding road about a quarter of a mile is the house where he studied and where he came to his conclusions, point by point. I think of him, as day after day, night after night, by the light of candles or kerosene lamps, he carefully analyzed text after text; after all, he wasn't a preacher, and he wasn't young anymore. Usually one's mind isn't so receptive to new ideas after the young and

vital years are past. But the Lord had a special work for him to do.

Once each year the New York Conference holds a meeting in the tiny chapel which William Miller built close to his house. I wish all of you could attend that meeting, could walk into the church, could see inscribed on the wall behind the pulpit the words, "For at the time appointed, the end shall be," could see William Miller's name on a plaque as a charter member, along with his wife, Lucy P. Miller. There isn't even electricity in the church; the same (I assume) kerosene lamps that were put there in the middle 1800's still remain. The pews are uncompromising, hard, wooden structures. No slouching could prevail in that day and age! A concession to later, tenderer physical sensibilities resulted in the addition of cushions, now very frayed.

One section of pews is built in a square around the old wood-burning stove at the back of the church. I mused as to whether baby hands and feet were thawed out here in winter after the icy ride behind the horse-drawn vehicles over the snow. William Miller's favorite chair—an ancient rocker—sits on the platform. The church seats only about 100 people at the most, but Seventh-day Adventists and visitors from all over adjoining States come for the day-long commemorative service. They bring chairs and set them up in the yard, and a speaker system is hooked up to a battery, and it's a wonderful, heart-stirring day, so filled with both memories of the past and expectation for the future that it is unforgettable.

On my day, when the afternoon service was over, everyone seemed reluctant to leave, reluctant to close the little chapel up for another year. I kept trying to imprint each detail on my mind, not knowing when, or if, I would see it again. Finally everyone had gone and it was past time for me to leave also.

But I just had to stop at the cemetery one last time and tiptoe to William Miller's grave. He trod no "paths of glory" in this world. He doesn't know the marvelous results of his faithfulness. But he will know at the second coming of his Lord, the actuality of which he so yearned for.

Heroes of history followed their "paths of glory" to Westminster Abbey and like places. William Miller lies in an almost-forgotten corner of the world. His path of glory ultimately will lead, not "to the grave" but to "the land of fadeless day" where lies "the city foursquare."

Lift Up Your Eyes on High

By G. CUPERTINO

ALONE, in the darkness of his tent, Abram was left to think about his life and destiny. Responding to the divine call, he had left his homeland to follow God. He was rich, respected, but no son had come. To the glorious promise: "Fear not, Abram: I am thy shield," he sadly responded, "I go childless, and the steward of my house . . . is mine heir." Here was the crude reality. On one side were promises of future blessings, on the other there was no child, no human hope. It was dark in the tent of the patriarch that evening.

But God had compassion on His faithful friend. We read in the inspired testimony: "Then he was led outside his tent, and told to look up to the unnumbered stars glittering in the heavens; and as he did so, the words were spoken, 'So shall thy seed be.' Abraham believed God, and it was counted unto him for righteousness." Romans 4:3.—*Patriarchs and Prophets*, p. 137. (Italics supplied.)

Today a similar experience may come to us. As Abram we have left the world to begin a long pilgrimage. Promise after promise is repeated in the holy pages, but the reality is often cruel, discouraging. Sometimes we live under the tent of our afflictions—solitude, sickness, being apparently forgotten. Yes, it is dark in our tent when we are left alone.

But, in this hour of despair, we too may hear a voice, "Go out of the tent and look up to the unnumbered stars glittering in the heavens."

"Look up." This is the message for our days, for men living in the darkest hours of history. When surrounded by calamity Job lifted up his eyes to heaven, to God "which maketh Arcturus, Orion, and Pleiades, and the chambers of the south" (Job 9:9). And to Isaiah, living among the perils of the apostasy, God said, "Lift up your eyes on high, and behold who hath created these things" (Isa. 40:26).

It was a star that guided the Wise Men of the East in their search for the

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Babe in Bethlehem. They said to King Herod: "We have seen his star in the east, and are come to worship him" (Matt. 2:2). Often in history the stars illuminated men sighing for a lost homeland. When exiled to Patmos, in the tent of his affliction, John the beloved, in vision, lifted up his eyes to heaven and was able to say: "I looked,

The Prayer That Wasn't Answered

By LA VONNE NEFF

MOLLY MADE her pronouncement the day after Christmas while her family was eating dessert. "I've decided," she said seriously, "that I'm never going to pray again."

Mother dropped her spoon back in the ice-cream dish, and Daddy opened his eyes a little wider. "Would you repeat that, please!" he said. "I'm not sure I heard you right the first time."

"I said I'm never going to pray again." Molly licked the back of her spoon. "I don't think Jesus answers prayers. I don't think He listens to nine-year-old girls when they pray."

Daddy pushed his chair back from the table. "Molly," he said, "I know you don't make decisions like that without very good reasons. What made you decide that Jesus doesn't listen to you?"

"Remember Susan, the girl from my class who came to play last week?"

"I think so." Daddy thought real hard. "About your size, but quite thin, with long brown hair?"

Molly smiled. "That's right. Well, her daddy doesn't have a job, and she never brings any lunch to school because they don't have enough food at their house."

"I heard about that yesterday," said Mother. "But what does that have to do with never praying again?"

"Last week at school," Molly began, "our prayer band decided to pray for Susan's family. Sandy prayed that Susan's daddy would find a job, Amy

and, behold, a door was opened in heaven" (Rev. 4:1).

"A door was opened in heaven." Think of it! In a time when on earth there is "distress of nations, with perplexity" a door of hope can be opened. It is true that today it is difficult for the man who lives in New York, Paris, or Rome to see stars. The lights and the smog of the metropolis have practically taken away the stars from his vision. We must take two or three days to go to the country to discover again the calm serenity of a silent, starry night, where a quiet voice will repeat the old message: "Look now toward heaven, and tell the stars." That voice will bring comfort to the soul living in these last days of the world. To His people waiting for His coming it is said: "I Jesus have sent mine angel to testify unto you these things. . . . I am the root and the offspring of David, and the bright and morning star. . . . Surely I come quickly" (Rev. 22:16-20). □

FOR
THE YOUNGER
SET

prayed that she would get some nice Christmas presents, and I prayed that God would send their family some food so they wouldn't be hungry."

"That was very nice of you," said Daddy. "I'm glad my daughter thinks of other people."

"But Daddy!" Molly was almost crying now. "Susan came over this morning, and Jesus didn't answer our prayers at all! Her daddy doesn't have a job, she didn't get anything for Christmas, and do you know what they had for Christmas dinner? Potatoes! No butter, even—just potatoes!"

Daddy and Mother didn't say anything for a few minutes. They, with Molly, were thinking about their own Christmas dinner—Grandma and Grandpa had come, and everybody ate until his stomach ached.

Then Daddy said, "Molly, I know just how you feel. It's hard to understand why God gives so much to some people while others don't even have enough to eat. But maybe there's a reason. Maybe it's to teach us a lesson."

"Molly," said Mother, "don't give up prayer quite yet. I think Jesus is going to answer your prayer, but maybe not the way you want Him to."

Molly scowled. "I don't," she said. "At least, I don't know how He would."

"After you and Mother finish the dishes," said Daddy, "I want to talk with you in the family room."

Continued next week

Prayer of Consecration

[The following prayer by A. G. Daniells, president of the General Conference from 1901-1922, was sent to us by a member whose husband was named for Elder Daniells. Elder Daniells won the husband's father to the message.—Edmons.]

"Lord, I have had my way too much, and too long. Your way is the right way: it is the best. And now help me to surrender. Help me to give up my mind to be cleansed from all sin, all selfishness. Lord, here is my body—I surrender that. Place it where You will—in the homeland, in a foreign land, in this State or that State—anywhere!

"Lord, take me and use my eyes, my lips, my hands, my feet for the finishing of Thy work.

"Then, Lord, here is my time—twenty-four hours every day. Take that (just as many hours as I can stay awake and serve). Take that service, and when I must rest, give me refreshing that I may come forth in the morning thoroughly equipped for another busy day.

"Then, Lord, here is my money—the money You have entrusted to me—little or much—(one hundred dollars or one hundred cents)—the amount does not matter—it is what You have given. Lord, here is my money—now call for it—I hold my hand open. Here is the altar—tell me when to put my money on it—and how much at a time I shall put on it. Just help me.

"I want Your cause to have it all at the right time, and be sure You have it all before the work is finished."

Contrasting Voices Proclaim the Advent—8

Jesus Waits for a Quality People

While these lines are being written the eyes of the world are focused on giant tank battles and highly sophisticated missiles and aircraft as they explode the fragile peace of the Middle East. Simultaneously with this painful interest in the welfare of both Arabs and Jews is the rising, almost shrill, attention being given to the present Middle East crisis as an ominous sign that the return of Jesus is very near.

In *Christianity Today* (October 26, 1973) a column entitled, "Talk of the End," noted that Pastor Chuck Smith, of Calvary Chapel, Costa Mesa, California, and 80 of his church members were caught in Israel when the fighting broke out. Many of the group, convinced that the return of Jesus was near, wanted to stay and meet Him there.

John Walvoord, president of Dallas Theological Seminary (already referred to several times in preceding editorials in this series), was quoted as saying that this latest war is "part of the pattern" leading to the end of time.

Hal Lindsey (another oft-quoted writer in this editorial series) said that this conflict "is a continuation of the priming of the fuse which will finally ignite the last war." He concluded that "this is not the end, but the rapture is very close."

Generally speaking (as we have developed in detail in this editorial series), the spokesmen who look upon this present Arab-Israeli crisis as a significant step in the final unfolding of last-day prophecies are those who believe in the secret rapture and in the restoration of Israel as a direct fulfill-

ment of Bible prophecy and a necessary prerequisite before Jesus could return.

Seventh-day Adventists, however, do not see this Arab-Israel conflict to be any more of a fulfillment of Biblical prophecy than the Vietnam war, or World War II, or any war that might yet take place. As far as wars go, such there will always be, but "see that you are not alarmed; for this must take place, but the end is not yet" (Matt. 24:6, R.S.V.).

The Commandment Way of Life the Best

The simple fact is that Jesus is not primarily waiting for more wars to take place, or for more famines or earthquakes to trouble this planet. He is waiting for His people to be His people, "to be found by him without spot or blemish, and at peace" (2 Peter 3:14, R.S.V.). He is waiting for His people to demonstrate that the commandment way of life produces the happiest, nicest, healthiest people on the face of this planet, for unless that is done He will not have truly settled His case with the universe. Unless He can produce the evidence that the gospel of the kingdom indeed changes selfish, greedy hearts into loving, trustworthy men and women, there would be no stopping the charges in the judgment that unbelievers never really had a chance to hear God's side of the controversy between good and evil.

For these reasons Ellen White stated often the reason for the delay in the Advent and how church members can hasten it: "Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own."—*Christ's Object Lessons*, p. 69.

This simple understanding of why Jesus delays His return and how we may hasten it is the unique contribution Seventh-day Adventists are to make in the current discussion regarding the end of the world. This understanding rests squarely on two related Biblical principles: conditional prophecy and the harvest principle. Jesus will come when the "harvest of the earth is fully ripe" (Rev. 14:15, R.S.V.); the harvest takes place when the gospel seed has matured into a significant group of Christlike men and women, and when the tares have ripened into a life-style that reflects the character of the tare sower.

To Dispel Error Is a Service

Seventh-day Adventists do not consider this understanding to be a private matter. To dispel error regarding the specific signs and time of the Advent is a service that honest hearts the world over want done. For too long, some church members and many nonchurch members interested in the return of Jesus have heard a one-sided emphasis on an imminent Advent with the occasion of every new war, earthquake, or famine; in consequence, they have become strangely calloused to any discussion regarding the nearness of the Advent. Alas, many Adventist ministers have turned to other subjects on Sabbath mornings, not wishing to contribute to such callousness by crying "Wolf" for the wrong reasons.

It should be made very clear, however, that nothing has happened in the world since 1844 to embarrass the Adventist proclamation that the time of the end has come and that Jesus is ready to return. The seeds of evil, the consequences

of self-indulging men and women, the rapacity of greedy people the world over, have made the past century a dreary illustration of what happens to a world that lives as if it had no Creator, Redeemer, or coming Judge.

Continuing earthquakes, famines, pestilences, wars large and small, crime and infidelity on all levels of society, are all signs that mankind's most educated generation is no nearer to solving its basic problems than mankind's most unenlightened generations. It is still good Seventh-day Adventist evangelism to keep reminding the world that it still "lieth in wickedness" (1 John 5:19); that "in the last days, there will come times of stress" (2 Tim. 3:1, R.S.V.); that men will faint "with fear and with foreboding of what is coming on the world" (Luke 21:26, R.S.V.); that education, legislation, and technology have not changed and will not change this planet into a paradise; that the forces of evil will be displayed more and more as the Spirit of God is forced to withdraw His influence from the hearts of men, drawing earth's hours of probation to a close.

But Adventists would be missing the point if they understood their task to be merely that of correcting someone else's doctrine in regard to when and why Jesus is to return. The five foolish bridesmaids had the correct doctrine, but they missed the point—dreadfully. No other church on earth has been given the assignment that has rested on Seventh-day Adventists for more than a century. Seventh-day Adventists are God's final answer to the sin problem. Some generation of Adventists will finally understand that God is waiting for a people to whom He can point and say without embarrassment: "Here they are. Take a good look at them. They are proving what I have said for centuries could be done. Are they not the kindest, most trustworthy people in the neighborhood? Their open secret is that they keep the commandments of God and the faith of Jesus."

They will have proved that Jesus is a Saviour not only from the penalty of sin but also from the power of sin. They will have proved that Biblical promises were written to be believed—that sin can be conquered here and now; that stealing, hate and killing, disrespect and selfishness, no matter the form it takes, infidelity wherever it is seen—are not ineradicable habits of human nature.

A Blend of Word and Life

This distinctive Adventist message is a blend of word and life that produces a people who represent perfectly the character of Jesus. No honest heart can turn away from quality—from a product that surpasses its own advertising. No other church today has understood this role of the Christian in fulfilling a major function in God's plan for ending this world's experiment with sin.

Yes, there will be a great tribulation before Jesus comes, but it will be the unspeakable horror of a world that has rejected the restraining influence of the Spirit of God. This period of time is described in Revelation 16 as the time of the seven last plagues. During this time the church on earth, God's quality people, will be hounded and embarrassed until it seems that life itself will not be guaranteed (Rev. 12:17; Rev. 13:17).

But no, Armageddon will not be the culmination of earthly powers fighting over the oil of the Middle East; Armageddon will be the final showdown between the forces of compromise and man-centered religion on one hand, and the loyalists—the commandment keepers—on the other.

The Seventh-day Adventist who understands his unique role in this great controversy will not need to be coaxed into sharing his faith. His personal witness to the power and

love of God in his own life, his restful look into the future, will be very compelling to others who are indeed concerned about their personal future and the future of the world.

H. E. D.

Concluded

The Annual Council Appeal

Continued from page 2

The Council's appeal, we believe, places two factors in good balance—God's purposes and man's responsibilities. It suggests that a stronger emphasis should be placed on the church and its individual members to remove the causes that have delayed Christ's coming. God is not waiting for the world to grow more wicked; He is not waiting for religious apostasy to increase in magnitude; He is not waiting for wars, pestilences, or earthquakes. He is waiting for His people to cooperate with His grace so fully that their lives will reflect Christ's character, that they will be in a position to receive the latter rain, and that they will complete their assignment of universal witness.

