

# Adventist Review

General Organ of the Seventh-day Adventist Church

November 24, 1983

## Adventists in Siberia

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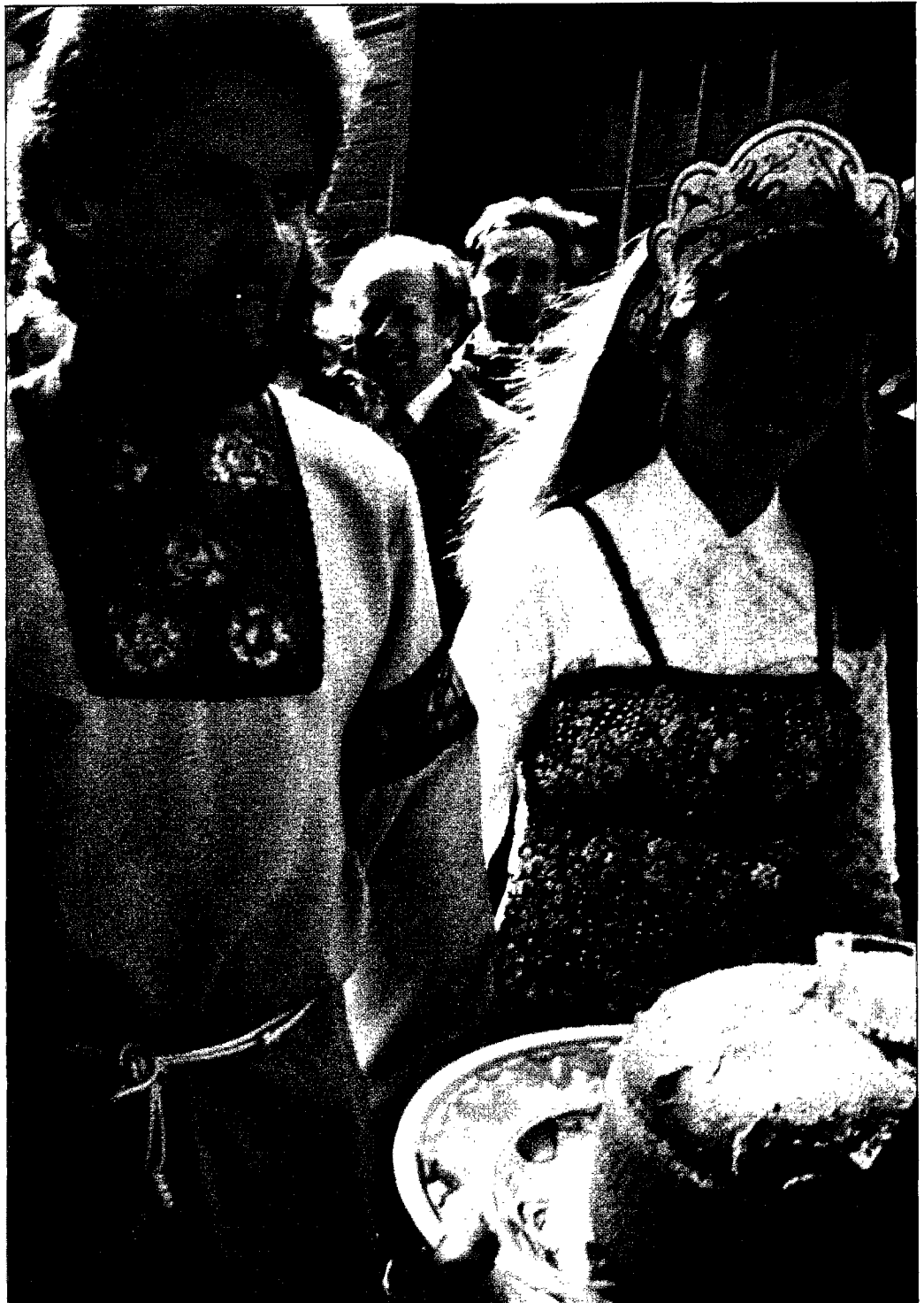
## Annual Council actions

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## R. R. Figuhr— a tribute

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Young Adventists in  
Siberia offer their  
General Conference  
guests bread and salt  
in a traditional  
welcome ceremony.  
See page 7.



## THIS WEEK

An advertisement for the perfume Tweed Again used to claim: "Life . . . not according to plan . . . is a better life. Always has been . . . always will be." Granting that the perfume advertisers know what they are talking about, REVIEW editors live the "better life"—because life often doesn't go according to plan.

For example, only a day before press time for the November 10 REVIEW, we had to change covers and some of the Back Page copy to publish the news of the death of former General Conference president R. R. Figuhr. As a result, the picture of Bekele Heye that would have appeared on the cover of that issue is included on this page instead.

Elder Bekele Heye, president

of the temporary Eastern Africa Division, is appointed now as president of the reorganized Eastern Africa Division, which includes the former division by that name as well as three unions of the former Trans-Africa Division. In the photo he is addressing the merger issue at the Annual Council.

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Bekele Heye

## Adventist Review



Published continuously since 1849

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An index is published in the last Review of June and December. The *Adventist Review* is indexed in the *Seventh-day Adventist Periodical Index*.

The *Adventist Review* (ISSN 0161-1119) is published every Thursday. Copyright © 1983 Review and Herald Publishing Association, 55 West Oak Ridge Drive, Hagerstown, Maryland 21740, U.S.A. Second-class postage paid at Hagerstown, Maryland. Postmaster: send form 3579 to same address. Subscriber: send address change to the above address. Subscriptions: one year, US\$30.95. Single copy, 90 cents U.S. currency. Prices subject to change without notice.

Address all editorial correspondence to 6840 Eastern Avenue NW., Washington, D.C. 20012.

Vol. 160, No. 47.

## 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.

### Abortion

I can't believe that Seventh-day Adventist Christians could write such an article as you did on abortion ("About Abortion," Sept. 1). You have decided that abortion is a personal matter. Couldn't all or any of the Ten Commandments be left to our own personal consideration? It sounds to me like you are being very lukewarm about a very serious matter. "So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth" (Rev. 3:16).

You also stated Ellen White did not take a stand on abortion. In her book *A Solemn Appeal*, which is no longer available in our bookstores, there was a chapter on abortion. There were 54 chapters in the book, with only seven chapters personally written by her, but the other 47

chapters were carefully selected by the Whites. Do you think that the selected 47 chapters were put in that book by Ellen White if she didn't believe what she wrote? The book stated that abortion was a "devilish practice" and that such practices "are most disastrous both upon the physical and moral nature of those whose souls are stained with this terrible sin."

BARBARA TUINN  
Sturbridge, Massachusetts

■ A member of the staff of the *Ellen G. White Publications* notes: "A Solemn Appeal was edited by James White and included several chapters from the pen of Ellen White. However, it was not totally from her pen. Pages 100 and 101 (the writing on abortion) were from the material of another author. It is not possible for us to know whether Ellen White carefully went over every detail of this book that was edited by her husband. Certainly we cannot assume that she accepted all of the sentiments necessarily. It is a somewhat unique book in that it is a combination of Ellen White's writing and the writing of others."

*The fact that Ellen White did not speak on the subject of abortion elsewhere in her writings would indicate that we would need to be even more cautious about her endorsing this statement totally. Certainly these words were not from her pen. And we would be incorrect in attributing this excerpt to her."*

### Shrinking dollars

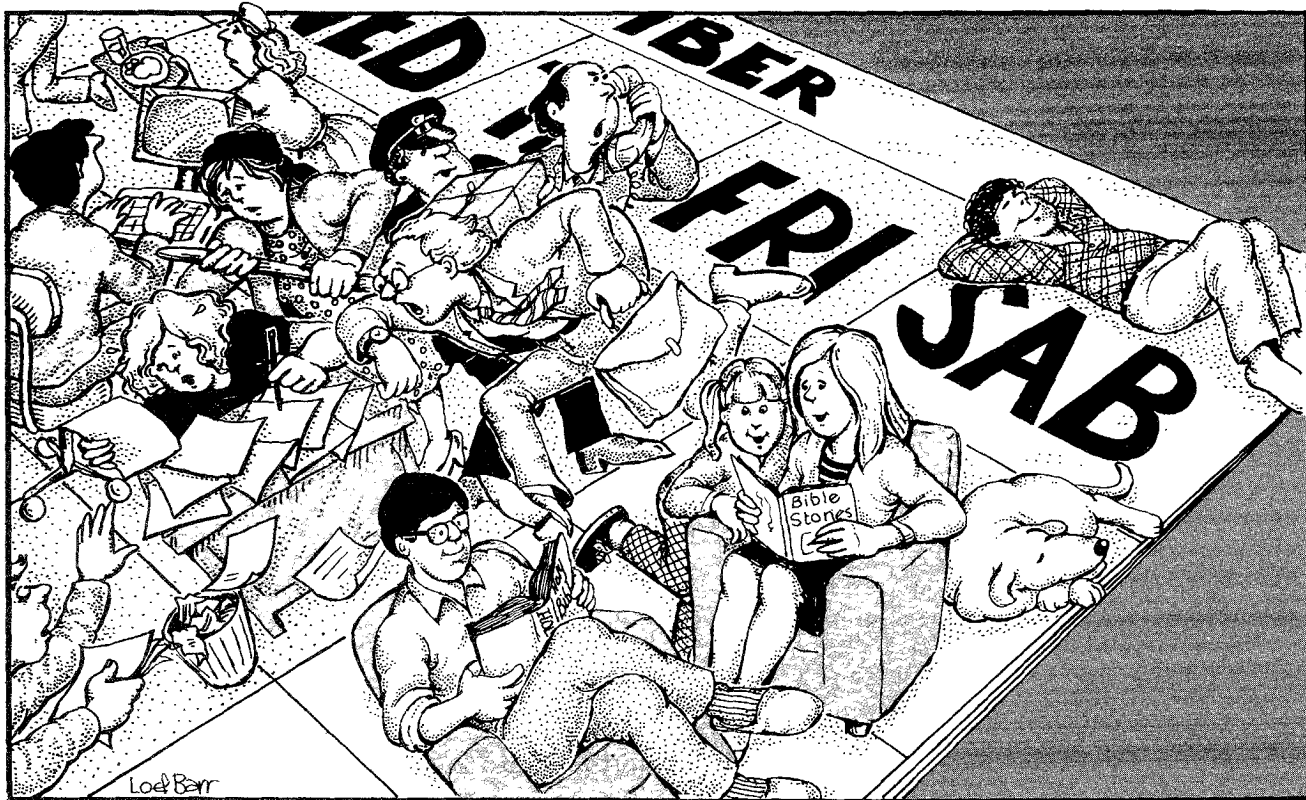
"Crossing the Red Ink Sea" (Oct. 6) was refreshing, almost exuberant. The red ink sea is caused by the shrinkage of our dollars, which we were expecting to do for us what we were called to do personally and individually. Never in the history of the church was there a richer and more fertile resource available at its request than today, lying dormant and dying from inactivity.

If the "red ink sea" is to become a crisis that will force the church to its vast supply of dormant resource, then our prayer should be, "Lord, send the 'red ink sea.' Make it deep and wide."

HUBERT S. GOODLETT  
Los Angeles, California

# The divine bridge

By EUGENE LINCOLN



## Of all the Ten Commandments, only the fourth addresses our duty to both God and one another.

For many years Christians have divided the Ten Commandments into two parts; the first four, they maintain, represent duty to the Creator, and the last six, duty to one another. At first glance this dichotomy seems valid.

But if we hold this traditional view, we miss a vital aspect of the fourth commandment. We quote, "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work" (Ex. 20:8-10), and we often stop there.

But the commandment continues: "thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates" (verse 10). These restrictions make the Sabbath commandment among the first legislation enacted to protect the laborer, and also one of the first laws to protect animals.

We discover that the fourth commandment actually has

two important parts: first, that we honor God by remembering His holy day and by keeping it holy; and second, that we honor Him also by being compassionate to those who work for us—even animals.

Think what a different world this would be if everyone practiced the message of freedom and equality the fourth commandment proclaims: that honoring God is not possible without also showing love to others, especially to those who serve us. Everyone—employer and employee, master and servant—rests, acknowledging subjection to the Creator.

