

Adventist Review

General Organ of the Seventh-day Adventist Church

January 13, 1983

Miracle at Laingsburg

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Introducing— “Dear Miriam”

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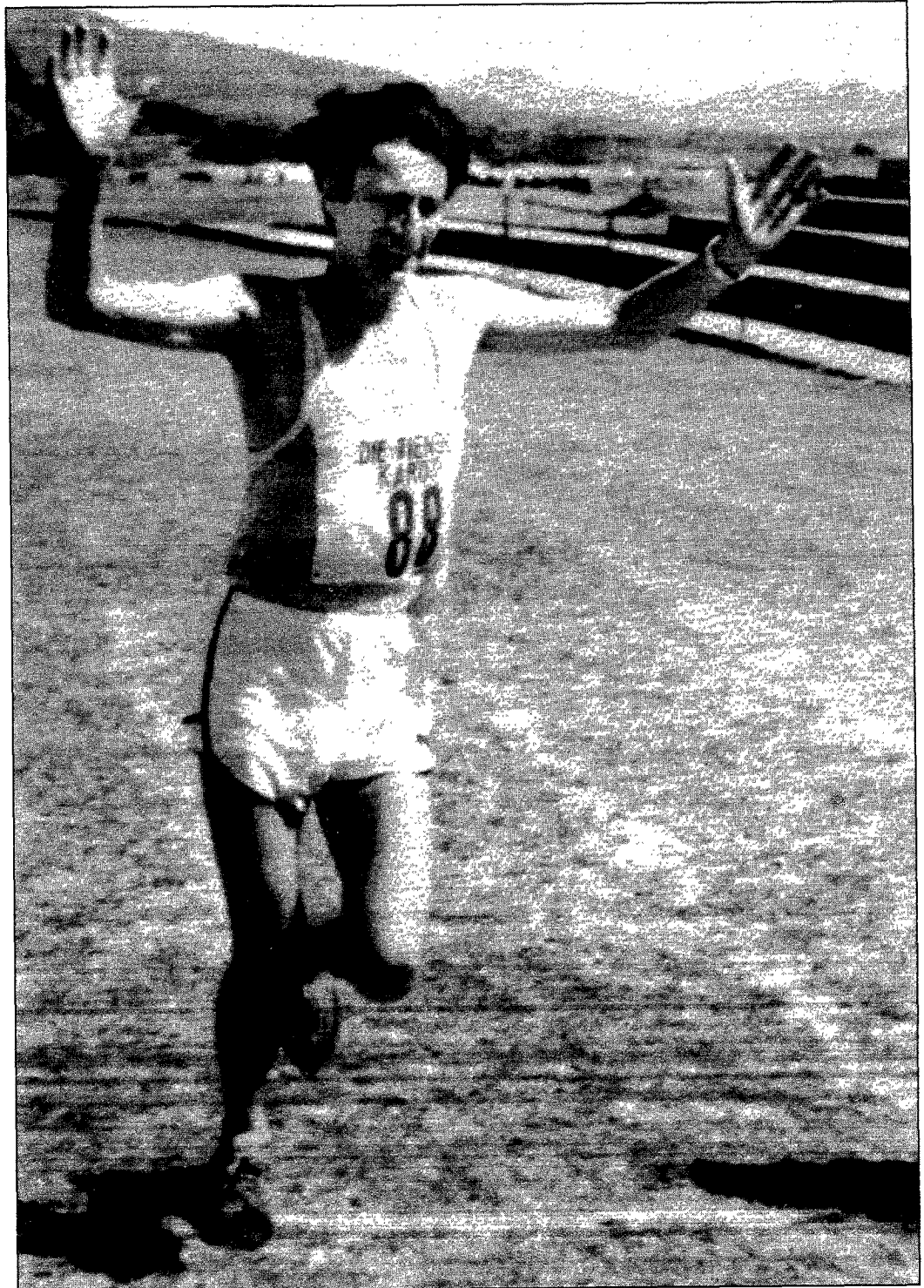
Fall from grace

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North American Division Council actions

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Kevin Rochford completed the 80-kilometer Karoo Marathon in South Africa in 6 hours 13 minutes and 20 seconds. See his story on page 3.



THIS WEEK

For the Adventist youth who excels athletically, Sabbath competition can pose a problem. However, Kevin Rochford ("Miracle at Laingburg," p. 3), has been able to maintain both his distinctive religious practices and his competitive involvement—and he has done it in a way that has opened numerous opportunities for witnessing.

Richard Hammill, retired administrator and educator,

concludes his discussion of change and the Adventist Church ("Ellen White and Change," p. 6). Hammill's article tries to establish a balance between progress in our understanding and the existence of certain immutable doctrines. At a time when change is an integral part of society, such a balance is crucial.

Review and Comment is a quick summary with brief editorial comments on news from the

"outside" that is of interest to Adventists. Brought together by James Coffin, it will appear twice each month. Commences with this issue.

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LETTERS

Letters submitted for publication should contribute ideas and comments on articles or material printed in the ADVENTIST REVIEW. They should be brief, not exceeding 250 words, and must carry the writer's name, address, and telephone number (although this number will not be printed). Letters must be legible, preferably typewritten, and double-spaced. All will be edited to meet space and literary requirements, but the author's meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or of the denomination.

Future Review

Re "The Review in Your Future" (Editor's Viewpoint, Dec. 9).

Your definition and your philosophy of what we may expect in the future pages of the REVIEW are right on target. Now, as at no other time in the history of our denomination, we need a clear, calm voice of reassurance, and we look to the REVIEW for this guidance. With such problems and perplexities in the world and especially in our own church, I pray you have "come to the kingdom for such a time as this."

RONALD KEGLEY, JR.
Pastor
Shafter, California

Cities of the Plain

I do not like writing letters to the editor concerning my own articles, but more information on the Cities of the Plain has just come to my attention. Since the REVIEW recently has published my articles, I thought a letter might be a good way to add this important new material.

In the November 11 article "Recent Discoveries Near the Dead Sea" I stated that the momentum of discovery at the

five sites located near the southern part of the Dead Sea was moving toward an identification with the Cities of the Plain. A recent report by the geologist of that expedition has added some interesting data that may confirm in a remarkable way a part of the Biblical story of Sodom and Gomorrah that my article did not mention.

There is strong evidence of significant geological activity that quickly raised the ground level of the region 20 meters (65 feet) at about the time of the destruction of the cities. Such a massive change in topography would have been accompanied by an extremely violent earthquake. It cannot be known whether the earthquake occurred at precisely the time of the destruction of the cities, but because of the explicit Biblical description of the destruction as a great, divinely initiated natural cataclysm, it may well be that the two events should be combined. If so, we have spectacular evidence for the confirmation of the Biblical emphasis that the destruction of the Cities of the Plain was violently cataclysmic.

LARRY G. HERR
Manila, Philippines

Ellen White states in *Prophecy and Kings* that the Jordan Valley was "'well watered everywhere, . . . even as the garden of the Lord.' It was in this fair valley that Lot chose to make his home when he 'pitched his tent toward

Sodom.' At the time that the cities of the plain were destroyed, the region round about became a desolate waste, and it has since formed a part of the wilderness of Judea."—Page 229. (Italics supplied.)

Her comments show that Sodom is located at the northwest upper part of the Dead Sea and not at the lower south end of the Dead Sea.

It is possible that Sodom may never be found. "The fire and brimstone from heaven consumed everything except Lot, his wife, and two daughters."—*Testimonies to Ministers*, p. 75. (Italics supplied.)

ROY E. COX
Gaston, Oregon

Early church

The letter regarding Sabbath school following the church service (Nov. 11) states a great truth: "In those churches where Sabbath school follows the church service, the young children are better able to sit quietly and enjoy the atmosphere of the church service." We observed in rearing our children that they always got much more out of the church service when they attended one that preceded Sabbath school. For that reason, whenever possible, our family attended the early service—if the church had two worship periods—even though it necessitated our rising a little earlier on Sabbath morning.

The attention span of the
Continued on page 11

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Miracle at Laingsburg

By PATRICK THOMAS

Here is the true story of an athlete who recently broke all the rules of competitive sports that do not harmonize with Sabbathkeeping, who won a gold medal for his performance, and who gave a public testimony of faith that was broadcasted and published across the nation as major news on the same day.

The hot and dusty Karoo town of Laingsburg, 160 miles northeast of Cape Town, South Africa, made world headlines during January, 1981. When torrential rain and flash floods struck without warning, the raging Buffels River washed away half the town and buried the main street permanently under ten feet of mud. More than 170 houses were destroyed, and 100 people lost their lives, although many were delivered from death.

Situated in the wide-open spaces of the stark veldt, Laingsburg is less well known for its sporting events. As is common with all other towns and cities in the Cape Province of South Africa, most sporting contests are held on Saturdays. Under local government law Sundays are decreed as sacred days of rest, with virtually all sports and commerce prohibited. As a result, the 50-mile Karoo Marathon has been run on a Saturday in September since its inception 11 years ago.

Until 1975 Kevin Rochford, a runner from the University of Cape Town, had made the marathon his special event; he had won successive gold medals each time he had entered.

Early in 1976, however, the chief organizer of the race, Oom Gielie Marais, was dumbfounded when Rochford disclosed that, although he was more eager to run than ever, he would never be able to participate again. He had met his fiancée Adelle, who was a Seventh-day Adventist. For her sake, if for no other reason, he would terminate all his sporting activities on Saturdays.

Just as he had begun to win in his age division consistently in national and international competition, his sporting career dissolved virtually overnight.

The emotional letdown of this sudden withdrawal from racing was devastating. He could not understand why God had permitted him to reach a high level of athletic achievement, only to end it in one quick stroke. There were no answers.

Plagued by doubt, he followed the lead of his girlfriend in faith and prayer, asking that God would reveal in time whether or not he had made the right decision to observe the seventh-day Sabbath.

From mid-1976 to mid-1980 Kevin was unable to race. Every marathon within a radius of 1,000 miles was run on a Saturday. But he never gave up hope that one day God would somehow provide an opportunity for him to compete once more.

He could not foresee what God was planning for him in his home territory, the Cape of Good Hope, but he often read the promise in Isaiah, "If you keep your feet from breaking the

Sabbath and from doing as you please on my holy day . . . then you will find your joy in the Lord, and I will cause you to ride on the heights of the land" (Isa. 58:13, 14, N.I.V.). These words had been spoken by the very mouth of the Lord. Were they really true?

In 1980 Oom Gielie Marais, still the race organizer, came to the campus of the University of Cape Town. God's plan was beginning to unfold.

As one of several thousand postgraduate students, he encountered Kevin again after four years. Excitement ran high as the two friends conversed.

"We've really missed you in the Karoo Marathon in recent years," began Oom Gielie. "You've always been part of our race. Why, one of our trophies is even named in your honor. You must run again this year. And what is more, you will!" His eyes, full of determination and gleaming with pleasure, stared at Kevin.

"Yes, I know all about what being a Seventh-day Adventist means. I admire and respect you for sticking to what you believe is right, although I don't necessarily agree with it. But listen—I am the one who organizes and makes the rules for this race, so here is what we'll do." Kevin listened in amazement at what he said next.



During most of the marathon Kevin Rochford ran against an imaginary field of athletes. But Tom de Bruin, a deacon of the Mowbray church, ran along with him for several miles.

Patrick Thomas is a pseudonym.

What do you tell your teenager who excels in sports and who is under pressure to compete on the Sabbath?

“Because you do not take part in sports on Saturdays, you can run the race exactly 24 hours ahead of the rest. You will begin at 6:00 A.M. on Friday under the pistol of an official starter, and run the 50 miles alone. Your time for the race will be taken on the stopwatches and officially recorded. The next day, Saturday, the other athletes will run exactly the same course, and a combined list of results will be drawn up. If, on a time basis, you finish in the first ten placings, you will win one of the ten gold medals! If your time is not good enough to put you in at least tenth position, you will be awarded one of the 90 silver medals.”

Oom Gielie's proposal was stunning. Never again had Kevin expected to run in his favorite race. Respecting the wishes of his girl friend, he had given up the race permanently for the Sabbath. Now God was handing it back to him in an amazing way.

A lone runner

On the morning of Friday, September 19, 1980, Kevin was ready. Never before had a runner competed officially against a field of athletes who were not present at the time. Contests are not structured that way. The Lord, however, can open the way.

Early on Friday morning the pistol fires in the still predawn darkness. The man who pulls the trigger is Nico Stander, who will run the race himself the next day. And he is one of the favorites.

Then what is he doing so early in the morning on the day before he is to compete? Surely he knows that the most important sleep for a marathon runner occurs on the *second* night prior to a race—Thursday night in his case. Then why is he jeopardizing his chance of success by serving a fellow runner who wants to compete 24 hours ahead of everyone else for some obscure religious reason? Nico Stander, be at rest. God will bless your act of kindness sooner than you think.

It is 6:30 A.M., and Kevin has been running for half an hour through the windless, desolate Karoo. The rays of the rising sun lick the brown, dry hills, and the day promises to become a scorcher. Warmth is a blessing, but too much will be a handicap.

Following another hour and a quarter, the sleepy, historic town of Matjiesfontein appears on the left. Leg muscles are keen, relaxed, and strong. There are 33 miles to go. A stiff cross-headwind springs up, and the battle begins in earnest.

Mountain ranges loom ahead, and the wind intensifies. At times the runner is forced almost to a standstill by the buffeting gusts. He presses ahead with measured determination, rationing his energy reserves mile by mile.

The forces of resistance increase as the cross-headwind strengthens. Kevin breaks into a hymn of praise. The Lord is his strength and, with every beat of the tune, his feet spring forward, joyfully matching the rhythm pace by pace. The

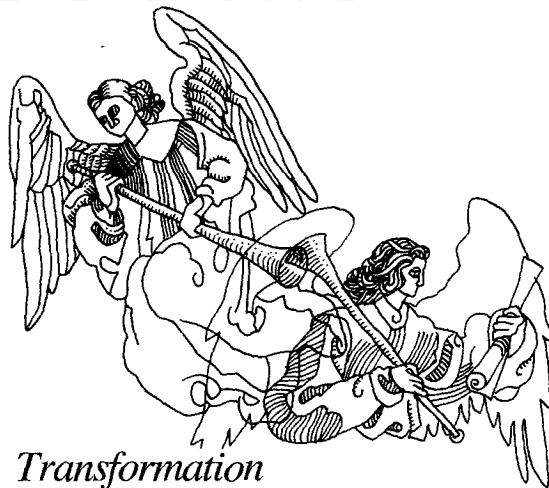
burning hills stare down, uncomprehending and unmoved.

Racing is not only a physical test of the human body; psychological pressures are important too. In loneliness or despondency, the temptation to give up grows irresistibly. But today the solitary runner is not alone.

The course changes direction. On a long dirt road cutting back through the rolling veld toward Laingsburg the stiff cross-headwind becomes a full frontal gale for the next two and a half hours.

Legs begin to tire and resemble jelly as the buffeting onslaught increases, but there is no turning back now. It is as though the angels of Satan are wrestling with the angels of God over the runner. He must maintain control.

Every forced step forward soon becomes a half-gasped word of prayer. Nearly all energy is spent. With ten miles to go the temptation to walk for a few paces is overwhelming. A few seconds lost today, however, could mean the loss of everything tomorrow. The mental strain of trying to set the pace against an imaginary field of athletes is more stressful than the physical fatigue of failing legs.