Back in 1850 (in volume 1 of *The Present Truth*) James White said: "Before Jesus comes, the 'little flock' will be gathered into the 'unity of the faith.' Jesus is now purifying 'unto Himself a peculiar people, zealous of good works,' and when He comes He will find His 'church not having spot, or wrinkle, or any such thing.'"

How long will Christ wait for a "glorious church, not having spot, or wrinkle" (Eph. 5:27)? Until every member moves into line? No. "That time will never come" (*Selected Messages*, book 1, p. 122). The Lord is "longsuffering to us-ward, not willing that any should perish" (2 Peter 3:9), but He will not wait forever.

At the Crossroads

In the time of Noah God waited 120 years for all to make their decision regarding the quality of life represented by Noah and his family; then the Flood came and destroyed all who rejected Noah's appeal. In the parable of the vineyard, the householder called the husbandmen to account "when the time of the fruit drew near" (Matt. 21:34); and he took away the vineyard from the wicked husbandmen. In the parable of the wedding feast, when those who were originally invited did not come, the king invited others (Matt. 22:10).

Likewise, "the day of the Lord *will come*" (2 Peter 3:10). Though the Advent has been delayed, it will come. Judgment will be meted out. "Wherefore," urges the apostle Peter, "be diligent that ye may be found of him in peace, without spot, and blameless" (verse 14).

It is our firm belief that we stand at a crossroads in denominational history, with the climax of history just ahead. Those individuals and institutions that respond to the appeal of the Annual Council for heart-searching, repentance, revival, reformation, and commitment to the life-style reflected in Revelation 14:12, will be led by God's Spirit into an experience that will fit them for the latter rain. Those who are indifferent to the appeal will be left behind. Thus, deeply burdened in heart, we repeat the call issued by the Council delegates: "With all the solemnity that we can command we appeal to every member to study God's Word earnestly, to seek first the kingdom of God and His righteousness, and to pray for the outpouring of the Holy Spirit for a finished task" (see *Testimonies to Ministers*, pp. 506-512).

K. H. W.

SANTA CLAUS IS COMING TO TOWN

By EDITH A. GALAMBOS

IT WAS A PERFECT Christmas Eve. Snowflakes were gently falling to the ground, colored lights twinkled up and down the street, as the landscape view from our picture window was fast taking on the appearance of a scenic Christmas card. A beautiful white Christmas, cold and cheery on the outside, warm and cozy on the inside!

Joy, our happy 3-year-old, especially thrilled with the falling snow, was dividing her attention between looking out the window and admiring the pretty lights on the Christmas tree in the living room. We felt that this would be a special Christmas because this year Joy was old enough to understand the plans and preparations of the holidays. We would try our best to keep the Lord Jesus Christ in all our Christmas.

As we worked together doing all the usual pre-Christmas activities, my husband and I carefully explained the whys and wherefores to our very inquisitive daughter. We made gift lists together and shared the excitement of the hustle and bustle of Christmas shopping. Joy made her first attempts at gift-wrapping with somewhat questionable results. Another pleasurable experience was the baking of special Christmas cookies. A lively three-year-old can create quite a mess with a cookie cutter! But it was great fun—something to be remembered with happiness for a long time to come.

We set aside a special offering for Christmas thirteenth Sabbath, and we planned a Sabbath school Christmas party for the children. We visited a

crèche scene nearby and fed the animals. There were so many good things to do around Christmas, and we didn't want to miss any of them. Christmas was indeed a happy time.

Decorating the house and the tree was especially enjoyable for a tiny tot. As the joy of trimming the tree was so short-lived, we decided to give Joy several unbreakable ornaments of her own with the privilege of putting them on and taking them off as many times as she chose. This she enjoyed doing all through the holidays.

As Christmas Eve drew nearer, we were faced with the question that all parents must cope with—What should we tell our children about Santa Claus? This issue could not be ignored, for Santa Claus was indeed coming to town whether we liked it or not. Joy would become acquainted with him in the department stores, on billboards, in books and magazines, on TV and radio—to say nothing of stories from neighborhood children! So the ostrich approach was definitely out!

As Christian parents, we had always tried to be honest in every way with our first-born. So very simply and honestly we gave Joy her first introduction to Santa Claus. Showing her his picture, we explained that he was pretend, like a game to be enjoyed—simply a man dressed up in a colorful costume. Joy accepted this so readily that we saw no reason for further concern on the subject. We had taken care of Santa Claus, once and for all. Or so we thought.

And now, at last, Christmas Eve was here. Quickly finishing the supper work in the kitchen, we were just getting some records for the stereo, when we heard a very excited voice

from the living room, "Oh, Mommy, Daddy, come quick—here comes Santa Claus!" Rushing to the window, what to our wondering eyes should appear but Santa Claus getting out of a car and entering the house next door.

Joy's happiness knew no bounds. If Santa Claus was visiting the little girl next door he would certainly come to our house! Hadn't she been a good girl most of the year?

This particular Santa, a friendly uncle of the neighbor, was very kind and thoughtful. Knowing Joy had seen him and not wishing to disappoint her, he made our home his next stop. The bell rang as a cheery voice shouted a few lusty "Ho, ho, ho's." And "Does Joy live here? I came to see Joy." By this time Joy was bashfully hiding, but soon became friendly as Santa offered her an orange and a candy cane. As he left our home that night, we thought what a kind act he had just performed. Little did we realize the impact this visit had on our little girl.

As Christmas Day came and went, Joy talked on and on of Santa and his visit. "Why he even knew my name!" she said. Her Daddy and I carefully explained that he was just an ordinary man, her little friend's uncle to be exact—someone all dressed up in a costume. He was just a kind man who came to our home because he knew she had seen him and did not want to disappoint her. This time Joy did not accept our story so readily. Several different times we talked to her about it, but each time the discussion ended with Joy saying the same thing—"You just don't know about these things, Mommy. You just don't know about these things, Daddy."

Not Forgotten Yet

And so the days went by, day after day, week after week, until Joy seldom mentioned Santa any more. We tried to forget the whole incident, and hoped she was forgetting too.

Soon Joy's new baby sister arrived to add a new measure of love to our household. Lisa kept everyone busy and happy. Christmas was long since past. Surely no one was thinking of Santa now.

Finally spring came and then summer. Certainly everyone at our house had forgotten all about Santa Claus. Or had they?

One warm summer day, when Christmas seemed years away, Joy startled me by again talking about Santa Claus. I remember it well, as we were sitting together out on the back steps. Joy, now four years old, said something

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that I can never forget. We weren't talking about anything in particular, when like a bolt from the blue, she looked up at me and said, "Mommy, Santa Claus and Jesus are an awful lot alike, aren't they?"

Catching my breath, I answered quickly, "Oh, no, dear, they are not alike at all." You can see that I had never given any thought to the subject!

"Oh, yes, Mommy, they are—Jesus and Santa Claus are very much alike," she answered confidently.

"How do you mean, Joy? In what way are they alike?" I asked. And Joy

proceeded to give me a list of similarities that I had never stopped to think about.

"Why, you know, Mommy. Jesus wants us to be good and so does Santa Claus. Jesus has it written down in heaven what we do—and Santa Claus has a list of good and bad children—just like the song says. You know, Mommy."

Yes, I knew the song—all too well.

You better watch out, you better not cry;
You better not pout, I'm telling you why—
Santa Claus is coming to town.

He's making a list and checking it twice,

ties do not fill the day, or the challenge? Doesn't she have the same right to aim as high as the man by whose side she may be working? I'm not talking about the home now. There is only one rightful head (leader of equal partners or whatever semantics dictates that it be called) of the home—only one that has been God-ordained—and as long as he lives it is not only his right but his duty. Few of us would have it any other way.

There is, however, a work to be done in the church, and I am convinced that unless we team up, men and women, it will never be finished. A really successful Christian home is where *father and mother* work together and make decisions together. I believe the same could be true of the church. There is danger in self-seeking. We can learn a lesson from Miriam (and Aaron) in this. Whether we are men or women there is no pinnacle as dangerous as that of success. Nevertheless, when we look at the life of Ellen White, as well as that of women in the Bible, it gives us courage to realize that God can and does use us in spite of the fact that we have been dubbed the frail and weaker sex. In fact, in the earlier days of our church, women served as conference and even General Conference treasurers, as conference Sabbath school secretaries, and in the not-too-distant past as the editor of our youth journal.

What we need to be sure of is that God is really guiding and leading. He knows our talents, our capabilities, and also our weaknesses; and whether it is baking a good loaf of bread for a new neighbor, or serving in some decision-making capacity in the church, our first question should be, Is this what God really wants me to do?

Of one thing we can be sure. It's time to turn off the TV, to put away the storybooks, to stop wasting hours in mindless and needless activity. It's time to do more real study, to spend more time in prayer, and fill the niche where God wants us to be. There's a work to be done—a place that only we individually can fill.

It's time to go home!

Gonna find out who's naughty and nice,
Santa Claus is coming to town!

I had not realized how easily the name of Jesus could be substituted in the lyrics of that song!

But Joy was not yet finished. "And that's not all, Mommy! We ask Jesus for things that we need and we ask Santa Claus too. Jesus gives us things and so does Santa." Oh, no, I thought, everything she is saying is true. What next?

Her childish voice went on, "They both see us when we sleep and see us when we're awake. And just think, when Santa comes, he comes down from the sky, and Jesus will come down from the sky too. Isn't that something, Mommy? Jesus and Santa Claus are so much alike. Why, both of them even have beards!"

I Guess You're Right

Taking her in my arms and looking straight in her eyes, I said, "Yes, Joy, I guess you're right. In many ways Jesus and Santa seem to be alike. But there's one big difference. Never, never forget the one big difference, Joy! Santa is not real, but Jesus is real. Santa is a man all dressed up—any man at all, but Jesus is one person—a real person who died for our sins. People pretend that Santa is coming each Christmas, but Jesus will really and truly come to take us to heaven. Do you understand, Joy? Jesus is real and Santa is pretend." How desperately I wanted her to understand. She looked puzzled and thoughtful, and said no more.

The years have passed. Joy is a lovely teen-ager, Lisa a lively tween-ager. How much more careful we were in exposing Lisa to Santa than we had been with Joy. We learned from the wisdom of a four-year-old that Christian parents can never be too careful in teaching their children.

Yes, Santa Claus is coming to town. He comes every year whether we like it or not. We cannot ignore him, for he is there. As a church school teacher of little children, I am very much aware of his presence. But our children must never confuse him with Jesus! For this reason Santa Claus has never been allowed a place in my classroom.

A child believing in Santa Claus receives such a jolt on learning the truth. Could not such a child reason—"My parents lied to me about Santa Claus. So why should I believe this story they keep telling me about Jesus. After all, Jesus and Santa *are* very much alike!"

Wouldn't it be heartbreaking to you as a parent, if your child would someday say about Jesus' coming, "You just don't know about these things, Mother. You just don't know about these things, Dad." □

especially

FOR WOMEN

By BETTY HOLBROOK

Let's Work at It Together

WHAT IS THE ROLE of women in the church? Are we never to speak up in church? Never fill any significant position in the church? Are we second-class citizens? To be *heard* perhaps, but never *listened to*?

Even if we were willing to ignore these questions, the world around us will not let us. Women are becoming increasingly restless, more vocal, and in some cases more demanding. Some are looking desperately for that elusive "fulfillment" that we hear so much about and understand so little. Is there a balance for the Christian woman, who is still very much a woman, but who sees the challenge and hears the call to service?

Motherhood—it's that trump card that is flashed at every discussion, often by a man who at times seems to be running righteously scared but who might do just as much good to strike a decisive blow for fatherhood. But do we dare to neglect motherhood? Would we dare to turn over to a baby-sitter the role that Ellen White describes as standing in the place of God? (See *The Adventist Home*, p. 320). I believe any woman who has thought this out carefully would answer No—an emphatic No. Once we have chosen this road there is no turning back, nor would we want to. When mother's role is described as more important than that of kings and presidents, what could take precedence? Where could we find more fulfillment than in seeing tiny feet turned into paths that demand giant strides?

But what of the single girl, or the wife and mother whose family is grown and whose homemaking du-

The Preparation Time

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of Christian living and faith. According to C. S. Lewis, if you aim at heaven, you get earth thrown in, but if you aim at earth you get nothing. Price \$3.75

You may order these books from your local Adventist Book Center or ABC Mailing Service, 2621 Farnam Street, Omaha, Nebraska 68131.



The 1974 Devotional Books

Please add 30 cents for postage for the first book you order and 10 cents for each additional book. Add State sales tax where necessary.





Neatly dressed and smiling young people welcome visitors and church members to Sabbath school at camp meeting in Zambia.



Sabbath school classes in most countries in Africa are divided according to language groups. Most of the people at this camp meeting spoke the Tonga language.



Four happy boys at camp meeting find a spot in the sun between their meetings. At many camp meetings there are no separate meetings for children, but at this one, division and union youth leaders led out in MV and JMV activities for hundreds of juniors and young adults in attendance.



The main pavilions for camp meetings in the Trans-Africa Division are constructed from materials readily available. At this camp meeting the church members and workers had made a roof for their enclosure from grain bags. Note the MISSION '73 sign at the front.

Large Baptism Is High Light of Camp Meeting in Zambia

By DESMOND B. HILLS

A TYPICAL camp meeting in the Trans-Africa Division was held near Lusaka, Zambia, in August. More than 1,800 attended the evening meetings and more than 2,000 assembled on the Sabbath. Inasmuch as most camp meetings are held outdoors, it is necessary to conduct camp meetings during the dry season.

The meetings were held in a pavilion constructed by the local people in this remote district. The walls of the enclosure were made of grass, and it was situated in such a way as to get maximum shade from trees. Some additional shade was provided from bags sewn together.

Many of the people who attended camp meeting had walked long distances by foot, but others traveled by car, truck, bus, or tractor and trailer. The families built their own grass shelters, also generally under trees. Unfortunately, on the first night of the camp meeting most of the grass walls of the main enclosure were burned down, and the district leader's house was destroyed by fire. However, by midmorning the next day the walls of the enclosure and the house had been rebuilt.

The African people appreciate guest speakers at camp meeting. Guests at this particular camp included A. Richter, director of the Zambia Union;

Desmond B. Hills, youth director of the Trans-Africa Division; and E. C. Mainza, publishing secretary of the South Zambia Field.

The first of the daily meetings at the camp was held before breakfast, and there were very few breaks during the day. The last meeting was the evangelistic sermon in the evening. Generally speaking, the men sat on one



E. C. Mainza baptized 154 people at camp meeting. The candidates filed down to the water while songs of praise echoed from those standing on the banks of the river.

Desmond B. Hills is a departmental secretary in the Trans-Africa Division.

side of the enclosure and the ladies and small children sat on the other side. Those visiting the camp meeting were impressed with the large attendance and the reverence of the congregation.

Baptism on Friday

The high light of the camp meeting was the baptism held on Friday afternoon. All of the campers marched with the candidates to the nearby river, where E. C. Mainza immersed 154 people who had been prepared for baptism by the district leader.

During the closing weekend of the camp meeting, many more people made decisions for baptism, and more than 200 volunteered to go anywhere and do anything in full-time service for the Lord.

MISSION '73 was strongly promoted at this camp meeting. There are 73 different tribes in Zambia, and J. Sitwala, union lay activities secretary, has challenged the people to reach these 73 tribes during MISSION '73.

In Zambia there are 23,555 baptized Seventh-day Adventists. However, during a recent government census, more than 300,000 people identified themselves as Seventh-day Adventists. It is evident from these statistics that the Lord has abundantly blessed the preaching of the three angels' messages. □



Families attending camp meeting built their own grass enclosures, and the cooking was done on small fires. Here two women prepare a breakfast of porridge.