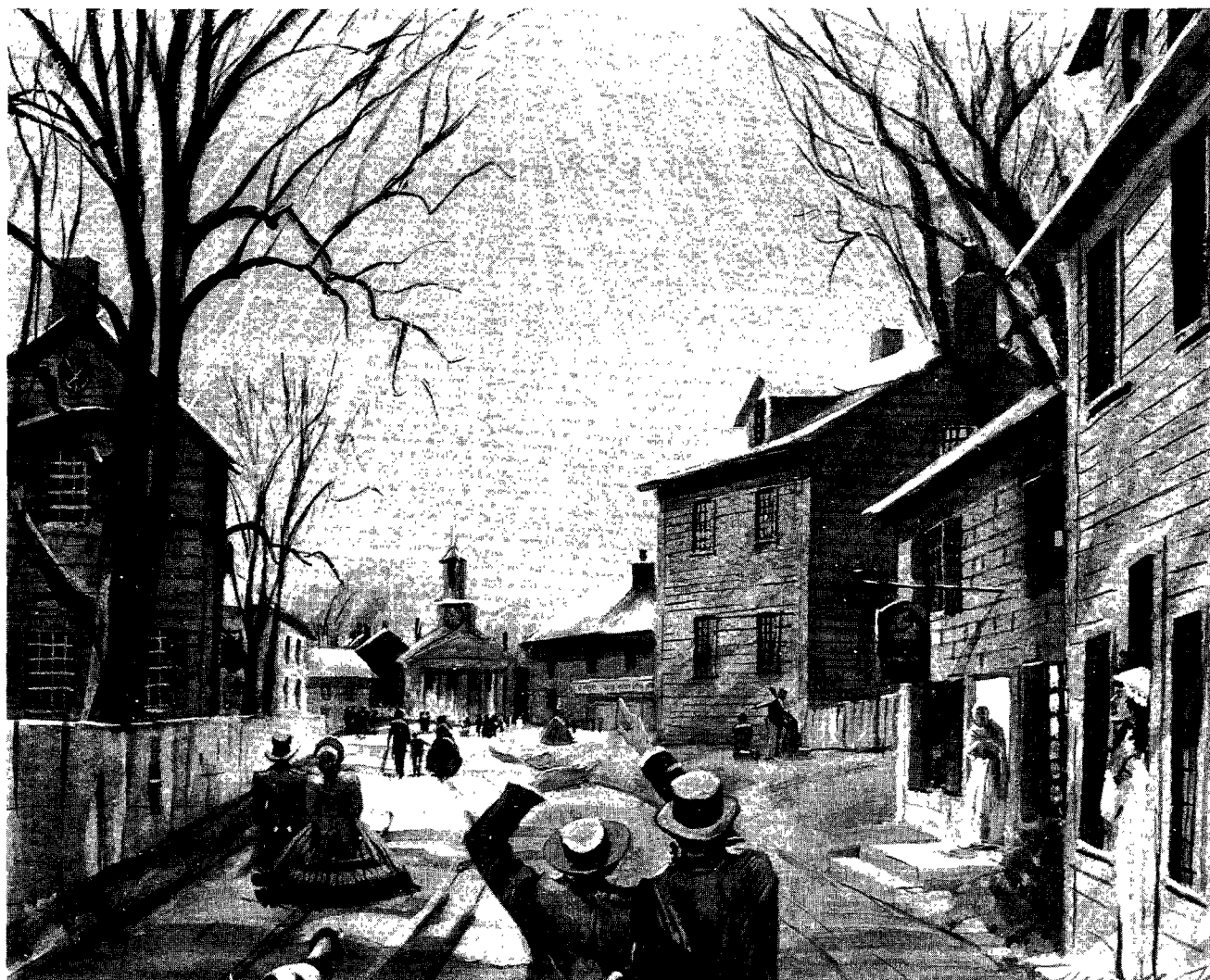
Then all of us could enter more effectively into the true spirit of Sabbathkeeping, forgetting ourselves and remembering God. As Abraham Joshua Heschel aptly put it: "The seventh day is the armistice in man's cruel struggle for existence, a truce in all conflicts, personal and social, peace between man and man, man and nature, peace within man. . . . The seventh day is the exodus from tension, the liberation of man from his own muddiness, the installation of man as a sovereign in the world of time."—*The Sabbath*, p. 29.

The fourth commandment is unique. True, it belongs in the "duty to God" class. But it belongs also in the "duty to others" group. It is a divine bridge between the two parts of God's law, spanning the gap that we often put between them in our lives. □

*Eugene Lincoln works as a copy editor at the Review and Herald Publishing Association, Hagerstown, Maryland.*

# Falling stars, rising hopes

By HAROLD L. WRIGHT



## What significance does the meteoric shower of November, 1833, have for Adventists today?

One hundred and fifty years ago this month a spectacular meteor shower fell over North America. Students of Bible prophecy saw in that event a fulfillment of Christ's words in Mark 13:25, 26: "The stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall

they see the Son of man coming in the clouds with great power and glory."

This dramatic astronomical event gripped the popular imagination like no other except perhaps the Apollo moon missions and Halley's comet. The words of Revelation described literally what tens of thousands of people saw: "The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken by a mighty wind" (Rev. 6:13). Ellen White wrote, "This prophecy received a striking and impressive fulfillment in the great meteoric shower of November 13, 1833. That was the most extensive and wonderful display of falling stars which has ever been recorded."—*The Great Controversy*, p. 333.

William Miller already had been preaching Bible prophecy for several years when this spectacular occurrence focused additional attention on his message.

*Harold L. Wright is assistant professor of physics at Southwestern Adventist College.*

Numerous witnesses testified to the unusual nature of the display. Professor Denison Olmsted, of Yale, wrote, "To form some idea of the phenomenon, the reader may imagine a constant succession of fireballs, resembling rockets, radiating in all directions from a point in the heavens. . . . [There were] meteors of various sizes and degrees of splendor: some mere points but others were larger and brighter than Jupiter or Venus."<sup>1</sup>

Dr. Humphreys, president of St. John's College, Annapolis, stated, "During the period just previous to the dawn, it was observed by many intelligent persons in the city, whose statements coincide most perfectly, as to the almost infinite number of the meteors. In the words of most, they fell like flakes of snow."<sup>2</sup>

Although meteors often were observed, their cause was poorly understood up to the end of the eighteenth century. Recoiling from centuries of superstition in interpreting natural phenomena, many scientists were unwilling to accept popular reports regardless of how well documented they were. For example, when the French Academy of Science sent a commission to Lucé to examine the circumstances of a meteorite fall, despite the unanimous testimony of numerous eyewitnesses, the commission concluded that the stone did not fall from the sky, but was struck by lightning.<sup>3</sup>

Thomas Jefferson remarked that he would rather believe that a Yankee professor would lie than believe that stones could fall from heaven.<sup>4</sup> However, by the early nineteenth century scientists recognized the general nature of meteors as stony or metallic masses heated to incandescent temperatures by friction with the atmosphere.

### Scientific study launched

The 1833 shower marked not only a fulfillment of Bible prophecy, but was the event that launched the beginning of the scientific study of meteors in a comprehensive way. Many observers of that shower noted that the meteor trails seemed to radiate from a common point in the sky, near the neck of the constellation Leo. This clue led early researchers to the idea that the event resulted from a loose collection of interplanetary debris whose orbit crossed the earth's orbit. The apparent radiation from one spot in the sky was caused by the earthly perspective of observing a high altitude phenomenon. Scientists realized that the orbits of the earth and the meteors could intersect repeatedly, and that such a shower might be a periodic event.

A similar, though less well-publicized meteor shower, had occurred in South America in 1799. The well-known scientist and traveler Humboldt referred to "thousands of meteors and fireballs moving regularly from north to south with no part of the sky so large as twice the moon's diameter not filled each instant by meteors."<sup>5</sup>

Another voyager at sea off Cape Florida wrote of the 1799 fall: "The phenomenon was grand and awful, the whole heavens appeared as if illuminated by skyrockets . . . which appeared at any instant as numerous as the stars."<sup>6</sup> Accounts by the natives of South America indicated that a similar fall had occurred every 33.25 years. On this basis early researchers linked this shower with others recorded as far back as A.D. 585.<sup>7</sup>

This group of meteors was named the Leonids after the constellation from which they appeared to radiate in the 1833

fall. It was a happy occasion when they returned as predicted in 1866. However, the numbers of Leonids observed in 1866 was significantly less than in 1833 or 1799.

Observers suffered keen disappointment when in 1899 they failed to return as expected. The author of the textbook *Meteors* wrote, "It is the writer's personal opinion that the failure of Leonids to return in 1899 was the worst blow ever suffered by astronomy in the eyes of the public."<sup>8</sup>

Although a good shower of Leonids was seen in 1932 (though less intense than 1866) public interest was largely lost. It was supposed by some that repeated gravitational interaction between the meteor swarm and other planets had removed their path from the earth's orbit and that large future showers were unlikely.<sup>9</sup> On November 16, 1966, the night of the next scheduled return, meteors began arriving at a moderate intensity of about 50 per hour. Then, just before dawn on the morning of the seventeenth, the spectacular happened again: "The rate continued to increase, so we saw a rain of meteors turn into a hail of meteors and finally become a storm of meteors too numerous to count. . . . The scintillating sky looked like a radium spintharoscope, and instinctively we sought to shield our upturned faces from the imagined celestial debris."<sup>10</sup>

The authoritative journal *Sky and Telescope* noted: "This brilliant display rivaled the historic Leonid showers of November 12, 1799, in Peru, and November 13, 1833."<sup>11</sup>

To compare the showers of 1833 and 1966, we must depend on more than qualitative descriptions, since no single observer saw both events. A few quantitative estimates were made for the 1833 fall—between 10,000 and 35,000 meteors per hour.<sup>12</sup> For a one-hour interval just before dawn in 1966, numerous trained observers reported rates of 90,000 to 140,000 per hour.<sup>13</sup> The 1966 shower rivaled the storied 1833 fall.

Certainly this shower never began to enter the mass consciousness in the way its predecessor did. In fact, the *New York Times* for those dates reports nothing of the spectacular show seen in the Western United States.

The 1966 fall passed generally unnoticed because it was seen only in Arizona, Colorado, New Mexico, and Texas, states of low population density. In the East there were clouds. The South, when clear, lost the peak of the shower in the dawn, and the West Coast was cloudy. In addition, the general public understood the nature of meteors better than their nineteenth-century counterparts, so the event seemed less mysterious, as well as being overshadowed by the news of man-made space events.

Interestingly enough, we possibly may witness another sensational display. The Leonids are expected to return in 1999. It is known that the source of the meteoric material is debris associated with the periodic comet Tempel-Tuttle. Recent research has compared the relative position of the comet and the debris for various Leonid showers since A.D. 902.<sup>14</sup> Certain orbital features that characterized the 1799, 1833, and 1966 showers are scheduled to be reproduced in the 1999 return. A researcher observes: "Although the conditions in 1998-1999 are optimum for a significant Leonid meteor shower, the event is not certain because the dust particle distribution near the comet is far from uniform."<sup>15</sup>

How shall we understand such natural phenomena in a

# A birthday lesson

By DOROTHY SIMMS

"Mamma, tomorrow is my birthday. You won't forget, will you?" Beth asked excitedly.

"No, honey, I won't forget."

"Will I get a present?"

"I thought you like surprises," Mamma replied, smiling.

"Oh, I do!"

"Then you'll have to wait until tomorrow, honey."

Early the next morning Beth leaped out of bed and dashed downstairs.

"Oh-h-h," Beth sighed as she looked at the yellow and white balloons and streamers.

She didn't see a present or cake anywhere, but she tried not to let her disappointment show.

After breakfast she slowly made her way upstairs. Suddenly she squealed and rushed to the bed to tear open the package. Inside she found a delicate yellow dress. After pulling it over her head and admiring it, she hurried downstairs.

"Oh, Mamma, it's so pret— Oh-h-h, a cake!"

"We'll have some later, but now we need to go to the store."

As they entered a shoe store, Mamma asked to see some yellow-and-white shoes in Beth's size.

"Is this what we came to town for?" Beth asked.

"Yes, dear."

Walking home in her new shoes, Beth asked, "Could I show Lisa my shoes and my new dress?"

"Yes, but don't stay long. It's getting cloudy and looks like rain."

By the time Beth remembered she wasn't to stay long, it was raining. As she hurried home, trying to avoid the puddles, she slipped and fell.

Mamma was just coming up the basement steps when Beth ran in. She knew from the tears and mud that Beth wouldn't need further punishment for being late. "Your dress will be all right after I wash it, but I'm not sure about your shoes," she said.

"Let's pray, Mamma. Jesus will make them all right."

The next morning Beth went to the kitchen to get her new shoes. "Oh!" she laughed, for they did look funny with the toes curled up. When she put them on, they felt funny—they didn't feel nice and new anymore. "Jesus didn't answer my prayer, Mamma. Didn't He forgive me either?"

Putting her arms around Beth, she answered, "Yes, Honey, Jesus has forgiven you, because He knows you are sorry. And He always answers our prayers, but sometimes the answer is No. Maybe He feels it is more important for you to remember to be obedient than it is to make your shoes new again."

"I really am sorry. I made Jesus feel bad, and you, too, when I didn't obey."

"All is not lost, though. I washed your dress, and it looks like new again." Mamma held out her hand to her now-smiling daughter, and together they went to look at the birthday dress.

prophetic context? A natural event is seen to have supernatural significance when the Spirit leads the community of believers to see it as such. Some might object that such a view is too subjective.

On the other hand, we could assume that a natural event has prophetic significance whenever it is the most singular such event that fits a prophetic scheme. Aside from being circular, this view runs the risk of invalidating the prophetic understanding of the believers as new events occur or previously unknown ones are discovered.

Such a view would remove from the believers the experience of recognizing prophetic fulfillment, putting it in the hands of scientists and historians. Prophecy is for believers. To require that matters of faith be empirically demonstrable is to risk faith on a foundation subject to battering by every wind and wave of research.

We should consider the context of the Bible verses quoted from the Gospels and Revelation. They were not spoken for our time alone, but would have been understood from within a heritage of apocalyptic literature from which these images were drawn by Christ and John. First-century Jews did not look at natural events in the scientific way we do. In an interesting inversion, their world view saw physical phenomena as metaphors for God's reality. They would hear assurance in those words.

Although everything standing for permanence seems to be passing away, God will one day put us beyond the human condition of uncertainty, and personally, visibly manifest Himself in the world. These prophetic words may have personal significance for us in the same way. They bring hope in the historic Adventist interpretation that indicates Christ's coming is near, even at the door.

Early Adventist Bible students saw special significance in the 1833 display because it occurred at a time and place where special attention was being given to prophetic signs of Christ's return. To them the meteoric shower confirmed faith because they saw it occurring in the Biblical sequence, following a great earthquake (1755) and a dark day (1780), and near the conclusion of the 1260-year prophetic period.