Transformation

By NORMAN HANSEN

*Magic of a virgin snow and golden sun
Making medieval alchemist stare in shame,
A glorious transformation of brown plains
Into purest white dressed with golden glaze.
And yet this rare beauty is slight compared
To white angels accompanying the returning Son,
Whose golden fire will not only be purer
But burn with an eternal intensity
For that Heavenly City He shall establish.
O glorious metamorphosis when He returns
To forever destroy sorrow, death, and ugly,
To replace these with joy, eternity, and beauty.*

Three miles to go, and the long, lonely trek is unexpectedly broken. Runners, arriving to compete in the race next day, have read in the morning newspaper of the planned solo attempt. Disregarding the need to conserve energy for their own race the next day, they jump from their passing car, and overcome by the drama of the occasion, they run exuberantly beside the exhausted Kevin toward the finish.

Nico Stander waits at the end of the course with stopwatches in his hands. It is now or never. Those legs must keep going until the finish line is crossed!

Crowds gather along the final stretch, applauding. One lap around the high school sports field, chest through the tape, and it is all over. The watches record 6 hours 13 minutes and 20 seconds. Kevin has covered the distance more rapidly in previous races, but, considering the unusual circumstances, he is pleased.

The books are inscribed, and the event is recorded for posterity. An hour later the news is broadcast across the nation that, for religious reasons, a Seventh-day Adventist has completed the Karoo Marathon 24 hours ahead of the rest of the field. Another radio station records a testimony-interview with him, and a major newspaper chain highlights the story on its main sports page.

With prayers of thanks on his lips the athlete returned to his home in Cape Town to welcome the Sabbath hours on Friday evening, and to rest physically, mentally, and spiritually. Sleep came easily.

The next morning, Saturday, he awoke, walked a little stiffly to his bedroom window and peered out. The brisk gale was still blowing—but now from the opposite direction! Those runners at Laingsburg! Today they would have a strong tail wind for much of the race, blowing them all the way to the finish.

Of the 100 competitors, the event was won by Nico Stander, the good Samaritan who had set aside the previous day to officiate for the lone Sabbathkeeper.

As for Kevin Rochford, he won his gold medal by a miraculous two seconds—after running in faith for more than six hours.

As for the athlete who ran tenth on Saturday (and thus finished eleventh on a time basis) he was not penalized. In anticipation of this event, Oom Gielie had secretly cast 11 gold medals in an unprecedented gesture. No athlete went home feeling unfairly rewarded.

Oom Gielie was so impressed by the outcome that he officially declared a Friday running of the Karoo Marathon as a permanent event for Kevin Rochford and any other Sabbathkeeping athletes.

Kevin ran the race again in September, 1981, the day before the Sabbath event, acquiring his fifth medal for the 50-mile event. For the second year in a row, his witness received immediate, widespread coverage in the secular news media.

Kevin is thankful to God for making possible his witness to the Lord's Sabbath. He believes the sharing of such experiences will strengthen the convictions of Adventist athletes everywhere and call attention to the Sabbath truth.



(Kevin Rochford can be contacted at the Faculty of Education, University of Cape Town, Rondebosch 7700 South Africa.)

FOR THE YOUNGER SET

Mischief's wages

By KAREN NUESSELE

"Well, who did it?" Daddy asked.

He had spent all morning smoothing putty around the two front doorframes. Barb and Diane had been fascinated by the modeling-clay-like putty and had begged Daddy for a little ball to "squosh" and model.

He had used a special knife to smooth the putty and to push it solidly into all the cracks and holes around the doorframes. It took him a very long time but had been worth the effort. It had looked so professional.

Even Mother congratulated Daddy on his very excellent job. Then, with a warning to both girls not to touch the putty, Daddy visited the garage to return his tools.

Now what?

"Well, you both know that if you tell me the truth the punishment is easier than if I must find out everything for myself or if you lie to me. Does that loosen your tongues?"

Silence.

"Hold out your hands."

The girls did, thankful that the pencil used for their vandalism had been lost hours ago. Aghast, Diane stared at her hand. The gray powder of dry putty sprinkled her fingers.

Clenching her fist, she named Barb the guilty one. Barb accused Diane, and in seconds they were squabbling with more than words.

Daddy quickly separated them and sat them down on the steps.

"I take it you both did it?"

Barb and Diane nodded, but did not look at each other.

"Why accuse each other when you could have confessed for yourselves?"

No answer.

"You know, girls, Satan does that very same thing. He is forever accusing God's children of wrong acts when he is just as guilty of their wrongdoing as they are. When you have done something wrong and accuse someone else of doing that same thing, you are being like Satan. Is that what you want?"

They shook their heads. No.

"All right, now that that is taken care of, I think we need to go indoors. You girls need to get your wages for this afternoon's work on the putty."

"But, Dad," they cried.

"Even mischief must receive its wages."

And the girls knew exactly what he meant.



Ellen White and change

By RICHARD HAMMILL

The church must be neither static and creed bound nor forever chasing novelty.

Last week we saw that with the first coming of Jesus and the establishment of the Christian church, considerable changes were made from Old Testament practices. This was part of God's continuing revelation of Himself to mankind, of which the incarnation of Jesus as "Emmanuel—God with us" was the most complete revelation. We noted from Jesus' own words that those instructed in the kingdom of God receive things both old and new. New ideas were not to be attached to the garment of truth unless by shrinking, or testing over a period of time, they proved to be helpful and in harmony with God's Word.

Many of Ellen White's comments about this continual unfolding of God's will for the benefit of His people have been collected and published in *Counsels to Writers and Editors*, pages 28-57.

"The truth is an advancing truth, and we must walk in the increasing light."—Page 33.

"There is no excuse for anyone in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation."—Page 35.

Last year the president of our world church, Neal C. Wilson, wrote the following in the REVIEW: "No serious student of Adventist history can study our past without noting that one constant factor in Adventism has been its willingness to change, to grow with the times and with the leading of the Lord."—July 9, 1981.

In the early years of our church many of our prominent leaders held views of the nature of Christ more like Arianism than the Trinitarian belief of most Christians. Gradually our theological position was brought into harmony with the New Testament teaching on this subject. Ellen White's writings contributed much to our changed understanding of the nature of Christ.

Generally, Adventists also have been somewhat aware of the clarification of ideas about the "shut door" and the close of probation that occurred during the formative years of our church.

Richard Hammill, now retired and living in Olympia, Washington, was a general vice-president of the General Conference.

The growth in our church's understanding of righteousness by faith in 1888 and the subsequent years also is well known. But it is only in recent years that research in early Adventist publications has helped us to see that this new understanding centered quite largely on a new explanation of the law in Galatians, which was described as our "school-master" or "custodian" until Christ came. In 1888 and afterward Ellen White leaned toward the new interpretation of Galatians that had been presented at the 1888 General Conference session by E. J. Waggoner and A. T. Jones. She was accused of changing her previously published views about those passages. In extensive correspondence with certain of our leaders Ellen White stated her conviction that despite previous writing about it, she and others needed to keep studying the Bible and growing in understanding of it, including the matter of the law in Galatians. Of those who opposed the new view on the law in Galatians (and other new views on prophetic data in Daniel) stemming from the 1888 council, on the grounds that it was changing "the old landmarks," she wrote, "In Minneapolis God gave precious gems of truth to His people in new settings. This light from heaven by some was rejected with all the stubbornness the Jews manifested in rejecting Christ, and there was much talk about standing by the old landmarks. But there was evidence they knew not what the old landmarks were. . . . All this cry about changing the old landmarks is all imaginary."—*Counsels to Writers and Editors*, pp. 30, 31.

Ellen White wrote to the president of the General Conference, G. I. Butler, who was unable to attend the session because of illness but had sent telegrams to leading delegates in which he urged them to oppose the new view. In her letter she said that he had acted as if there were no one at the session through whose minds God could speak. God would guide the minds of delegates to understand this new truth if they would cease their bickering and search the Scriptures with open minds (manuscript 13, 1889).

Letter of reprimand

In addition, she wrote a letter of reprimand to a leading minister who had been writing to Elder Butler encouraging him to oppose the new views of Elders Jones and Waggoner on the law in Galatians. "If every idea we have entertained in doctrines is truth, will not the truth bear to be investigated? Will it totter and fall if criticized? If so, let it fall, the sooner the better. The spirit that would close the door to investigation of points of truth in a Christlike manner is not the Spirit from above."—Letter 7, 1888.

In her later years Ellen White wrote concerning her lifelong search for truth: "For sixty years I have been in communication with heavenly messengers, and I have been constantly learning in reference to divine things."—*This Day With God*, p. 76.

The Adventist Church also has grown in its understanding

of the teachings of the Bible, and in some respects has adapted or expanded its teachings in harmony with our increasing understanding. Personally, I am pleased that my church has this strong commitment to follow the teachings of the Bible, wherever they lead.

Ours is a dynamic movement. Like Abraham, we "dwell in tents" as strangers and exiles seeking a heavenly home. We are not a static, creed-bound church.

We continually seek the true teachings of the Bible and attempt by God's grace to live up to them and teach them to others. In this way we remain a dynamic, evangelistic church. We cannot fulfill our mission if we become reactionary standpatters who will not accept Jesus' teaching about the necessity for continuing growth in understanding.

On the other hand, our church will be destroyed if it unthinkingly follows novelty-seeking enthusiasts. The Adventist garment of truth is not threadbare, needing drastic patching and renewal; neither is it in an inflexible position regarding new truth. It seeks to weigh carefully all teachings in the light of intelligent, reflective, and prayerful study of the Bible on the part of all its members. We want to be guided and renewed by the Holy Spirit as we march toward the kingdom of God, but we need to exercise great care lest we be diverted from fulfilling our special task of witness to the world as we go.

We urge all to try to understand how difficult it is for our properly appointed leaders to keep the church witnessing to the lost and advancing into all the world, while simultaneously coping with some members who try to sew unshrunk patches to our garment of truth or divert members by disseminating untested teachings among the faithful. We can maintain the unity of the church and continue our worldwide witness to the everlasting gospel while at the same time patiently studying and evaluating new ideas, but only if these are promulgated in the proper time and place with love, humility, and restraint.

Such a reinvestigation, combined with an advance in carrying the message to all the world, actually happened in our church during the first part of this century. Some ministers, teachers, and prominent church leaders became convinced that the standard Adventist interpretation of a passage in the eighth chapter of Daniel about the "daily" was incorrect. They vigorously promoted their new view at every opportunity. Other leading workers championed the old view, maintaining that it had been endorsed by Ellen White in her book *Early Writings*.

Because prominent, experienced teachers and ministers were advocating each view, the church in North America was thrown into confusion. As members took sides and engaged in rancorous debates, the unity of the church was being fractured and its witness to the world neglected—all over a detail of Biblical prophecy.

Ellen White's surprise counsel

Finally Ellen White spoke. To everyone's surprise, she did not side with either group, but in emphatic terms urged both parties to stop advocating their views in public. She counseled each person to study the matter for himself, and that if all refrained from divisive activities, God would guide the church to the proper understanding of the matter. Furthermore, she advised that the Bible, not her writings, be used to settle the matter. Her statement about that prophecy had been made more than 50 years earlier. Perhaps the Lord had further light for the church on the matter; God would guide it if partisan advocacy ceased and all would give attention to proclaiming the essential gospel (see *Early Writings*, pp. 74-76; *Selected Messages*, book 1, pp. 164-168).

Most of the believers followed Ellen White's counsel, although some were vocal on the subject for many years. Gradually, most Adventists came to espouse the new view. It required about 40 years of quiet, prayerful study for that

Ellen White's personal work

By ERNEST LLOYD

Ellen G. White spent more time than many realize in doing personal missionary work in her home with visitors, when out riding, or on the street when meeting folk. She always was alert and ready to speak a kindly, helpful word for the Lord. And she liked to use literature in her contacts with others.

One day in Australia during the early 1890s, she felt impressed to visit a brother in the church who had grown careless. She took along a few of her own books to present to him. He had a large farm and was quite well-to-do, but he had forgotten about his neighbors' needs and his obligation to others. After a little visit in the home, Mrs. White suggested prayer. They knelt, and she prayed for the brother. He wept, and said, "Sister White, I am glad that you came to see me. I thank you for the books."

The next time they met, Mrs. White inquired about his experience since her visit in his home. He told her that he had

read *Patriarchs and Prophets* and been greatly blessed by it. It had been that book, he said, that had "pulled me out of the mire." He had taken the others to his neighbors, and some had read them and were deeply interested. The man's children became staunch members of the church also, and some entered our denominational work. He was a very thankful man for Mrs. White's visit and the books she left with him.

This simple story of Ellen White's personal work carries a suggestion that each of us would do well to consider. We all have neighbors who should be invited to read some of her remarkable books. Who can tell when a page or paragraph may deeply impress a reader, or stimulate an interest that may develop into a conviction of the truth and result in full acceptance? Let us be faithful in our witnessing work. Blessing will come to us as well as to others as we share the message for the hour.

“patch” to be shrunk to fit. It was a long time, but it was far better than destroying the unity of the church and blunting its witness to the everlasting gospel, which the world needed. Those 40 years were unprecedented in the growth of the church and the extension of its witness around the globe.

Today few Adventists have heard of the confusion in the church caused by that detail of prophetic interpretation, but the principles Ellen White set forth concerning it are especially applicable to the current doctrinal discussions in the church. If any new teaching is to be accepted, it must be by consensus of believers in the community. Some have objected that this is tantamount to saying that the majority is right. Such persons overlook the fact that the alternative would be that the minority is right. This we cannot accept, for in the long run God speaks through all the church.

In stating this principle, we do not intend to slight or disparage the valuable contribution made by dedicated scholars among us who conduct research and write papers. We are grateful that God has raised up men and women who love the Lord and the Adventist message, and who through long, difficult periods of study have obtained first-rate skills in Biblical languages, literature, and history. They conduct extended, careful investigation into areas most of us are not adequately prepared to enter. They discover important but

neglected data from our own history and provide analyses and syntheses helpful to all of us in our searching the Scriptures. We esteem them highly for their skills and dedication, and we carefully study what they provide us from their research and viewpoint. Nevertheless, it is not they, but the church at large—the consensus of the believers—who determine what the Seventh-day Adventist Church understands the Bible to teach.

This means that responsible Adventist laymen, and also credentialed teachers and ministers, will refrain from advocating in pulpits, classrooms, Sabbath school classes and large public forums views of Biblical doctrine substantially different from those contained in the Fundamental Beliefs of Seventh-day Adventists. If they have different views, they should request opportunity to discuss them with their peers and church leaders, who may arrange for wider study if it seems advisable.

Church papers not the place for variety of views

Through Ellen White, God has advised us that our church papers are not the place to present a variety of doctrinal views. Our periodicals are avenues to present Biblical teachings to the world on which all the community is united (*Counsels to Writers and Editors*, pp. 74-82).

Such safeguards are necessary, for according to the New Testament there are indeed such things as “destructive heresies,” which cause havoc in the church (2 Peter 2:1).^{*} In our day, as in Paul’s, there are people who are “upsetting whole families by teaching . . . what they have no right to teach” (Titus 1:11). The unity of the church is more than a “unity of the Spirit”; it is also the “unity of the faith,” and both are destroyed when by strong advocacy of untested teachings believers are “tossed to and fro and carried about with every wind of doctrine” (Eph. 4:3, 13, 14). Some believers have grown strong enough to withstand such activities, but others are destroyed by it.