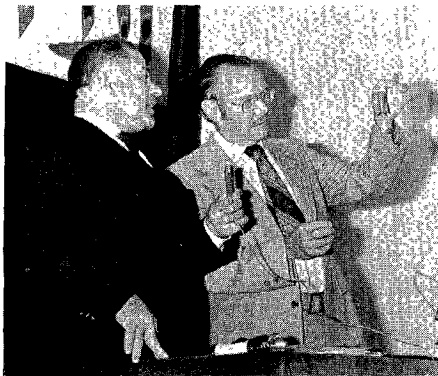
Three young men at the camp meeting operated a small book stall. Several of the books on display are printed in the vernacular of the African people in the area.

BEIRUT

American Doctor Helps Middle East Smokers

Dr. Vernon W. Foster, a specialist in family medicine, from Canoga Park, California, recently held Five-Day Plans in Ankara and Izmir, Turkey, as well as in Alexandria and Cairo, Egypt.

More than 1,200 attended the series at the Cairo Evangelistic Center. An interview with Dr. Foster was video taped and televised September 22 and September 26. Since both of these tele-



Fakhry Naguib and Vernon Foster present a Five-Day Plan for smokers in Alexandria.



Dr. Foster discusses cross sections of cancer-filled lungs with three smokers.

casts were during prime time, it is estimated that more than 2 million Egyptians viewed the Adventist health program over national television.

In Alexandria, Fakhry Naguib removed the windows and rented extra chairs so that in his church, which seats only 100, approximately 200 people were able to attend the meetings each evening.

R. W. TAYLOR
Temperance Secretary
Afro-Mideast Division

God Blesses Filipino Literature Evangelist

I LOOKED AT her face. She was smiling, waiting for my decision.

"I'm sorry, I can't leave my work in the office, Mrs. Genis," I said firmly to her. "I can't! I can't rest with you on your Saturday Sabbath!"

"You can if you will," she insisted in a soft voice.

"Do you mean I should leave my job? My husband's salary is not enough to support us, and we have many children, you know!"

She was silent a moment.

"I must go now, Mrs. Solis." She stood up and clasped my right hand tightly. "But remember this: If you will only commit your way to God, I am sure He will make a way for you."

That was two years ago. I was an evaluator in charge of the graduating students of the liberal arts and education department of West Negros College, Negros Island, Philippines. And I was a Protestant, worshipping on Sunday.

A year later God revealed Himself to me in such love and majesty that I gave myself to Him with unspeakable joy. Then I knew I had been making a mistake about the Sabbath. I quit my job and trusted God to help me find another.

I became a literature evangelist with the help of Mrs. Emma P. Genis, wife of the secretary-treasurer of our mission.

She trained me. And in my first day of canvassing with her, we took orders for thousands of pesos' worth of books and made cash sales worth more than a thousand pesos (\$149.25). That was double my previous monthly earnings. I was inspired and thankful that God's grace was more than sufficient for us that day!

Since then, day by day, God has opened the way for me. The day came when Mrs. Genis and I helped to lead a person to Jesus in full commitment. Under the power of the Holy Spirit, my husband surrendered his life to Jesus. He left his work with La Salle College and after his baptism became a literature evangelist. My husband's cousin, Luvizminda Solis, was converted and also became a literature evangelist. And so with many others. All of us are fruits of Mrs. Genis' labor for the Master.

EDILLA A. SOLIS

Three Airstrips Opened, Three Under Construction

The Papuan Gulf Mission, one of ten local missions in Papua-New Guinea, is now operating airplanes out of a dozen government airstrips and six of its own mission strips. Three of the mission airstrips were opened September 10 and 11. Three new mission airstrips are under construction, and another will be started in the new year. These airstrips are bringing a new day to the mission. Better communication and transportation are helping to consolidate the work and are facilitating the proclamation of the gospel in regions where it has not yet been heard.

There are places where ships will always be needed, but, generally speaking, the fleet of mission vessels is being replaced by a fleet of aircraft. The mission recently sold one of its ships and inaugurated an aircraft program.

A good example of the economy of aircraft over ships is the journey between the village of Haivaro in the headwaters of the Turama River and the village of Sasamoro on the Bamu River in the Papuan Gulf. At both of these places airstrips are being hacked out of the jungle. It takes the 50-ton ship *Uraheni (Love)* four days to travel from one village to the other; a plane can travel the distance in eight minutes, a great saving of time and money.

Mission officials do not profess to have all their transportation problems solved, however. For example, they are now finding that in certain areas of the Papuan Gulf the grass on the airstrips is growing so quickly that it is almost impossible to keep it short enough for the strips to remain operative. With an annual average rainfall of 27 feet, and hot, steamy days, the grass will grow as much as an inch in 24 hours. Certain types of reed grow three times as fast. Thus it is almost impossible for the villagers to keep it cut by slashing it with sharpened hoop-iron as they do. What they really need are large rotary mowers, one each for at least four airstrips.

The mission has started to raise money to buy mowers, but they expect that it will take several years to reach the goal, as there are no industries of any sort in those parts of the Papuan Gulf. However, after experiencing the blessings that aircraft bring, the church members have determined that regardless of the time it will take, they will not rest until they have achieved their objective.

RITCHIE WAY, *President
Papuan Gulf Mission*

Actions of General Interest From the 1973 Annual Council—2

The following recommendations made by the Annual 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.

Lay Activities

► Community Services Centennial

The year 1974 marks the centennial of Seventh-day Adventist Community Services. The first Dorcas Society was organized in 1874 in Battle Creek, Michigan. One hundred years later 10,794 Dorcas Welfare Societies are working in 193 countries. In addition 1,373 Adventist Men's organizations are involved in Community Service programs.

To enlist many more volunteers in these essential Christian social services, to make the services available to many more persons needing them, and to increase the effectiveness of volunteer community services, it is

Voted, To observe 1974 as a centennial of Seventh-day Adventist Community Services by:

1. Making special efforts during 1974 in conferences and fields on all levels (General, division, union, local) and in churches to strengthen the Community Services program by enlisting every member in Community Services projects.
2. Organizing more Dorcas Welfare Societies and Adventist Men's groups to ensure that there is at least one in each church.
3. Observing a special centennial Community Services program in all churches on Community Services Day, Sabbath, May 4, 1974.
4. Holding in each conference, at some time in 1974, a conference-wide centennial Community Services Federation meeting.
5. Planning a Community Services Workshop or Seminar during 1974 offering training to workers in each church. This may be conducted on a union, bi-union, conference, or bi-conference basis.

6. Making available during 1974 new Community Services training aids in the form of lessons, filmstrips, and books.
7. Giving during this year special recognition to leaders and workers in Adventist Community Services, encouraging these volunteers who are making a valuable contribution toward reaching our church objectives.
8. Emphasizing our Community Services more strongly than in the past, giving personal and spiritual ministry combined with material and physical aid.
9. Surveying and grading each Community Services center and unit during 1974 with a conference survey team using the standard grading form provided.
10. Establishing new Community Services centers where most accessible to low-income groups and to arrange the physical plant and rooms according to the recommended guidelines, so as to maximize opportunities for personal interviewing and for class instruction.
11. Publishing special articles during 1974 in the *Review and Herald*, division and union papers to present to the church membership special achievements, needs, and challenges in Adventist Community Services.

► Guidelines for Lay Preachers

There are laymen in many churches who have the ability to present the message in public in a convincing manner and who are now exercising this God-given talent, therefore

Voted, 1. To qualify for a Lay Preacher's Certificate the lay preacher must:

- a. Be sound in the faith and be of good reputation in the community.
- b. Be in good and regular standing in the church and faithfully represent its standards.

- c. Possess a satisfactory knowledge of the doctrines of the church.
- d. Return a faithful tithe.
- e. Give evidence of an earnest purpose and demonstrate ability in soul winning through at least one public evangelistic lay effort in a year.
- f. Evince a willingness to labor under the counsel of the pastor and the Lay Activities Council of the church.

2. If a Lay Preacher's Certificate is issued, the lay preacher must understand that this recognition is granted on the basis of his being a self-supporting missionary, carrying on work without remuneration or solicitation.
3. A Lay Preacher's Certificate does not authorize the bearer to baptize converts, perform the marriage ceremony, or officiate in the ordinances of the church.
4. A Lay Preacher's Certificate is granted by the conference/mission committee upon recommendation of the church board and the pastor to the conference/mission lay activities department.
5. The Lay Preacher's Certificate should be signed by the conference/mission lay activities secretary and the local church pastor.

It is further
Voted, To direct this resolution to the 1975 General Conference session for inclusion in the *Church Manual*.

► Division Missionary Literature Guidance Committee

Voted, 1. To request each division to give study to setting up a division missionary literature guidance committee, suggesting the following membership composition:

- a. Division officers and departmental staff.
- b. Representation from the following groups:
 - (1) Publishing houses
 - (2) Union presidents
 - (3) Union lay activities secretaries
 - (4) Local field presidents and lay activities secretaries

2. The primary functions of this committee are:
 - a. To serve as a clearinghouse of ideas and for the selection and preparation of missionary tracts, leaflets, and booklets.
 - b. To study and implement plans for mass distribution of church missionary literature and to cooperate with denominational publishing houses in production.
 - c. To devise ways and means for effective promotion and distribution of missionary literature.

3. This committee should meet annually or as recommended by the division committee.

► Specific Ingathering Quinquennium Objectives

Voted, 1. To continue to educate our laity in the importance of this great crusade, teaching them to approach men and women wisely and tactfully, not merely inducing them to give gifts for the advancement of God's cause but also inviting them to accept Jesus as Lord and prepare for His second coming.

2. To endeavor to contact every home and business.
3. To have prayer in every home and business, if and when it is possible.
4. To follow up all interests to assure baptisms.
5. To leave an Ingathering magazine or other tract at every door.
6. To visit every name enrolled in Bible correspondence during ingathering.
7. To visit every family which returned the Ingathering request card.
8. To send donors of large amounts a gift of a year's subscription to a missionary journal.
9. To endeavor in all unions, conferences, and churches to reach a 10 per cent overflow annually over the previous year's achievement.
10. To strive to increase our total Ingathering receipts each year so as to reach \$20 million by the last year of the next quinquennium.

► **Responsibilities in Major Disasters**

Voted, 1. That the lay activities secretary of each local conference visited by major disasters shall be the director of relief operations, and shall proceed to the disaster scene by the swiftest means available.

2. That when the lay activities secretary is unavailable, the field president or his designate in charge shall immediately appoint another to serve as relief director.

3. That this relief director shall be given time and authority to direct the aid program and to stay on the scene as long as relief is needed.

4. That the communication secretary of the field, or his designate, shall immediately proceed to the disaster scene and work closely with the relief director. It shall be his responsibility to cover the church work on the scene in harmony with the guidelines approved by the department of communication. He shall use the swiftest available means of communicating information about the disaster to church headquarters: union, division, and world.

5. That where more than one field is involved in a major disaster, the union and division organizations shall immediately designate relief and communication directors to coordinate relief operations and communications between the fields involved.

6. That for this purpose a major disaster is defined as one damaging 500 or more homes and/or resulting in evacuation of 2,000 or more families.

7. That preparation for disaster relief operations shall include the stockpiling of emergency clothing, blankets, linens, personal kits, and of mass feeding, first aid, clean-up equipment and supplies, and the provision of mobile equipment to facilitate delivery of relief.

8. That volunteer case workers in each field be trained to give information, referral service, and spiritual ministry.

► **Identification of Literature**

Voted, To include on missionary tracts, leaflets, gift Bibles and Bible course lessons, information concerning Adventist broadcasts, where feasible, and a specific address where additional information can be obtained and, where prudent, the name of the denomination as a part of the address.

► **Worldwide Bible-Distribution Plan**

Voted, 1. To intensify the worldwide distribution of God's Word by the members of the Seventh-day Adventist Church.

2. To accept an annual distribution goal of two Bibles per member, and to encourage the giving of personal studies to all who receive the Scriptures.

3. To work in close cooperation with Institutional Services and Bible societies to obtain the lowest possible price.

4. To request each division to set up a division-wide Bible distribution fund with participation by the division, union, local conference/mission and local church for the distribution of Bibles where they are difficult to obtain or where expense inhibits purchase.

► **Health and Welfare Services—New Name**

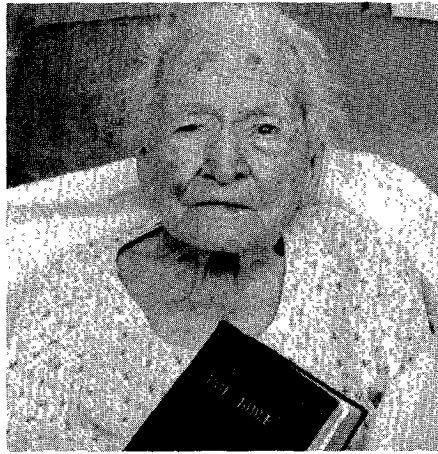
Voted, To designate the services heretofore called "Health and Welfare Services," sponsored by the Department of Lay Activities, as "Community Services Sponsored by Seventh-day Adventists," and to use this name in all countries where it is acceptable and suitable.

► **Laymen's Evangelistic Thrust—1975-1980**

Voted, 1. To urge each church member to accept an assignment for Christian service in his church territory during the next quinquennium.

2. To intensify the lay training program in personal evangelism.

3. To request our church members, in harmony with Christ's invitation, "make to yourselves friends" (Luke 16:9), through daily personal contacts and regular visitation, to draw nigh to their neighbors with a view to drawing them to Christ.



TO READ HER BIBLE IS GOAL OF CENTENARIAN

Mrs. Anna M. Yeoman, 100 years old, of Laurence, Kansas, recently underwent surgery at Madison Hospital, Madison, Tennessee, for the removal of cataracts in the hope that she will be able to see once again.

And the little white-haired lady, who has been blind for a number of years, said she knows just what she wants to look at first.

"The first thing I'm going to do is read my Bible through," said Mrs. Yeoman, sister of Dr. Edward A. Sutherland, one of the founders of Madison Hospital.

Above, Mrs. Yeoman holds her Bible as she awaits her operation. Since this picture was taken a woman hearing of Mrs. Yeoman's desire to read her Bible has given her a large-print edition.

Mrs. Yeoman was born into a Seventh-day Adventist home, and says she has been an Adventist for 100 years. She graduated from Walla Walla College in College Place, Washington, and at one time was governess for a number of orphan children given a home by Dr. John Harvey Kellogg, who originated the Kellogg breakfast cereals. Mr. Yeoman, who traveled extensively in Europe for Dr. Kellogg as a book salesman, died in 1939.

VIRGIL K. LEWIS
PR Director, Madison Hospital

4. To appeal to every member, young and old, to make at least one missionary contact for Christ daily.

5. To penetrate with Christian witness into unentered areas in every field (county, city, and village).

6. To urge each division, union, local field and church to promote a tract-a-week plan (tract, missionary magazine, booklet, etc.), appealing to our members around the world to distribute the minimum of at least one piece of literature a week.

7. To set as the world objective for mass literature distribution 120 million pieces annually, or for the five-year period 600 million, suggesting the following methods for achieving this objective:

- a. Continuing systematic literature distribution.
- b. Using mail service for large cities, rural, and unentered areas.
- c. Reviving a wider use of literature racks.

d. Carrying literature at all times for on-the-spot distribution.

e. Increasing the circulation of missionary magazines.

f. Promoting a wider use of the missionary book of the year.

g. Appealing to the division missionary literature guidance committees to make available inexpensive relevant literature for this mass distribution program.

8. To rally all our church members to an all-out Ingathering crusade by visiting every family in the neighborhood, every professional and every business establishment and acquainting them with our worldwide humanitarian work and distributing at least 100 million magazines during the next quinquennium and reaching a total of at least \$70 million for Christian, humanitarian service.