It could be that again the Spirit will use this elegant astronomical event to remind us of our precarious position on this planet. God graciously has allowed us time to prepare the world for His return and given us reminders of that approaching event. □

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- <sup>2</sup> Humphreys, *American Journal of Science*, 25:372, quoted in Everett Dick, "The Falling of the Stars," *The Advent Review and Sabbath Herald*, Nov. 2, 1933, p. 11.
- <sup>3</sup> Olivier, *op. cit.*, p. 5.
- <sup>4</sup> Fritz Heide, *Meteorites*, trans. by Edward Anders and Eugene DuFresne (Chicago: University of Chicago Press, 1964), p. 66.
- <sup>5</sup> A. C. B. Lovell, *Meteor Astronomy* (Oxford: Clarendon Press, 1954), p. 337.
- <sup>6</sup> Olivier, *op. cit.*, pp. 23, 24.
- <sup>7</sup> Lovell, *loc. cit.*
- <sup>8</sup> Olivier, *op. cit.*, p. 38.
- <sup>9</sup> Lovell, *op. cit.*, p. 338.
- <sup>10</sup> Capen, quoted in editorial staff, "Great Leonid Meteor Shower of 1966," *Sky and Telescope*, January, 1967, p. 6.
- <sup>11</sup> *Ibid.*, p. 4.
- <sup>12</sup> Olivier, *op. cit.*, p. 25. The author also notes on page 40: "It is very easy to overestimate the number of meteors."
- <sup>13</sup> Capen, *op. cit.*, p. 6; "Leonids Fulfill Promise," *Science News*, Nov. 26, 1966, p. 453.
- <sup>14</sup> D. K. Yeomans, "Comet Tempel-Tuttle and the Leonid Meteors," *Icarus*, 47:492-499, 1981.
- <sup>15</sup> *Ibid.*



# Siberian Adventists welcome first visitor from headquarters

By ALF LOHNE

## Church dedication in Novosibirsk marks growth in the U.S.S.R.

A long-cherished dream became reality when my wife and I spent some unforgettable days with Adventists in Siberia this past summer. As far as we know, this is the first visit in modern times to the churches in this area of the Soviet Union by an administrator from the General Conference. When we received permission in Moscow to go there and saw that a weekend in Novosibirsk in the heart of Russian Siberia was included, I was delighted.

To most of us who live in the West, the name Siberia brings to the mind's eye pictures of frozen wastes and a harsh climate that makes life a struggle. This may result from the many stories we have heard about persons considered undesirable being banished to Siberia.

What would we find out about religious life in such a place? Do churches even exist there? Could people attend meetings, and do the church members have Bibles? Do young people join in the worship? I found the answers to these and many other questions during our visit and will try to report what we saw, heard, and experienced. But first a lot of other things happened.

G. Ralph Thompson, general secretary of the world church, and I arrived in Moscow with our wives and spent a weekend with the church there and in Tula, a city about 200

kilometers (124 miles) south of the capital. In Moscow, church leaders put us in the Hotel Rossia, which is so near Red Square that we could see the red star above the Kremlin from our windows and hear the bells strike the hour inside its walls.

This hotel with its 3,000 guest rooms is the largest in Europe and one of the largest in the world. Its concert hall in the center of the courtyard seats 3,000. If you happen to go back into the hotel by a different entrance from the one you came out, it is easy to get lost in the bewildering maze of halls, elevators, and floors.

In Moscow Adventists meet in the Baptist church, centrally located on Pokrovsky Boulevard within easy walking distance of Red Square. Sabbath mornings and Wednesday evenings are set aside for Adventists, but for the weekend we were there the Baptists kindly gave us the Friday night also. Both Elder Thompson and I preached to large audiences. A 50-voice choir directed by a talented musician, Reuben Avetessyah, added to the beauty and inspiration of the worship services.

The city of Tula, home of renowned Russian author Leo Tolstoy, was our next stop. Our full schedule permitted only a quick visit to Tolstoy's home, where the rooms have been left just as they were when the great writer lived there. The English-speaking guides gave us a good insight into the life and influence of this unusually gifted man. His personal library included books in more than a dozen languages.

In Tula the young people of the church welcomed us with a musical and historical program. A young scholar recited key episodes from Russian church history interspersed with numbers from musical groups. The program climaxed with an outstanding performance of Handel's "Hallelujah Chorus" by a mixed choir. The ladies wore floor-length peach-colored dresses and the men black suits with white

*Alf Lohne is a general vice-president of the General Conference.*



The mixed choir in Tula consisted of singers from several churches. The conductor, Elita Sokolovskala, stands in the front row, center, between the Thompsons and the Lohnes. The choir performed the "Hallelujah Chorus" from Handel's *Messiah* and other numbers.

shirts and bow ties. As in other parts of the world, the audience stood during this number.

In Tula the Thompsons and Lohnes parted company to visit different churches in order to reach as many people as possible. Pastor M. P. Kulakov and his son Michael, now in his fourth year of studies at Newbold College, were our translators. The Thompsons went to the Ukraine and the Baltic while we went south and east.

On the way to Siberia we made a stop in the city of Volgograd, formerly Stalingrad. During World War II it was the site of one of the fiercest battles ever fought. In the summer of 1942 Nazi troops stormed the city in an effort to mop up the Caucasus and capture Moscow. For six and one-half months the battle raged. In its various stages it involved more than 2 million men, 2,000 tanks, and 2,000 planes.

Survivors remember that Mamayev Heights on the

outskirts of the city, which changed hands several times, was soaked with the blood of fallen soldiers. Today a gigantic 150-foot monument crowns the top of the hill. Also impressive is the painting of the battle housed in a huge circular building with a high platform in the center from which visitors can view the dramatic scenes. The area between the platform and the painting is covered with weapons, tanks, debris from the battle, and wax figures of fighting soldiers. One has the feeling of being in the midst of the battle itself by viewing the painting from the platform.

Not a single building was left standing in the center of the city. During the fighting, torrents of burning fuel flowed onto the Volga, making it a river of fire that set all the ships on the water ablaze. More than 40,000 civilians died and 150,000 were wounded. By the close of the war only 32,000 people were left in the city, which formerly had half a million inhabitants.



Far left: The 300-seat church that was dedicated in Novosibirsk, Siberia, was built by church members. Left: The Archpriest of the Russian Orthodox Church in Novosibirsk told Elder Lohne (right) that religion is not dead—every day his church baptizes new members. Below: The author enjoyed meeting Yritz Victoriya, an active young woman from the Kiev area.





# Anticipation....

## CHRISTMAS PROMISES A THOUSAND MEMORIES

Make them happy with thoughtful gifts that keep on giving.

Suggestions for the young ones on your list:

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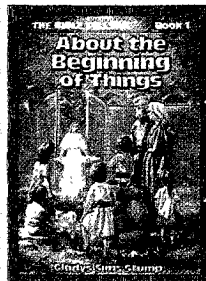
**SEE-A-STORY.** A unique visual experience bringing Bible stories to life through filmstrips. A variety of stories are available. **US\$2.98** viewer  
**US\$.98** each filmstrip • **US\$.98** slide mounting kit  
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**DON'T GIVE ME THAT STUFF ABOUT THE BIRDS AND BEES.** A parent's new approach to sharing the facts of life with a young son. **US\$.95**

**SUGAR AND SPICE.** A young daughter learning the facts of life from a parent in a loving and caring way. **US\$.95**



Visit your local Adventist Book Center this holiday season.



A new city with a population of approximately 1 million has arisen on the ruins of the old. It is sobering to realize that before rebuilding could begin more than one and a half million mines, shells, and bombs had to be defused.

A few years ago only a handful of Adventists met on Sabbaths in this city. Today approximately 100 people crowd into the simple house of worship. At the time of our visit many more came in from surrounding areas. As everywhere else in the Soviet Union, we received a warm welcome and overwhelming hospitality. We also found a deep interest in the preaching of God's Word. Our evening meeting was set for 6:00 P.M., and since this was a weekday, I asked why they arranged for it to begin so early. The answer was "We want the meeting to begin early so it can last a long time!"

The local representative for the Ministry of Religious Affairs arranged for a visit with Archbishop Pimen in the Kazan Mother of God Church, which is open for services. When we arrived we found hundreds of people pressed around the archbishop to receive his blessing individually as he placed his hands on their heads. After the service we spent a profitable evening and shared a meal with the archbishop and a number of Orthodox priests. They informed us that every day parents come with their babies to have them baptized.

Although travel plans allowed for arrival in Novosibirsk with time to spare before our Sabbath appointments, unavoidable delays drastically changed the schedule. When the plane touched down on Siberian asphalt, my watch read 4:00 A.M. on Sabbath morning by Moscow time, but by local time it was already 8:00 A.M. This meant we would have no sleep at all before a full day with Adventists in Novosibirsk. We had time only to rush to the hotel to change our clothes.

We did not expect any breakfast at all that morning, so we were pleasantly surprised when Sister Himinetz, the pastor's wife, and her helpers brought a delicious breakfast of bread, butter, jam, milk, fruit, cakes, honey, and cheese to our hotel room. They even brought a tablecloth, napkins, and a hot drink!

District leader D. A. Grenz took us by car to an already packed church. The warm welcome we received from Siberian Adventists drove all thought of sleep from our minds.

### Church was dedicated

The church was to be dedicated that morning, and outside a large crowd of Adventists had gathered. As soon as we stepped out of the car three young people dressed in national costume came forward and offered us a huge loaf of bread and a cup of salt. This ancient Russian custom of showing hospitality and welcome to visitors made us feel close to these friendly people.

The church, which seats 300, was built entirely by Adventist volunteer labor. It was filled to capacity and overflowing. Not only were Adventists from the city and their friends present, but also visitors from churches in Omsk, Novokuznetsk, Tomsk, Irkutsk, Bijsk, Semipalatinsk, Ustaminagorsk, and other places in Siberia. There were even people there from Vladivostok on the Pacific coast.

The hospitality of the Novosibirsk church was striking.

Everyone was invited to share the noon meal. Fortunately the weather was perfect, so long tables were set up in the churchyard.

Soviet demographers estimate that the average age of the 23 million people living in Siberia is only 26. This preponderance of young people in the population is reflected in the churches. The programs and services always include musical and choir numbers in which the participants are mostly young people. My impression is that they are a happy, tight-knit group eager to take part in church functions. Repeatedly I marveled at their willingness to stand for hours during services because all the seats were taken. Most Adventists have Bibles and bring them to Bible study and worship services.

Time did not permit us to see many of the sights in and around Novosibirsk, a city of 1.3 million people. But we did take advantage of the opportunity to visit Akademgorok, a huge scientific research center located 30 kilometers (18.6 miles) outside the city. Here 21 academic institutes work side by side and in close cooperation with other scientific centers throughout the region. Siberia's abundance of natural resources in the form of coal, oil, minerals, timber, and hydropower is the reason Soviet journals make statements such as: "Russia's might will depend on Siberia." One journal goes so far as to state: "Siberia delights, lures, frightens, and stuns with its beauty. Anyone who is not aware of this expansive land knows nothing about the future of our planet."

The extremes of temperature varying from tropical heat in the short summer to  $-60^{\circ}\text{C}$ . ( $-76^{\circ}\text{F}$ .) in winter produces unique conditions. Of Siberia's 13 million square kilometers (5 million square miles), one third is tundra, four fifths of which is permanently frozen. This causes special difficulties for agriculture and the construction of buildings. Scientists at Akademgorok, in cooperation with local industry, are trying to find solutions to these and other problems.

Coal reserves are immense. One field alone contains 450 billion tons. A scientist visiting Krasnoyarsk found that a village near Divnogorsk was built on a coal seam. The cellar of every house was actually a miniature coal pit. The owners climb down into them to dig out the coal they need for their stoves!

The last part of our journey took us to the subtropical Caucasus in the south to the cities of Sukhumi and Sochi by the Black Sea. We spoke to large audiences eager for fellowship and the message from God's Word.

Under the leadership of Pastor Sitnik, Adventists in Sochi had rebuilt, enlarged, and redecored their church. Again we were happy to take part in a dedication service.

For the first time in the history of the Adventist Church in the country, an archpriest of the Russian Orthodox Church was present for the dedication. At the close he expressed his appreciation for the service and added the wish that the church would grow in spiritual strength and in membership.

Tourists from all the world visit Sochi every year. As is true elsewhere in the Soviet Union wherever Adventist churches are located, visitors are welcome to attend the services. Even though they cannot understand the language, they can enjoy the music and feel the love of the people reflected in their beaming faces and warm handshakes. It is a never-to-be forgotten experience! ☐

# Annual Council actions of major interest

The following actions voted by the 1983 Annual Council, meeting October 5-12, are regarded of high interest. For editorial comment on these and other actions see the report by ADVENTIST REVIEW's assistant editor James Coffin, "Annual Council 1983: Change and Commitment," beginning on page 3 of the November 10 issue.—Editors.

## ■ Africa Territorial Reorganization

**VOTED**, 1. To reorganize the East African, Ethiopian, and Tanzania unions, now administered by the Eastern Africa Division, and the South-East African, Zambesi, and Zambia unions, and the Botswana Field, now administered by the Trans-Africa Division, into a new division of the General Conference.

2. To attach the Southern Union Mission and the South African Union Conference directly to the General Conference with the following provisions:

a. Both unions are to continue as distinct union organizations.

b. The relationship to the General Conference as attached union organizations is to continue only until such time as it becomes possible to reincorporate the two unions into a division of the General Conference.

3. To designate the new division as the "Eastern Africa Division."

4. To designate Harare, Zimbabwe, and the present Trans-Africa Division facilities as the location and headquarters facility for the new division and to retain the present Eastern Africa Division facilities in Nairobi, Kenya, as a branch division office.