Persons who are unwilling to live by these mutually obligatory provisions can hardly expect the church to acknowledge them as officially credentialed teachers or ministers, or as helpful lay members in the community of faith. The apostle Paul instructed the church “to take note of those who create dissensions and difficulties, in opposition to the doctrine which you have been taught; avoid them” (Rom. 16:17). To preserve the unity of spirit and of faith, the Adventist Church must follow this outline of Biblical order and procedure.

In discussing the topic of change and the Seventh-day Adventist Church, we recognize that the greatest change God desires in us is a change in spirit, mind, and purpose, all of which are included in the good Biblical word *repentance*. If we as a people will submit ourselves to God in humble repentance, we will not “be conformed to this world, but [will] be transformed by the renewal” of our minds (chap. 12:2). We will look in faith to Jesus and be “changed into his likeness from one degree of glory to another” (2 Cor. 3:18). Only as we permit the Holy Spirit to continue this process in our lives can we expect God to guide us in the process of understanding the Bible more fully. □

Concluded

HEALTH CAPSULES

Sponsored by the General Conference
Department of Health and Temperance

Preparenting

By IRIS HAYDEN, R.N., M.N.
Associate Director

The birth of a baby is one of the greatest joys a family experiences. But in about one in 14 births that joy is clouded by a birth defect. How can parents optimize the probability of having a healthy baby?

1. Prepare early in life for parenting by developing a healthful life style, especially an adequate, nutritious diet and positive mental attitudes.
2. If the family has a history of congenital abnormalities seek genetic counseling.
3. The optimum age for pregnancy is 20-30 years.
4. Avoid medications during pregnancy unless prescribed by a physician.
5. Do not drink alcoholic beverages or smoke during pregnancy.
6. Avoid contact with infectious diseases, including toxoplasmosis, which is transmitted in improperly cooked meats or the handling of cat feces in gardening or cleaning a litter box.
7. Be immunized against rubella several months before the pregnancy.
8. Avoid toxic substances such as benzene, diphenyls, some pesticides, some metals, and radiation.
9. Optimum spacing is two years between pregnancies.

^{*} All Bible texts in this article are from the Revised Standard Version.

Introducing— “Dear Miriam”

Here I am again doing business, if not at “the same old stand,” at least in “the same old paper” that I was so happily a part of for nearly 20 years. You can’t imagine how much I’ve missed writing regularly and how many good ideas I’ve regretfully abandoned simply because there was no specific place for them to be recorded. Consequently when Dr. Johnson asked me into his office recently, stating that he had something to talk over with me, I let him get only as far as “I wonder if you would be willing . . .” when I emphatically shrieked, “Yes! Yes!” I think he may have been a bit nonplused by the enthusiasm of my response, but, then, I’ve never been one to have tepid reactions to anything.

When we got down to specifics I was delighted with his idea that we institute a “Dear Miriam” column, in which I will answer questions that you will (hopefully) send. Right at the beginning I must make it clear that my answers will be my own opinions, and no one must hold Dr. Johnson or any other members of the ADVENTIST REVIEW staff to blame for what I say. I think there won’t be too much at risk, for after all these writing years, I imagine most readers are aware of my strong commitment to Adventist doctrines, Christian principles and ethics, tried-and-true philosophies, solid goals and values—and in short, to all the aspects of this church we love and serve.

This does not mean, however, that questions must be pale, lukewarm kinds that have only one obvious answer. The truth is that we are not living in a pallid age. Our commitments

may be more lukewarm than they should be, but world events and changing values and incredibly complicated lives have brought and continue to bring problems that Adventist Christians never would have dreamed they would face. I have no hesitation whatsoever about tackling these areas, although I certainly cannot promise that my answers will change the course of history or provide instant solutions. As a guide-

World events and changing values and incredibly complicated lives have brought and continue to bring problems that Adventist Christians never would have dreamed they would face.

line, I think we will need to remember that there are no simple solutions to complex problems—the latter statement, incidentally, being one of my favorites.

To be more specific, I have the feeling that one area that will be interesting to readers is the whole gamut of parent and young adult children relationships. We have come a long way from the days when parents were the ultimate authority in practically every area of living. Should we have come this far? What does a young person owe his parents? What does a parent owe his child? We are speaking in the perspective of Adventist living—of Christian living. If a young person likes music that is abhorrent to his parents, where can some common meeting ground be found? If dress styles that are in vogue seem to parents totally unacceptable, how can this schism be resolved without

the family structure’s cracking right down the middle?

These questions probably will occur; I have opinions on them. But there are much deeper, more complex questions in family living—drugs, for instance. I am sure that until very recently most mature Adventists would have said that drugs could not possibly pose any problem for the Adventist family. Unthinkable!

Sadly I must tell you that to believe this is to shut your eyes to what is going on in some cases. Somewhat in the same category is liquor—here again, Adventist young people drink-

Aside from the subjects already mentioned, we can think about church standards. It has gotten to the point, according to some members, where one set of standards prevails in one part of the country and a totally different set in another. Some even say that to have any standards for a church sounds too much like a creed, and that Adventists have always claimed not to have a creed. Doubtless we will have questions in that area.

There may even be questions about church doctrines, but in general I think these should be directed to the editors of the paper. I am not a theologian and I certainly couldn’t say anything authoritative, although if pressed, I might be tempted (unwisely) to give it a try.

Then there is the large and delicate area of church policies, procedures, and decisions. I certainly won’t refuse to get into this, although it has its hazards. If I don’t have the needed information, I can almost always get it. That’s one advantage of living here at world headquarters (sometimes known affectionately as “Jerusalem”). I think I can manage to retain my friendly relationship with Elder Wilson, even if I wax a bit heated from time to time.

As for the questions themselves, please sign your name. I’ll never use it and never reveal it to anyone else. I never betrayed a confidence during all those years of writing my previous column, and nothing will change on that score. But you can understand that anonymous letters and questions don’t have much to commend them; the questioner keeps for himself the entire advantage, leaving the answer to flounder.

As I said in the beginning, I’m looking forward to this new adventure with tremendous zest.

Questions, anyone?

Fall from grace

News services are carrying reports of renewed controversy surrounding Dale Moody, an internationally recognized scholar and senior professor of theology at Southern Baptist Theological Seminary, Louisville, Kentucky. Dr. Moody, for 41 years a member of the institution's teaching staff, is author of a recent textbook, *The Word of Truth*, in which he takes issue with the "once saved, always saved" belief held by many Baptists.

In brief, his study of the Scriptures led him to conclude that once saved, always saved is flawed doctrine. He has been quoted to say it is a "Baptist heresy which is refuted by the New Testament."

For several reasons a courageous stand such as Dr. Moody's is certain to bring down wrath from many quarters. It represents an elemental break with longstanding tradition, something never easy, but especially difficult for religious groups. To some it seems perilously close to a fall from grace, the very possibility denied in the traditional position.

Second, it is a pawn in the ongoing, well-publicized tussle among Southern Baptists over the direction the denomination is moving. Most important, however, the once saved, always saved doctrine offers a sense of profound security to those who hold it. Its abandonment raises a terrifying prospect to

a person who believed himself entirely secure in salvation when he accepted Christ as his Saviour, only to be faced with the possibility of losing heaven. It seems almost a renunciation of the saving power of the gospel, especially ominous in light of the Baptist teaching of eternally burning hellfire for the lost.

Baptists have not always taught the once saved, always saved doctrine. Their theological heritage can be traced to radical Reformers active in the sixteenth century, the time of Luther and Calvin.

Rather than attempt a restructuring of the medieval religious establishment (the objective of Luther and Calvin), the radical Reformers determined to return to New Testament patterns of faith and order. The Bible was their only authority, and from it they recovered truths such as believers' baptism by immersion, the gathered church concept, and anticipation of Jesus' return. Substantial numbers of the radical Reformers became Sabbath-keepers, for which they were condemned by both Catholic and Protestant leaders.

Influence of Calvinism

Early Baptists held that a believer in Jesus was secure in salvation only as long as he remained loyal to the Saviour. In time, however, many of them came under the influence of Calvinist theology, with its stress on God's sovereign election, an idea that depreciated human choice. Perseverance of the saints—the teaching that those elected by God to salvation would never fall—was an integrated feature of the Calvinist theological platform. It became embedded in Baptist thought, although other Calvinist teachings such as total depravity, limited atonement, and irresistible grace were rejected.

The casual reader can recognize many doctrinal similarities between sixteenth-century radical Reformers and modern Adventists. In fact, a strong case can be made that the Adventist heritage is with the radical Reformers more than with Lutherans, Calvinists, or Anglicans.

However, we see serious problems in the once saved, always saved belief. When we employ it in order to understand how God saves sinners, we find that the punctiliar (a point in time) overshadows the linear (ongoing experience). So great is the emphasis placed upon the initial surrender to Christ that the element of continuing recommitment to Christ is neglected. Although advocates of the once saved, always saved doctrine deny that it leads to carelessness in daily Christian living, an unlimited sense of security would undoubtedly encourage rationalization about the consequences of sin. Although the Bible clearly teaches salvation through God's free grace, wholly unmerited on our part, it is equally persistent in describing the Christian experience in behavioral terms.

As with other deterministic doctrines, overstress on God's action in providing salvation may well lead to a weakened sense of personal responsibility. If God already has made the choices, does it then matter what I do? Trust in God's integrity should never be allowed to erode our sense of the seriousness of our choices.

The once saved, always saved doctrine creates an unwarranted feeling of advanced spiritual development. In saying, "I am totally safe because I chose Jesus," the

way often closes to the acceptance of greater truth.

Every Adventist evangelist repeatedly meets this barrier. Many who become fully persuaded that Christ's will includes observance of the seventh-day Sabbath reach a spiritual crisis point. Shall they take the courageous step, breaking with family, friends, and former church companions, to keep the Sabbath? All too often the clear claims of Christ are stifled under the excuse "Well, I accepted Jesus, and He saved me, that's all that counts." The Saviour's Sabbath is relegated to unimportance.

One of the once saved, always saved doctrine's most embarrassing weaknesses is that it is contrary to actual experience. Since the founding of the church, some have chosen to serve Christ, only at a later point to fall away. The apostle Paul

more than once laments the departure of former believers.

The stock answer to this problem is to dismiss the genuineness of initial conversion in those who apostatize. Such an answer offers easy escape from the dilemma but itself often appears contrary to fact. It is not difficult to find cases in which devout, zealous Christians became discouraged and fell away from Christ. Following a time of discouragement, they returned to Christ's service, testifying that their initial conversion had been sound.

As Dr. Moody has discovered, the New Testament both presumes and explicitly teaches the seriousness of human choice on a continuing basis. Those who accept Christ and receive His redemption cannot simply bask in the warmth of a completed task. The Christian life is a continuing struggle with the

power of Satan, and the possibility of falling to his deceptions is real. Scripture repeatedly warns believers in Christ to beware lest they be swept away.

Although the struggle is real, we rejoice that the key to success has been placed in our hands at Calvary. His delivering power is effective not only at the point of conversion but also in our growth that follows. Our continual seeking after His will assures us unbroken access to His strength.

We recall the words of the famous benediction of the Epistle of Jude, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever" (Jude 24, 25). G. W. R.

LETTERS Continued from page 2

children could more easily take in the church service while their minds were fresh. The activities of the Sabbath school thereafter also accommodated them more naturally.

As adults, we also noted that such a program was beneficial to us. We ourselves got more out of the church service when it preceded Sabbath school.

E. ROBERT and
BETTY E. REYNOLDS
Riverside, California

Homosexuality

As a former practicing homosexual for about 15 years, I feel compelled to respond to the letters in the November 18 issue.

By the grace of Jesus my former life style was left at the foot of the cross. Now my whole life is changed. I am a practicing Christian with a wife and family, active in my local church. My former life holds no control over me, as Jesus daily protects me from my former lusts.

One of your correspondents referred to "gay Christians." This idea is a delusion, an

invention of the enemy of God (see 1 Cor. 6:9-11 and Rom. 1:25-27). From my own experience I know that one can be morally corrupt and at the same time deluded into thinking that all is right with God.

When I was shown 1 Corinthians 6:9-11 by a former gay (now a practicing Christian), my pretense of believing that God made and accepts the gay life style was shattered. It was then that I had to come to grips with the truth. With no delusive shield to hide behind, I had three choices: (1) to go on with my hypocrisy; (2) to forsake Christianity, for it was opposed to my life style; or (3) to give up the abomination.

By the grace of Jesus I did the last. There is only one way of escape—Jesus.

To the afflicted with this abominable drive, I invite you in the name of Jesus to escape. NAME WITHHELD

I can understand how a gay might become a Christian and I can understand how a Christian might become a gay, but the term "Christian gay" (as used by one of the letter authors in the

November 18 issue) makes about as much sense as the term "living corpse."

If we are to believe Paul, a person can be one or the other, but not both. See 1 Corinthians 6:9-11. CLYDE J. BAGBY, JR.
Longview, Washington

To avoid any conjecture at the outset, let me state that I am an avid heterosexual. As such, it is my personal opinion that it is extremely difficult, if not impossible, for a heterosexual to be empathetic with the thinking, the psychological urges, the philosophy, or the defenses of a homosexual.

I look at the simple Genesis creation story. I see there, not two men, not two women, but one man and one woman united by God into a oneness. I see that man created from the dust of the ground. But the woman is not. She is not gathered from another clump of soil, but formed from a part of the man's body. This is extremely meaningful and so obviously significant that it should need no explaining even to the homosexual.

In this divine performance I see two human beings, each a

complement of the other to achieve that oneness that the Creator purposed. Their diverse physical powers draw them into a beautiful supporter/supported, protector/dependent completion. Mentally, they complement each other. Emotionally, their needs are met in the union of their oneness. And perhaps most obvious of all, their sexual structures declare so unmistakably the complement of the one to the other that even the most naïve can hardly miss the point.

The heterosexual can hardly jump this track to give even a thought to the concept of a man/man or woman/woman possibility. Only the homosexual can do this. And thus he leaves the heterosexual helplessly without understanding.

Therefore, the only recourse open to the heterosexual is sympathy (which the homosexual is probably not seeking) and the burning love of God that must impel him to lead his brother (whose obsession for the same sex he does not understand) to the Saviour and back to the sinless Eden concept of mating. SPENCER BURROWS
Ocala, Florida

Actions of general interest from the North American Division Council

[The following actions voted by the 1982 North American Division Council, meeting in Takoma Park, Maryland, October 27 to November 2, are considered to be of general interest to our readers. They were voted by the North American Division Committee on Administration and apply to the North American Division only. Annual Council actions for the world field applicable also to the North America are not repeated.—EDITORS.]

Administrative

■ Twenty Percent Tithe to Missions

VOTED, To request the North American Division, in harmony with NAD C 25 05, to arrange for an in-depth study of the use of tithe by unions and conferences. The study shall include such areas as salaries, travel, and other controllable expenses, as well as the numerical relationship of Seventh-day Adventist members to non-members in each conference territory.

■ Office Hours—Five-Day Week

VOTED, To reaffirm that conference offices and institutions, except manufacturing sections, remain open five days a week.

■ Union Revolving Loan Fund Deposits

VOTED, To set maximum interest rates for Union Revolving Loan Fund deposits as follows, effective January 1, 1983: United States, 10 percent; Canada, 11 percent.