9. To challenge the laity to take the Word of God to every man's door by giving during the same period, 90 million Bible studies.

1975	16 million
1976	17 million
1977	18 million
1978	19 million
1979	20 million

10. To train our dedicated laymen for lay preaching and have at least 100,000 lay efforts during the five years.

1975	15,000
1976	18,000
1977	20,000
1978	22,000
1979	25,000

11. To use Community Services to make every resident in every community aware that Seventh-day Adventists are concerned about all people in need by:

- a. Emphasizing the following programs:
 - (1) Aiding the poor and victims of disaster.
 - (2) Welcoming new residents to the community.
 - (3) Ministering to prisoners and their families.
 - (4) Serving families with parent-child problems.
 - (5) Visiting the sick.
 - (6) Fellowship with the lonely and giving supporting services to the aging.
 - (7) Comforting the bereaved.

b. Making interviewing and counseling with prayer one of the most effective services in the Community Services centers.

c. Making available throughout each year classes conducted in Community Services centers giving instruction in the areas of health education, home management, family life, literacy, and temperance.

d. Combining spiritual ministry with material aid and sharing the riches of Christ with all who are served and who help us to serve.

e. Conducting a continuous program of visiting homes to find those needing help and enlisting volunteer workers.

f. Enlisting every member of the church, young and old, including children, in the work of Isaiah 58.

g. Setting an objective for souls for each church and center.

h. Asking each Seventh-day Adventist family as a unit to give at least one hour each week in Community Services and join in daily family prayer for specific families and individuals being served.

12. To set the soul-winning objective of one million baptisms through lay witnessing for the next quinquennium:

1975	125,000
1976	150,000
1977	185,000
1978	240,000
1979	300,000

► **Ingathering Reversion for Community Services**

Voted, To request overseas divisions at their annual year end meetings to study plans for allocating not less than 15 per cent of the Ingathering reversion funds for community services and disaster relief.

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New by George Vandeman

Ministerial

► Sabbath Observance

Because the Sabbath of the Lord is to be the significant sign identifying God's church of the remnant and because it is to be the institution around which the final challenge to God's authority will be centered, the church expresses its concern—as in many past resolutions and statements, the most recent being the 1972 Annual Council Action in Mexico City—for proper Sabbath observance.

Voted, To continue to emphasize the importance of Sabbath observance by:

1. Pastors and workers by precept and example upholding the principles of true Sabbath observance.

2. Pastors and workers carefully instructing the members in the sanctity of the Sabbath hours for worship and witness.

3. Division committees giving study to and taking appropriate action regarding problem areas such as school attendance and examinations on Sabbath, national elections, recreation, etc.

4. Pastors, workers, and committees taking action consistent with the principles and procedures outlined in the *Church Manual* (pp. 206-208, 234-236) in cases of determined or continual neglect of Sabbath observance.

► Blended-Ministry Teams

The Spirit of Prophecy calls for the uniting of ministers and doctors, and other qualified health workers in evangelism, particularly in large cities. Material has been prepared for and successfully used for evangelistic series carried on by such teams, therefore,

Voted, To encourage conferences and unions to give serious study to the organizing of medical/ministerial teams.

► Role of Women in the Church

A report was submitted to the council on the role of women in the church; it was

Voted, To adopt the following course of action:

1. That the report and recommendations from the council on the role of women in the Seventh-day Adventist Church, convened September 16-19, 1973, by action of the General Conference Committee, be received.

2. That the report and recommendations of the above council, and selected papers presented to it, be made available to the divisions of the General Conference for study of this subject at the division level.

3. That the divisions giving study to the subject share their findings and recommendations with the President's Executive Advisory if possible in time for consideration at the Annual Council of 1974.

4. That the emphasis of the report upon the priesthood of all believers and the necessity of involving the total resources of the church for the rapid completion of the gospel commission be accepted.

5. That the primacy of the married woman's role in the home and family, as repeatedly emphasized in the Scriptures and the Spirit of Prophecy, continue to be recognized and emphasized at all levels of the church, in harmony with counsel such as the following from the Spirit of Prophecy:

"There is a God above, and the light and glory from His throne rests upon the faithful mother as she tries to educate her children to resist the influence of evil. No other work can equal hers in importance."—*The Ministry of Healing*, pp. 377, 378.

"When we give ourselves unreservedly to the Lord, the simple, commonplace duties of home life will be seen in their true importance, and we shall perform them in accordance with the will of God. . . . We should not feel that we are to neglect everything else, and give ourselves up to meditation, study, or prayer; neither are we to be full of bustle and hurry and work, to the neglect of personal piety."—*The Adventist Home*, p. 23.

6. That continued study be given to the theological soundness of the election of women to

local church offices which require ordination and the division committees exercise discretion in any special cases that may arise until a definitive decision is adopted. This matter will continue to be studied as arranged for by the President's Executive Advisory.

7. That in areas receptive to such action, there be continued recognition of the appropriateness of appointing women to pastoral-evangelistic work, and that the appropriate missionary credentials/licenses be granted them.

► Coordinated Evangelism—Effective Follow-up Program

Recent successful literature evangelist customer follow-up endeavors compel the church to recognize an almost unlimited potential for selected Bible study interests and baptisms in the scores of thousands of families who have purchased Seventh-day Adventist literature. Therefore

Voted, To develop with diligence this seven-step effective follow-up program:

1. To appoint specialist follow-up workers in local conferences/fields to devote their entire time to developing customer interest in studying the special truths in the literature purchased, and following up literature evangelists' interests, and giving Bible studies to their customers.

2. To assign these follow-up specialists to work under the direction of the administration and publishing department secretaries of the territory involved, and to assist evangelists and pastors in conducting literature evangelists' group crusades, surveys of paid-out customers (special survey forms provided), enrollment in Bible study courses, et cetera, prior to evangelistic crusades in specified areas.

3. To request each follow-up worker, in counsel with the publishing department committee to give special attention to helping literature evangelist teams establish branch Sabbath schools and churches in formerly unentered territories.

4. To request the Church Evangelism Council to select and assign qualified laymen to each full-time literature evangelist for work as a team in following up the interests of his customers. Special training courses for these lay follow-up workers will be planned jointly by the Publishing and Lay Activities departments.

5. To request the local publishing department to keep records of significant sales data in its territory—names, addresses, books purchased, et cetera—relating to all who have purchased message literature. Suitable interest file cards/forms are to be provided for this purpose to each literature evangelist.

6. To request union and local fields to work out a plan of finance for their follow-up program with possible participation by literature evangelists.

7. To plan special follow-up worker field schools or seminars in each division, or for each publishing house territory, to train these workers in successful follow-up methods as a part of the publishing department participation in MISSION '74 and '75.

► Soul-winning Role of the Book and Bible House

Voted, To recommend that increased emphasis be placed upon the soul-winning role of the Book and Bible House by providing personalized spiritual services and by dedicated adherence to the following seven-point commitment:

1. To promptly process all orders for supplies to be used in evangelistic projects.

2. To give special promotion to new special category literature—decision literature.

3. To provide personalized in-store Christian salesmanship.

4. To train Book and Bible House workers to be alert for persons showing interest in Bible study and refer names for follow-up.

5. To increase the number of church book sales and upgrade "bookmobile" service.

6. To encourage wide use of the Missionary Book-of-the-Year by members for missionary purposes and for family reading.

7. To give consideration to better locations for vending customers and to Sunday and evening shoppers' hours.

► Book and Bible House Nomenclature

Voted, To request overseas divisions to give study to the desirability and feasibility of adopting the title "Adventist Book Center" in place of "Book and Bible House."

► World Translation Service

Voted, To request the General Conference Publishing Department to make available to heads of GC departments, results of World Foreign Publications Survey, so they can advise their division secretaries of available printed materials in the various languages, and that this survey be updated annually. Further,

To request the Administrative Council of the General Conference to give study to the means of implementing this provision.

► Clarion Call for Literature Evangelists

Voted, To sound a clarion call to the world field to greatly increase the strength of the army of literature evangelists—full time, part time, students and magazine workers, through the following plans:

1. Recruiting Goals—To accept the following goals set by the division publishing department secretaries for attainment by 1975 for support by church leaders on all levels:

Afro-Mideast	1,000
Australasia	150
Euro-Africa	1,000
Far East	4,000
Inter-America	5,000
N. Europe-W. Africa	1,000
South America	3,000
Southern Asia	500
Trans-Africa	500
North America	3,000
	<hr/>
	19,150

2. Projection of Growth—To make possible the production of literature in sufficient quantity to meet the projected expansion in the army of literature evangelists from approximately 9,000 to a planned 19,150 by 1975 it is necessary:

a. To urge division committees and publishing house boards to prepare a factual projection of enlarged production facilities and of financial requirements to meet such expansion.

b. To request the General Conference Publishing Department to plan with the General Conference administration for the funding of these expansion projects.

3. Revolving Fund—To request the General Conference to arrange a feasibility study to determine the possibility of establishing a World Publishing House Revolving Fund to provide financial assistance for special publishing house printing projects.

► Mass Sale and Distribution of *The Great Controversy*

Voted, To recommend that a vigorous program of mass production and worldwide distribution of *The Great Controversy* through literature evangelists' sales and missionary service channels be initiated.

► Goals for Souls—Publishing Department

Voted, To record the following goals for souls set by division publishing department secretaries to be achieved as annual goals by 1975:

Afro-Mideast	1,500
Australasia	120
Euro-Africa	600
Far East	4,000
Inter-America	4,000
N. Europe-W. Africa	330
South America	2,800
Southern Asia	250
Trans-Africa	1,200
North America	3,000
	<hr/>
	17,800

Sabbath School

► Doubling Sabbath School Offerings

Sabbath schools began contributing to the support of world missions in 1878 with an annual total of \$25. By 1900 the yearly total had grown to nearly \$50,000. Total annual Sabbath school offerings to missions in 1920 were nearly one and one-half million dollars. In 1967 the world Sabbath school averaged more than \$1 million a month in contributions to the global mission of the church. The 1971 total was \$15,504,977.87 or 53.3 per cent of the aggregate offerings of the church given for world missions. The 1972 total amounted to \$16,805,256.32, an increase over 1971 of 8.4 per cent.

These figures indicate that we have a loyal church constituency attending Sabbath school and responding in love for Christ and for humanity to the appeals that come regularly for world missions. We are encouraged to believe that love for the Lord and loyalty to His church and His cause will constrain the membership to respond to the challenge of the world money crisis.

Devaluation of the United States dollar has materially reduced the amount of funds available to conduct the mission work of the church in numerous lands. Recognizing this lessening of money values around the world as one of the indications that God's work on earth is rapidly coming to its culmination and sensing the need to carry forward God's work until the Saviour comes, it is proper to appeal to the Advent people to raise the level of their giving for the needs of the mission fields. It is therefore

Voted, 1. To encourage Sabbath school members around the world to double their Sabbath school offerings.

2. To approve the following plan to be known as the "2X Plan," for accomplishing this in the North American Division:

2X Plan for Doubling Sabbath School Offerings in North American Division

A. Purpose of 2X Plan

The purpose for inviting each Sabbath school member to double his Sabbath school offerings is:

1. To maintain and expand the mission program of the church around the world.

2. To enter into expanding opportunities throughout the world.

3. To invigorate the giving of the evangelistic message of the church.

4. To broaden the training of workers giving them a worldwide vision.

B. Promotion

For the success of this program, administrators on all levels must believe in it and promote it. It is suggested:

1. That an appeal be made to General Conference personnel by the president, encouraging each to make an individual commitment to double his Sabbath school offerings.

2. That union presidents take the program to their union committees and staffs, inviting each individual to commit himself to the program.

3. That the Plan be carried to the committees and office staffs of the local conferences for their commitment.

4. That the program then be presented to workers at workers' meetings, with strong spiritual emphasis, inviting every pastor to commit himself to the Plan. Pastors in turn will encourage every Sabbath school superintendent, member of the Sabbath school council, and every Sabbath school member to double his offerings.

5. That in addition, a strong program of missing-member evangelism be conducted in every church to bring back those who are missing from the Sabbath school.

Observation. If only one fourth of our regular members, based on 1972 figures, responded to the challenge to double their Sabbath school offerings, within one year there would be an increase of more than \$3 million in the North American Division.

Doubling Sabbath School Offerings in Other Divisions

1. That we call on our overseas divisions to be in the vanguard in doubling Sabbath school offerings.

2. That in each division an officer be assigned to work with the division Sabbath school secretary to develop details of an effective plan suitable to the division territory.

Spirit of Prophecy

► Spirit of Prophecy Books—English-reading Overseas National Workers

Voted, To amend the plan to provide Spirit of Prophecy books for English-reading overseas national workers as follows:

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 *must* be placed with the publishing houses in the months of March and September. If the field is to benefit by prepaid freight, the order must also be for a minimum of 1,000 pounds weight.

2. That divisions concerned 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 35 per cent of the original publisher's catalog price for an Ellen G. White book.

3. That division committees assign to a specific department the responsibility for promotion and distribution of these volumes.

4. That divisions in which workers would benefit by the foreign-language Ellen G. White books be encouraged to develop a plan to provide workers such books at a reduced rate.

5. That as divisions are able to meet the financial responsibilities involved, study be given to granting similar privileges to ministerial students in their junior and senior years, and to teachers in training.

► European Spirit of Prophecy Workshop, 1975

Voted, To approve the proposal that the White Estate, with the Euro-Africa and Northern Europe-West Africa divisions, plan for a three-week European Spirit of Prophecy workshop to be held immediately following the General Conference session, 1975, at a suitable place to be designated. It is understood that some representatives from other divisions may be invited to attend this workshop.

► English Books in "Low-Economy Areas"

There is growing demand in certain parts of the world for books in the English language. In some places, however, there are restrictions on importing printed material and a strict check is kept on the value of imported books. To meet the needs of a growing church membership in "low economy areas" it is therefore

Voted, 1. To request the General Conference and the Ellen G. White Estate trustees to recognize certain countries as "low economy areas" and to designate publishing houses located in such areas that are capable of quality production of such books to publish English editions for their own territory.

2. To request the original publishers of these books to make available the positive printers at net cost without charging the initial cost.

3. To request the original publishers to reduce the cost of ownership rights for books supplied to "low economy areas."

4. To request the original publishers to consider supplying "low economy areas" not facing import restrictions from overruns, or at a price for which they can be produced in the "low economy areas," it being understood that the rights of the original publishers will be respected, in harmony with the policy.

► E. G. White SDA Research Center, Europe

(A. L. White presented this recommendation at the close of the second session, and the two corresponding actions are recorded below.)

Voted, 1. To establish a Seventh-day Adventist Research Center in Europe, in which the Northern Europe-West Africa and Euro-Africa divisions will participate and benefit, and in which there will be deposited selected denominational publications and E. G. White manuscripts.

2. To designate this center as the E. G. White SDA Research Center, Europe, to serve Europe and contiguous areas.

3. To implement the establishment of this Research Center in the following manner:

a. The center shall be located at Newbold College.

b. The center shall be stocked with:

(1) Denominational publications, current and out of print, including many of the early pamphlets in as full a range as possible.

(2) Files of denominational journals, as far as possible originals, to be supplemented by facsimile reprints, duplicated and microform copies.

(3) File of General Conference bulletins and yearbooks.

(4) Copies of duplicated documents provided by the White Estate with supplies to meet requests for copies.

(5) Document files stocked from the White Estate Document File.

(6) Question and answer files also stocked from the White Estate Question and Answer File.

(7) A segment of the E. G. White manuscript and letter file as, on a loan basis, may be arranged with the White Estate.