5. To request the General Conference Committee to appoint a standing committee at the General Conference headquarters to serve as the administrative liaison with the Southern Union Mission and the South African Union Conference in lieu of a division organization.

6. To define institutional relationships as follows:

a. Helderberg College to become an institution of the South African Union Conference.

b. Bethel College to continue as an institution of the Southern Union Mission.

c. Solusi College status to be determined by the new division.

d. Adventist University of Eastern Africa to be an institution of the new division.

e. Publishing houses (Africa Herald Publishing House, Ethiopian Advent Press, Tanzania Adventist Press, and Malamulo Publishing House) to continue serving the territories being served by them currently.

f. Southern Publishing Association (Cape Town, South Africa) future operations to be determined by the General Conference and the two unions in South Africa attached to the General Conference, and in counsel with the new Eastern Africa Division.

## ■ Australasian Division—Name Change to South Pacific Division

The Australasian Division Executive Committee has requested that the General Conference change the name of the Australasian Division to South Pacific Division.

The reason for the request is that the name "Australasia" is usually identified with Australia. More than two thirds of the division membership now lives in places other than Australia—New Zealand, Papua New Guinea, Fiji, and other island territories. With the exception of the Kiribati Island group, all the division territory lies within the South Pacific.

**VOTED**, To approve the request of the Australasian Division that the name of the division be changed to South Pacific Division.

## ■ 1985 General Conference Session Offering

**VOTED**, 1. To designate as the special project for the 1985 General Conference session offering the building of a shortwave radio station on the island of Guam to be operated by Adventist World Radio (AWR).

2. To schedule a General Conference session offering for March 9, 1985, the date for the regular AWR offering. A second offering will be taken just prior to the Session, the date to be determined.

3. To set an offering goal of \$5 million.

4. To project the estimated cost of the radio station, including land, equipment, and two staff houses, at approximately \$4 million.

5. To distribute the total received as follows:

a. \$200,000 for the general operation of AWR.

b. \$4 million (approximately) for building the new radio station.

c. Any balance shall be used for the operation of the new radio station.

6. To appoint the following committee to implement the promotion of the General Conference session offering: P. G. Smith, Chairman; Owen Troy, Secretary; M. T. Bascom, R. S. Folkenberg, Joel Haas, Tulio Haylock, F. L. Jones, D. A. Roth.

7. To request the General Conference officers to set up a budget and guidelines for the preparation of promotional material for the General Conference session offering.

8. To authorize continued negotiations presently being conducted by the General Conference Communication Department for the ownership by the General Conference of one of two separate properties in Guam.

9. To apply for a license from the U.S. Government for a radio station on the island of Guam as soon as property is secured.

## ■ Merger of Missionary Journals—North American Division

**VOTED**, 1. To merge the missionary journals *These Times*, published by the Review and Herald Publishing Association, and *Signs of the Times*, published by Pacific Press Publishing Association, and to direct that this missionary journal for the North American Division be published by the Pacific Press Publishing Association.

2. To continue to assign to the Review and Herald Publishing Association the publishing of the Ingathering magazine.

## Administrative

### ■ GC Session 1985—Delegates—Guidelines

**VOTED**, 1. To counsel divisions and their respective union conferences to endeavor to meet the following guidelines in the appointment of their delegations to the 1985 General Conference session:

a. At least 10 percent of the regular delegates appointed from the division should be church members not denominationally employed.

b. A reasonable number of women and youth should be included in the delegation.

c. At least 33 1/3 percent of the regular delegates from each union should be citizens of the countries in the respective union.

d. Each division should ensure that there is an adequate representation in its delegation of its interdivision workers.

2. To publish the lists of dele-

gates to the 1985 session as follows:

a. In the North American Division, the list of delegates from each union shall be published in the respective union paper at least one month before the session.

b. In divisions other than North America, the list of delegates shall be published in the division and/or union papers early enough for such publications to be in the field at least one month before the session.

## ■ Annual Councils—1986 South America, 1988 Africa

The success of the 1982 Annual Council held in Manila, Philippines, has led to suggestions that plans be made for convening Annual Councils outside the North American Division at least twice during the next quinquennium 1985-1990. It has been suggested that one council should be in South America and the other in Africa. Several sites with adequate facilities are available on either continent. Information about several of the most desirable sites has been made available to the officers. It was

**VOTED**, 1. To request the South American Division to make recommendations to the General Conference concerning sites in its territory that might be considered for the 1986 Annual Council.

2. To authorize Treasury to make a reservation as follows:

Nairobi, Kenya, for Annual Council 1988.

## ■ Adventist Development and Relief Agency—Provisional Working Document

**VOTED**, To adopt the following as a provisional working document for the operation of Adventist Development and Relief Agency and as a proposal for the possible future revision of GC policy H 25. Further suggestions will be incorporated into the policy revision proposal which will be presented to the 1984 Annual Council.

### H 25 Adventist Development and Relief Agency

H 25 05 A Philosophy of Development and Relief Aid—Philanthropic and humanitarian involvements are an integral part of Seventh-day Adventist history. From its beginning, Adventism has been concerned for the less fortunate. When the church embarked on its world mission in the last decades of the nineteenth century it demonstrated that concern by establishing schools and health care programs among needy peoples. Major institutions were developed to meet

*Continued on page 23*

## A jewel of an aunt



**She has been single all her life, but she has rarely felt lonely. Find out why.**

By JAMES L. FLY

I'm sure I would be surprised if my Aunt Jewell ever decided to get married, as she sometimes teasingly threatens to do even in her retirement at age 68.

My world would never be the same again.

As far back as I can remember, my mother's older sister has been the most important single woman in my life—until I met Nancy, that is. But since Nancy and I are married now, Aunt Jewell continues her undisputed reign.

Aunt Jewell used to call us every other Sabbath afternoon when we lived in the United States. Now that we are in Abidjan, Ivory Coast, she is our most faithful correspondent. Her warm, newsy letters with the happy-face return address stickers on the envelopes take the chill off the loneliness we sometimes feel living in a foreign culture.

I've never known her to forget a birthday or anniversary, not to mention Christmas, Valentine's Day, and other holidays. Her handpicked greeting cards and presents arrive just in time for the special day.

Even though it often has meant flying across the country, Aunt Jewell has yet to miss one of her nieces' or nephews' graduations or weddings. We can count on her being there impeccably dressed in a new outfit especially chosen for the event. At my cousin Bob's recent wedding Aunt Jewell filled the role of his grandmother in the wedding party, since the grandmothers on both sides of his family died several years ago.

Although she has never married and had children, playing the part of a grandmother is something Aunt Jewell says she feels rather comfortable doing. Recently, while she was

working a weekly volunteer shift at her church office, a young coed, newly arrived from Texas, phoned and asked the secretary whether someone could drive her to church the next weekend. When the secretary mentioned it to Aunt Jewell, she replied without hesitation, "Why, I'd be happy to take her."

After the church service, the young woman studied Aunt Jewell's silver hair and the kind lines in her face. "You know, you remind me so much of my grandmother back in Texas."

"I imagine I'm old enough to be your grandmother," Aunt Jewell replied, raising her eyebrows.

The girl apparently didn't catch the mischievous twinkle in her Scotch-Irish blue eyes. Putting her arms around Aunt Jewell, she gently drawled, "Oh, I didn't mean it that way. Your ways are so much like my grandmother's, I can't think of anyone else when I look at you."

Aunt Jewell's ways always have been people-oriented. Really, she had no other choice. Aunt Jewell was born in 1915 and grew up on a farm in northeastern Colorado. Depressed by a crop failure, her father took his own life in 1934, leaving behind a wife and four children, two boys and two girls.

Being the eldest, Aunt Jewell stayed at home to help her mother rear the children. They moved to town, where Aunt Jewell went to work as a salesclerk, secretary, and librarian's assistant, helping to support the family through the toughest years of the great depression. In 1939 she graduated with a B.S. degree in secretarial science from Colorado State Teacher's College (now the University of Northern Colorado) in Greeley.

Two years later the United States became involved in World War II, and both my uncles went to the Pacific theater. Aunt Jewell continued to remain at home with my mother and grandmother, providing needed comfort and support.

I imagine it was the consequences of my grandfather's suicide, the depression, and the war that influenced Aunt Jewell to pass up marriage opportunities. But she is not bitter about it.

Her philosophy of life is "There is a reason for everything." She has accepted singleness as God's plan for her life and used the freedom of the single life to enrich the lives of old and young, men and women, married and unmarried. She certainly has enriched mine in countless ways.

In the early 1950s I lived with Aunt Jewell and my mother and grandmother in a rented bungalow while my dad monitored jet fighters on an aircraft carrier during the Korean War. Sometimes my cousin Bob, a year younger than I but even more of a rascal, visited us from Laramie, Wyoming.

As the old college clock tower began to chime twelve noon, Bob and I would race down the alley to see who could be first to meet Aunt Jewell on her way home from the

*James L. Fly is director of media services for the Africa-Indian Ocean Division.*

welfare office for lunch. She worked there as an executive secretary.

A smile would gift-wrap her face when she spotted us bearing down on her in a cloud of dust. The race was almost always a tie, and we would nearly knock her over, but she didn't seem to mind. Regaining her balance, she would hug our sweat-streaked faces against her legs, then bend her tall, straight figure down to ask, "Well, well, how are my little bunnies today?" She would tousle our hair and kiss our cheeks.

As the family raconteur, Aunt Jewell loves to tell stories about our childhood antics. She'll always say, "Jim, do you remember the time you and I went to Texas on the train together and you insisted on sleeping on the floor and got a terrible headache?" or "Bob, did I ever tell you about the time you blamed the crayon marks on my walls on your imaginary friend?"

Of course I do, and yes, she did, but we never grow tired of hearing her stories. They give us roots. They make us feel appreciated, worthwhile, loved.

Now that some of us have children of our own she has begun doting on her "grandbunnies," much to our delight and theirs.

Throughout her career in the welfare department and even more so now since she retired, Aunt Jewell has made people her hobby. I have lost track of all the service clubs, professional societies, and other organizations she belongs to.

### Reach for Recovery volunteer

Not long ago she made her first visit as a trained Reach for Recovery volunteer. Having undergone a mastectomy a few years ago, now she helps other women realize that they too can live normal and productive lives after the operation. Every week she visits an elderly, somewhat disoriented woman at a local nursing home just to let her know that someone still cares about her. Last summer she was the cochairman of her high school graduating class's 50-year reunion.

Aunt Jewell's most recent involvement is serving as the leader of a caring unit in her church. With 1,800 members, the pastors don't have much time to make personal visits, so they have divided the church into units of about 15 members each. As a caring-unit leader, Aunt Jewell contacts the members in her unit periodically to discover their needs and keep them informed in a personal way about church happenings.

I can't think of anyone better suited for the job. The pastors never need worry about whether she'll do it. When Aunt Jewell makes a commitment, she keeps it.

Her indomitable optimism continues to inspire me. She says that since her retirement she has been happier than ever because now she is free to serve people at her own pace and in more ways than she could before.

Recently Aunt Jewell moved into her retirement home, a ground-floor duplex in a quiet part of Greeley. She had had her eye on it for more than a year, even though it was occupied.

"I knew that was the place for me. Somehow I just felt that if I waited long enough I would be able to rent it. It's an answer to prayer," Aunt Jewell wrote to us. For 18 years she

had lived on the second floor of a "four-plex," and we worried that she might fall on the stairs. We are thankful she is safer now.

Aunt Jewell says she is counting the days until we visit her on our furlough next summer. We can hardly wait also. When she sees our car pull into her driveway, Aunt Jewell will come running out her door to hug each one of us and kiss us on the cheek, as she used to with Bob and me. She'll serve our favorite cookies with the nut on top, and of course tell us stories. Leaving her won't be easy. Her eyes will glisten with tears no matter how hard she tries to hold them back. She hates to tell her loved ones goodbye.

In his famous discourse to the Corinthians on marriage, the apostle Paul writes, "But each man [you mean women too, don't you, Paul?] has his own gift from God; one has this gift, another has that" (1 Cor. 7:7, N.I.V.). The gift of Aunt Jewell's singleness is something I will treasure for the rest of my life. □

## Stonethrowers

By S. M. CHEN

*See her stagger  
as they drag her  
through the city street.  
Hear them twitter,  
watch them stare  
as they set her,  
without care,  
at the Master's feet.*

*See her cower  
as they query  
what to do with her.  
Watch Him, weary  
of their evil games,  
stick in hand,  
write in the sand  
secret sins and names.*

*Now all are gone  
save two alone.  
He wipes her tears,  
dispels her fears;  
does not condemn  
her more than them.*

*Many a stone  
I have thrown;  
yet, had I thought  
(as well I ought)  
a bit more love,  
I should have known  
glass is what  
my house is made of.*

# R. R. Figuhr—a tribute

By W. R. BEACH

I met Reuben Figuhr in George W. Rine's early-morning class in logic, at Walla Walla College. That was more than 60 years ago. The old alma mater had a way of spawning lasting friendships; and that acquaintance in Dr. Rine's class started a friendship and a respect that spanned the years and stood the tests of life and worldwide administration, and will be one of the bright spots for both of us, I believe, in that bright land of eternity.

This friendship was enhanced, of course, by a special relationship between Reuben's wife, May Belle Holt-Figuhr, and Gladys Corley-Beach—May was Gladys' youthful English teacher during Gladys' senior graduation year at Laurelwood Academy, 1918-1919.

Along with you and the world church, we, lifelong friends, deeply mourn the departure of this man whose devotion to God, to family, and to church set a lasting example that all should emulate and that few, I suspect, will exceed.