■ Retirement-Plan Funding—Recommendations

The Retirement Plan Policy (Z 10 20) specifies that a reserve equivalent to three times the annual disbursements shall be maintained.

There has been a steady decline in the reserve requirement since 1974, dropping to 76.89 percent of the requirement at the end of 1981. Projections indicate that the percentage could possibly drop to approximately 40 percent by 1990 if the present level of contributions and benefits are continued. It is imperative that measures be implemented very soon to reverse this trend in order to maintain the stability of the Plan.

During the past 15 years there has also been a substantial increase in denominational retirement benefits as they relate to the remuneration factor. An in-depth study may show that most participants would have adequate retirement income even if retirement benefits were reduced on a phased-in basis over several years by granting a lesser annual increase. It will also be necessary to increase the contribution income from par-

ticipating organizations in order to build the reserve back to the required level.

VOTED, 1. To approve in principle the concept of increasing the contributions of participating organizations to the Retirement Plan with the understanding that specific recommendations will be made to the 1983 Annual Council.

2. To approve in principle the concept of adjusting the level of retirement benefits over a period of years, if it should prove to be necessary, with the understanding that the final decision regarding the future level of benefits will be made at the 1983 Annual Council.

3. To request the General Conference Officers to appoint a committee to make recommendations regarding the level of retirement income that should be provided to participants of the Retirement Plan.

■ Ministerial Scholarship/Internship Plan—New Concept

VOTED, 1. To accept the concept that in granting the Ministerial Training Plan stipend the church does not obligate itself to employ the recipient of the aid, nor is the recipient obligated to perform services for the church.

2. To refer to the General Conference Officers the development of a policy in harmony with this concept.

General

■ Seminary Mileage

VOTED, To request the conferences to provide a mileage allowance of \$80.00 per quarter for each of their sponsored students that is participating in the Pastor Formation Program at the Seventh-day Adventist Theological Seminary.

■ Adventist Review—Use in One Thousand Days of Reaping

VOTED, To request—1. Every conference of the North American Division to implement the long-established plan of providing a free year's subscription to the *Adventist Review* (cost to be borne equally by the publishing house, conference, and local church) to

- a. All newly baptized members
- b. All newly wedded members

2. Each church to sponsor the *Adventist Review* to at least 5 percent of its membership for use among former Adventists. (The cost shall be borne according to the same arrangement as for newly baptized members— $\frac{1}{3}$ publishing house, $\frac{1}{3}$ conference, $\frac{1}{3}$ local church. The

initial copy of the *Adventist Review* should be personally delivered to former Adventists with subsequent copies mailed direct.)

■ Health and Temperance Department—Merge

VOTED, To merge the health and temperance departments on all organizational levels: unions, local conferences, and local churches.

■ Adventist Information Services

VOTED, 1. To record that the purpose of the Adventist Information Services (AIS) shall be to provide information on Seventh-day Adventist outreach services via an 800 telephone number to individuals who may be interested in availing themselves of these services.

2. To include in the service in North America general information, the location of local churches, church statistics, church beliefs, SDA radio and TV stations and programs, health/temperance ministries (Adventist Health Network), evangelistic efforts, Bible studies, Bible correspondence courses, Community Services programs, youth camps, Vacation Bible Schools, publications, schools, and colleges.

3. To require that any plan for publication of the 800 number receive prior approval by the AIS Committee in order to assure full and appropriate response and follow-up of all interests.

Health and Temperance

■ Action for Better Living

VOTED, To request the church organizations working for children and youth such as schools, Pathfinder Clubs, families, youth groups, Sabbath schools, and home-and-school associations to give positive leadership to Action for Better Living, utilizing Fit and Free concepts and Seventh-day Adventist health and temperance publications and programs.

■ Adventist Health Network

VOTED, To request the Adventist Health Network of North America (AHN) to provide information concerning Seventh-day Adventist health-awareness programs, seminars, publications, health-care centers and services in support of the above, such as specialty directories, etc. The AHN, like the Adventist Information Services, of which it is a part, is

to provide an open channel of communication between the general public and the various health-related entities of the church, so that no one in North America will have any difficulty in availing himself of the health-outreach activities provided by the Seventh-day Adventist Church.

■ Health-and-Temperance Leader in Local Church

VOTED, To reconstitute the office of the health and temperance leaders of the local church, transferring the duties held by those two offices to the church health-and-temperance leader and associate leader. It is recommended that this change appear in the *Church Manual*, and that the following steps be taken to implement this action:

1. To make the above-mentioned adjustment in the *Church Manual*.

2. To encourage the unions to implement the change at the local church level in anticipation of the change in the *Church Manual*.

Education

■ All Churches to Support a School

VOTED, To adopt the following statement, All Churches to Support a School, to read as follows:

There is a need for a broader base of financing the K-12 education system of the church. The Spirit of Prophecy clearly supports the principle that all members should be encouraged and counseled to participate in such support. It is recommended that: 1. Every Seventh-day Adventist church be encouraged to become a supporting member of a church school.

2. Each conference, in cooperation with the union, develop implementation proceedings to accomplish this concept.

Lay Activities

■ Reaffirmation of Support for Ingathering

VOTED, 1. To encourage denominational leaders on every level to support Ingathering through example leadership.

2. To encourage workers of denominational institutions to contact those businesses with which they deal.

3. To urge the keeping of accurate records of yearly donations, and as far as possible, that the same contacts be made each year by

the same persons; introductions should also be made to new officers and staff so that personal contacts can be continued.

4. To encourage field days where feasible.

■ Definite Commitment of Time

VOTED, To appeal to our members to dedicate two or more hours a week to working for others, according to their abilities or talents, and according to the needs or projects of the local church. This commitment may be for various periods of time such as for a quarter, six months, a year, or a lifetime, as the Lord gives strength, health, and vitality.

Publishing

■ *Listen* Magazine Distribution—Guidelines

VOTED, To adopt the following guidelines for the distribution of *Listen* magazine by the Health and Temperance, and Publishing departments:

1. The Publishing Department and the HHES/FHES in North America shall have the exclusive distribution rights on *Listen* magazine to non-Seventh-day Adventists. They shall also have the exclusive rights for the pricing of the magazine for such distribution. The Health and Temperance Department will continue to have the exclusive right for promotion, accepting subscriptions and the setting of the special price during the annual campaign in the Seventh-day Adventist Church.

2. The providing of additional Narcotics Education, Inc. (NEI) materials and services for programs of education on tobacco, alcohol, and drugs, to individuals or groups for non-Seventh-day Adventist schools, shall be the responsibility of the *Listen* representative through the HHES/FHES offices.

3. The Health and Temperance Department may offer individuals in attendance at selected conventions a 50-percent discount (current retail) for single subscriptions to *Listen* magazine.

4. The Pacific Press shall remit directly to NEI 2 percent of the wholesale price of all the *Listen* magazines purchased by the HHES/FHES. This includes payment for the sale of all *Listen* magazines (subscriptions, single copies, and orders from literature evangelists). This policy will also apply to all ABC purchases beginning June 1, 1983.

5. Promotion and sponsorship of *Listen* magazine to Seventh-day Adventists within churches/schools shall be the exclusive responsibility of the Health and Temperance Department, unless it is mutually agreed upon by the union and local conference education, temperance, and publishing departments that the local literature evangelist *Listen* representative may contact the school with his program.

6. Seventh-day Adventist busi-

nessmen and members shall not be contacted by *Listen* representatives of the Publishing Department or sponsor *Listen* for their programs unless an agreement has been reached by the union and local health and temperance representatives, and their publishing counterparts.

7. The publishers shall refer all *Listen* magazine renewals from non-Seventh-day Adventist schools to the HHES/FHES.

8. The current price of *Listen* magazine will be maintained until September 1, 1983.

■ Printing Bibles by Denominational Publishing Houses—Guidelines

VOTED, to adopt the following guidelines for the printing of Bibles by denominational publishing houses:

1. Publishing houses shall not enter into any ventures involving the publication of versions of the Bible which might be perceived, either within or without the church, as an attempt to develop an "Adventist Bible." The reasons for this are as follows:

a. There is a definite advantage in approaching and serving the public with well-established versions of the Bible that have gained broad acceptance.

b. The church should avoid exposing itself to the charge that we favor the use of sectarian Bibles.

c. The church should do nothing that would place in jeopardy the significant advantages which we increasingly enjoy in working closely with the International and National Bible societies:

1) The contribution of Seventh-day Adventist scholars to the work of the Bible societies is being accepted more and more by their leaders.

2) The economically-priced Bibles available for the work of the Seventh-day Adventist Church around the world are made possible because of the subsidies and large-volume printing of the International and National Bible societies.

3) The logistic and economic benefits derived from having well-stocked depositories of Bibles located throughout the world by the Bible societies constitute a great advantage to the work of the Seventh-day Adventist Church.

2. Publishing houses with printing facilities should not be discouraged from entering into mutually advantageous agreements, preferably with International or National Bible societies, or otherwise with reputable Bible publishers for the printing of well-established versions of the Bible for denominational and nondenominational distribution.

Policy Revision

■ Borrowing of Funds From Church Members—Policy Revision

VOTED, To revise NAD P 25 40,

Borrowing of Funds From Church Members to read as follows:

P 25 40 Borrowing of Funds From Church Members—1. Denominational organizations shall not solicit loans from church members except through Union Revolving Funds.

2. In unusual circumstances when unsolicited funds are offered to an organization by a church member as a loan for a specific project, the interest rate shall not exceed the rate paid on revolving fund notes in the respective Union territory. Such funds shall not be used for reinvestment by the church organization, and proper budgetary provisions shall be made for their repayment.

■ Debt Control—Policy Amendment

VOTED, To amend NAD P 15 60-3 and P 15 60-4, Debt Control, to read as follows:

3. When the building plans involve the borrowing of funds in excess of \$200,000 a request shall be submitted to NADCA for approval.

4. Each union conference is to make an annual report to the General Conference Treasury of all borrowing of funds up to \$200,000 approved by the union committee.

■ Expenses of Overseas Workers Called to the North American Division—Policy Amendment

VOTED, To amend NAD D 25 15, Permanent Returns, to read as follows:

D 25 15 Permanent Returns—Expenses in connection with a permanent return, including transportation and allowances in harmony with policy, shall be paid by the employing organization(s) that has/have employed the person during the preceding four years. Salary settlement of up to three months shall be the responsibility of the last employing organization.

■ Insurance of Denominational Assets—Policy Revision

VOTED, To revise NAD P 50 05, Insurance of Denominational Assets, to read as follows:

P 50 05 Insurance of Denominational Assets—The Gencon Risk Management Service is operated exclusively for the benefit of the Seventh-day Adventist Church and its affiliated divisions, conferences, corporations, institutions, and associations. In order to maximize protection for all church operations against risk of accidents and property losses, the following operating policies shall be followed:

1. The treasurers and managers of denominational organizations, associations, and institutions, in cooperation with the Gencon Risk Management Service, shall be responsible for maintaining adequate insurance coverage of assets and for the timely reporting of losses and accidents, including work-related injuries and illnesses, in harmony with denominational operating policies.

2. Denominational assets shall be insured with the church-owned insurance company, or when necessary with other companies with a minimum of A-grade rating in *Best's Key Rating Guide*. Reciprocal companies and assessable companies are not recommended. In view of various court judgments which appear to enforce the doctrine of ascendancy of liability, insurance shall be placed (unless prohibited by law) with the Gencon Risk Management Service for proper coordination of coverages and maximum protection of all church-operated institutions and organizations.

3. Treasurers and managers of denominational organizations, associations, and institutions shall be responsible for holding and maintaining a complete record of the insurance policies covering the buildings and other assets. The original copy of public-liability insurance policies shall be retained for at least 23 years.

a. No change.

b. Negotiations for the renewal of insurance policies shall begin at least 90 days before the expiration date, to avoid unintentional lapse of coverage.

4. It shall be the duty of the auditor to check and report to the governing board or committee as to whether the provisions of insurance coverages are reasonably adequate and in harmony with the *Working Policy* recommendations.

5. The Gencon Risk Management Service shall serve as consultant to the General Conference and division Risk Management Committees, including the Risk Management Advisory Committee for Adventist Health System, in establishing and operating programs which may be available from the insurance and risk-management industry.

■ Conference Bylaws, Article III—Membership—Policy Amendment

VOTED, To amend NAD C 70 10, Conference Constitution, Bylaws, Article III—Membership, Section 2—Voting Representation, as follows:

Section 2: Voice and Vote Privileges—Voice and vote privileges at regular and special sessions of this conference shall be the prerogative of:

a. All delegates duly accredited by any one of the organized churches of the conference. (Each church shall be entitled to one delegate for the organization and one additional delegate for each — members or major fraction thereof and who hold membership in the local church which accredits them.)

b. No change.

c. No change.

d. All employees holding credentials or ministerial licenses issued by this conference.

e. No change.

■ Conference Bylaws, Article V—Committees and Agendas—Policy Revision

VOTED, To revise NAD C 70 10, Conference Constitution, Bylaws, Article V, to read as follows:

Article V—Committees and Agendas

Section 1: Organizing Committee—a. The Organizing Committee shall be constituted as follows: Each church represented at the constituency meeting shall choose, or empower its delegation to choose, one member plus one additional member for each 500 members or major fraction thereof.

b. The chairman of the Organizing Committee shall be the president of the ——— union or his representative.

c. The Organizing Committee shall nominate:

- 1) A Nominating Committee to serve for the constituency meeting
- 2) A standing Constitution and Bylaws Committee
- 3) Other committees as may be necessary

Section 2: Nominating Committee

No change.

Section 3: Standing Constitution and Bylaws Committee—Each regularly scheduled constituency meeting of this conference shall elect a standing Constitution and Bylaws Committee.

This committee shall function between the regularly scheduled constituency meetings and shall submit its reports and detailed recommendations to the conference executive committee and to the next regular constituency meeting.

Section 4: Voting

No change.

■ Health Care Expense Assistance—Retirement Plan—Policy Amendment

VOTED, To amend NAD Z 35 20-2-h and -i, Health Care Expense Assistance (Retirement Plan), to read as follows:

h. Participants in the United States (and spouses who are covered by a joint and survivor annuity) who are covered by Social Security are required to enroll in the Medical Insurance Program of Medicare (Part B) and are reimbursed for the regular premium. Canadian Government medical-insurance premiums are also reimbursed.

i. Participants 65 years of age or older who are not eligible for whatever reasons for the hospital-insurance program of Medicare (Part A) and the medical-insurance program (Part B) are encouraged to enroll for this coverage. The plan will reimburse the participant (and spouse if covered by joint and survivor annuity) for 40 percent of the premium cost of Part A and 100 percent of the cost of Part B. Participants who do not enroll for their coverage are eligible for assistance only on health-care expenses that could not have been covered by Medicare.

■ Ingathering Funds in North America—Policy Amendment

VOTED, To amend NAD V 15-4,

Ingathering Funds in North America, to read as follows:

4. All income resulting from Ingathering shall be considered General Conference funds and shall be remitted monthly in the regular way to the General Conference Treasury. Ingathering funds received and remitted after the December report shall be credited to the succeeding year's Ingathering campaign.