(8) Manuscript releases.

(9) Appropriate indexes to all the above files.

c. The expense involved shall be shared by the General Conference, the Northern Europe-West Africa Division, the Euro-Africa Division, and the White Estate.

d. The White Estate is asked to lead out in the plans for the development of the center, working in close cooperation with the General Conference through the Archives and Statistical-Yearbook Committee and the two divisions concerned.

e. The assembling and supplying of denominational publications, periodical files, etc., as outlined in items listed above under (1)-(3) shall be fostered by the General Conference, and E. G. White items listed under (4)-(9) shall be provided by the White Estate.

f. An estimated budget shall be developed and submitted to the President's Advisory Council.

g. The Research Center shall be managed by the White Estate. The person in charge shall be a White Estate employee appointed by the trustees, with his time divided between Research Center and Newbold College responsibilities with a division of salary expense arranged according to the services rendered.

► Research Materials for Educational Institutions

It does not seem feasible presently to establish a full research center with E. G. White manuscript files at other points in the world. However, it will be possible while needed published materials for the Newbold Center are being duplicated to produce copies for other educational institutions.

Voted, To formulate plans to duplicate key published materials for the E. G. White SDA Research Center, Europe, in such a manner as to make them available also to other SDA educational institutions.

Religious Liberty

► Conscience et Liberté—English and Spanish Editions

For a number of years the Euro-Africa Division has published the French language bulletin *Conscience et Liberté*. More recently this periodical has appeared also in a German edition. These bulletins, appearing twice yearly, have been very favorably received by government officials and other leaders in public opinion. It is felt that English and Spanish editions of this publication would fulfill a useful purpose. It is

Voted, 1. To consider publishing English and Spanish editions of *Conscience et Liberté*. The Spanish edition could be the responsibility of the South American Division in cooperation with the Inter-American Division. The English edition could be the responsibility of the Northern Europe-West Africa Division in cooperation with the Australasian and North American divisions. *Conscience et Liberté* in its various language editions could be sponsored by the International Religious Liberty Association and its national or regional chapters.

2. To request the respective division committees to give study and means of implementing the above.

Temperance

► Temperance Internship Plan

Voted, To recommend that all divisions adopt the Temperance Internship Plan as outlined in the *Temperance Manual*, pages 135-138, making necessary adjustments to meet local conditions, and that they urge their unions to implement the plan, setting as a goal one temperance intern per union for 1974.

► Temperance Cooperative Planning

The Seventh-day Adventist Church with its emphasis on temperance has a unique area of mutual concern with Muslims, Hindus, Buddhists, and other religious groups, as well as governments of socialist countries, in their moral stance against alcohol and tobacco. It was

Voted, 1. To request all divisions to appoint or designate standing committees for the coordination of the several temperance activities of the church for the strengthening and maintaining of temperance societies and for the initiating of programs among the above-mentioned groups and others.

2. To request church administrators with temperance leaders to arrange conferences with representatives of these groups to explain to them our temperance aims and ideals, and our International Temperance Association's programs with a view to securing their endorsement and cooperation.

► Desocialization of Alcohol

The pervasive role of alcohol as the leading drug of abuse in many places around the world is widely recognized, and this pervasiveness is much strengthened by the frequent practice of serving only alcoholic refreshments at governmental, civic, business, professional, and private social functions. It is therefore

Voted, To encourage denominational officials and temperance leaders at all levels, in cooperation with other concerned organizations, to:

1. Bring before governmental officials, business, labor and civic leaders, professional, social and voluntary organizations, resolutions calling for the desocialization of the use of alcohol by asking that whenever refreshments are served, nonalcoholic beverages also be provided.

2. Utilize literature and programs for bringing this concept to the attention of these organizations and agencies as well as to the general public.

3. Utilize creative avenues to focus public attention on the merits of this concept, including letters to the editor, talks to service clubs and civic organizations, slide presentations, et cetera.

4. Make this effort a prime means of reducing the global pressures to consume ever-increasing quantities of alcohol.

► Increasing the Effectiveness of the Five-Day Plan

Voted, To adopt the following four-point plan for increased effectiveness of the Five-Day Plan to Stop Smoking:

1. To request each conference or mission temperance secretary, with the cooperation of the health secretary, to arrange for a Five-Day Plan team, selected by the conference or mission, to work with him in providing training sessions for pastors and medical personnel.

2. To adhere closely to the copyrighted ma-

terial of the Five-Day Plan, as presented by the General Conference Temperance Department, in such training sessions.

3. To introduce effective follow-up programs to the Five-Day Plan in all divisions, utilizing the following:

a. Nonsmokers International.

b. Programs prepared by the Health Department.

c. Spiritual help arranged by the pastor or lay activities personnel.

d. The Home Help plan for personal assistance.

4. To use in the Five-Day Plan the literature, films, and other aids approved by the Temperance Department, and that new films and educational aids from other agencies be cleared through the GC Temperance Department for possible inclusion in its recommended list.

► Action on Alcohol, Tobacco, and Drugs

Voted, To recommend that governments, civic agencies and organizations concerned with the problems of alcohol, tobacco, and drugs be alerted to the principles and programs of the International Temperance Association of the Seventh-day Adventist Church, including its aim of true abstinence, also its programs of rehabilitation such as the Five-Day Plan and the 4 DK Answer to Alcoholism, so that cooperative involvement toward meeting the issues of intemperance may be strengthened and maintained through effective legislation and community regulation.



BIBLE STORIES SERIES SELLS WELL IN SWITZERLAND

Twenty thousand Swiss families are now in possession of a set of Bible stories written by Mrs. Louise Tobler and published six years ago by the Swiss Publishing House at Krattigen. The set of three books, which has a total of 570 pages and includes four-color pictures, is entitled *Die Bibel den Kindern Erz'ahlt* (*The Bible Told to Children*). It is sold by literature evangelists in Switzerland.

Important Protestants and Catholics alike have written enthusiastically in newspapers and magazines about the Bible stories. The Swiss magazine for teachers has recommended the books for religion classes.

Mrs. Tobler is pictured above holding a set of her books. With her are her husband, Gustav, editor of the Swiss Publishing House, and her son, Siegfried, publishing secretary of the German Swiss Conference. Another son is editor of the German *Signs of the Times* in Hamburg.

ALFRED BURKHARD
Manager, Swiss Publishing House

Youth

► Youth Witnessing

Among youth today there is a renewed interest in religion with a keen interest in prophecy which endeavors to interpret the meaning of current events and proclaims the nearness of the second advent of Christ.

There is also much confusion in the youth culture due to the use of drugs which has often been associated with a quasi-religious experience, and to the widespread use of alcohol, marijuana, and tobacco. These practices have led to lowered standards of morality and music. Therefore,

Voted, 1. To place a greater emphasis on our distinctive doctrines, especially the Bible prophecies which focus on Jesus and His second advent, in the youth ministry and evangelistic outreach of the Seventh-day Adventist Church.

2. To present the exercise of self-control and of obedience as essential parts of God's program for sanctified enjoyment of life on earth and as preparation for the life to come.

Finance

► Nonsubscription Publications and Bulletins

Voted, 1. To request division committees to make provision for a periodic review of all non-subscription periodicals, journals, and bulletins issued by the offices and institutions in their respective territories to

a. Determine the effectiveness of those being circulated.

b. Ensure economy in their publication.

c. Avoid unnecessary proliferation.

2. To request the administration of the General Conference headquarters office to

a. Review the procedure for mailing bulletins and other publications to overseas fields to ensure maximum economy.

b. Consider the possibility of combining mailings to overseas headquarters offices from the various General Conference offices and departments.

► Audited Statements and Auditors' Certificates Presentation at Conference Sessions

Voted, To advise conference organizations that audited statements and auditors' certificates are to be presented to conference sessions as a regular procedure when financial statements are read; and that whenever possible they are to be presented by the auditor himself.

► Accounting-Procedures Guideline for Publishing Houses

Voted, To request the General Conference Auditing Department in cooperation with the General Conference Publishing Department to summarize the work of the various committees into an Accounting Procedures Guideline for the publishing houses.

► Denominational Building—Economy

In order to effect economy in the purchase or construction of additional facilities, it was

Voted, 1. To request conference/mission administrations to counsel with the higher organizations when considering the purchase of existing church buildings.

2. To endeavor, when new buildings are erected, to:

a. Encourage simplicity in design and function and seek to maintain esthetics without extravagance.

b. Encourage conference administrations to give counsel regarding building plans in the preliminary stages in order that adequate guidance may be given in the purchase of land, selection of an architect and the securing of preliminary drawings, including front and side elevations and specifications. Undue costs may often be avoided by offering counsel early in the planning for a project.

► Insurance Cost Control—Association Program Workmen's Compensation and Liability Insurance

Voted, To encourage SDA conferences and institutions to utilize more completely the services and purchasing power of the General Conference Insurance Service for the purpose of buying all lines of insurance through an association program which now includes or may include a hospital association, a college association, and a conference association.

► **GC Session, 1975—Reduction Delegation Size and Travel Expense**

Voted, 1. To request all divisions to reduce the number of delegates to the 1975 General Conference session to a minimum consistent with the needs and means of the field.

2. To authorize only nonexecuted GC staff essential to the business of the session to attend, and as far as possible, to employ office and other staff locally.

3. To request the General Conference and divisions to exercise strict economy in authorizing travel and in allowing time and reimbursed expenses by allowing:

a. Actual travel expense only for the round trip, exercising economy, and on the most economical route.

b. Hotel and per diem expense for actual required travel and for the session.

c. Hotel and per diem allowance for an accompanying spouse while at the session.

1973 Annual Council Actions—NADCA

The following actions voted by the North American Division Committee on Administration apply to the North American Division only.

Communication

► **Cable Television**

Voted, To request the Department of Communication to implement plans for meeting the growing demand for cable television by:

1. Studying the advisability of preparing programming specifically for cable television.

2. Encouraging local pastors to contact cable companies for local programming opportunities.

3. Conducting cable awareness and training seminars first for union and local conference communication secretaries and then for pastors and executives.

4. Asking the Seventh-day Adventist Radio, Television and Film Center to study the advisability of installing applicable video tape equipment so that our national telecasts may have software compatible with cable station hardware.

Education

► **Seventh-day Adventist Teachers and Labor Unions**

The Seventh-day Adventist Church teaches that Christ is to be Lord of the life, the ultimate authority to which Christians will submit all decisions and relationships (Acts 2:36; 5:29; Col. 3:23, 24). Nevertheless, an increasing number of Seventh-day Adventist teachers are faced with the possibility of being forced to join and support a teacher's union or similar organization in order to continue their teaching career. There exists, however, within the Seventh-day Adventist system, a professional organization of teachers, the Association of Seventh-day Adventist Educators. It is therefore

Voted, 1. To reaffirm the historical position of the Seventh-day Adventist Church that its members should not join or financially support labor unions or similar organizations.

2. To request Seventh-day Adventist teachers to carefully examine teachers' professional organizations before joining or supporting them to ascertain that they are not operating as a labor union in addition to pursuing professional objectives.

3. To urge all Seventh-day Adventist teachers to join the Association of Seventh-day Adventist Educators.

4. To invite all sectors of education within the

North American Division to consider the possibility of organizing themselves into chapters of the Association of Seventh-day Adventist Educators.

5. To request the North American Division Commissions for Elementary, and for Secondary and Higher Education, and the North American Division Board for Higher Education to encourage the recruitment of members for the Association of Seventh-day Adventist Educators, and to help the Association fulfill its truly professional role in the church.

► **Temple Plan—School Financing**

It has been held by the United States Tax Court and confirmed by the First Circuit of the United States Court of Appeals that parents who donate money to a private tax-exempt school to which they send their children cannot claim the donation tax exempt up to the extent of the reasonable value of the tuition for their children. This apparently makes the Temple Plan ineffective for church members with children in the school. Members who do not have children attending the school can claim all donations to the school as tax exempt without reference to the Temple Plan.

Voted, To record that we do not favor the use of the Temple Plan in financing the operation of our schools, and to suggest that the preferable plan is the usual tuition support system by parents who have children in the school and contributions by others on a tax-deductible basis.

Ministerial

► **"Unentered Area" Evangelism**

Realizing the nearness of our Lord's return, and in the light of (1) the commission to carry the gospel to every man's door, (2) the existence of 1,550 unentered counties/districts in the United States and Canada, and (3) the many towns, cities, and sections of metropolitan areas that present the challenge of "unentered area" evangelism,

Voted, 1. To present to the unions and local conferences of the North American Division the special challenge of evangelizing "unentered areas" and to recommend that this challenge be placed on the agendas of all conference committees for immediate consideration, with the following suggestions:

a. That churches bordering "unentered areas" be challenged to accept direct assignments to establish work in given areas by using one or more of the contact witnessing methods.

b. That churches that cannot become involved in a direct systematic weekly personal outreach because of distance, be challenged to accept direct responsibility to sow the gospel seed in assigned "unentered areas," preferably nearest to them and by whatever methods may be found suitable.

c. That new companies and churches be established in "unentered areas" by groups from within the existing churches.

d. That businessmen, professional and technical personnel, and other laymen be encouraged to move to "unentered areas."

e. That retired workers be encouraged to settle in "unentered areas."

f. That union and local conferences through their Mission '73/'74 committees set up control systems to analyze and keep accurate records of assignments and outreach progress, this information to be made available to the General Conference Mission '73/'74 committee for recording on a Master Control System for the North American Division.

2. To request all General Conference departments to submit to the Mission '73/'74 committee of the General Conference their suggestions as to how they can participate in and contribute to the "unentered area" evangelistic program.

3. To request that the 1973 Annual Council action on this program be placed on the agendas for the 1973 union departmental councils for immediate consideration.

4. To request the Lay Activities Department of the General Conference to coordinate this pro-

gram in cooperation with the Mission '73/'74 committees of union and local conferences.

Youth

► **Missionary Volunteer Taskforce—Program Organization and Financial Policy**

Voted, To adopt the "Missionary Volunteer Taskforce" plan prepared by the Youth Department of Missionary Volunteers as follows:

The student missionary and AVSC programs have been successful in overseas fields and enthusiastically supported on our college and university campuses and in our churches.

Youth in the North American Division are requesting more opportunities to do volunteer service for their church nearer home, but present youth scholarship programs limit the number who can become involved. It is therefore

Recommended, To adopt the following plan prepared by the Youth Department of Missionary Volunteers:

I. General

A. Existing scholarship programs, including those under ACT, shall be continued on the same basis as previously.

B. A volunteer dimension shall be added to the program.

C. The youth service program in the North American Division shall be named "Missionary Volunteer Taskforce" (MV Taskforce). Youth participating shall be called "Taskforce Volunteers."

II. Objectives

A. To recruit and train Adventist senior youth (16-31) to serve from a minimum of ten weeks to a maximum of two years in specified projects to meet the demands of a local church, institution, or conference.

B. To offer youth opportunity for practical experience and leadership in the work of the church. (Example: Youth assistant working with the pastor in developing and establishing a continuing youth program in the local church that will enlist the youth to participate actively in prayer, study, training, and witness.)

C. To offer youth opportunity to assist in other church projects such as:

1. Inner city or disadvantaged area ministry.
2. Secular campus ministry.
3. Witnessing teams.
4. Sabbath school evangelism.
5. North American Indian ministry.
6. Medical and nursing arts.
7. Work in the media (press, radio).
8. Service for institutions such as Voice of Prophecy, ASI, juvenile homes, Adventist Book Centers, etc.
9. Temperance projects.
10. Day camps.
11. Personal and public evangelism.
12. Opening "dark counties."
13. General pastoral ministry (assist pastor).
14. Community services.
15. Visitation evangelism.
16. Follow-up of literature evangelist interests.