Reuben Richard Figuhr was born October 20, 1896, in West Superior, Wisconsin. His ancestors sprang from the German peoples who migrated to Russia in the 1770s in pursuit of more freedom and better economic opportunities. Reports of the burgeoning American story led Reuben's people to cross the Atlantic and settle in Wisconsin. There they found a better life indeed, including the Adventist faith.

To break with the closely knit fellowship of the Moravian brethren was difficult and painful; so the move to the great Northwest seemed best. There Reuben attended Seventh-day Adventist schools, including Laurelwood Academy, where he met and married May Belle Holt July 4, 1918, a few days before induction into the United States Army for the terminal months of World War I.

Release from the Army was followed by some profitable study at Pacific Union College, whose charm the Figuhrs never forgot. He graduated from Walla Walla College with a B.A. degree in history in 1922. This followed several years of field experience thought to be essential in education in those days—preaching, teaching, and making ready for overseas service. He and his family went to the Philippines in 1923, where Reuben evangelized, taught school, edited, and served as union superintendent until 1941.

## Up to the top rung

By then Reuben was ready to climb the remaining rungs of church administrative responsibility: president of the South American Division, 1941-1950; general vice-president of the General Conference, 1950-1954; and president of our world organization from 1954 until retirement to St. Helena, California, in 1966. That added up to 35 years an active member of the General Conference Executive Committee and 25 years an officer of the General Conference. For the last 12 of these years, I was privileged to be a very close associate.

Of course, the details of these years so full of action would fill

a volume, a task that already has been foreshadowed by several researchers and denominational writers. But perhaps the realities of Reuben's life have been fleshed out best in his family circle, where descendants become a form of immortality.

Reuben Figuhr's life story is in the annals of his church and family. Both have marched across continents and seas because the love of God leaves no choice. Reuben loved and gave from the rich depths of a relentless commitment. Like most truly great people, he did not seem to aspire to be an isolated mountain peak on earth's horizon, but rather to stand among the summits of a range of faithful leaders. His greatness was marked by a sense of proportion and appropriateness. Like all who possess mastery, he could see many tints and shades between the black and the white of life. And like all useful lives, Reuben's was focused, dedicated, and disciplined.

Likewise, this man was of a stable mood and temperament. He married natural cheerfulness (with twinkling eyes) and seriousness, helpfulness and steadfastness, accommodation and resolve. His administrative orthodoxy, oftentimes painfully lacking on leadership rosters, became something like a personal hallmark. He could be resolute (it could seem to some) to the point of stubbornness. Yet he disagreed (even when stubbornly) without becoming disagreeable. He could oppose his closest associates without falling out with them. Friendship and fellowship never seemed to perish in the fires of stern convictions.

## His presence was a blessing

Thus, Reuben's presence wherever he went, in the field or the office, was a blessing. Mixed motives never afflicted him or his conduct. Uphill and down, he trudged on, rubbing shoulders easily with many peoples and cultures and learning to concentrate on the essential rather than on the trivial. This was apparent in his philosophy of life and death as well as in church administration and social conduct. But on the essential, wherever he saw it, he never faltered.

Nor did these qualities abate in his retirement years. The basic activities of his faith had gripped his inner self. He never failed an opportunity to teach a Sabbath school class or to speak a word of courage and counsel for his Lord. His message was written in his last letter to me (May 12, 1983): "Trust in the Lord, brother." And he added, "These last months I have come to look more and more across to the goodly land."

A few years ago we had lunch together. The years had slipped by, and the threshold of eternity was, of course, in sight for both of us. Like the psalmist, Reuben could watch the curtain drawing down on the earthly sojourn, see the lights going out one by one, without undue, debilitating concern. He thought he could lie down in peace with this essential certainty in his heart, "I will dwell in the house of the Lord for ever" (Ps. 23:6).

I am sure Reuben Figuhr did just that. And I can imagine that could he speak today, he would say something like this: "Have faith, dear ones; trust the Lord. Languish not in sorrow as do the hopeless. Look up, hope on! And when in that bright morning the redeemed awaken from their sleep and life's shadows flee, fairer than daylight dawning shall rise for you too this glorious thought—and reality—Now I am forever with Thee." □

*W. R. Beach was secretary of the General Conference from 1954 (the same year R. R. Figuhr became General Conference president) to 1970 (four years after Elder Figuhr retired). He is retired in Loma Linda, California.*



## The grateful heart

It was, I think, the tastiest meal I ever enjoyed. Perhaps one of the simplest also—boiled rice, a couple of vegetables made into a curry, lentils. But I remember most the sense of profound gratitude that accompanied it.

The night before, shortly after Sabbath, we—a group of academy students and I, their dean—had set out with packs on back. A two-hour trek in the Himalayas had brought us down from the 6,500-foot level of Vincent Hill School to the gorge of the Jumna River. We spent the night in sleeping bags, lulled by the roaring of the snow-fed river. Next day we had loaded up and set off again, climbing toward the mountain town of Chakrata. It had been a day of toil, heat, and high-altitude sun.

Now, as evening fell over the road, we came upon a little settlement. The dried foods in our packs had little appeal. A man of the mountains, tall and friendly, offered to prepare us a meal. Cooking over an open fire, baking flat whole-grain bread on the coals, he entertained us royally.

We ate ravenously and sat in silence, enjoying the relief of tired legs and contemplating the red glow and the vastness of the mountains—heavy, immovable, majestic. Contentment and relaxation seeped into every weary pore.

This month—on November 24—Americans will sit down to a Thursday feast. For many, Thanksgiving

will be the most memorable meal of 1983. Some will go to great preparations; some will spend lavishly.

More important than the food, however, is the grateful heart. “Better a meal of vegetables where there is love than a fattened calf with hatred” (Prov. 15:17, N.I.V.).

Worldwide, the majority of Adventists will not celebrate Thanksgiving as November 24. For Canadians, Thanksgiving comes in October, while the celebration itself is a peculiarly North American—and beautiful—custom.

But every Adventist may display the peace and contentment of the grateful heart. We, for whom God has done so much, for whom He has opened the treasures of His grace—we should live in an atmosphere of thankfulness. Some of us

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### God wants our lips to be wellsprings of praise to His goodness.

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do not have the material abundance of others; but we all may rejoice in the God of our salvation.

When we are well and prosperous, it is easy to give thanks to God for His blessings. But what about times of sickness and pain? When we lose our job? When we lose a loved one?

The grateful heart knows its God and does not cease to sing. “Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd

in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation” (Hab. 3:17, 18).

God would have His people experience more fully the glory of His grace and the joy of His forgiveness. He wants our lips to be wellsprings of praise to His goodness. “Morning, noon, and night, let gratitude as a sweet perfume ascend to heaven.”—*The Ministry of Healing*, p. 253.

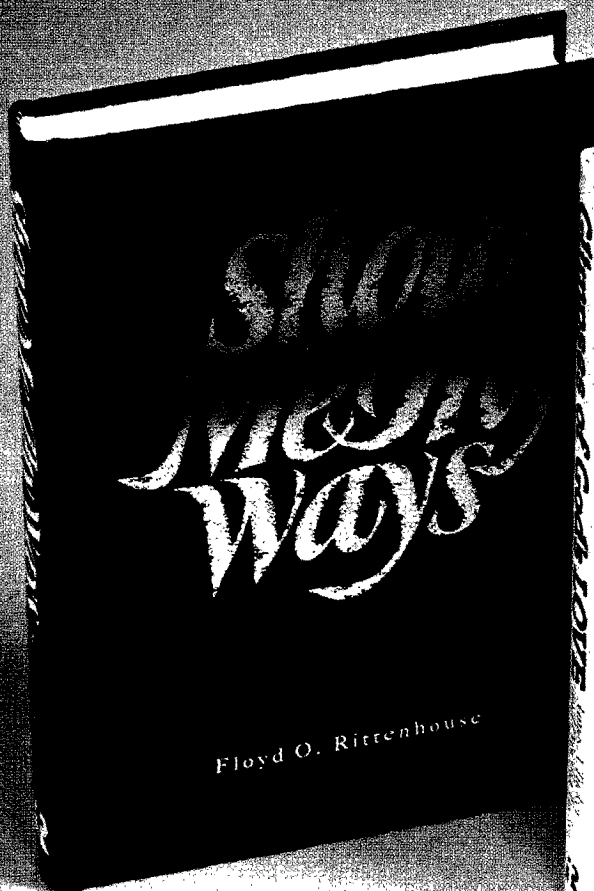
The grateful heart is more than songs of praise, however. The grateful heart acts—acts in place of the Christ who has set it free.

Adventists are blest people. But around us are people who are lonely, defeated, hungry. As we sit down to our bounty-laden table, children are growing up malnourished, babies are dying of starvation. The heart best shows its gratitude by deeds of loving service to the physical and spiritual needs of others.

Once Jesus cleansed ten lepers. Only one, however, turned back to say thank You. And Jesus was grieved. Ingratitude, said Shakespeare, is “sharper than a serpent’s tooth.”

One evening a woman with a tainted past—a notorious woman—poured a jar of costly perfume over Jesus’ head. When the disciples grumbled at the waste, He defended her: “Why do you trouble the woman? For she has done a beautiful thing to me. . . . Truly, I say to you, wherever this gospel is preached in the whole world, what she has done will be told in memory of her” (Matt. 26:10-13, R.S.V.).

The grateful heart still pours out its sweet perfume. And Jesus still notes it with delight. W. G. J.



# FOR YOUR FAMILY'S DEVOTIONS

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## Australia's *Iglesia Hispana*: the church of *mucho entusiasmo*

By IRMA B. VYHMEISTER

During an itinerary to Australia, I visited *Iglesia Hispana*, a Spanish-speaking church in Sydney. Occupying a large multipurpose hall, the structure is built in Spanish style. The 250 adult members of the congregation come from Spain, Argentina, Chile, and Peru. The church is growing, and some 50 visitors attend each Sabbath.

"We have another Hispanic church of 50 members in the greater Sydney area, and we hope to open a third Spanish church soon," says the church's pastor, Ricardo Olivares. "There is also a small Spanish church in Melbourne and one in Brisbane." But there has not always been work among the Spanish in Australia.

In 1974, Pastor Olivares, then a music teacher at Chile Adventist College, asked for a five-year study leave to attend the University of Sydney. One day he and four other young men decided to organize a church with services in Spanish. The Greater Sydney Conference assigned them the Blacktown storehouse—where camp meeting supplies were stored.

On March 27, 1975, as torrential rain was falling on the corrugated metal roof of the storehouse, 29 charter members officially organized the *Iglesia Hispana*. Ricardo Olivares was chosen as first elder, and later as the first pastor (he was ordained in 1978). His dreams of becoming a music professor were put

aside to minister to Australia's thousands of immigrants from Spain and Central and South America.

When the conference sold the storehouse a few years later, the church was relocated in the Strathfield Seventh-day Adventist High School auditorium. In the meantime, the members purchased a piece of property (for \$40,000) as a permanent site for the *Iglesia Hispana*. However, two streets were built through the lot, dividing it into four segments and making it unfit for building. The lot had to be sold. Less than a week after being put on the market it sold for \$85,000.

"The present site also was obtained providentially," Pastor Olivares explains. "We paid only \$20,000 for street rights, lights, and sewer system. When we heard that a certain piece of land might be available, we had a prayer vigil and a fast that week, praying that God would touch the owner's heart so he would donate the property to us. And he did."

Then the hard work began. The church members told the conference architect what kind of building they wanted. The price was \$400,000. How could they manage? All the members were immigrants with no resources.

"We really worked hard," said Jaime Torres, who served as finance and stewardship director. "Instead of buying things we needed such as clothing, furniture, or a car, we invested in the church. Offerings ranged from \$1,000 to \$3,000."



Members of *Iglesia Hispana*, the Spanish-speaking church in Sydney, Australia, pose for the author outside the building.

One observer, seeing the sacrifice of the members, suggested that they have sales to gather revenue. But the pastor and members did not agree with that method of financing the project. One Sabbath, after a down-to-earth sermon, an offering of \$25,000 was collected, which later grew to \$45,000.

"We came to this country with the hope of someday returning to our own country," Ludim Carrasco, one of the founders, said. "We deposited monthly sums for this purpose. But when the call came, we invested our savings in the church fund. There were individual offerings of \$100 to \$5,000, and even one of \$12,000."

"At that time," he remarked, "we did not know that we were investing it for ourselves. But today our children participate in the activities of the church, which in itself is a high reward for our investment." Being concerned about the family, the church has done more than invest in a building.

While studying Sabbath school lessons that dealt with social problems, the Sabbath school teachers decided not to watch television for a whole

quarter. The choir accepted the challenge for one year. Then the whole church decided not to watch television. The results are evident in better grades for the students and more time to spend with the family to talk or to read. Table games and other hobbies have been rediscovered, and a more wholesome atmosphere has filled the church.

Pastor Olivares works with J. G. Cortizo, a young man from Uruguay who recently finished his ministerial training at Avondale College. Both told me about the activities of the church. The church has an active Pathfinder Club with more than 80 members; a young people's club for church members and nonmembers alike; and many activities at the church on Sabbath and during the week. Their 35-member choir has toured the Western United States and made a recording at the Adventist Media Center in Thousand Oaks, California. They have visited Chile, Argentina, and Uruguay. There is also an active Community Services department catering primarily to the needs of immigrants of all faiths. In addition, almost all the members of the congregation are witnessing.

*Irma B. Vyhmeister is an associate director of the General Conference Health and Temperance Department.*

A girl who accepted the Adventist faith as a result of the church's ministry summed it up: "This church is friendly, attractive, and operates in unity. But above all, I know that it has the truth for our day."