■ Ingathering Accounting Procedures—Policy Amendment

VOTED, To amend NAD V 20 05-4, Accounting Procedures in North America, to read as follows:

4. No amounts are to be deducted for collection expenses.

■ Ingathering Funds—Distribution in North America—Policy Revision

VOTED, To revise NAD V 20 20, Distribution in North America, to read as follows:

V 20 20 Distribution in North America—1. All Ingathering funds are General Conference funds and shall be passed on monthly to the General Conference. These funds will be accumulated and held by the General Conference.

2. Conferences/missions shall receive 54 percent of their Ingathering receipts up to \$20.00 per capita and 80 percent of receipts in excess of that amount. The balance shall be retained by the General Conference for the World Mission Budget.

3. The General Conference will budget for the net amount of Ingathering expense to cover cost of annual magazine reports and other campaign materials.

4. The portion of the fund reverted to the unions shall be returned to them as soon as possible after the annual campaign closes and the funds from all the unions have been reported through to the General Conference.

■ Special Tithe Percentage and Ingathering Funds Distribution—Implementation

VOTED, To implement the amended provisions of NAD T 10 15, Special Tithe Percentage Schedule-NAD, and NAD V 20 20, (Ingathering) Distribution in North America, over a phase-in period of eight years, beginning January 1, 1983, as follows: Special Tithe, 2.5 percent increase per year; Ingathering Reversion, 6.0 percent decrease per year.

■ Use of Ingathering Funds—Policy Revision

VOTED, To revise NAD V 20 25, Use of Ingathering Funds, to read as follows:

1. Up to 50 percent of the amount reverted to conferences may be allocated to the areas of elementary and secondary education, and youth camps.

2. At least 50 percent* of the amount reverted to conferences shall be allocated to the following conference and local church Com-

munity Services program:

a. Health and Community Services expense in conferences and churches.

b. Building or renting Community Services Centers.

c. Assisting in educational expenses for non-member underprivileged students.

d. Sponsoring underprivileged children to summer camps.

e. Purchasing, equipping, and operating mobile medical, dental, Community Services, and disaster units.

f. Conducting health classes, 5-Day Plans, first-aid classes, Vacation Bible Schools, or other service programs of benefit to the community.

3. Local churches shall be eligible for a share of the reversion funds as follows:

a. Ten percent of funds raised, up to the local church's goal.

b. Fifty percent of funds raised in excess of the goal.

4. Local churches may use their share of Ingathering reversion the same way as conferences for projects listed under paragraphs 1 and 2.

* Conferences are urged to reach this objective by January 1, 1983.

■ Guidelines for Determining Denominational Status—Policy Amendment

VOTED, To amend NAD C 47-3, Guidelines for Determining Denominational Status, to read as follows:

3. When requesting denominational status, new institutions shall apply to the following organizations in the order listed below:

a. No change.

b. Institutions Within Adventist Health System/United States.

1) Local conference committee/union health services board

2) Union conference committee

3) Adventist Health System/United States

4) Retirement Plan Committee

5) NADCA

c. Institutions not included in a or b:

1) Local conference committee/union health services board

2) Union conference committee

3) NAD Public Ministries Committee

4) Retirement Plan Committee

5) NADCA

■ **Temperance Sabbath—Policy Revision**

VOTED, To revise NAD J 20, Temperance Sabbath, to read as follows:

J 20 Health and Temperance Sabbath

J 20 05 Introduction—The health-and-temperance work of the church is often referred to as the "right arm" of the message or the "entering wedge." The health message and its resulting programs have had a prominent place in the development and history of the Seventh-day Adventist Church. It continues to play a significant role through the people and the funds

used for operating health-related educational institutions, health-care institutions, health-education programs, international temperance organizations, and many other health-related programs. The Five-Day Plan to Stop Smoking is recognized throughout the world. The church's world health-care program is among the largest.

J 20 10 Health and Temperance Sabbath offering—1. An annual Health and Temperance Offering is taken in North America. These funds are used to promote health evangelism and the temperance work.

2. One Sabbath each year shall be designated as Health and Temperance Sabbath to call the attention of the members to the importance of this phase of the message and to secure their financial support for ongoing programs.

3. The offering received on this day shall be divided as follows:

40%—respective local conference

10%—respective union conference

20%—North American Health/Temperance Ministries

20%—General Conference Department of Health and Temperance

10%—International Temperance Association

a. Upon request of a local church, the local conference may revert to that church, for use in the promotion of local programs, 20 percent of the offering remitted by the church.

b. In conferences and local churches where there is a health leader and a temperance leader (the two being separated), the offering may be divided between the two programs according to arrangements agreed upon by the conference or local church board.

■ **Temperance Financial Policies—Policy Revision**

VOTED, To revise NAD J 25, Financial Policies (Temperance), to read as follows:

J 25 Financial Support

J 25 05 Income—The health-and-temperance work shall be financed through the following methods:

1. Health and Temperance Offerings

2. Membership dues from societies

3. Special contributions

J 25 10 Distribution—All income received in the churches from all sources shall be remitted to the local conference and divided in the same way as the Health and Temperance Offering. (See J 20 10-2 above.)

■ **Postdoctoral Studies—Service Credit—New Policy**

VOTED, To add a new policy Z 15 62, Postdoctoral Studies—Service Credit, to read as follows:

Z 15 62 Postdoctoral Studies—Service Credit—Effective January 1, 1983, a faculty member or a prospective faculty member who,

with prior approval, is authorized to do postdoctoral studies with less than full or no denominational remuneration, may receive up to two years of service credit provided:

1. He begins or returns immediately to university employment on completion of the postdoctoral studies, at a denominationally approved wage-scale rate.

2. A contribution is made to the Church Retirement Fund by the university of the amount which would have been contributed had the faculty member or prospective faculty member been on a university denominationally approved wage scale during the years for which service credit is granted.

■ Educational Financial Policy, K-12—Policy Amendment

VOTED, To amend NAD P 85 05, Educational Financial Policy, K-12, to read as follows:

P 85 05 K-12 Reversion—General Conference participation in the financing of the operating expenses of education K-12, known as "K-12 Reversion," will be based on the equivalent of 2.5 percent of the gross tithe for the North American Division and shall be distributed as follows:

- 2.35%—to the unions for K-12 Fund
- .15%—to the General Conference Curriculum and Textbook Fund
- 2.50%

■ Special Tithe Percentage Schedule in the North American Division—Policy Amendment

VOTED, To amend NAD T 10 15, Special Tithe Percentage Schedule in the North American Division, to read as follows:

T 10 15 Special Tithe Percentage Schedule in the North American Division—In the North American Division the conferences/missions shall share 20 percent of their gross tithe with the General Conference for the use of the world work of the church.

■ Early Childhood Education—Philosophy and Guidelines—Policy Revision

VOTED, To revise and rename NAD 77AC, 21-26, Early Childhood—Philosophy and Guidelines, to read as follows:

Guidelines for Preschool Informal Home Training and Satellite Church Schools

General Philosophy

The Seventh-day Adventist Church recognizes that God, the Creator and Sustainer of the earth and the entire universe, is the Source of knowledge and wisdom. The church believes that knowledge of this personal God can never be derived by human reason apart from the communication of God's nature, purposes, and plans through divine revelation.

The Old and New Testaments, constituting the Holy Bible, were

given by inspiration of God. They are the authoritative revelation of His will to men and are received as such by the Seventh-day Adventist Church. The Church also accepts the divine guidance given it through the prophetic gift in the life and ministry of Ellen G. White. From these sources it obtains the guiding principles of its philosophy of education.

Seventh-day Adventists see the training of the child as a balanced program of physical, intellectual, spiritual, emotional, and social development which contributes to the continual growth process of the child beginning at birth and extending through the years of formal schooling. This concept is predicated upon the principle that parents bear the major responsibility in the upbringing of the child. Parents should train their child at home even before the child is ready to enter a structured educational program.

Given the physical and emotional differences among children, and socioeconomic circumstances of parents, the church has not mandated a specific age at which children should enter school. The church operates a school system which children of members are urged to attend.

Because of their religious convictions, or their child's lack of readiness to enter school, some parents may wish to postpone their children's entrance into a formal educational program. Others may lack reasonable access to a church school. The church will advise these parents, to help them avoid conflict with civil authorities. Concerned parents should communicate with the conference office of education, which will make specific suggestions depending on the circumstances.

The Church Provides for Preschool Children

Preschool Informal Home Training

The Seventh-day Adventist Church recognizes that in attempting to aid parents in meeting the child's educational needs, it should assist with necessary materials and techniques. Consequently, the church has developed materials and programs for informal home training of the preschool-age child and his parents. The materials for the child correspond to nursery school and kindergarten curricula. Parents are encouraged to contact their conference office of education for information regarding available materials.

Guidelines for Parents Who Choose to Postpone a Child's Attendance at School Past the Legal Age of School Entrance

1. One parent remains full-time in the home, this parent having completed a course in parenting based on the Bible and Spirit of Prophecy. This requirement may be met in one of the following ways: college course work, a correspondence course available through

Home Study Institute, parenting seminars, etc.

2. The parents notify the local pastor at least six months prior to the opening of school of the intention to retain a child at home beyond the legal school-entrance age.

3. The parents counsel with the conference office of education for referral to testing services in case of a need or desire to evaluate the child.

The Church Provides for School-age Children

Seventh-day Adventist Church Schools

The parent is advised to communicate with the pastor and conference office of education for information about church schools in the area. Criteria for the operation of church schools are detailed in the union conference K-12 education code.

Satellite Church Schools

In most instances an approved Seventh-day Adventist church school is accessible to Seventh-day Adventist children. When such is not the case, parents may consider conducting an approved satellite church school. A satellite school is a parent-sponsored school under the supervision of the conference office of education. (The parents should write to the conference office of education for an application form.) If, after receiving the completed application, the conference determines that a viable educational program can be provided, it may approve the establishment of a satellite church school. Approval does not imply financial assistance from the conference system of education.

In the operation of an approved satellite church school, the parents/teacher will:

1. Declare a willingness to follow guidance and to accept the supervision of the conference office of education.
2. Provide a teacher with current denominational certification (conditional certification may be accepted).
3. Provide adequate facilities and equipment.
4. Use the conference-approved curriculum guides, textbooks, and educational materials.
5. Keep current the conference-supplied DAILY REGISTER.
6. Follow the conference-approved daily schedule and school calendar.

■ Liberty Magazine Funding—New Policy

VOTED, To adopt a new policy, NAD H 85, Liberty Magazine Funding, to read as follows:

H 85 Liberty Magazine Funding

H 85 05 National Priority List Fund—1. Liberty magazine should be provided to national legislators, congressmen, senators, regulatory personnel, select federal employees, and thought leaders of populous cities.

2. Computerized national lists shall be maintained by the Department of Public Affairs and Religious Liberty.

3. Conferences shall fund these subscriptions by contributing 10 percent of the gross Religious Liberty Offering and commitments received from the churches.

4. These funds shall be remitted to the General Conference Department of Public Affairs and Religious Liberty for the North American Division Liberty magazine list at the time the Liberty funds are sent to the Review and Herald Publishing Association at the conclusion of the Liberty magazine campaign each year.

■ Religious Liberty Emergency Fund—Policy Amendment

VOTED, To amend NAD H 80 05, Religious Liberty Emergency Fund, to read as follows:

H 80 05 Religious Liberty Emergency Fund—1. Purpose of the Fund—The Religious Liberty Emergency Fund shall be used only for approved litigation of religious-liberty cases, religious-liberty advertising, and other emergency religious-liberty expenses.

2. Operation of the Fund—
 - a. No change.
 - b. No change.

c. After the emergency fund has reached its authorized limit and the 10 percent contribution for the division list has been sent to the General Conference, all money received in the Religious Liberty Offering shall be used to pay for the Liberty magazine list of the conference.

d. The General Conference auditor shall submit an annual statement of these funds to the General Conference Treasurer.

■ Administrator, Trustee, and Executor Fees—Policy Amendment

VOTED, To amend NAD P 25 30, Administrator, Trustee, and Executor Fees, to read as follows:

P 25 30 Administrator, Trustee, and Executor of Wills—Fees—A denominational employee who serves as administrator, trustee, or executor, as a result of his denominational employment in any capacity, shall not retain fees received for this type of service for personal benefit. Upon completion of term of office or denominational employment, the responsibility as administrator, trustee, or executor of wills shall pass to the successor.

■ Retirement Allowance—Policy Addition

VOTED, To add a new paragraph NAD Z 40 10-6, Retirement Allowance, as follows:

6. Sharing of Allowance—If a worker is called to another organization after passing his 60th birthday, his previous employer shall be responsible for and shall pay to the new employer at the time of the worker's retirement a portion of his potential retirement allowance based on the following formula: 50

percent of the retirement allowance (expressed in months of salary at current rate) that the worker will be eligible for at age 65, plus 10 percent for each year that he was above age 60 at the time of transfer.

■ Revocable Trusts—New Policy

VOTED, To add a new policy NAD P 25 18, Revocable Trusts, to read as follows:

P 25 18 Revocable Trusts—1. All church organizations acting as trustee of revocable trusts written after December 31, 1979, shall serve as such only in those cases where trust funds will be specifically invested in the manner directed by the trustor or as provided in the trust instrument, with all income accruing to the benefit of the trustor and with the trustor assuming the benefits and risks of principal variations.

2. Any cash transferred to or held in such trusts shall not be loaned to any church organizations, except to a Union Revolving Fund.

3. While paragraphs 1 and 2 above were effective for all revocable trusts written after December 31, 1979, previously existing trust instruments shall be amended, if necessary and practicable, to conform with this policy and to existing State law. Exceptions may be made respecting additions to previously existing trust assets, including additions of income earned by the trust, upon approval of the appropriate Trust Acceptance Committee. Also this policy shall not require the repayment to the corporation or trustee of funds borrowed by the corporation in its individual corporate capacity prior to December 31, 1979, unless such payment is required by the trustor or unless such payment is required to terminate the trust. Such funds shall be held in harmony with existing denominational investment policies. Further, that all principal additions after January 1, 1982, to pre-January 1, 1980 trusts, be specifically invested. Contract payments which include principal payments are understood to be principal additions.

■ Philanthropy for Seventh-day Adventist Church/Institutions—New Policy

VOTED, To adopt a new policy NAD H 20, Philanthropy for the Seventh-day Adventist Church/Institutions, to read as follows:

H 20 Philanthropy for the Seventh-day Adventist Church/Institutions

H 20 05 Philosophy—We have been instructed by the messenger of the Lord that "there are men in the world who will give of their means for schools and sanitariums. . . . Our work is to be aggressive. The money is the Lord's, and if the wealthy are approached in the right way, the Lord will touch their hearts, and impress them to give of their means. . . . Talk this over, and do all in your power to secure gifts. . . . This plan was opened before me

as a way of coming in touch with wealthy men of the world. Through this means not a few will become interested, and may hear and believe the truth for this time."—*Counsels on Stewardship*, p. 188.

Philanthropy is an expression of man's concern for man, a tangible demonstration and manifestation of Christian compassion for others, and an area of common interest to all cultures, religious bodies, social organizations and governmental agencies. The common denominator of concern which philanthropy brings to the fore with men and women of influence provides the church and its institutions with capital opportunities for the development of relationships and the obtaining of support.

H 20 10 Role and Purpose—1. Philanthropic endeavors are to be recognized as evangelistic in nature.

2. Philanthropic support is to be actively sought by every educational and medical institution from all its constituencies. Because of frequent overlap of constituencies, efforts must be made to honor and respect the work and well-being of other entities, as well as the whole, of the church.