III. Organization

A. Local Conference MV Taskforce Committee:

1. *Suggested Membership*
Chairman: An officer of the conference
Secretary: Local conference youth director
Local conference inner-city coordinator
Local conference treasurer
Local conference superintendent of education
Three senior youth (from academy, local church, and where possible, from college)
One local pastor
Others as may be needed and specially qualified

2. *Function*

To administer the MV Taskforce program within the local conference as follows:

a. Promote and give guidance to the MV Taskforce program within the conference.

b. Receive and compile list of service opportunities from local churches in the conference.

c. Process approved Taskforce Volunteers from campuses to fill service opportunities in the conference under the following conditions:

(1) They shall be students from the territory of the conference (Taskforce Volunteers being invited from other conferences shall be channeled through the union.)

(2) They shall be approved by their campus MV Taskforce committee.

d. Screen and approve all non-student volunteers and volunteers from non-Seventh-day Adventist schools within the conference in consultation with local churches.

e. Match and assign youth volunteers to service opportunities within the conference.

f. Forward to union a list of unfilled service opportunities and/or a list of unassigned volunteers.

g. Implement the financial policies for this expanded program in the conference within the framework of this policy.

B. Union Conference MV Taskforce Committee:

1. *Suggested Membership*

Chairman: Officer of the union

Secretary: Union youth director

Union treasurer

Union education secretary

Union conference inner-city coordinator

Local conference youth directors

College dean of students

College campus pastors

2. *Function*

To administer the MV Taskforce program within the union conference as follows:

a. Assist local conferences and institutions in the promotion and recruitment of students in union institutions serving the territory of the union.

b. Provide training courses for Taskforce volunteers using the approved manual.

c. Receive a list of all official service opportunities, filled and unfilled, from local conferences and seek to assign volunteers to unfilled service opportunities within the union.

d. Seek to process unfilled service opportunities and/or unassigned volunteers received from the General Conference Youth Department.

e. Forward to the General Conference Youth Department a list of unfilled service opportunities and/or a list of unassigned volunteers from the union.

f. Act as a liaison between conferences in the union for volunteers who wish to serve in locations other than their home conferences.

C. General Conference Youth Department:

1. To give general direction to the MV Taskforce program in the North American Division.

2. Receive from unions the lists of unfilled service opportunities and/or names of unassigned volunteers (see B. 2e above).

3. Make available a training manual for the MV Taskforce, suggested screening procedures, and a suggested contract.

4. Compile and send to unions a list of unfilled service opportunities and/or a list of unassigned volunteers.

D. Campus MV Taskforce Committees:

1. A campus MV Taskforce committee shall be formed at each academy and college to assist the union and local conferences in the promotion of this program and in the recruitment and screening of Taskforce volunteers. This committee shall also work with the local and union conferences in the scheduling of MV Taskforce training classes on campus.

2. On college and university campuses it is recommended that the existing student missionary committee act as the campus MV Taskforce committee.

3. On academy campuses the committee membership shall include faculty and student representation, including the leader and sponsor of the campus MV Society.

IV. Academy Age Youth

Youth of academy age shall be limited to service within their own conference. Any exception to this must be approved by the union MV Taskforce committee.

V. Finances

A. The Taskforce volunteer shall be responsible for round-trip transportation from his home to the place of service.



BRAZIL COLLEGE INAUGURATES NURSING FACULTY BUILDING

The nursing faculty building on the campus of Brazil College in São Paulo was inaugurated May 9 in a special ceremony attended by high government officials and Adventist church leaders.

A. S. VALLE
PR Secretary
South Brazil Union

B. The local church or institution receiving the services of the Taskforce volunteer shall provide board, room, and authorized local transportation expenses.

C. The Taskforce volunteer shall be provided with a living allowance of up to \$10 per week: This amount may be supplied by personal, family, home church, or home conference sponsorship, or by the conference or institution where the Taskforce volunteer is assigned. The source responsible for this allowance will be determined in each case by the local conference MV Taskforce committee where the volunteer is assigned.

D. The local conference organization administering the program to which the Taskforce volunteer is assigned shall be responsible for providing the following insurance coverage: hospitalization, personal accident, personal effects floater, workman's compensation. These coverages shall be arranged with the General Conference Insurance Service.

E. When automobiles or other vehicles are driven by Taskforce volunteers in fulfillment of their service assignments, such vehicles shall be insured in harmony with the General Conference policy. When there is any difference between existing coverage and General Conference requirements, the expense shall be met by the conference, church, or institution to which the Taskforce volunteer is assigned. The taskforce volunteer who is 21 years of age or older (or his parent or legal guardian, if he is under 21) shall sign a release of liability absolving the denomination from any liability arising from any loss, injury, illness, disability, or damage sustained while serving in the program.

F. The local conference/organization administering the program to which the Taskforce volunteer is assigned and the Taskforce volunteer shall sign a contract covering the financial, insurance, and legal aspects of the volunteer assignment (model contract will be provided by the General Conference Youth Department).

G. The local conference/organization administering the program to which the Taskforce volunteer is assigned shall furnish the Taskforce volunteer with a written description of the financial arrangements applying to the respective assignments. This description shall designate responsibility for funding of the following:

1. Round-trip transportation (See Section V-A)
2. Living allowance (Section V-C)
3. Board and room (Section V-B)
4. Local transportation expense (Section V-B)
5. Insurance (Section V-D)
6. Automobile insurance (Section V-E)

VI. Training and Orientation

A. Basic orientation for all Taskforce volunteers is required and shall be provided by the union and/or local conference MV Taskforce

committee, using the approved manual prepared by the General Conference Youth Department.

B. Taskforce volunteers shall consult with the conference or institutional worker with whom they will work well in advance of beginning their term of service. Together they shall develop a project description and prepare the special skills, materials, and supplies needed.

Publishing

► Publishing Council

Voted, To approve the following guidelines for the establishment of a North American Division Publishing Council as a central planning organization and coordinating medium for the publishing programs in North America through the Publishing Department and publishing houses, Adventist Book Centers and credit offices. It is understood that planning for the production and distribution of specialized missionary literature will remain under the General Conference standing Literature Production and Distribution Committee.

Areas of Responsibility

The Publishing Council shall develop plans and guidelines for implementation, and shall coordinate the various interests of the publishing program within established denominational policies and with recognition of the authority of established boards and committees. It shall also recommend to the North American Division Committee on Administration any desirable changes, additions, or deletions in policy.

1. *Publishing Houses*

a. Coordinate production programs having regard to:

- (1) Product selection for literature to be used in North America
- (2) Product duplication
- (3) Inventory
- (4) Mailing and freight costs in relation to location of production centers

b. Evaluate and advise regarding publishing house involvement in financial sector of the selling program to the field in various subsidies, including advertising, leadership, and lay evangelism benefits.

c. Evaluate cost accounting system

d. Consider recommendations of the Publishing House Committee of the Publishing Council

2. *Adventist Book Centers*

a. Recommend and monitor Adventist Book Center policies

b. Explore legitimate programs of mass distribution and provide low-priced doctrinal literature and suggest guidelines on individual sponsorship

c. Coordinate advertising

d. Consider recommendations of the Adventist Book Center Committee of the Council

3. *Subscription Literature*

a. Conduct ongoing research to ensure total program development of potentially successful soul-winning procedures and programs

b. Appraise and advise on present and proposed sales projects

c. Design organizational and financial structures and prepare guidelines for the development of major new projects

d. Develop unit components and remuneration bases for specialty sales projects

e. Coordinate advertising

f. Arrange schedules, venues, and dates for approved meetings and departmental programs such as Rally Day, Big Week, etc.

g. Recommend policies for funding and dispensing the following funds:

- (1) Leadership
- (2) Benefit
- (3) Advertising and incentives

h. Evaluate major incentive programs and projects

i. Study subscription book prices

j. Consider recommendations of the Subscription Literature Committee of the Publishing Council

4. *HHES Credit Offices*

a. Arrange professional analysis to determine

type of service most capable of ensuring safety, efficiency, and economy of operation

b. Recommend accounting procedures

c. Recommend standardized annual analysis and comparative report forms for North American Division HHEs offices

d. Consider recommendations by the HHEs Committee

(A statement concerning the composition of the council and its officers and minority committees was voted, but has been eliminated here for lack of space.)

Finances

All funds available to the Publishing Council shall be used for the objectives and purposes for which appropriated, subject to any terms, restrictions, limitations, or other requirements imposed. These funds shall be disbursed by action of the Council.

Right of Appeal

Any action of the Publishing Council involving a specific institution or organization may be appealed by the institution or organization in writing within sixty days of notification of such action. Such an appeal may be supported by a representation of no more than three (3) persons from such institution or organization before a meeting of the Publishing Council. The council in executive session shall then render its decision by a ballot vote. Further appeal may be made to the North American Division Committee on Administration.

Changes and Amendments

Amendments to the Working Policy of the Publishing Council shall be by a majority vote based on the total membership of the Council and must be approved by the North American Division Committee on Administration. . . .

► Subscription Book Pricing

Voted, To adopt the following pricing procedure:

1. That publishing house boards establish the net wholesale price of subscription book literature after counseling with the respective publishing house territorial Sales Development Committee, taking into consideration the need to adequately cover publishing expenses and those specific services requested by union fields.

2. That union committees set the retail subscription book prices after counseling with the respective publishing house territorial Sales Development Committees.

3. That union committees designate percentages of that portion of the sales dollar (which is over and above the net wholesale cost of the product as set by the publisher) for literature evangelist commissions and benefits and reserves, operating expenses, leadership, advertising and other items deemed necessary.

4. That this subscription book pricing procedure supersede all previous policies pertaining to subscription book literature pricing, including publishing house contributions to:

a. Literature Evangelist Benefit Fund

b. Advertising Fund

c. Leadership Fund

5. That the Subscription Book Pricing plan be reviewed annually by the NAD Publishing Council.

6. That the date for implementation be January 1, 1974.

► Cooperative Selling Plan

The Publishing and Temperance departments have jointly produced a plan for introducing our temperance literature in factories, to organizations and groups, with the cooperation of management, for temperance film showings and lectures in connection with the presentation of combination sets of temperance and religious books and magazines.

Voted, To recommend that pilot programs be set up in North America to implement a cooperative selling plan by the Publishing and Temperance departments.

► Publishing Career Sponsorship Plan

Voted, To accept on the same basis as ministerial interns individuals who are graduates in

theology from Seventh-day Adventist colleges who by performance and choice indicate their desire to serve in the publishing ministry of the church.

1. To employ such persons as interns within the established quotas.

2. To send such persons to the theological seminary.

Religious Liberty

► Seventh-day Adventist Relationship to Labor Organizations in the United States

Voted, To amend Section 7 of "Seventh-day Adventist Relationship to Labor Organizations in the United States" (NADCA Minutes, October 25, 1967) as follows:

7. That construction contracts for denominational buildings be given to general contractors or subcontractors who:

a. Will not discriminate against employing qualified nonunion Seventh-day Adventist craftsmen who are willing to work under the formula developed by the Senate Subcommittee on Labor and approved by the AFL-CIO Executive Committee, and

b. That all construction contracts and specifications for any construction project submitted to bids or estimates shall include the following statement: "no contractor or subcontractor may refuse to employ, refuse to continue to employ or in any way discriminate against any person for refusing to join or support a labor organization because of his religious training and beliefs where such employee has timely paid, in lieu of periodic dues and initiation fees, sums equal to such dues and initiation fees to a non-religious, non-union charity under the formula developed by the Senate Subcommittee on Labor, and approved by the AFL-CIO Executive Committee", and

c. That where it appears impossible to implement this policy the problem be studied by the responsible board or committee, and that if an exception is contemplated, the problem be referred to the executive committee of the next higher organization, who in counsel with the General Conference Department of Public Affairs and Religious Liberty will seek to resolve the matter; and

d. That approval by the General Conference Committee or any union conference committee of any request for approval of construction plans or for borrowing of funds shall expressly include the conditions set out in section 7a, 7b, and 7c; and

e. That provisions of section 7a, 7b, and 7c apply to all construction contracts executed by local churches or institutions, local conferences or institutions, union conferences and institutions, the General Conference and General Conference institutions.

Finance

► Litigation on Behalf of a Church or a Church Institution

Voted, To add a new section to the NA Working Policy entitled "Litigation on Behalf of a Church or a Church Institution" as a part of "Financing Legal Procedures," pages 131, 132 as follows:

Litigation on Behalf of a Church or a Church Institution—Because legal action in certain areas of church work may affect the future of the entire church in North America, local conferences (or institutions) must seek the counsel and the approval of the union conference, when litigation concerning a church or a church institution is indicated. The union committee will secure approval of the General Conference before initiating court action. After the General Conference has voted to join the litigation, the General Conference Legal Counsel will be in charge of legal procedures.

The local conference will determine whether financial assistance is necessary from the General Conference. A request for assistance will be forwarded by the union committee to the Court Cases Committee of the General Conference. When such a request is approved and the litigation entered into, the expense shall be shared on the following basis: General Conference one

third, and the union and local conferences (or institution) one third each. The denominational policy of allocation of costs will not be applicable unless the above steps are taken. All expenses shall be channeled through the General Conference Legal Counsel. Expenses approved by him will be allocated according to policy and billed to the union conference concerned.

► Litigation on Behalf of Church Members

Voted, To delete the section "Litigation on Behalf of Church Members" (NA Working Policy, pages 131, 132) and substitute the following:

Litigation on Behalf of Church Members. There are instances when Seventh-day Adventist church members find themselves in difficulty because of their religious convictions, or, because of their Christian witness, in such areas as:

Sabbath observance

Labor union membership and support

School attendance problems

Unemployment compensation

Ingathering

Missionary literature distribution

Because legal action in certain areas of church work may affect the future of the entire church in North America, local conferences must seek the counsel and the approval of the union conference. The union conference in turn will secure approval of the General Conference before initiating litigation. If the General Conference votes to join in the litigation, the General Conference Legal Counsel will be in charge of legal procedures.

The local conference will determine whether financial assistance is desired from the General Conference. A request for assistance will be forwarded by the union conference to the Court Cases Committee of the General Conference.

When such a request is approved by these three committees and the litigation entered into, the expense will be shared on the following basis: General Conference one third, and the union and local conferences concerned one third each. The denominational policy of allocation of costs will not be applicable unless the above steps are taken. All expenses shall be channeled through the General Conference Legal Counsel. Expenses approved by him will be allocated according to policy and billed to the union conference concerned.

► Adventure in Faith—North America

Voted, To revise and adapt the plan adopted at the 1972 Annual Council, as follows:

1. To accept the faith objective (an amount equal to one week's income) as the basic objective.

2. To launch the program January 1, 1974.

3. To encourage each member to give systematically (weekly/monthly) toward the faith objective until it is reached by April 26, 1975, the Adventure in Faith Offering Sabbath. A progress report will be taken this day. Funds received prior to this date shall be held in trust as determined by each union committee.

4. That conference administrators develop faith projects and keep them before the churches.

5. That conference administrators challenge the workers (pastoral, educational, etc.) to support Adventure in Faith by personal example and public promotion.

► Coordination of Accident Insurance

Legal liability suits frequently arise out of activities involving students, campers, and Pathfinders. In complying with the terms and conditions of the liability insurance policy, and because the premium cost of accident insurance for a conference or school may be more effectively controlled by the use of group accident insurance, it is

Voted, To request all organizations to coordinate accident insurance for groups such as students, campers, and Pathfinders with the public liability insurance carrier to avoid uninsured legal liability claims, and, in the interest of economy, to purchase accident insurance in a group plan. In all cases it is imperative that accident reports be submitted to the liability insurance carrier to avoid uninsured liability claims.