In *The Ministry of Healing*, page 470, Ellen White states, "The strongest argument in favor of the gospel is a loving and lovable Christian." The *Iglesia Hispana* of Sydney is doing that with success.

## BURMA

### English-speaking class held in Rangoon

More than 110 church workers, Bible seminary graduates, students, and church members attended an English speaking class recently held in Rangoon—the first of its kind ever held among the Adventist Burmese people. When the plan was conceived, it was thought that perhaps 30 people from among the leading workers might attend. When the session began, nearly four times the number expected were present.

Edith M. Willis and Shirani de Alwis, from India and Sri Lanka respectively, taught the classes. San Che, of Rangoon, a former Vincent Hill School teacher and a graduate of India's Spicer Memorial College, took an active part as an additional teacher. Those in attendance were enthusiastic about improving their English, both written and spoken.

For about 20 years the English language has been almost totally unused in Burma. When most of the English-speaking people left the country, and attempts were made to return to a totally Burmese culture, knowledge of English decreased rapidly. Recognizing that this has had an adverse effect on the life and progress of the people—because much global interchange is conducted in English—the government recently took action to place a stronger emphasis upon learning English. Training sessions have been held, and research has been done on how to

improve both textbooks and methods of learning.

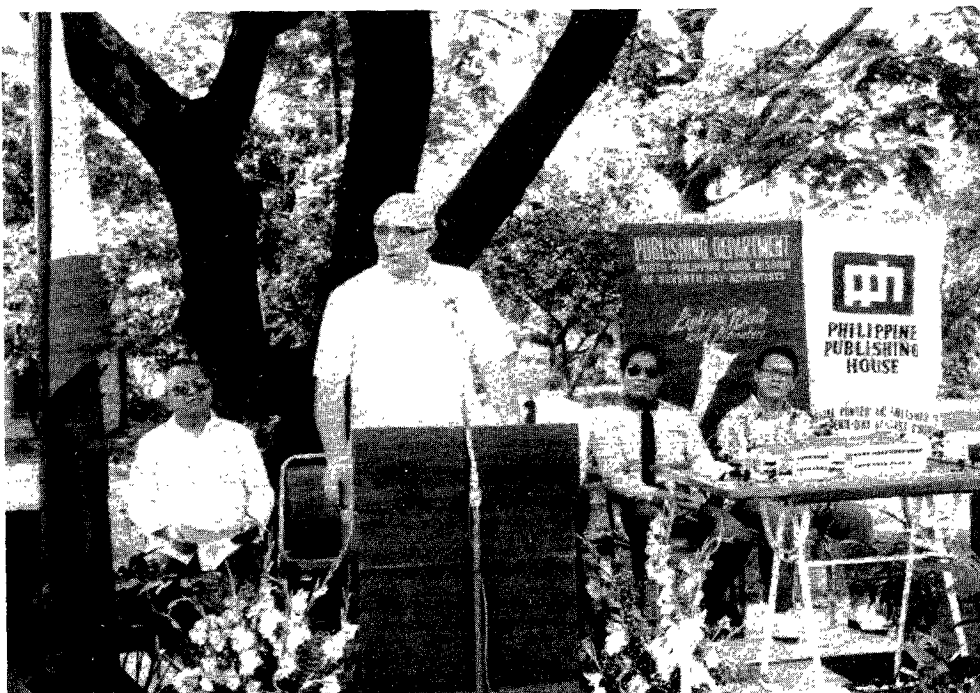
Although the use of the English language as a means of communication within the mission diminished when all foreign missionaries withdrew, and correspondence generally was carried on in the native language, practical experience is demonstrating that the English language can serve, as it once served, a useful role—despite the fact that one veteran worker said, "Ah, the English language is only a plaything for a drunkard in the street."

Much of the world has used

English in recording various kinds of information, including that of religion. Furthermore, in a small country like Burma, where there are many different ethnic groups that have their own languages and writing, utilization of a common-denominator language is desirable. For this reason many workers and members in Burma feel that the union has made the right step in trying to teach more English in an effort to enable us to use it as a medium of general communication. We expect more such workshops in the future.

Burma is a hospitable and homogeneous country. It may well have the narrowest gap between the rich and the poor of any country in the world. However, the Burmese people are strictly protected from the outside world in an effort to keep it that way. An increase in the use of English may open new avenues for learning from others, as well as allowing Burmese Adventists to have a closer relationship with fellow believers around the world.

V. RUAL CHHINA  
Communication Director  
Burma Union



### Literature evangelist training centers established in Philippines

Two years ago the Far Eastern Division voted to encourage each union to build a permanent training center for literature evangelists. Presently three such centers are under construction in the Philippines, where the literature evangelist force is almost 3,000 and increasing steadily.

During October, the North Philippine Union Mission laid the cornerstone for its "Literature Ministry Seminary"—as the new training centers are called—and the South Philippine Union Mission and the Central Philippine Union Mission celebrated the groundbreaking for their respective training schools.

In his keynote address on each occasion R. H. Henning, associate director of the General Conference Publishing Department, stressed the importance of professional training for literature evangelists. At the groundbreaking in the Central Philippine Union Mission, Paul L. Hinoguin, union publishing director, reminded the congregation

that there were no Seventh-day Adventists in the area 72 years ago. The region was entered by Floyd Ashbaugh, a young literature evangelist missionary from the United States, and literature evangelist Robert Caldwell, from Australia. In 1935 it was reported that 85 percent of the church membership became interested in Adventism through reading Adventist literature.

Each Literature Ministry Seminary will have modern dormitory facilities capable of housing 60 students. Three or four classrooms in each will be equipped with the most up-to-date equipment, including video.

The seminaries are a step of faith. Not all of the funds are in hand, but the General Conference Publishing Department has contributed funds from the J. N. Hunt Memorial Fund, and publishing leaders and literature evangelists will be donating time to raise funds for the completion of the projects.

R. H. HENNING

# Ingathering and the 1000 Days of Reaping

By C. E. BRADFORD

It is impossible to calculate the great good that has come to the cause of God through the annual Ingathering appeal. Multiplied millions of dollars have flowed through the treasuries of the churches and conferences and on out to the ends of the earth like a mighty stream bringing blessings to many.

I am constantly surprised and encouraged by good Ingathering experiences that come in various ways—workers' meetings, general gatherings of the churches, and quite casual contacts. People are being influenced. Former church members are being reclaimed. Baptisms are conducted. The global outreach of the Seventh-day Adventist message and mission is being told in an effective way. I have nothing but admiration and commendation for those faithful members who year after year "make the rounds" knocking on doors, standing in shopping malls and on busy street corners, calling on business men and women and, above all, neighbors and friends. Make no mistake about it, Ingathering is still the greatest people-to-people contact ministry Adventists sponsor.

Recently I received a note from a brother in Illinois. He informed me that he has been Ingathering for 39 years. He was impressed by these words: "Do something, do it soon, with all thy might; An angel's wing would droop if long at rest; And God Himself, inactive, were no longer blest."—*Testimonies*, vol. 5, p. 308.

He then made an observation that I think is very apropos, especially at this season of the year: "Ingathering will soon be here and can surely be very helpful in the 1000 Days of Reaping."

*C. E. Bradford is vice-president of the General Conference for the North American Division.*

Ingathering and the 1000 Days of Reaping? Why not? As stated in the Annual Council report of 1979, Ingathering can do much to promote the spirit needed for a successful 1000 Days of Reaping. According to this report, the objectives of this evangelistic ministry are:

To reach every home and business.

To bring the love and hope of Jesus Christ to every individual.

To have prayer with as many individuals as possible.

To encourage Bible study by enrolling people in a Bible course.

To leave Christian literature at every home and business.

To give every individual an

opportunity to contribute an offering for the financial support of the worldwide humanitarian work of the Seventh-day Adventist Church.

To locate individuals who might be interested in worshiping with or joining the Seventh-day Adventist Church.

Ingathering is not begging. It is not undignified or demeaning. It is a noble activity.

For too long we North American Seventh-day Adventists have persuaded ourselves that people are unreachable these days—too secular, too materialistic. Some of us have receded farther and farther back into the "Adventist shell." But there are many out there in that cold, forbidding world who are lonely and almost desperate to hear a kind word, to see a friendly face. In fact, keen observers of the current scene see indications that the continent is on the verge of a religious revival.

Religion in American Life, Inc., is a group of business and

advertising executives who have joined together to foster church attendance in North America. This organization recently commissioned the Gallup poll and the Compton Research Institute to conduct a study on the status of the churches and synagogues in North America. Martin Marty, professor at the University of Chicago Divinity School, says in a foreword to the report:

"Contrary to predictions of secular thinkers for two centuries, they [Americans] have not turned secularist. Theirs is not a world closed off to itself, one that screens out and rules out all signs of transcendence."—*Religion in American Life, Inc., A Summary of Qualitative Research of the Unchurched*, p. i.

Dr. Gallup follows with this word: "Most Americans seek to deepen their religious faith and would like to see religion play a greater role in society in the years ahead."—*Ibid.*, p. iii.



## New church opened in Cayman Islands

A 14-month period of unprecedented construction of condominiums and office complexes in the Cayman Islands has been matched by steady growth of the Cayman Islands Mission in Inter-America.

The West Bay church, in a dilapidated state for several years, saw the completion of an entirely new sanctuary seating 300 people (pictured above). Fellowship and Community Services rooms also were added. Only the children's

Sabbath school rooms were saved from the former structure.

The 200-member congregation did not wait to furnish the new church before beginning evangelism. Twenty-four persons were baptized following a two-week revival conducted by Gladstone Knight, a visiting pastor from the Central Jamaica Conference, and the church presently is preparing for a full-scale campaign. TREVOR W. THOMPSON

*President, Cayman Islands Mission*



There are 61 million adults in North America who are not members of a house of worship; 52 percent of these unchurched people say they might consider becoming fairly active members. The basic purpose of the Gallup/Compton study and research was to explore the attitudes and behavior with regard to religion of these people in order to identify "the strongest motivations that should be tapped in outreach communications."—*Ibid.*, p. v.

Four groups were identified that would certainly appear to be a target for outreach programs:

1. *"Family oriented people who want their children to have a religious background and moral training.* No fewer than eight in ten in the latest Gallup poll say they would like their children to have religious training.

2. *"Those who want to fulfill inner religious needs.* This is a compelling need among Americans: most Americans show an interest in growing in their religious faith and would like religion to play a more important role in society in the coming years.

3. *"Those who seek the fellowship or social life offered by church and synagogue.* As indicated previously, many Americans feel lonely and remote from one another. As many as four in ten, for example, admit to frequent or occasional feelings of intense loneliness.

4. *"Those who are genuinely interested in attending worship services but who have not been able to find a house of worship that meets their needs.* The message here is clear: Churches need to step up their programs of invitation and evangelism.

"There is urgent need for the churches and synagogues of America to reach out into society in new and well-directed ways."—*Ibid.*, p. iv.

The report concludes with a strong appeal to the churches to become involved in personal visitation—knocking on doors.

"Our goal is to be an evangelistic church, to reach people,

to share the gospel. We talk to people in their homes, challenging them with Christ and leading them to make a commitment to Christ and develop a relationship with the church.

"We are under a mandate to reach the world for Jesus Christ. I am ashamed to say I'm not doing enough. I told this to my congregation. It's an increasing burden on my heart to do the work of an evangelist, knocking on doors."—*Ibid.*, p. 26.

I am stimulated by these testimonies from our Christian friends in the American religious community. The time has come for Seventh-day Adventists to shake off their lethargy. I know that many have shunned contact ministry, but experience has proved that this is the most effective way of bringing people to Christ.

I would like to challenge every member in the North American Division to make at least one Ingathering contact this season. Be unassuming. Be filled with sympathy for your neighbors. The Holy Spirit will give you the power of communication. Tell them in a simple way the story of your church's mission, its goal, its objective. Let them know that the mission is comprehensive—"a healing ministry for the sick, the feeding of the hungry, the clothing of the naked, and the education of children and youth. In their work Adventists endeavor to serve all aspects of man's being—physical, mental and spiritual." Tell them that we "work for the wholeness of life and the wholeness of man." (1979 Annual Council Action). Tell them that this is, in substance, our reason for existence.

The prophets saw a time in human history—we Adventists are convinced it is the end time—when the people of God break out of the inhibiting circle of their own little "in" group. They envision an entire church turned outward, toward a lost world. See them as they go. The picture is compelling: "I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the

holes of the rocks.'" (Jer. 16:16).

Ingathering and the 1000 Days of Reaping—searching, finding, bringing, hastening the day of His coming.

WASHINGTON, D.C.

## Murderer baptized at youth rally

"I was angry and frustrated, and about 20 years ago I took the life of an innocent person," said convicted murderer Lewis Ecker in a testimony before an audience of about 750 persons attending a youth rally at the Pennsylvania Avenue Adventist church in Washington, D.C.

Incarcerated in St. Elizabeth's Hospital Criminal Detention Center, where he was sent in 1967 following a plea of not guilty by reason of insanity, Mr. Ecker was attracted to Christianity through the ministry of WGTS, Columbia Union College's FM radio station.

"I heard a man on the radio say that if a person wanted peace he could find it in Jesus—it was H. M. S. Richards, Sr. He sounded so confident that I wrote to him," continued Mr. Ecker. This was the beginning of more than two years' intensive study of Bible correspondence courses.

Mr. Ecker was contacted through a letter-writing ministry at Pennsylvania Avenue church, followed by personal visits from two lay people and the church's pastor, Al Konrad. As they visited with him at St. Elizabeth's Hospital he made his decision to accept Jesus Christ as his personal Saviour.