3. Philanthropy should be recognized as a vital ingredient of an institution's thrust and incorporated in the institutional bylaws and articles of incorporation.

4. Philanthropy shall be exploited to its maximum so as to reduce borrowing requirements.

5. Philanthropy is to be recognized as a practice that must begin with the institutional family (trustees, administrative officers, medical staff/faculty, employees, etc.) before it can be fully successful among constituencies located farther from the core.

6. Philanthropic endeavors are to be reviewed frequently. Trustees shall evaluate the effectiveness of the program at least annually.

H 20 15 Objectives of Philanthropic Service for Institutions—1. To provide church institutions with professional service in obtaining voluntary support.

2. To encourage and develop an understanding of career opportunities in philanthropy, thereby attracting men and women of the church to the opportunities of service.

3. To prepare materials consisting of books, reference items, reports, and samples to maximize the value of its service.

4. To make available to church leadership information and suggestions which will favorably introduce corporate executives and others to the mission and message of Seventh-day Adventists.

5. To carry out the above objectives without significant investment of General Conference funds.

H 20 20 Rationale—1. The church recognizes that secular philanthropy and Christian stewardship provide an area of common concern between community and church leadership.

2. Church institutions, whose primary concern is with the physical, moral, and spiritual well-being of man, need massive injections of financial support to carry out their programs. Philanthropy cannot begin to resolve the entire problem, but it can provide assistance.

3. The church's commitment to help people become better people includes encouraging them to become better givers and volunteers. The most logical opportunities reside in church institutions which meet obvious community needs.

4. Philanthropy for the church provides another avenue of evangelism and exposure of the message to important elements of the population.

5. Obtaining voluntary support for institutions will reduce the tendency to look to government for the financing of programs.

6. Efforts to obtain voluntary support require a sound and carefully prepared case for attracting gifts, thereby placing programs and activities under the scrutiny of professionals. This fact will tend to upgrade institutional programs. This process may affect traditional patterns of support.

7. The increasing of voluntary support on the part of an institution will not only strengthen its program in terms of finances, but in effect will help it to more fully meet the objectives for which it is established as a denominational entity.

Actions on these pages apply only to the North American Division. See the December 16 Review for Annual Council actions for the world field.

■ Sick Leave—New Policy

VOTED, To adopt a new policy, NAD D 65, Sick Leave, to read as follows:

D 65 05 Employees Who Are Covered—This Sick Leave Policy shall apply to nonexempt denominational employees excluding those in health-care institutions.

D 65 10 Sick Leave Hours Accrued—Sick-leave time shall accrue based on 2.93 hours for a 76 hour (two-week) pay period (.03855 hour per hour worked). Permanent part-time employees who average 20 hours per week shall accrue sick-leave time on a prorated basis.

D 65 15 Short-term Illness—Division of Sick-Leave Time—Sixty percent (60%) of the accrued sick-leave time shall be available for short-term illnesses and medical/dental appointments. The other forty percent (40%) shall be available for extended illnesses, disability

or incapacity. Childbirth is a qualifying incapacity.

D 65 20 First Five Days—The first five (5) work days of any illness or time-off for medical/dental appointments shall be charged to the short-term sick-leave time bank.

D 65 25 Carry-over of Short-term Sick-Leave Time—Short-term sick-leave time may be carried over from one year to the next up to a maximum of 76 hours. Accrued short-term time in excess of 76 hours may be transferred to the extended sick-leave bank.

D 65 30 Extended Sick-Leave Time—Beginning with the sixth (6) work day of an illness, full-time pay shall be continued and charged to the extended-sick-leave time bank until those accumulated hours have been exhausted. To qualify for this benefit, the employee must be hospitalized or under the care of a physician and submit a physician's certificate stating the nature of the illness, disability, or incapacity.

D 65 35 Exclusions—Extended sick leave does not apply to:

1. Any day during which an employee is entitled to cash benefits for temporary disability under Worker's Compensation or employer's disability laws. (The accrued sick-leave time in the employee's time bank shall be reduced in direct proportion to any worker's compensation or employer disability payments received by the employee.)

2. Any period of confinement in a public or private institution as a result of an emotional or psychopathic illness arising from addiction to alcohol, drugs, etc.

3. Any period when incarceration is the cause of absence from work.

D 65 40 Carry-over of Extended Sick Leave—Extended-sick-leave time may be accrued up to a maximum of 760 hours (20 weeks).

D 65 45 Not Convertible to Paid Leave—Extended sick leave shall not be convertible to paid leave or considered as credit payable at the termination of employment.

D 65 50 Portability—Accrued short-term and extended-sick-leave time shall be transferred if an employee transfers directly to another denominational employer.

D 65 55 Part-time Work After Illness—An employee who returns to work on a part-time basis after an illness or disability shall do so with the permission of the attending physician involved and must submit a written recommendation from the physician regarding the estimated length of such part-time work. The actual time worked shall be paid at the regular rate. The balance shall be paid from the extended-sick-leave bank as long as hours of accrued sick-leave time are available.

D 65 60 Implementation—For each full year of service the employee shall be credited with 24 hours of short-term sick leave time up to a maximum of 48 hours, and with 16 hours of extended sick leave time up to a maximum of 320 hours.

Members in the Far East face church housing problem

By J. H. ZACHARY

The *beca* (pronounced bet'cha) wheeled its way through the crowded streets of Ujung Pandang, Indonesia. The church service was over. The entire afternoon would be filled with various aspects of the new Target '85 program of the Far Eastern Division.

J. H. Zachary is Ministerial Association secretary of the Far Eastern Division.

As my driver skillfully wheeled his way past cars with tooting horns, a multitude of scooters, and milling pedestrians, I could not take my mind off the mission appeal of that morning.

W. Emor, a pastor from the Torajaland section of the South Sulawesi Mission, had given a thrilling report. God had opened the doors of Torajaland for the gospel. Already scores of per-

sons had accepted the Sabbath. Among them were several pastors of another denomination.

As they had heard more about the Bible from a retired Adventist pastor, their hearts had been deeply moved. One testified, "We were not preaching the whole Bible message." Another said, "I was particularly thrilled to learn about the Sabbath. In my years of preaching I somehow never had seen this Bible truth. Now it is very clear to me."

At a stoplight three dozen *becas* had lined up waiting for the green light. Again my mind reverted to more important things. I must get a copy of the letter that Pastor Emor had read, I thought. Fifty-one persons had signed it. They too had heard more Bible truth. The entire congregation was requesting baptism.

Pastor Emor had concluded his appeal: "They need help to build new church homes. Who will help with nails for church buildings? Someone may want to help by giving sheets of roofing. Others may want to help with sheets of plywood. The congregations will do the rest. They have already secured some lots and are felling trees for the framework. Each two-by-four and two-by-six will be cut out by hand." And so the appeal went. A new area that has an urgent need for ten new churches, an open door that could swing shut at any time, was being presented.

The need for new churches is growing throughout the Far Eastern Division. Recently one of our fastest growing unions canceled a major evangelistic series. The reason: there would be no room in the church for the 500 or more who would make their decision for the third angel's message.

I remembered the early days of my ministry. How often I had preached to mostly empty pews.

And how often I had rolled down the tent walls and placed the benches farther apart so my "crowd" seemed to "fill" the evangelistic tent. But in the Philippines, Indonesia, and Korea I have found a new problem. There is not enough room for the converts of faithful lay evangelists. In this division we urgently need help.

The secretary of the West Indonesia Union recently expressed concern about more than 700 converts who were won in a recent multimedia presentation. "Our churches all are full," he said. When there is standing room only, some of the new converts soon are lost to the church.

I sat in the office of the president of the South Philippine Union a few months ago. "This is our greatest day for evangelism," he said. (Last year the South Philippine Union grew by more than 10 percent.) "But we just don't have the resources to assist with the needed new church buildings," he continued. "We could build 100 new churches each year if someone would help us buy the nails and the zinc roofing. Most of our people are very poor." Many of the rural villagers earn less than \$200 a year. With 15,000 new members expected this year, the union needs 100 additional churches that will house 150 members each.

The *beca* came to a stop in front of my quarters. The 40-cent fare for the 15-minute ride seemed like a real bargain. At the dinner table the union president reminded me, with a story he told, that poor congregations without church buildings present one of the major problems in many of our missions.

My host, B. Malingkas, repeated the sentiments of the president of the South Philippine Union: "If we could just get help for the roofs, we could build 75 new churches each



Top: Pastor Laureles, of the North Philippine Union Mission, stands near an almost-completed church on the grounds of Muntinlupa Prison. **Bottom:** Members construct a barrio church.

year. Our challenge is not to baptize souls; it is the problem of church housing."

Several months have passed since I first began to pen these words. Amid the challenges of a new year that soon will stretch out before us, I find the same need for church construction.

In just a few days the paper for 100,000 Bibles will be taken through customs here in Manila. With the help of The Quiet Hour, 100,000 Bibles have been ordered for a nationwide crusade in the Philippines, to begin January 1. Recently 600,000 sets of Bible studies for door-to-door ministry were ordered.

Two weeks ago approximately 100,000 members began taking these lessons from house to house. On February 15 between 10,000 and 15,000 cottage meetings will be conducted throughout the 7,000 islands of the Philippines. By April 15 all of the 3,000 congregations will open their doors for harvest evangelism. During the month of May delegations from the three unions of the Philippines will gather in Sabbath school congresses to give praise reports to the Lord for souls that have been won. During this nationwide crusade many new congregations will be formed.

The great thrill in evangelism is to realize that one year from now there will be thousands of new members in the family of God who today are living without the hope and assurance of the gospel of the Lord Jesus Christ. The explosive growth seen in the Philippines is demanding scores of new buildings for the companies that are being formed.

The thought occurred to me recently that I have not made a genuine monetary sacrifice for the Lord's work. As soon as I get home to Singapore, however, I will see whether my wife and I can help build one new church each year, as the Lord makes it possible. The cost is approximately \$500 for the galvanized roof. The local church members can do the rest. This is the time to sacrifice for souls for God's kingdom. One day the open doors will close forever.

NORTH AMERICA **Mission Impact offers mission experience**

Mission Impact is a program to give teen-age Pathfinders a hands-on mission experience. It is also a classic example of how church leaders and lay persons can work together creatively.

In the past few years hundreds of Pathfinders and their leaders from a number of conferences in the North American Division have traveled to predetermined areas to serve in the neighboring Inter-American Division. At their own expense, they have participated in the development of carefully arranged and urgently needed projects.

For instance, in Florida, where Ken Veal, a former youth leader, and Benny Tillman, a plumber, originated the idea, Pathfinders recently completed their sixth annual program on Roatan and Utila in the Bay Islands off Honduras in Central America. According to Bucky Weeks, who has developed the program over the past five years, three teams served this year. A construction team built a 108-by-39-foot addition to the school, which had been built in previous years. And a medical team of five physicians, five nurses, and two dentists worked out of a clinic constructed and stocked by Mission Impact, to bring health and healing to hundreds.

A special-project team established a water system for a seaside village. The only Adventist living in the village was overwhelmed by the great interest shown in the public messages presented daily by the volunteers. In time a new church will be built in this remote village. At the Adventist church associated with the school built by the Mission Impact teams, a Pathfinder Club, Vacation Bible School, and branch Sabbath school are keys in the evangelistic part of the project. As many as 60 persons, mostly non-Adventists, attend the meetings. Six Pathfinder classes are being offered, and new classes are

being added every year. In time, many Honduran juniors and teens will attend the school and become baptized members of the church.

I have talked to many Adventist youth and youth directors who have been on this mission project. It is obvious to me that they never will be quite the same again. All come back saying, "There is no place like home." But many come back with a determination to return or to prepare for a permanent part in the Seventh-day Adventist Church mission program.

It is one of the goals of the youth program of the church to inspire and motivate youth to a lifetime commitment to share the Advent message. Mission Impact is an aid in reaching that goal.

MIKE STEVENSON
*Associate Youth Director
General Conference*

DOMINICAN REPUBLIC

Vocational classes help women

Early in 1980, Dulce Tejada sought a way to help her community in a practical way. After much thought and earnest prayer, she decided to establish a community center to give classes in practical arts for women.

Mrs. Tejada lives in the small city of Moca, on the north side of the Dominican Republic. She has been an Adventist for several years and has held several positions of responsibility in the church, such as director of the Dorcas Society and leader of children's departments.

After finding an empty hall in a convenient location, Mrs. Tejada went to visit the wife of the president of the Republic, share the plans with her, and request her cooperation. She invited the district pastor and two church members to accompany her on the visit. The first lady listened attentively to the plans and not only congratulated the group for endeavoring to establish such a center, but ordered five sewing machines for the project and donated 50 pairs of shoes.

Mrs. Tejada was so enthusiastic about the project that help came from many unexpected sources—from both church members and non-Adventist friends. She felt that God was answering her prayers. She was able to purchase a stove, three tables, two display cases, a desk, and chairs. The hall she had rented for \$35 per month began to take on a different aspect, and Mrs. Tejada began classes in sewing, cooking, baking, and ceramics.

Housewives and young women who were interested in improving their financial situation and learning new skills were soon enrolled. The number of pupils grew from 75 to 100 as classes in vocational arts, various phases of adult education, and spiritual orientation continued month after month.

Although the majority of the students were not members of the Seventh-day Adventist Church, Mrs. Tejada was soon involving them in missionary work. Some accompanied her to visit prisoners, others helped in the distribution of *El Centinela* magazines, participated in expositions, and cooperated in classes in Christian culture for the children in the neighborhood. When a hurricane and floods came to the area, Mrs. Tejada, her teachers, and students were on hand to help with rescue and relief.

Within a few months after the center was established Mrs. Tejada reported that 71 persons had completed a Bible correspondence course (including 15 prison inmates); 50 families had subscribed to *El Centinela* magazine; 15 children had graduated from a course in Christian culture; aid had been given to 170 needy families; and six persons had been baptized.

As months passed and the day was approaching for the first graduation for students of the community center, Mrs. Tejada looked for a place to hold the service. She approached the mayor of Moca, and since he was acquainted with the work of the center he offered to help make the first graduation a special occasion. He arranged for the service to be held in the cultural salon of city hall (which

seats 500 persons), and to have the municipal band play for the occasion. The room was filled on graduation day, and the program placed the work of the Seventh-day Adventist Church in high esteem in Moca. Speakers included the director of the lay activities department of the North Dominican Mission and the district pastor.

Mrs. Tejada is still not satisfied. She is planning for a larger school with space for more students.

ALFREDO GAONA

President

North Dominican Mission

LOMA LINDA UNIVERSITY

Hispanic Ministries begun at Loma Linda

To help evangelize the 6 million Hispanic people in California, Arizona, Nevada, Utah, and Hawaii, and to assist in the pastoral care of the 18,000 Seventh-day Adventist Hispanics in that area, Loma Linda University Graduate School and Division of Religion have developed an undergraduate certificate course and a Master of Arts degree program in Hispanic Ministries. They combine with the Bachelor's program in Hispanic Ministries to provide advanced training for pastors and lay persons.

"The Seventh-day Adventist Church needs ministers who can converse in either Spanish or English, ministers who can address themselves to situations that arise from the Anglo culture, the Hispanic culture, and the combination of the two," states Daniel Chávez, an assistant professor of religion in Loma Linda University's Division of Religion, and a faculty member of the graduate school involved in the three programs.