Delicious dining

Dinner Cuts

Loma Linda Dinner Cuts have a superb flavor and delicate texture. You'll find many delightful ways to serve them for delicious, protein-rich meals.

Dinner Cuts contain a skillful blend of our vegetable protein. They can be served in the way that has been suggested here—see recipe. Any way you serve Dinner Cuts—as an entree, for sandwich filling, or included in a variety of ways in your menus, you'll find them sure to please.

For "delicious dining" tonight—or sometime soon—try Loma Linda Dinner Cuts.

QUALITY FOODS SINCE 1906

Loma Linda
FOODS

DINNER CUTS WITH NOODLES

Loma Linda Dinner Cuts
1 large onion

3 pkg. Loma Linda Brown Gravy Quik (or your favorite variety)

1/2 lb. wide noodles

2 Tbsp. margarine

2 Tbsp. sour cream (or substitute)

DREDDGE well drained Dinner Cuts in Brewer's Yeast, cracker crumbs, or flour, brown in oil.

SLICE the onion into thin slivers and braise in oil.

MAKE sauce of Gravy Quik.

PLACE browned Dinner Cuts in flat covered casserole. Spread braised onions over them—pour sauce on top.

BAKE covered at 350° for 45 minutes.

COOK noodles, season with sour cream and margarine, and spread on platter; arrange Dinner Cuts over them.

news notes

Australasian

► The tutor sister of a non-Adventist hospital in New Zealand recommended a Seventh-day Adventist book, *Modern Ways to Health*, published by the Signs Publishing Company in Australia, as the official class textbook and invited a literature evangelist to show the book to the class. Every nurse purchased a copy. Afterward the sister told the literature evangelist that every new nurse joining the class would also need a copy.

► For the 1975 Ingathering Appeal for Missions, 2 million English-language magazines will be printed. The magazine, an eight-page, four-color printing, will replace the present 12-page black-and-white magazine. In addition to the English magazine, thousands of Ingathering magazines in several other languages are also needed in Australia.

► The Sydney Adventist Hospital is producing its first annual magazine, which features a pictorial retrospect of the hospital's history from 1901 to the present.

► On a Sabbath during the Samoan Mission session in August, 2,300 people witnessed the baptism of 80 persons.
M. G. TOWNEND, *PR Secretary*

Euro-Africa

► Theodore Carcich and N. R. Dower, both of the General Conference, spent three days in early November in the division office counseling with Ministerial secretaries and planning for meetings to be held in Vienna, Austria, just before the General Conference session in July, 1975.

► Winter Council for the Euro-Africa Division was held in Bern, Switzerland, from November 9-15. General Conference delegates were C. D. Henri and H. D. Johnson. W. R. L. Scragg visited for part of the week's meetings.

► A weekend camp at Mèze, Southern France, for Adventist students of the University of Montpellier was devoted to a spiritual retreat and the planning of missionary activities for the forthcoming year.

► The way has been opened for Swiss students who pass their final secondary school examinations at the French Adventist Seminary to have their results accredited in Switzerland by taking examinations on two subjects in their own country.

E. E. WHITE, *Correspondent*

Far Eastern

► The Korean Union College dairy has more orders for milk than it can fill. Korea has been one of the lowest per capita milk users in the Far East, but recently the government launched an advertising program emphasizing the healthful benefits of drinking milk. However, the country does not have the necessary cows to meet the demand. Because of the college dairy's reputation for producing top-quality milk, demand is extremely heavy, reports George Haley, farm manager. He is hoping to import 100 cows from the United States to help the situation. The 35 cows in the college herd produce 400 to 500 quarts of milk each day, approximately one tenth of the demand. JANE ALLEN, *Correspondent*

South American

► In this year's Young People's Baptism, September 28 to 30, 9,348 persons—almost all under 30 years of age—were baptized. This was the largest spring baptism in the history of the South American Division.

► On June 30, 1,427 persons were baptized in the Inca Union as a result of the work of branch Sabbath schools, according to a report by Luis Alaña, union Sabbath school secretary.

► On Sabbath, August 11, nearly one million pamphlets were distributed by personal visits to some 500,000 homes within the borders of the Inca Union.

► A Five-Day Plan for 749 participants was held in the Quito, Ecuador, church by Luis Alaña and Antonio Ottati, medical director of the Adventist clinic in Quito. The majority continued attending evangelistic meetings presented by Pastor Alaña, in the same church, and hundreds are now studying the Bible.

H. J. PEVERINI, *Correspondent*

Southern Asia

► T. K. Murthy, of Bangalore, is a member of the Mysore State Desara Exhibition Committee. At his stall he enrolled a thousand persons in Voice of Prophecy Bible correspondence courses.

► Spicer Memorial College student Habil Horo went to Ramgamati, Suder-garth District, to hold the first Vacation Bible School among the Oriya-speaking people. Thirty-seven children attended, 31 from non-Adventist families.

► Helen Lowry, assistant elementary-education secretary and Parent and Home secretary of the Southern Asia Division, conducted an institute for 20 teachers at Kellogg-Mookerjee High School in Jalirpar, Bangladesh. The Lord's Supper was celebrated by the teachers and local church members during the last Sabbath of the institute.

► Pastor N. C. Dewri, of Bangladesh, reports 20 persons won to Christ through the Voice of Prophecy during the first half of 1973. "Every day," writes this VOP secretary, "we get an average of five letters from individuals who say they want to become Christians."

A. J. JOHANSON, *Correspondent*

North American

Atlantic Union

► Eric J. Wrangell is the new pastor of the Wayland, New York, district. He served as a chaplain in the Wisconsin Conference for four years prior to this appointment.

► A former certified inhalation therapist and president of a child-care foundation, James M. Rauls, has become the new pastor of the Saranac Lake district of the New York Conference.

► Groundbreaking ceremonies were held October 7 for the new Pittsfield, Massachusetts, church.

► Jack Mentges is dean of boys at Pioneer Valley Academy in New Braintree, Massachusetts. He replaces Merle Rouse, who is now pastor and Bible teacher at the academy.

► L. B. Smith is the manager of the newest industry at Pioneer Valley Academy—Dakota Bake-N-Serv. He has been working for the company since 1969.

► For two summers, the Huntington, Long Island, church has held its Vacation Bible School in East Northport Park. This year 100 children registered for the two weeks of classes conducted under the trees.

EMMA KIRK, *Correspondent*

Canadian Union

► Harry Van Pelt, director of the health-education center in Calgary, Alberta, has been elected secretary of the Alberta Conference temperance department in addition to his center responsibilities.

► S. E. White, Ontario Conference treasurer, represented the conference at a meeting of the Canadian Council of Christian Charities held in Calgary, Alberta, October 17 to 19.

THEDA KUESTER, *Correspondent*

Central Union

► Twenty-seven licensed practical nursing students graduated this fall from the program of practical nursing at Porter Memorial Hospital in Denver, Colorado. Thirty-five new students have entered the course and plan to graduate next fall.

► An elementary school gymnasium building next to the Adventist church in Casper, Wyoming, is nearing completion.

► Several new churches in the Missouri Conference are nearing completion—Macon, Marshfield, Cape

Girardeau, Sullivan, Springfield, and Ava. The Gallatin church will be dedicated soon, after its furniture arrives.

► One hundred and seventy-five persons signed up for Faith for Today Bible study guides as a direct result of the contacts made during Ingathering Field Day at Union College. A number of students offered prayer in homes where there was illness.

► Meatless recipes were demonstrated at the Polly Pacific Home Demonstration Kitchen in Casper, Wyoming, by Mrs. C. H. Turner, who holds the Home Nutrition Instructor's Certificate.

► Seventy-five persons were baptized during a five-week evangelistic series conducted by John and Les Fowler at Grand Junction, Colorado.

CLARA ANDERSON, *Correspondent*

Columbia Union

► The team evangelism program conducted in the Baltimore, Maryland, area by J. Glenn Roberts and W. C. Scales, Jr., has resulted in the baptism of 119 persons and the organization of a new church group in the Liberty Heights area of Baltimore.

► Dr. Josephine Benton, assistant pastor of the Sligo church, Takoma Park, Maryland, conducted the recent Week of Religious Emphasis at Kettering Medical Center.

► The Medina, Ohio, Community Services center, directed by Mrs. Betty Ahnberg, was selected to receive one of 11 plaques presented in the State of Ohio to organizations giving outstanding service to the aging. The award was made at the Ohio State Fair by the Federal Commission on Services to the Aging.

CHARLES R. BEELER, *Correspondent*

Lake Union

► Dedication services were held September 1 for the Twin Cities church in Alma, Michigan.

► A capacity group of more than 1,100 people signed up for Heartbeat, conducted in October by the health-education office at Hinsdale Sanitarium and Hospital.

► An evangelistic series conducted by Eugene R. Taylor the latter part of the summer resulted in 17 baptisms.

► Three baptisms have resulted from the monthly visit to the Dayton, Ohio, Rehabilitation Center by members of Detroit, Michigan, area churches.

► Lake Union Conference president F. W. Wernick delivered the dedicatory sermon at the Eaton Rapids, Michigan, church on September 8.

► Ground was broken October 1 for the new Wyoming, Michigan, church.

► *Listen* magazines are now in the libraries of more than 100 junior and senior high schools in Michigan, reports Clyde Brooks, of Lansing. This

means that more than a half million students are being exposed to *Listen* materials.

► On September 22 Gordon Steckler baptized 12 persons in the Belding, Michigan, church, as a result of a recent series held in that area by Michigan Conference evangelist Robert Collar and his family.

► Ninety campers representing 24 families attended Michigan's annual family camp this year in the Boundary Water canoe country in Minnesota.

GORDON ENGEN, *Correspondent*

Northern Union

► The Minnetonka, Minnesota, church conducted a new venture in community service and evangelism called Family Focus, 1973. A Five-Day Plan, Vacation Bible School, cooking school, course in fascinating womanhood, and Bible studies have resulted in two baptisms.

► Iowa's youth camp has two new buildings, one for craft activities and one for storage, recently erected as the result of a penny campaign that netted approximately \$10,000.

► Roy Parke, a graduate of the School of Osteopathic Medicine in Kansas City, Missouri, has established his practice of medicine in Northome, Minnesota.

► Steve McPherson, Minnesota Conference evangelist, conducted a series of evangelistic meetings at Pipestone, Minnesota, which resulted in the baptism of three persons.

L. H. NETTEBURG, *Correspondent*

Pacific Union

► Fifty-nine Pacific Union College nursing-degree candidates participated in dedication and capping ceremonies early in October in the campus sanctuary.

► New administrator of the Glendale Adventist Medical Center is LaVerne W. Roth, formerly assistant administrator. His predecessor, Erwin Remboldt, is president of the new Pacific Union Conference Health Services, Inc.

► The Sacramento Central church, pastored by Gery P. Friesen, was dedicated in late October. W. R. Beach was guest speaker.

► Robert L. Whitaker now pastors the Ivy Avenue church in Monrovia, Southern California, moving from the Beacon Light church in Phoenix, Arizona.

► Hawaii summer camps attracted more than 200 junior-age campers during the past summer, and brought requests for baptism from 65 of the youth.

► Glendale Adventist Medical Center opened in September a new alcohol-treatment-education unit, under the direction of Laurence Senseman, M.D.

SHIRLEY BURTON, *Correspondent*

Southern Union

► The Southern Union's Operation 2X is proving successful in the Georgia-Cumberland Conference. Sabbath school mission giving has increased by more than \$37,000 during the first eight months of the year, reports Jack L. Price, conference Sabbath school secretary.

► The Florida City church of the South Atlantic Conference recently received more than \$600 for Investment. Mrs. Crober, Sabbath school superintendent, involved the children of the church in a garden project that produced an abundance of vegetables.

► About 20 Oakwood College students work each Sabbath afternoon with a Story Hour program for the children of the Mason Court Projects in Huntsville, Alabama. L'Tanya Brown, a senior history major from Springfield, Massachusetts, coordinates this program, an adjunct to the Out-Reach program that also takes place each Sabbath.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

► Under the leadership of the new principal, Orlin McLean, Ozark Academy, in Gentry, Arkansas, has enrolled more than 200 students for the school year. New staff members are Elder and Mrs. Dave Wolkwitz and Rosella Lloyd. Over the weekend of September 6-9 the students and staff enjoyed a spiritual retreat at Camp Yorktown Bay. Speakers were Morris Venden, of La Sierra, California, and Larry Stephens, of Forest Lake Academy, Maitland, Florida.

► Bob Thrower, speaker for the Hour of Prophecy radio broadcast, has just concluded a two-week evangelistic crusade in Corsicana, Texas. Three persons were baptized at the close of the meetings.

► A new church is presently under construction in Santa Fe, New Mexico. The new sanctuary, pastored by Sammy Anaya, will seat approximately 200 people.

J. N. MORGAN, *Correspondent*

Andrews University

► Andrews University has enrolled a total of 2,276 students in its various schools for the fall quarter, according to an announcement by Dr. Richard Hammill, university president. This is an increase of 157 students over last fall's total.

Enrollment in the college is 1,595; the Center for Occupational Education, which offers programs ranging from three months to two and a half years, lists 85 students; the School of Graduate Studies reports an enrollment of 310; and the Seventh-day Adventist Theological Seminary has 286 students. Represented are 44 States, Puerto Rico, the Virgin Islands, and 63 other countries.

OPAL YOUNG, *Communication Officer*

new books



THE ELLEN G. WHITE WRITINGS

by Arthur L. White

Arthur L. White, grandson of Ellen White and probably the most knowledgeable person in the field of the Ellen G. White Writings, deals with some of the puzzling problems of the Inspiration and authority of the Spirit of Prophecy writings. The author unflinchingly proclaims his faith in the divine origin of the messages written by Ellen White.

A Discovery Book—Paper—2.95

WHAT ELLEN WHITE HAS MEANT TO ME

by Herbert E. Douglass

More than 20 persons share their inmost thoughts and convictions about Ellen White, God's appointed messenger to the church today. This book will stimulate and deepen your faith in the Spirit of Prophecy

as you read the tremendous impact Ellen White has made in the minds and lives of those men, some of whom knew her personally.

A Discovery Book—Paper—2.95

THE FAITH I LIVE BY

by Ellen White

This compilation from the writings of Ellen G. White consists of comments on the central truths of Christianity assembled as daily devotional readings. Supported by carefully chosen texts of Scripture and the Spirit of Prophecy statements, the principal doctrines of the Christian faith are here presented. A book not only of information but of Inspiration, with source references and Scripture index.

Cloth—3.25

GUIDELINES FOR COMMITTEES

by Robert Firth

Everyone, it seems, has served

on a committee. But not everyone knows how to make a committee produce the best results. The chapters are filled with suggestions that apply to groups ranging all the way from small informal committees to legally constitutional boards of directors. Also specific suggestions show how to prepare for, conduct, and follow up after committees and board meetings from the point of view of chairman, secretary, and member.

Paper—2.25
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Write Placement-Recruitment, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Because of immigration requirements, this notice applies only to permanent residents of the United States and Canada.

Literature Requests

[When name and address only are given, send general missionary supplies.]

Africa

H. H. Mattison, Solusi College, Private Bag T-5399, Bulawayo, Rhodesia: several copies of *The Preacher and His Preaching* by I. H. Evans for homiletics class.

S. J. Bloemitje, "Bloemhof," 6 Tafelberg Avenue, Bosmont, Johannesburg, Transvaal, South Africa: books, magazines, Bibles, songbooks.

Charles Keya Ong'era, Nyamemiso SDA Church, P.O. Box 512, Kisii, Kenya, East Africa.