The youth rally, planned to inspire young people to commit their lives to the Lord, was a fitting place for such a testimony. Mr. Ecker, who was on special leave from the hospital for the occasion, urged the young people to stay close to Jesus. Following his testimony he made a second public confession by being baptized.

HYVETH WILLIAMS  
Communication Secretary  
Pennsylvania Avenue Church

CALIFORNIA

## SDA librarians hold session at Loma Linda

Sixty Adventist librarians from the United States, Canada, Great Britain, and Mexico, representing school, college, public, and special libraries, met at Loma Linda University June 20-24 for the annual conference of the Association of Seventh-day Adventist Librarians (ASDAL). Among the numerous speakers were Warren Johns, associate editor of *Ministry*, and Edwin S. Gaustad, noted religion historian at the University of California (Riverside).

Preconference highlights included a thrust into the future with a microcomputer fair, providing hands-on experience with multiple computers, and a look at the past with a seminar on Adventist historical sources—highlighted by a "health reform" meal prepared from an 1872 Battle Creek Sanitarium menu.

Continuing-education units were available for attendees, who were offered a variety of workshops on current library trends, and VIP tours that featured the Los Angeles Times, the Walt Disney Archives, Huntington Library, and a Los Angeles antiquarian book dealership.

In business session, the group made plans to administer a scholarship fund for graduate students in library and information science, made available by Marguerite Hilts, in the name of her late husband, D. Glenn Hilts, who gave more than 40 years of distinguished service to Adventist librarianship. Special tribute was paid to Grace Morel for her exceptional service to school libraries in her retirement. Ms. Morel continues to volunteer her services full time to organizing academy libraries.

Maynard Lowry, director of Loma Linda University Libraries, was installed as ASDAL's new president and was presented to the group by former president Peg Bennett,

associate professor of library science at Southern College of Seventh-day Adventists.

ASDAL was established to serve the professional and spiritual needs of Adventist librarians. With 159 members from 12 countries, the association provides a forum to address

professional concerns and contribute to Adventist librarianship.

For more information about ASDAL, write to Betty Lusk, Forest Lake Elementary Educational Center, 2801 Sand Lake Road, Longwood, Florida 32750. PEG BENNETT

## Vietnamese refugees form new church in California

By BETTY KOSSICK

Le Cong Giao found himself pressed in by the mass of humanity engulfing the Saigon airport that fateful spring day in April, 1975. "I thought I would be left at the gate," he recalls. To his relief he was able to leave on one of the last two planes that took off before the city fell to the North Vietnamese.

Now, eight years later, Elder Giao rejoices in seeing a dream come true. A company of 193 believers, many of whom are refugees, or "boat people," became an organized church in Glendale, California, July 30.

It was appropriate that the main speaker for the occasion was Ralph Watts, Jr., president of the Southern California Conference. Elder Watts, president of the Southeast Asia Union at the time of Saigon's fall, had played a major role in the evacuation of some 410 people, including Elder Giao and some of the people now in the Glendale congregation.

"It was a miracle," Elder Giao exclaims over and over. "My wife and children already had been flown out—and I was going to remain. I felt it was cowardly for an administrator to run away." But his aging minister-father gave him wise counsel. "You should be with your family," he said. "God may have other work for you."

"With that encouragement I decided to go—if I could. It was a time of swift decisions—right

or wrong," Elder Giao explains. After Elder Watts whisked him onto the plane it wasn't long until the bombardment began, chaos reigned, and not even helicopters could take off.

When Elder Giao was safely settled in Glendale he was called upon time and time again to help sponsor other Vietnamese when the boat people began to arrive. "They came from all religions, but very few were Seventh-day Adventists," he says. "About 85 percent of the new church in Glendale are brand-new converts."

One, Nguyen Duc Tinh, is an elder in the new church. In Vietnam he didn't believe in God. When his devout Christian Missionary Alliance family prayed for God's guidance as they fled, he laughed. But when their little craft tossed about on the high seas, he looked up and suddenly admitted that there might be a Supreme Being—and for the first time he prayed. He promised God that he would worship Him if spared.

As they were running out of food and water a United States warship spotted them. The rescuers took them to Singapore. At a refugee camp they were visited by Seventh-day Adventist church members who tried to help as many refugees as possible—and Mr. Tinh gave his heart to God.

Elder Giao was contacted by Adventist workers in Singapore and asked to sponsor the Tinh family. The man who once made fun of God was baptized

after he arrived in the United States, becoming a part of the Vietnamese church in Glendale. "He's a wonderful church leader," Elder Giao says.

At one time Elder Giao and his family of six took a Catholic Vietnamese family of nine into their two-bedroom apartment. "We were wall-to-wall people for 40 days, until permanent lodging could be found for them," he says. But that family was baptized, and the father, a former ship's captain, has been promoted to a supervisor at his place of work.

One businessman, a former Buddhist, told Elder Giao, "If I hadn't lost everything in Vietnam, I wouldn't have found God. I may have lost material things, but I found salvation."

Thanh Luu, a deaconess of the newly formed congregation, was pregnant when she fled. Her husband, Cuong, an Air Force major who fought until defeated, had been separated from her and interred in a reeducation camp. He heard of his wife's escape while he was at hard labor clearing the jungle, and doubted they ever would be together again. After five years of being shipped from camp to camp and existing on a meager diet, a frail Cuong finally was released.

Within a short time he was offered the opportunity to escape as a boat person—even though he had no money to pay the ones who arranged it. The small craft survived an ocean voyage to Malaysia, where the escapees were placed in a refugee camp. Six months later, after a six-year separation, the Luus—including a 6-year-old son whom Cuong had never seen—were reunited.

Immediately Thanh told Cuong about the Seventh-day Adventists who had befriended her, of her Bible studies, and of her decision to become a Christian. For a Buddhist this was shocking news; but Cuong studied, and together he and Thanh were baptized.

The Luus, and many other members of the congregation, feel that their lives have been rescued in two ways—both of which they attribute to God's wonderful love.

ARIZONA

## Health System develops life-care community

Each month more than 15,000 Americans pass their sixty-fifth birthday and join one of the fastest-growing groups in the United States—senior citizens.

This spring, in recognition of the growing health-care needs of this group, Adventist Health System-West (AHS-W) officially launched a new ministry with the groundbreaking of Pueblo Norte—a 200-unit life-care community in Scottsdale, Arizona.

Life care, a new concept for senior living, is a unique combination, health care, recreation, services, and security. Its communities, sometimes referred to as "continuing-care communities," differ from other retirement communities in that they provide facilities ranging from independent living to congregated care, to personal, intermediate, and skilled nursing care.

When completed in July, 1984, the \$20 million retirement community will include nearly 200 apartments, triplexes, and fourplexes, as well as a 128-bed, skilled-nursing center on a 20-acre tract of land. In addition, it will offer such conveniences as a library, gift shop, convenience store, beauty salon, barbershop, pool, woodworking shop, community center, and dining room.

AHS-W does not anticipate that the community members will be predominantly Adventist.

Because of this potential for service and witnessing, AHS-W is committed to developing other life-care communities similar to Pueblo Norte. Plans for another community, Pueblo Del Rio, are under way already in nearby Sun City.

Individuals interested in receiving more information about Pueblo Norte for themselves, their parents, or friends, can write to: Pueblo Norte, 10900 North Scottsdale Road, Suite 607, Scottsdale, Arizona 85254; or phone (602) 951-0165.

HERBERT FORD

*Betty Kossick is a free-lance writer from El Monte, California.*



■ **Although Maharishi Mahesh Yogi's offer** could not be called modest, it certainly is comprehensive. An advertisement that appeared recently in the *Washington Post* boasted: "The World Government of the Age of Enlightenment announces its readiness to solve the problems of any government regardless of the magnitude and nature of the problem—political, economic, social, or religious; and irrespective of its system—capitalism, communism, socialism, democracy, or dictatorship." Furthermore, governments can obtain such assistance for their problems "on the basis of cost reimbursement after the target is reached."

■ **New fuel soon may be added** to the evolution/Creation debate. Recently chemists at the American Chemical Society, meeting in Washington, reported that the crucial chemicals to make life have been discovered in a meteorite, and the steps to explain how these bases of life might have formed in the frigid, airless atmosphere have been found. According to one scientist present, Gordon Schlesinger, of the University of California at San Diego, "the processes we believe might have created life on earth also go on elsewhere in the universe, [and] may be very common." We agree wholeheartedly with Dr. Schlesinger—it's just that we're talking about totally different processes!

■ **The Minnesota Civil Liberties Union** has filed suit in Federal court to stop State colleges from placing student teachers in parochial schools. Although there is no evidence that student teachers have been giving religious instruction, the plaintiffs cite a brochure from a Catholic high school that states: "Religion is woven into the fabric of [the school]. Every teacher is an instructor in Christian values in a formal way through classroom instruction but also by example." Whether the Civil Liberties Union has its church-state issues in perspective may be difficult to decide. But one fact is clear: Catholic school officials understand the true nature of Christian education.

■ **Catholic ethicist** David C. Thomasma, in a 170-page work entitled *An Apology for the Value of Human Life*, breaks with the traditional antiabortion stance. With "extreme reluctance" he concludes that since society is so deeply divided on the abortion issue, "it makes little sense to legislate one party's answer." His proposal is, among other things, to develop "better techniques for implanting an unborn unwanted child in the womb of a carrier, or a woman who does want a child." While such a procedure no doubt would solve some problems, it might open a Pandora's box of ethical problems no less devastating than the problem presently posed by abortion.

■ **Upgrading the United States** military strength may be possible through programs far less expensive than the development of MX missiles—though it may involve a concept that is equally difficult to sell. According to a Pentagon survey released August 25, more than one third of all U.S. military personnel reported some loss of productivity on the job last year because of alcohol consumption. Keeping in mind that Babylon fell during drunken festivities, the Army might be well advised to address the alcohol problem seriously.

■ **When life loses its meaning**, death takes on added appeal. Thus, commencing in October, St. David's College at Lampeter, Wales, will be offering a postgraduate course on death and immortality in Western thought. The course will include arguments for and against future life, and will examine the theological, literary, and philosophical traditions concerning death and immortality.

these concerns and aid in the advance of the church's mission. In the years following World War II responsibility toward those affected by disasters caused the creation of the Seventh-day Adventist World Service (SAWS). In the 1970s and 1980s partnership in development in Third World countries produced an increasingly complex and successful development and relief operation.

Seventh-day Adventists regard their involvement in development and relief aid as having an authority and scope outlined in Holy Scripture. (See H 25 40, Biblical Perspectives.)

H 25 10 Rationale and Objectives—Based on these Biblical perspectives the Seventh-day Adventist Church regards the following as germane to its involvement in development and relief aid:

1. A concern for the very poor, the deprived, the sick and malnourished, and the victims of natural and manmade disasters, which concern results in the commitment by the church of its own funds and resources for the benefit of such needy people.

2. A desire to understand the causes of deprivation, injustice, and need so that assistance may be given that is appropriate to the community and to the church's view of its mission.

3. The establishment of policies and procedures which eliminate race, sex, creed, or politics from the criteria on which aid is given.

4. The development of plans and policies which not only answer emergency needs but also seek to put in place programs to provide long-term solutions.

5. The established institutions of the church have their historic role in development and relief and in the spiritual mission of the church, but now may become part of new initiatives in community development and relief.

6. A partnership with those in need which seeks to answer needs within the cultural context, and which the beneficiaries regard as appropriate and helpful in both short- and long-term perspectives.

7. A willingness to seek and to be in partnership with other denominations, philanthropic organizations, government agencies, and development banks which share our concerns and with whom we may cooperate in meeting human need. We welcome partnership with organizations which seek the restoration of human dignity through relief, health care, and education and which seek the improvement of the quality of life as understood by the benefiting community. The church brings to such partnership its own internally generated relief and development funds. It accepts partnership in funding with other organizations and the benefiting community. The church possesses an

international infrastructure and communication system which may be used for the distribution and monitoring of programs.

8. The church provides relief to answer immediate needs, and in the long term involves itself as long as necessary to meet agreed goals and objectives.

9. By its very nature the church communicates Christian values, but does not make these criteria for the reception of aid.

10. Policies and procedures have been established so that church-sponsored volunteers and fully-paid workers will not burden the communities where they serve and so that their skills will contribute in answering the needs they are assigned to meet. The church has historically regarded as essential the training and deployment of local personnel to meet community needs and expectations.

11. We look to a program of communication and information within and outside the church to make better known our objectives and programs in development and relief.

12. In order to meet these objectives and express these concerns the church has established the Adventist Development and Relief Agency (ADRA).

H 25 15 Organization—1. Adventist Development and Relief Agency (ADRA International) is the international development and relief agency of the Seventh-day Adventist Church. Where advisable ADRA may use other names and agencies such as Seventh-day Adventist World Service (SAWS), Obra Filantrópica y Asistencia Social Adventista (OFASA), etc., in carrying out its purposes.

2. ADRA at the General Conference level shall be known as ADRA International.

3. The General Conference Committee shall appoint the Board of Directors of ADRA International and holds the Board of Directors responsible for ADRA operations through an Executive Committee, in harmony with the policies.

4. Divisions of the General Conference and union conferences/missions are encouraged to establish subsidiary ADRA organizations, patterned after the ADRA International organization, to coordinate the ADRA programs in their respective territories.

H 25 20 Purpose—1. As a humanitarian relief and development agency and through the provision of financial, material, and technical resources, ADRA will support, rehabilitate, and enhance the quality of life and well-being of communities and citizens in developing countries. This will be done without reference to their ethnic, political, or religious association and in a manner that encourages their self-reliance and determi-

Continued on page 26

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# Homeward Bound

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It's going-home day for Tabatha Weber. She is one of over 2400 children who will have been patients in Porter Memorial Hospital's pediatric unit by the end of this year.