The new programs admit mature students competent in both languages and experienced in church leadership. The certificate program is designed for pastors and lay members with high school diplomas who lack the Bachelor's degree. The Master's program admits students with an appropriate Bachelor's degree or the Loma Linda

University certificate in Hispanic Ministries.

The curriculum contains much that is familiar in undergraduate and graduate study in religion; however, courses are taught in Spanish and English. The needs of the Hispanic community and the problems faced by Hispanics in a predominantly Anglo culture provide the basis for certain courses.

According to Dr. Chávez, there are three students in the Master's program, five in the undergraduate certificate program, and 19 in the Hispanic Ministries Bachelor's program, which has existed for three years.

"The Spanish leaders of the Seventh-day Adventist Church want the program," says Dr. Chávez. Loma Linda University's response is one of the university's services to the church.

BRENDA L. PFEIFFER
*Public Information Officer
Loma Linda University*

COLORADO

New retirement clubs organized

Meetings of active conference workers and retired denominational employees were held October 15-21 at Campion Academy, Denver, Pueblo, and Grand Junction.

D. A. Delafield, of the General Conference, participated in the meetings and helped in the organization of Retirement Clubs in all four locations. Nearly 200 retired workers reside in the Rocky Mountain Conference, and more than half of these were present at the organizational meetings.

William Hatch, president of the conference, said, "These Retirement Clubs work two ways. The conference seeks to bring all the encouragement and support possible to these honored servants in the Lord's army; and the wisdom, dedication, and soul-winning activities of our senior citizens help us reach goals and hasten the finishing of God's work."

GORDON RETZER

Secretary

Rocky Mountain Conference

REVIEW AND COMMENT



■ **In light of** both our historic stance and facts recently revealed by Richard S. Schweiker, Secretary of Health and Human Services, to a Presidential commission on drunken driving, the ADVENTIST REVIEW supports the move to raise the national legal drinking age to 21. Schweiker stated that each year about 10,000 adolescents die in motor vehicle crashes related to drinking. Three million teen-agers between 14 and 17 have alcohol problems. And 6 percent of all high school seniors drink some form of alcohol daily.

■ **Recently the Japanese** unveiled a text-to-speech robot that is capable of reading Japanese printed characters with 99.5 percent accuracy. Aided by a "fellow" robot capable of turning pages, the duo will undoubtedly open up new horizons for once-dependent handicapped people. Although the ADVENTIST REVIEW does not depreciate the magnitude of the technological breakthrough, we feel concern that, with the pressure removed for others to provide assistance, the handicapped may find themselves even more isolated from other humans than before.

■ **People throughout** the United States were appalled at the recent death of a 23-month-old child in a West Virginia religious commune, the result of two hours of spanking after the child refused to apologize for having struck a playmate. Although the ADVENTIST REVIEW supports the Biblical position that children should be trained to obey their parents, we believe equally that spanking should be administered sparingly.

■ **The Adventist Review** notes with interest that the National Council of Churches, as well as a number of separate Protestant denominations, filed a friend-of-the-court brief supporting Sun Myung Moon's appeal of his conviction for income-tax fraud. It is the contention of these religious bodies that Moon was administering an ecclesiastical trust in much the same way it is done by many other religious leaders, who also may find themselves liable to prosecution if the conviction stands.

■ **San Francisco's Board of Supervisors** recently passed an ordinance to give live-in partners of the city's employees the same health-care coverage granted to an employee's spouse. The provision—which was vetoed by the mayor—would have applied to both heterosexual and homosexual couples. The ADVENTIST REVIEW defends monogamous, heterosexual, till-death-do-us-part marriage as the only Biblically and morally acceptable union. It should be emphasized, however, that our condemnation is of practice and not people.

■ **Christian radio talk-show host** Ronald P. Lengvin states—perhaps tongue-in-cheek—that he would interview the devil on his radio show if he could. While an interview with such a celebrity would no doubt attract listeners, the ADVENTIST REVIEW feels that the greater the distance between ourselves and Satan, the better. We have listened to his side of the story too much already.

■ **Seventy-nine-year-old Malcolm Muggeridge**, internationally known writer, lecturer, broadcaster, and one-time Communist and religious antagonist, recently was received into the Roman Catholic Church. Having not affiliated with any denomination since his celebrated conversion to Christianity some years ago, Mr. Muggeridge stated that it was Catholicism's sure stand on such issues as contraception, abortion, and euthanasia that prompted him to become a Catholic. Although the ADVENTIST REVIEW is not in theological agreement with much of Catholicism, we recognize along with Mr. Muggeridge that the Christian should not remain in isolation but should become part of a greater Christian community.

CORRESPONDENTS,

WORLD DIVISIONS—*Africa-Indian Ocean*, J. B. Kio; *Australasian*, R. M. Kranz; *Eastern Africa*, Bill Edsell; *Euro-Africa*, Heinz Hopf; *Far Eastern*, M. G. Townsend; *Inter-American*, Fred Hernandez; *Northern European*, H. J. Smit; *South American*, Arthur S. Valle; *Southern Asia*, A. M. Peterson; *Trans-Africa*, Barbara Mittleider

CORRESPONDENTS,

NORTH AMERICA—**UNIONS**: *Atlantic*, Leon H. Davis; *Canadian*, P. F. Lemon; *Columbia*, Ernest N. Wendth; *Lake*, Jere Wallace; *Mid-America*, Halle G. Crowson; *North Pacific*, Morten Juberg; *Pacific*, Shirley Burton; *Southern*, George Powell; *Southwestern*, Richard W. Bendall

UNIVERSITIES: *Andrews*, Chris Robinson; *Loma Linda*, Richard Weismeyer

Africa-Indian Ocean

■ James E. Chase, General Conference, and James B. A. Kio, Africa-Indian Ocean Division, recently toured Liberia, Rwanda, and Gabon, looking for a place to establish an Adventist radio station for the continent of Africa.

■ Pekka T. Pohjola recently arrived from Finland to direct the division SAWS and development aid programs. D. R. Syme, deputy director of SAWS-Washington, recently made an exploratory visit to Ghana to lay plans for a SAWS-Ghana project.

■ On October 30 the company in Gombe, Nigeria, was organized into a church—the first Adventist church in Bauchi State. The newly organized church has 27 members, which is about 30 percent of its Sabbath school membership.

Far Eastern

■ Felipe B. Caballero, former Far Eastern Division area auditor, with his family, left for the Africa-Indian Ocean Division to serve as division auditor. They will spend three months learning French at Collonges Adventist Seminary before going to their new location in Africa.

■ Colporteur Reunion, a plan to reenlist in literature ministry those who have left colporteur work, is being implemented in the Philippines. At a recent Colporteur Reunion attended by about 50 former canvassers, 34 joined the selling ranks once again. In 15 Colporteur Reunions held in the south Philippines within three months, about 200 former colporteurs have returned to canvassing.

■ The temperance program of the Negros Mission has received recognition and commendation from the organizer of the government's Drug Abuse Council, which was created recently in Bacolod City. Informed of what the temperance department is doing and what it offers, the council has formally requested P. L. Gonzaga, mission temperance director, to spearhead the drug-abuse campaign in the entire province.

■ Ernest H. J. Steed, accompanied by his wife, Roda, recently visited Singapore, Hong Kong, Manila, Seoul, and Tokyo in the interests of the International Commission for the Prevention of Alcoholism and Drug Dependency, of which Pastor Steed is executive director. During his visit to the Far Eastern Division, Pastor Steed made contacts with many influential people in government and professional fields.

■ D. M. Niere, Central Philippine Union president, reports that from January, 1982, until the time of the Annual Council, a total of 3,553 were baptized in his union. Some 1,132 of them were baptized on October 2, the Sabbath that marked the launching of the One Thousand Days of Reaping for the division.

■ The opening night of a reaping crusade in Guam, culminating many months of faithful witnessing by church members,

attracted more than 600 people, an exciting response in this very difficult area (although the audience leveled off to slightly more than 300 nightly). A total of 200 homes have opened for studies, with 33 public decisions for baptism. No other denomination has been able to conduct a successful crusade in Guam, which makes this a historic breakthrough.

Northern European

■ A new commentary on the book of Daniel was published recently in Poland. It is a pastoral commentary written by Wladyslaw Polok, a former director of the Polish Spiritual Seminary. The 20,000 copies will be distributed by literature evangelists throughout the country.

■ Adventist books from Poland were displayed at the Frankfurt Book Fair, October 6-11. All recent publications were shown at the "Books From Poland" stand. The main feature of this year's fair centered on books on religion.

North American Atlantic Union

■ Two persons were baptized in Randolph, Vermont, as a result of studies given by Bible worker Peggy Hoover, who presently is studying with sixteen families in the area.

■ The Nashua and Manchester churches in New Hampshire recently provided computerized health evaluations at the Deerfield Fair. An estimated 1,000 people stopped at the booth.

■ Every Tuesday evening student volunteers from Atlantic Union College and children between the ages of 7 and 12 meet to share spiritual and recreational experiences.

Weekly activities include workshops, games, swimming, arts and crafts, parties, field trips, and campouts. The aim is for children to develop a one-to-one relationship with a Christian counselor.

■ When Gladys Whittman, a member of the church at Osterville, on Cape Cod, Massachusetts, joined the Seventh-day Adventist Church in 1960, she began a Harvest Ingathering program in her hometown of Orleans. For many years she has solicited annually between \$700 and \$1,000. Now 81 years old, she has already solicited \$364 for the current Ingathering campaign.

■ At a recent convention conducted for the teachers of the Southern New England Conference by educational superintendent Gene Armour, recognition was given to two teachers for award-setting achievements. Beverly Costa, of the Cedar Brook school in Rehoboth, Massachusetts, was born, raised, educated, and is now in her thirty-third year of teaching—all in Massachusetts. Marguerite Johnson, of the Middletown School in Middletown, Connecticut, was, in 1962, the first teacher at the then-brand-new school. Twenty years later she is still teaching at the same school.

Lake Union

■ Financed in part by a large contribution of money from a non-Adventist woman who happened to see a sign announcing the future site of the church, a 7,500-square-foot structure is being built on a six-acre plot by the 44 members of the Glen Ellyn church in Illinois. As many as 75 volunteers, some from Maranatha Flights International, have been working on the building on weekends.

■ The Clear Lake church in Wisconsin recently opened a new Community Services center. The building was financed by a memorial gift from the estate of Alfred and Emma Nelson, long-time residents of the area. Church members donated all the labor.

Mid-America Union

■ South Big Horn County Hospital in Greybull, Wyoming, operated by Adventist Health System/Eastern and Middle America, celebrated its twenty-fifth anniversary.

■ Forty-three persons were baptized as a result of Don Shelton's Revelation lectures in Northglenn, Colorado; among them were four former rock musicians.

■ The Community Services organization in Jamestown, North Dakota, made quilts and Strawberry Shortcake dolls for girls at a local boarding school for the handicapped.

■ Eighteen persons requested Bible studies, and more than 100 registered for cooking classes and stop-smoking clinics at the Seventh-day Adventist booth at the Kansas State Fair.

■ George and Hazel Kent, of Wichita, Kansas, each received a pin for 30 years of service in Adventist church school teaching. They have taught in the Indiana, Carolina, Nevada-Utah, Southern California, Florida, and Kansas-Nebraska conferences.

■ Nineteen persons have joined the Sioux City church in Iowa as a result of John Earnhardt's evangelistic series.

■ Two churches recently were dedicated in Minnesota—the Albert Lea church, with approximately 80 members, and the Anoka church, with some 160 members.

■ Eleven students were baptized following the Week of Prayer at Union College in Lincoln, Nebraska. Dave Taylor, assistant to the president of Oakwood College, was the speaker.

■ Groundbreaking ceremonies have been held for a new gymnasium at Mile High Academy in Denver, Colorado. Completion is expected in three months.

■ Forty-five baptisms resulted from the evangelistic series held by Ron Halvorsen at the Denver South church in Colorado.

■ A unique cost containment program at Shawnee Mission Medical Center cuts a full day from a patient's hospital stay. Patients can now have their presurgery testing done as outpatients a week or more in advance, and check into the hospital on the day of surgery.

North Pacific Union

■ Three hundred Pathfinders from 11 clubs throughout the Idaho Conference met recently at the Eagle church for a Bible conference. After a Sabbath program with several guest speakers, the evening featured a swimming meet.

■ Members of the church in Darby, Montana, have completed the moving of a building that will house a Community Services center. The two-bedroom dwelling, appraised at \$30,000, was donated to the church by an area rancher who wanted it moved. Ladies from the Dorcas Society, who had been saving money for some time for a center, were able to acquire one for the moving expenses only.

■ Work has begun on a three-phase building program for the Hamilton church in Montana. Members are now doing the interior work on a 3,500-square-foot addition that will house classrooms and a Community Services center. Members hope to start the second phase as soon as the initial program is completed. This will involve the addition of a youth chapel as well as the building of a new entry and foyer to the existing church. Phase three of the project calls for the remodeling and enlarging of the present sanctuary.

■ Groundbreaking ceremonies are scheduled soon for a Sabbath school wing and fellowship

hall for the South Hill church in Spokane, Washington. According to local pastor Wayne Searson, much of the work will be done by the congregation. The church has been meeting in rented quarters since its organization five years ago. The construction project is the first phase of a larger building program.

■ To his knowledge, ninety-three-year-old Abraham Breitigam has never missed a communion service since his baptism at the age of 13. A member of the Canyonville church in Oregon, he is still active, lives in his own home, and drives his car.

■ Members of the Eagle church in Idaho, having taken an interest in literature distribution, have given out more than 10,000 pieces of literature this year, not including Ingathering magazines. The Eagle church receives 200 copies of *Signs* each month, and members distribute these as well as past and current issues of *Listen, Life & Health, Liberty*, tracts from the Quiet Hour, and Bible study request cards.

Southern Union

■ On December 5 approximately 30 retired laypersons and denominational employees met together in Greeneville, Tennessee, to organize the Northeastern Association of Seventh-day Adventist Retirees.

■ The Takoma Adventist Hospital in Greeneville, Tennessee, recently added Digital Subtraction Angiography (DSA) to its radiology department. DSA allows arteries in the body to be studied safely, rapidly, and painlessly.

■ The Tennessee Health Facilities Commission approved Madison Hospital for the purchase of a new full-body computerized axial tomography scanner on October 27. The scanner is a diagnostic device that produces cross-sectional pictures of internal organs and structures, and has been hailed as a major diagnostic breakthrough, ranking along with the discovery of X-rays.

Southwestern Union

■ On November 14 nearly 100 Southwestern Adventist College students helped raise \$20,000 for the Cystic Fibrosis Foundation by cosponsoring the first annual Continental Climb at the new 40-story Continental Plaza in downtown Fort Worth, Texas. Students served as climbers, start and finish line judges, landings judges, and security and first-aid personnel for the 720-step climb. Foundation officials reported that the climb, which was featured by Dallas-Fort Worth newspapers, radio, and television, "could not have been done without the students' enthusiastic participation."

■ Donald R. Hevener is the new director of education for the Arkansas-Louisiana Conference. Hevener, who has taught in the Fort Smith area in Arkansas for the past five years, has also taught in the Michigan and Potomac conferences. He holds a Bachelor's degree in elementary education from Columbia Union College and a Master's degree in elementary education from James Madison University.