G. W. R. Wilson, South-East Africa Union, P.O. Box 951, Blantyre, Malawi, Africa: *Signs, Review*, books, tracts, magazines.

Pastor Emmanuel Abbey, SDA Training College, P.O. Box 30, Agona, Ashanti, Ghana, West Africa: old *Reviews*.

I. Nwaobia, East Central Mission, SDA Church, P.M.B. 1115, Aba, Nigeria, West Africa: health material, magazines and books for children and youth.

F. O. Aduqbo, SDA Church, P.O. Box 171, Warri, Mid-Western State, Nigeria, West Africa: magazines, Bibles, pamphlets, Spirit of Prophecy books.

North Ghana Mission, P.O. Box 74, Tamale, Ghana, West Africa.

William Zulu Rono, Kapsabet High School, P.O. Box 10, Kapsabet, Kenya, East Africa. Ghana Conference, P.O. Box 480, Kumasi, Ghana, West Africa.

D. N. Nwankwo, East Central Nigeria Mission of SDA, PMB 1115, Aba, Nigeria, West Africa: *Little Friend, Primary Treasure, Signs, These Times*, tracts.

J. U. Okwandu, MV Secretary, Seventh-day Adventist Church of East Central Nigeria, P.M.B. 1115, Aba, Nigeria, West Africa: *These Times, Message, Signs, Review*.

David Ole Menjo, Kakibei Secondary School, P.O. Box 231, Kericho, Kenya, East Africa: books, magazines, *Guide, Life and Health, Listen, Liberty*.

Emmanuel O. Nwanma, SDA Church, Ihie via Nbwasi, c/o B. O. Nwuzo, Ahiaba P.A., East Central State, Nigeria, West Africa.

Roberts Nyakundi, Box 709, Kisii, Kenya, East Africa.

David Bosme Mangwari, Gekomu Market, Box 89, Kisii, Kenya, East Africa.

Jeremiah R. Nyaga, Gatumbi SDA Church, Box 1039, Kianyaga, Kenya, East Africa: Spirit of Prophecy books, encyclopedia, Bibles, *Bible Commentary, From Sabbath to Sunday*, library books, prophetic charts, *Review, Signs*, child evangelism materials, *Bed-time Stories*.

Burma

A. Thankhuma, SDA Mission, Kaptel B.P.O., Tiddim, Chin Hills, Burma: Christmas cards, memory verse cards, Bibles, *Hymnals, Spirit of Prophecy* books, *Signs, These Times, Life and Health, Review, Little Friend*.

Lang Sawmmang, SDA Mission, Tiddim, Chin Hills, Burma: Bibles, denominational books, songbooks, tracts, prophetic charts, colored church bulletins, memory verse cards, flannel board visual aids, magazines.

Larkin Mang, SDA Bible School, Pre-Seminary (2), Mosokwin Road, Myaung Mya Myo, Delta, Burma: Bible, *Hymnal, Singing Youth*, E. G. White books.

Robert Van Tum, SDA Bible School, Pre-Seminary (2), Mosokwin Road, Myaung Mya Myo, Delta, Burma: Bible, songbooks, E. G. White books.

New Zealand

Palu Fuatapu, Box 7, SDA Mission, Niue Island, New Zealand: *Review*, magazines, books.

North America

Viola Lee, 6335 E. Hy. 98, Apt. 10, Panama City, Fla. 32401.

Adassa Brown, 611 T Ave., Apt. 1103, National City, Calif. 92050: *Review, Signs, These Times, Message, Listen, Liberty, Life and Health, Guide, Insight, Primary Treasure, Little Friend*, memory verse cards.

Mrs. B. Beverly Jenkins, Rt. 9, Box 21, Crossville, Tenn. 38555.

Idamae Melendy, *Review & Herald*, Washington, D.C. 20012: Bibles and New Testaments.

James L. Allen, Rt. 2, Box 264, Kingtree, S.C. 29556: *Sabbath School Quarterlies*, and other missionary literature. All items can be of any age.

D. P. Harder, 4973 Sierra Vista Ave., Riverside, Calif. 92505: clean copies of SDA magazines and books.

Philippines

U. D. Negre, Northeastern Mindanao Mission, Butuan City, P.I.

Romulo B. Albaciete, 163 Rizal St., Ormoc City, P.I.: Bibles, books, songbooks, *Life and Health, Listen, These Times, Liberty, Insight, Guide, Little Friend, Review, Signs, Listen, Planet in Rebellion*.

Silvano P. Penales, Katipunan, Zamboanga del Norte, P.I., c/o Pastor B. C. Calshat: Bibles, *Listen, Review, Signs, Liberty, These Times*, songbooks, prophetic charts, *Why I Became a Seventh-day Adventist*, tracts, Spirit of Prophecy books.

Julio M. Sanidad, Central Luzon Mission, P.O. Box 2494, Manila, P.I.: books, Bibles, songbooks, *Signs*, pamphlets, *Life and Health*.

D. R. Tamares, West Visayan Mission, P.O. Box 241, Iloilo City, P.I. K-421: Do not send *Quarterlies* or use International Parcel Post. Send by ordinary mail the following: *Signs, Review, Life and Health, Listen, Guide, Insight*, tracts, booklets, songbooks, Bibles.

Eufrocina L. Ciencia, Seventh-day Adventist Multi-Grade School, Southern Nueva

Vizcaya District, Almaguer, Bambang, Nueva Vizcaya, P.I. A-704: *Guide, Primary Treasure, Little Friend, Insight, Review, Signs*, Bibles, songbooks, Bible games, Sabbath school supplies, children's books, scrapbooks, denominational books.

Fernandico Grande, Culaog, Claveria, Cagayan, P.I.

Helen Handugan, Basalan, Davao del Sur, P.I.

A. Limosnero, Dumingag, Zamboanga del Sur, P.I.: *Modern Sabbath School Reporting, Sabbath School Manual, Illustrating Songs for Tiny Tots*, visualized Bible texts, *Branch Sabbath School Organizational Manual, Investment—the Miracle Offering*, children's books, felt visual aids, colored pictures, story books, Christian Home calendars, *Thompson Bible Commentary, One Thousand Five Illustrations, Bible Dictionary*, Bibles, songbooks, prophetic charts, *Better Life Picture Roll*, Chapel records, colored slides with films (by series), *Signs, Message, These Times, Life and Health*.

Mrs. Cherry P. Efren, Taglatawan, Bayugan, Agusan del Sur, P.I. L-101.

Crispin M. Sanchez, Northeastern Mindanao Mission, Butuan City, P.I. L-104.

Cornelio S. Valena, Taytay Adventist Center, 18 Halina St., Taytay, Rizal, P.I.: Fortunato Buaquina, Oroquieta City, P.I.: Bibles, books, magazines, songbooks, catalogs of birds and animals, *Review, These Times, Signs, Liberty, Listen, Life and Health, Guide, Sabbath* school materials, pictorial materials for Bible studies.

S. L. Arrogante, Northeastern Mindanao Mission, Butuan City, P.I.: textbooks, library books for grades 1-8, Spirit of Prophecy books, Bibles, youth books, songbooks, Chapel records, taped songs (cassette), *Signs, Listen, These Times, Life and Health, Little Friend*, colored magazines.

Consolacion Bela Isuga, Box 467, Iloilo City, P.I. K-421: MV books and equipment, *Insight*, Bibles, Bible games, songbooks, child evangelism materials.

South Pacific

President, Samoa Mission, Box 600, Apia, Western Samoa: *Signs, Life and Health, These Times, Listen, Liberty, Guide, Little Friend, Primary Treasure*.

Sri Lanka

Elder R. S. Fernando, Lakeside Medical Centre, 40 Victoria Dr., Kandy, Sri Lanka: health books, Bibles, *Review, Insight* and other missionary papers.

Thailand

Pastor Boonsong Chinda, 986-4 Sukumvit 71, Bangkok 11, Thailand: *Signs, Life and Health*, tracts, books, calendars.

West Indies

Mrs. R. A. Primero, Andrews Memorial Hospital, 27 Hope Rd., Kingston 10, Jamaica, W.I.: Bibles, *The Great Controversy, Steps to Christ*, Spirit of Prophecy books, *Life and Health*, books and journals for nurses' library.

Mission Dominicana Del Norte, Adventista Del Septimo Dia, Apartado Postal 699, Santiago De Los Caballeros, Dominican Republic: Sabbath school materials, felts, pictures (send as educational materials).

J. S. Kapur, La Fortune, Sauteurs, St. Patrick's, Grenada, W.I.: *Guide, Primary Treasure, Review, Little Friend*, books.

Antonia Bernaldo, Erin Village, Trinidad, W.I.

To New Posts

ADVENTIST VOLUNTEER SERVICE CORPS

Alvin Corson, of College Place, Washington, to be recording operator/printer, Voice of Prophecy, Tanzania Union, Morogoro, Tanzania, left New York, October 11, 1973.

Ella R. Lord, of South Lancaster, Massachusetts, to be dean of women, Hong Kong Adventist Hospital, Hong Kong, left San Francisco, September 2, 1973.

Margaret Elaine Smith, of Portland, Ore-

gon, to serve as a nurse, Saigon Adventist Hospital, Saigon, Vietnam, left Los Angeles, October 20, 1973.

Kent Von Kuster, of College Place, Washington, to be a carpenter, Rwanda Youth Camp, Rwanda, left Seattle, Washington, October 9, 1973.

STUDENT MISSIONARIES

Dan Dimke (WWC), of Clarkston, Washington, to be a teacher, Taiwan Adventist Academy, Taipei, Taiwan, left San Francisco, October 17, 1973.

John Drew, Jr. (Oakwood), of Ecorse, Michigan, to serve as teacher/evangelist, Central Kenya Field, Kenya, East Africa, left Detroit, Michigan, October 8, 1973.

James and Kathryn Estes (PUC), of Garden Grove, California, to serve in agriculture and nursing, respectively, Centro Educativa Adventista, Peña Blanca, Honduras, left Nogales, Arizona, August 6, 1973.

Sandra S. Green (AU), of Vancouver, British Columbia, to serve as a teacher, West Irian Mission, Jdajapura, Irian Barat, Indonesia, left Seattle, Washington, October 10, 1973.

William L. Kilgore (CUC), of Dunbar, West Virginia, to serve as a teacher, Seoul English Language Center, Seoul, Korea, left San Francisco, August 26, 1973.

Denise M. Mitchem (AU), of Vienna, Virginia, to serve as a primary teacher, Beirut Overseas School, Beirut, Lebanon, left New York, September 6, 1973.

James R. Moor (WWC), of Walla Walla, Washington, to serve as a construction worker, Rwanda Youth Camp, Rwanda, left New York, October 9, 1973.

Sandra Marie Smith (CUC), of Youngstown, Ohio, to serve as a teacher, Kwahu Hospital, Mpraeso, Ghana, West Africa, left New York, October 4, 1973.

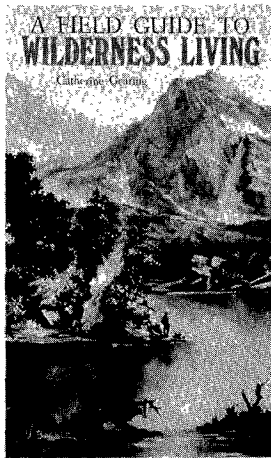


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Coming

Stewardship Day	December 15
Thirteenth Sabbath Offering (Trans-Africa Division)	December 22
1974	
Soul-winning Commitment	January 5
Church Lay Activities Offering	January 5
Health Evangelism Emphasis	January 12
Liberty Magazine Campaign	January 19-26
Religious Liberty Offering	January 26
Bible Evangelism	February 2
Church Lay Activities Offering	February 2

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MISSION '73 Progress Report

The North American Division shows a gain of 887 baptisms this past third quarter over the third quarter of 1972. Six unions show gains—Canadian, Central, Columbia, Lake, Northern, and Southern.

Behind these gains lie remarkable stories of pastor-layman cooperation. One conference alone has six pastors each of whom has baptized more than 100 converts. To a man, they credit laymen with vital contributions to their success. This is the MISSION '73/'74 philosophy.

Despite the impressive gain during the third quarter, we are still 926 baptisms short of last year's outstanding achievement. However, the projected figure for fourth quarter baptisms is 10,685, which added to our present accumulated total of 21,548 would mean 32,233 baptisms for the year. E. E. CLEVELAND

Stewardship Day Coming Soon

On Sabbath, December 15, 1973, designated World Stewardship Day, Adventists around the world will be reminded of God's position as Creator and owner of all. Since another year is about to close, this is an ideal time to look back and give an account of our stewardship. It is also vital to our Christian experience that we look ahead and plan for the coming year, preparing a personal or family budget, keeping God's plan in mind.

The simplicity and equity of the tithing plan is fundamental and carries with it God's special blessing. Freewill offerings "as God hath prospered us" also demonstrate the love and gratitude we share. But beyond these financial areas we also must sense our responsibility in the use and development of other trusts, such as our time, our talents, our physical strength, and mental abilities, all of which have a positive or negative influence on others.

These important areas of our personal stewardship will be emphasized on World Stewardship Day. M. E. KEMMERER

Bible-Teacher Program Studied

The committee for the coordination of Bible teaching in higher education in the North American Division met recently at Andrews University, where it studied the existing program for preparing Bible teachers for higher education. Attention was also given to the pre-Seminary and Seminary preparation of ministers.

Since some 85 per cent of Adventist college students are not preparing for the ministry, the committee also studied the types of religion courses that should be required and also made available to the general student. CHARLES B. HIRSCH

N. A. Ingathering Report—1

The first report of the 1973 Ingathering crusade through November 17 is \$2,424,217.56. This is a gain of \$10,334.70 over the comparative period last year, when the total was \$2,413,882.86. Allegheny West has already exceeded the total amount raised last year. Five union and 41 local conferences showed gains. C. C. WEIS

Baptism in *Morning Star* Territory

In historic Natchez, Mississippi, one of the cities visited by the *Morning Star* boat during the 1890's and where a Seventh-day Adventist church once flourished, there has been little Adventist witness during the past 40 years. Recently, South Central Conference leaders chose Natchez as a target city, sending teams of literature evangelists, two medical vans staffed by five physicians and two dentists, and laymen literature-distribution teams in advance of a full-scale evangelistic campaign conducted by S. L. Jackson and his associates.

C. E. Dudley, conference president, now reports after six weeks of public meetings that 63 persons were baptized on November 17. Two more large baptisms will follow. As many as 400 persons have been in attendance at Sabbath services. It now seems that the work will be fully re-established in Natchez with the organization of a new church early in the new year. C. E. BRADFORD

Literature Follow-up in Southern Union

The Southern Union Conference publishing and lay activities departments have united in a plan to establish Bible studies among the thousands who are now reading Adventist literature.

Southern Union publishing leaders, in council with union and local conference officers, set literature sales goals for 1974 of \$1.9 million by Adventist Book Centers and \$3.5 million by literature evangelists. BRUCE M. WICKWIRE

Easy-to-Read Sabbath School Quarterly

"The easy-to-read Sabbath school quarterly increases my study time," says Clara Jameson in a letter to Erling Calkins, Sabbath school secretary of the Southern California Conference. Mrs. Jameson adds, "I wish to thank the Sabbath School Department for the large-print quarterly. It is a pleasure now to study my Sabbath school lesson, since I need not strain my eyes so much. . . . So please continue to print the Sabbath school quarterly in large print. Thank you."

The easy-to-read large-print Sabbath school lesson quarterly has been available now for two quarters and has been warmly received. The current circulation is 5,016. This quarterly is about double the size of the regular quarterly and may be obtained from Adventist Book Centers. W. RICHARD LESHER