■ Larry Townsend, publishing director for the Central California Conference, has accepted an invitation to serve as the Southwestern Union Conference publishing director. He replaces Chuck Williams, new corporate secretary of the Review.

■ Max Martinez is the newly elected Ministerial secretary, as well as associate secretary, for the Southwestern Union Conference.

■ A prominent New Orleans attorney, after visiting the Seventh-day Adventist booth at the world's fair in Knoxville, Tennessee, was so impressed that he has begun attending church regularly.

■ Arnold Trujillo is the new secretary of the Texico Conference. He was previously the pastor of the largest Spanish church in North America, located in Los Angeles. He was also a member of the General Conference Executive Committee.

To new posts

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

NORTH AMERICAN DIVISION

Jose Rafael Heredia, pastor, Broadway Hispanic church, Greater New York Conference; formerly pastor, Dominican Republic.

Regular Missionary Service

Robert A. Baker (Pacific U. '54), returning to serve as optometrist, Lilongwe Clinic, Lilongwe, Malawi, and **Edna M. (Wilson) Baker** left Chicago, November 14.

Rosalie Anne Connors, to serve as office secretary, Trans-Africa Division office, Harare, Zimbabwe, of Oshawa, Ontario, Canada, left New York City, November 1.

Gary Erwin Lewis (PUC '79), returning to serve as head, industrial arts department, Bolivia Training School, Cochabamba, Bolivia, **Toni Frances (Barron) Lewis** (PUC '79), and two children left Miami, November 11.

Harlen Irvin Miller (Ball St. U. '79), to serve as music teacher, East Brazil Academy, Petrópolis, R.J., Brazil, **Lorna Jean (Darnell) Miller**, and one son, of Santa Ana, California, left San Francisco, November 30.

Mary Sue Potts (WWC '71), returning to serve as assistant director of nurses, Bella Vista Hospital, Mayaguez, Puerto Rico, left Portland, Oregon, November 27.

Rollin Fred Snide (LLU '53), returning to serve as surgeon, Malamulo Hospital, Makwasa, Malawi, and **Florence Esther (Bicek) Snide** left New York City, November 7.

Clarence Lemuel Thomas III (AU '82), to serve as business manager, Franco-Haitian Adventist Institute, Port-au-Prince, Haiti, **Carol (Barron) Thomas**, and three children, of Berrien Springs, Michigan, left Miami, November 21.

Nationals Returning

Marilyn Anderson (Eastern Mich. U. '77), to serve as music teacher, West Indies College, Mandeville, Jamaica, West Indies, of Ypsilanti, Michigan, left Miami, November 4.

Silvanus Chioma (AU '78), to serve as pastor-evangelist, Nigerian Union Mission, Ikeja, Lagos State, Nigeria, **Joy Ucheoma (Ibeneme) Chioma**, and three children left New York City, November 11.

Nathaniel McDowall (Guadala-

jara U. '80), to serve as physician, St. George's, Grenada, West Indies, left El Paso, November 14.

Clarence Pamphile (AU '82), to serve as theology teacher, Franco-Haitian Institute, Port-au-Prince, Haiti, and **Reinette G. Pamphile** left Miami, November 9.

Benedicto Romero (Inter-American U. '79), administrator, Montemorelos University Medical Center, Montemorelos, N.L., Mexico, **Aleida (Torres) Romero**, and three children are now serving, November 5.

Volunteer Service

Leslie Bernhardt (CUC '80) (Special Service), to serve as music teacher, Antilles Guyane Adventist Secondary School, Sainte-Luce, Martinique, of Kingfisher, Oklahoma, left Miami, November 21.

Michael Lee Brown (Weber St. Coll. '82) (Special Service), to serve as teacher, Bangkok English Language School, Bangkok, Thailand, of Brigham City, Utah, left San Francisco, November 2.

Ted Dryer (Special Service), to serve as builder, Mountain View College, Bukidnon, Philippines, of Angwin, California, left San Francisco, September 13.

Mark Lloyd Everts (Special Service), to serve as teacher, Ebeye Elementary School, Majuro, Marshall Islands, of Everett, Washington, left Seattle, August 18.

Daniel Royce Hall (WWC '73) (Special Service), to serve as acting treasurer, Chiang Mai Tribal Center, Chiang Mai, Thailand, and **Linda Lu (Davis) Hall**, of Palmer, Alaska, left Seattle, November 1.

Claran Henry Jesse (LLU '44) (Special Service), to serve as physician, and **Marjorie (Dye) Jesse** (Special Service), to serve as nurse, Bangkok Adventist Hospital, Bangkok, Thailand, of Roseburg, Oregon, left Los Angeles, October 30.

Elwin James Moore (LLU '58) (Special Service), to serve as physician, and **Rebecca Moore** (Special Service), to serve as medical assistant, SAWS Refugee Program, Bangkok Adventist Hospital, Bangkok, Thailand, of Lynnwood, Washington, left Los Angeles, October 30.

Thomas Alfred Openshaw (Special Service), to serve as farm manager, Laura Seventh-day Adventist School, Majuro, Marshall Islands, **Charlotte Madge (Edson) Openshaw**, and three children, of Fairview, Alberta, Canada, left Los Angeles, November 11.

Curtis Slater (Special Service), to serve as builder, Mountain View

College, Bukidnon, Philippines, of Lemoore, California, left San Francisco, September 13.

Ross Wayne Templeton (Special Service), to serve as builder, Mountain View College, Bukidnon, Philippines, of Angwin, California, left San Francisco, September 13.

Student Missionary

Rosemary Emita Gryte (WWC), of Naches, Washington, to serve as teacher, Tsuen Wan Church School, Hongkong Adventist Hospital, Tsuen Wan, Hong Kong, left San Francisco, October 17.

Ordinations

The following ministers were ordained in Long Beach, California, during the annual convocation of the Southern California Conference on November 6: **Ebenezer Aguirre**, pastor, Filipino-American church, Hollydale; **Casey Bahr**, youth pastor, Glendale; **George Boundey**, associate pastor, Santa Barbara; **James Clifford**, associate pastor, Simi Valley; **Richard Coon**, youth pastor, Vallejo Drive church, Glendale; **Steven Gomes**, associate pastor, Bellflower-Lakewood; **Dean Horinouchi**, associate pastor, Los Angeles Central Japanese-American; **Stan Hudson**, pastor, Whittier; **Ronald Jessen**, pastor, Long Beach; **Gerard Kiemeney**, pastor, El Monte; **Ricardo Norton**, pastor, Burbank Spanish; **Mark Papendick**, associate pastor, Van Nuys; **Stephen Schwarz**, pastor, Culver City; **Raymond Tetz**, associate pastor, Eagle Rock; **Alfonso Valenzuela**, assistant Spanish evangelist.

Recent ordinations in the Trans-Africa Division included the ordination of **T. F. Zuma** and **A. Ngu-bane**, of the Natal Field, **Abel Mainoane**, of Lesotho, and **J. N. Shabalala**, of the Swaziland Field.

Deaths

CALKINS, Everett D.—b. May 26, 1914, Ruthven, Iowa; d. Oct. 26, 1982, Berrien Springs, Mich. A graduate of Emmanuel Missionary College, he began work in the Michigan Conference in 1939. During his ministry he served also in the Wisconsin, West Virginia, East Pennsylvania, New Jersey, Illinois, and Minnesota conferences. He is survived by his wife, Jeanne; two sons, Malcolm and Brian; one daughter, Sharon Pickell; two brothers, Erling and Harold; and five grandchildren.

MAXWELL, Spencer G. C.—b. 1893, southern England; d. July 24, 1982. After graduating from Stanborough College, he served as a minister in Leicester, Derby, and Northampton before going to Africa, where he served for 42 years in Kenya, Uganda, Tanzania, Malawi, Zambia, and Zimbabwe. After retirement he continued to pastor churches in England. He is survived by his wife, Laura; son and stepson, Stanley and Arthur; and three daughters, Enid, Myrtle, and Ruth.

MOORE, Willard F.—b. July 10, 1901, Ligonier, Ind.; d. Aug. 8, 1982, Cleburne, Tex. He worked as a literature evangelist, Bible worker, self-supporting missionary in Inter-America, academy Bible teacher in Panama, manager of the Panama branch of the Pacific Press, treasurer of the El Salvador Mission and the Costa Rica Mission, and on special assignment in the Texas Conference. He is survived by two sons, Franklin and Chester; three daughters, Bonnie Smith, Jennie Perez, and Lena Escandón; 16 grandchildren; and 14 great-grandchildren.

OLIVER, Curtiss J.—b. Aug. 29, 1902, Abilene, Tex.;—d. Aug. 14, 1982, Loma Linda, Calif. He began denominational service in construction at Paradise Valley Hospital, served in the publishing work in several conferences, and worked at Loma Linda Foods. Survivors include his wife, Eva Mae; sons, Curtiss Leroy and Timothy; daughters, Ellaine Whitcomb, Linda Christenson, Diane Bock, Bonnie, and Carol; one sister, Lois Ann Sanders; seven grandchildren; and three great-grandchildren.

Church calendar

January

8-15 *Liberty Magazine Emphasis*
15 *Religious Liberty Offering*
22 *Health Ministries Day*

February

5 *Bible Evangelism*
5 *Church Lay Activities Offering*
12 *Faith for Today Offering*
19-26 *Christian Home and Family Altar*
26 *Listen Magazine Emphasis*

March

5 *Tract Evangelism*
5 *Church Lay Activities Offering*
12-19 *Adventist Youth Week of Prayer*
12 *Adventist Youth Day*
19 *Sabbath School Community Guest Day*
26 *Adventist World Radio Offering*
26 *Thirteenth Sabbath Offering (Australasian Division)*

April

2 *Missionary Magazines Emphasis*
2 *Church Lay Activities Offering*
9 *Literature Evangelism Rally Day*
16 *Youth Spiritual Commitment Celebration (Northern Hemisphere)*
16 *Loma Linda University Offering*
23 *Educational Day and Elementary School Offering (Local Conferences)*

May

7 *Community Services Evangelism*
7 *Church Lay Activities Offering*
14 *Disaster and Famine Relief Offering*
21 *Spirit of Prophecy Day*

Report of discussions with Desmond Ford and associates

In late July, 1982, W. R. Leshner, J. R. Spangler, and W. D. Eva met with Dr. and Mrs. Desmond Ford at the request of Elder Neal C. Wilson. The meeting took place in the Takoma Park area and was in response to a serious suggestion passed on to the General Conference that there be a study of some aspects of the church's doctrines with Dr. Ford and his associates to see whether there could be healing and reconciliation with the Seventh-day Adventist Church. After about 12 hours of study and discussion, Elders Leshner, Spangler, and Eva reported to Elder Wilson and the General Conference officers that it might prove profitable to have a series of studies with Dr. Ford and his associates covering certain basic positions and fundamental beliefs of the church.

On August 17 the General Conference officers carefully considered the report, but arrived at no firm consensus, since they felt it wise to allow time for reflection. The following week, after further earnest consideration, the officers reached the decision to enter into further study with Dr. Ford and his associates provided the latter would, during the time the studies are in progress, agree to abide by the conditions suggested in the report.

These conditions are that (1) Dr. Ford and his associates preach within the sphere of Seventh-day Adventist beliefs and as Seventh-day Adventist ministers, (2) they present no public or private criticism of church administration, (3) they keep a low profile in the Australasian Division, (4) they seek earnestly to heal divisions in the church and to be seen as doing so.

The General Conference offi-

cers decided that if any individual or the entire group would agree to these conditions, the proposed studies would proceed. The officers also voiced the expectation that the basic relationship between the church and Dr. Ford and his associates would be clarified.

Further contacts were made with Dr. Ford and his associates, and on November 1 a plan was proposed in Elder Wilson's office. It states that discussions will take place under the conditions approved by the General Conference officers in August and as already stated in this article. The topics to be studied will concern doctrinal issues and will be decided in advance between the General Conference group of the study committee and Dr. Ford and his associates. It will be the plan to seek to arrive at conclusions at each meeting in regard to the topics discussed. During the period of the studies every endeavor will be made to maintain such relationships as will foster understanding within the study group itself and that, in any and all contacts beyond the group will contribute to the unity of the church. In a letter of November 18 Dr. Ford and his associates expressed their agreement with this proposal.

The basic group from the General Conference consists of W. D. Eva (chairman), G. F. Hasel, W. G. Johnsson, W. R. Leshner, J. R. Spangler. Dr. Ford's group will be comprised of himself, Calvin Edwards, Noel Mason, and Smuts van Rooyen.

As specific items are dealt with, the membership of the committee may be enlarged by the addition of selected persons with appropriate skills and expertise. Accordingly Neils Erik Andreasen and Enoch Oli-

veira will also attend the first meeting to share their counsel with the group and take part in the discussions.

The first meeting is scheduled for January 14-17, 1983, and will take place in the San Francisco area. The general topic will be "What Are the Methods and Principles of Biblical Interpretation, Especially as They Relate to Prophecy?" Four specific areas will be covered: "The Nature of Old Testament Prophecy," "How Do We Arrive at Christian Doctrine?" "The Role of Scholarship in Arriving at Doctrine," and "The Significance and Importance of Study and Understanding of Eschatological Truth." It is intended that these studies will prepare the way for more specific ones.

As we share this information with the membership of the church, we covet your intercessory prayers. Pray that truth may stand out in clarity; intercede also that the unity our Saviour so earnestly prayed for may be preserved and strengthened.

W. D. EVA

NAD Ingathering report—6

As Gilbert and Carrey Dinwiddie, members of the Rockwood church in Portland, Oregon, made their Ingathering calls this year they prayed that God would lead them to someone who would be interested in studying the Word of God.

Jeanie Pyne, a teacher in a Baptist Sunday school who had visited Adventist churches a few times with relatives, had become convinced that the seventh day is the Sabbath, but she wanted to study the other teachings of the Adventist Church. When the Dinwiddies called upon her she knew it was the answer to her prayer. Now they are regularly studying the Scriptures with Jeanie and her

daughter, and both are attending the Rockwood church each Sabbath.

Total Ingathering funds reported through the sixth week of the 1982 campaign amount to \$6,081,782.58. The amount raised this week is \$816,304.44. Manitoba-Saskatchewan, Newfoundland, and Oklahoma are Silver Vanguard conferences. Maritime, Manitoba-Saskatchewan, South Atlantic, Newfoundland, Lake Region, and South Central have exceeded their totals of last year.

M. T. BASCOM

Hawaiian Mission now a conference

The Hawaiian Mission met in forum on Sunday, December 12, and voted to change the legal name to the Hawaii Conference of Seventh-day Adventists.

The new Hawaii Conference is part of the Pacific Union. The change, according to a conference spokesman, will permit the more than 4,000 church members in Hawaii to have a voice in the election of officers.

Shigenobu Arakaki was re-elected president. Melvin Heinrich was reelected secretary, and Robert Frost, of Japan, was elected treasurer.

For the record

Foreign-language quarterlies: Senior Sabbath school quarterlies are now available in Czechoslovakian, Hungarian, and Russian, and may be ordered directly from the Pacific Press Publishing Association, 1350 Villa Street, Mountain View, California 94042. The cost for a four-quarter subscription in 1983 is \$6.60.

Died: Berthold Stickle, former treasurer in various conferences in Canada, and in the Southern Asia Division, December 14, Errington, B.C.

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