Tabatha was the subject of a lot of attention during her stay. From nurses like Chris Lee. And volunteers like Norma Ingwers. And from many others who make up the team of health care professionals at Porter.

In the pediatrics unit, specially trained nurses are dedicated to providing the best medical care possible, and making their patients feel

comfortable at the same time. Features range from a specially equipped intensive care unit just for kids to a spacious playroom where children can feel at home with the staff and their parents.

But even more important than equipment and buildings is a spirit of caring for the total needs of our patients—physical, mental and spiritual—which extends to every floor of the hospital.

And it's that kind of caring that our patients and their families seem to remember most when they are homeward bound.

For information on professional career opportunities in a Christian environment, contact our personnel office.

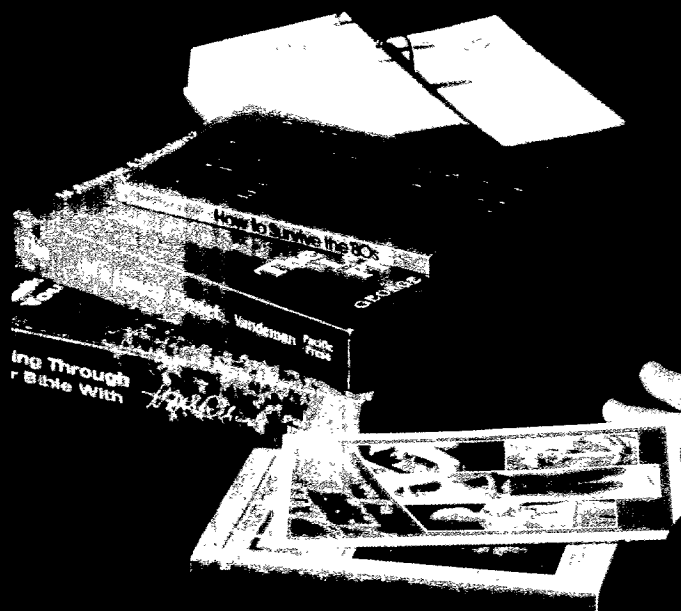


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**Porter Memorial Hospital**  
**2525 South Downing Street**  
**Denver, CO 80210**  
**(303) 778-5611**

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# The Gift of Understanding



This holiday, find just the right way to show everyone how much you care. Give books... practical, lasting, sure-to-please. And don't forget yourself!

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nation, with particular attention to the extremely deprived.

2. ADRA shall provide prompt and effective response to community disasters of all kinds, wherever feasible, utilizing programs that minimize dependency formation and also foster long-term goals of self-support and sufficiency.

3. Through the establishment and extension of medical and educational service facilities and programs, ADRA shall provide appropriate levels of education and primary health services, with particular emphasis in those geographical areas where such services are nonexistent or inadequate.

4. Wherever possible, ADRA shall use existent infrastructure, denominational or nondenominational, as a base of operations to create, finance, and implement community-based developmental interventions that focus on the most basic needs of the health, sustenance, and livelihood of the most needy sectors. Such programs will maximize community involvement and participation and will include primary and preventive health care, nutrition, education, small-scale agriculture, water development, literacy, and income generation.

5. The church provides relief to answer immediate needs, and in the long term involves itself as long as necessary to meet agreed goals and objectives.

**H 25 25 Finances—1. Sources of Funds—**The sources of funds are the ADRA Development Funds, Disaster and Famine Relief Offerings; funds budgeted by divisions and union and local conferences/missions; contributions from individuals, private industry, national and international philanthropic organizations and development banks; and governmental agencies for international development.

2. Registration with Agencies—ADRA organizations shall apply to government and private agencies for registration.

3. Approval—*a.* Projects proposed within a division that envision the use of assistance provided by sources outside of the division will require the endorsement of the division ADRA board and approval by the ADRA International Executive Committee.

*b.* Approval by ADRA International for projects with sources of funding within the division is required under the following conditions:

1) When technical assistance is required from outside the division territory.

2) For major projects as defined by the ADRA International board.

4. Accounting for Funds—All ADRA funds are to be accounted for by generally accepted accounting principles. All funds received for specific projects which require separate accounting shall be kept in a separate ADRA bank account until used for that project and shall not be commingled with other funds. Such accounts, with sup-

porting documents, shall be subject to external audit, whether conducted by the General Conference auditors or governmental auditing services as stipulated when funds are received from the government source.

5. Eligibility for Relief and Development Aid—*a.* All assistance for relief granted by ADRA is intended for communities, families, and individuals in need. Employees of the Seventh-day Adventist Church organization are considered the responsibility of the employing organizations.

*b.* Eligibility for assistance for development of minor and major health care and educational projects provided by ADRA International shall be determined through the ADRA Regional Committees.

6. Requests for Assistance—All requests for assistance shall be placed through regular ADRA channels. When aid is requested in the form of cash or materials purchased by ADRA International, it shall be granted on the basis of the requesting organization providing funds on a sharing basis as determined by the ADRA International board.

**H 25 30 Reporting—1.** The executive director of ADRA at the division level shall be responsible for reporting to the donor agencies and ADRA International.

2. A uniform system of reporting shall be used in the ADRA organization.

3. At the annual meeting of the board of directors, the following shall be presented:

*a.* A status report on the activities of the worldwide operation covering all projects and programs currently operative, irrespective of the source of funding and the area in which it is used.

*b.* A report on the submissions for assistance that have been made to donor agencies.

*c.* An annual financial statement.

*d.* Approval of the budget.

4. Copies of minutes of division ADRA agencies shall be filed with ADRA International.

**H 25 35 Constitution and Bylaws—**ADRA International shall operate and be administered in harmony with its Constitution and Bylaws which are approved by the General Conference.

**H 25 40 Biblical Perspectives—**The following Biblical perspectives are the basis for the church's activities in the areas of development and relief aid:

1. God sent Jesus Christ into a sinful and evil world in order to answer human need and show a new way of life that would demonstrate the principle of love in all human relationships: John 3:16; Luke 19:10; Luke 10:27.

2. Jesus Christ showed special concern for the very poor, the despised and the deprived. He condemned those who failed to respond to their situation: Luke 4:18; Luke 20:47; Luke 12:21.

3. The New Testament con-

demns the use of categories or groups of people as a basis for Christian involvement in meeting need: Mark 16:15; Col. 3:11; Rom. 3:23.

4. Jesus Christ, in His initiatives and in the commission to the church, regarded man as a whole, offering healing, teaching, and salvation so that the image of the Creator might be restored in man: Luke 4:40, 43; Col. 3:10; Luke 10:9.

5. The church is called to give itself to the world in a redeeming, healing ministry: John 12:5; James 2:15, 16; 1 John 3:16.

6. The end-time brings cruel and evil distortions in the social fabric, a condition deplored in the world and by its Lord, and to which the church responds by identifying the causes and seeking to relieve those harmed by injustice: James 5:1-6; Isa. 58:6, 7; Rev. 3:17.

7. Christianity acts as a catalyst in social and political change, yet the church does not seek political involvement or economic advantage through its ministry and mission: John 18:36; Acts 4:34; Amos 8:4.

#### ■ **SAWS/Adventist Development and Relief Agency—Reorganization**

**VOTED,** 1. To approve the reorganization of what is now known as the Seventh-day Adventist World Service under the new nomenclature Adventist Development and Relief Agency, Inc. (ADRA International).

2. To adopt as a provisional document the following revision of the SAWS/ADRA bylaws, and direct that it be listed for further consideration by the 1984 Annual Council. [Bylaws are omitted here.—Editors]

#### ■ **Trademark—Seventh-day Adventist—Guidelines**

**VOTED,** To adopt the following report of the *ad hoc* SDA Trademark Committee as guidelines and procedures for possible future insertion into the GC/NAD Working Policies.

1. **Guidelines**  
Church trademarks, such as "Seventh-day Adventist," "Adventist," and "Ministry," may be used only in connection with denominational ministries and noncommercial activities of approved lay and professional groups. Use of these trademarks shall be controlled by the General Conference of Seventh-day Adventists through its Trademark Committee. Church trademarks shall not be used in any manner that will jeopardize the church's tax-exempt status.

#### 2. **Procedures**

*a. Existing Entities:* Church entities that have denominational status and are included in the *Seventh-day Adventist Yearbook* at the time of adoption of this policy and procedure may use the trademarks in their names and ministries.

*b. New Denominational Administrative Entities:* New administra-

tive entities, such as missions, conferences, union conferences, and divisions that are approved by the General Conference Committee may use the trademarks in their names and ministries.

*c. New Denominational Institutions:* When new institutions apply for denominational status (see NAD C 47), the Retirement Plan Committee shall refer all applications of institutions using one of the trademarks to the Trademark Committee of the General Conference for clearance before the application is approved by the Retirement Plan Committee.

*d. Local Churches:* Local churches and companies may use the trademarks in their ministries once their status has been approved by the local conference or mission.

*e. Lay Groups:* Lay and professional groups must apply for written permission to the secretary of the Trademark Committee of the General Conference. The articles and bylaws of such groups must indicate that they are independent of the church and are not its agents. After receipt of written notice of General Conference approval, such groups may use the trademarks solely for noncommercial purposes.

*f. Revocation of Permission:* For cause the General Conference Committee may revoke permission of any denominational entity or lay group to use the trademarks. "For cause" includes, but is not limited to, conflict with the objectives or doctrines of the church as determined by the General Conference and commercial use by nonchurch groups.

#### 3. **Internal Procedure of SDA Trademark Committee**

*a.* Requests for Use of a Church Trademark

1) Trademark Committee considers request.

2) If Trademark Committee approves, it sends request to officers for consideration.

3) If officers approve, Trademark Committee notifies General Conference Corporation.

4) Trademark Committee sends written notice of approval to applicant.

*b.* Evaluation of Unauthorized Use of a Church Trademark

1) Trademark Committee evaluates problem, with input from Office of General Counsel and trademark counsel.

2) Trademark Committee reports to officers.

3) If officers so authorize, Office of General Counsel sends conciliatory letter stating the problem and offering to discuss possible solutions.

4) If response is negative, Trademark Committee and then officers again consider the problem. If officers so authorize, trademark counsel sends polite cease-and-desist letter.

5) If trademark counsel receives negative response, Trademark Committee and officers reconsider the situation for possible litigation or other action.



c. Revocation of permission for use of a church trademark will follow the same basic procedure as outlined in subsection b. of this internal procedure, with final action on revocation, however, voted by the General Conference Committee.

4. Divisions other than North America are requested to take appropriate actions in harmony with these guidelines.

#### ■ A Statement on Theological Freedom and Accountability

**VOTED,** To accept the following, A Statement on Theological Freedom and Accountability as a study document and give further study to the document and to the possibility of presenting it in the form of two documents for adoption by the 1984 Annual Council. Suggestions for additions, deletions, or changes should be addressed to the Vice-President, who is the advisor to the Education Department, before March 1, 1984. A committee appointed by the General Conference officers will then review the document together with the recommendations received and prepare it for presentation to the 1984 Annual Council. [A 12-page statement that followed offered guidelines applicable both to ministers and employees in teaching positions.—Editors]

#### ■ Central African Union—Reorganization

**VOTED,** To approve the request of the Africa-Indian Ocean Division to reorganize the territory of the present Central African Union as follows:

1. Reorganize the five local fields in Rwanda into three local fields.

2. Organize a new union for the territory of Rwanda with headquarters in Kigali.

3. Reorganize the two local fields in Burundi into a single field attached directly to the Africa-Indian Ocean Division.

## General

#### ■ Church Hymnal Committee Report

C. L. Brooks and Wayne Hooper gave details of the criteria governing the choice of materials to be included in the forthcoming *Seventh-day Adventist Hymnal*, among which were the following:

The selections were chosen for their suitability for congregational singing, their appeal to the youth of the church and the different cultures represented in our congregations, the soundness and full representation of doctrine, and for their recent composition (since 1941). Care was also taken to include the selections from the great music of Christendom and the best in early Advent hymns.

About 300 of the hymns in the present *Church Hymnal* have been retained, about the same number deleted, and 165 new ones have been added. The preparation of the

new hymnal is ahead of schedule and it should be ready for presentation to the church membership at the time of the 1985 General Conference session.

**VOTED,** To approve the plan of presenting the new *Seventh-day Adventist Hymnal* to the church at the time of the 1985 General Conference session.

#### ■ Music Groups—1985 NAD Tours

**VOTED,** To adopt the following guidelines regarding possible visits of music and other groups from "overseas" divisions to the North American Division in connection with the 1985 General Conference session:

1. There is no objection to practical assistance being extended to such groups in arranging their schedules for appearances in the North American Division.

2. Before agreeing to give such assistance, however, clearance should be received from the division of origin of each group assuring that it is representative of the Seventh-day Adventist Church in its appearance and in its presentations to our own people and to the public.

3. All groups should be advised that the North American Division and its subsidiary organizations will not be responsible for housing, travel, and entertainment, but that such expense would have to be cared for by the groups and/or locally in the places of appearance.

4. Funding for travel should not be solicited in the North American Division. Offerings may be received at the time of musical presentations.

5. If travel is to include a visit to the General Conference session in New Orleans, groups should be advised to make advance arrangements for housing in New Orleans through their division of origin.

6. Participation in the General Conference session will be only by invitation of the Music Committee of the session.

#### ■ Institute of World Mission—European Divisions—1984

**VOTED,** 1. To approve the request of the Northern European Division and the Euro-Africa Division to conduct a joint bilingual Institute of World Mission in August, 1984, at Newbold College.

[Following this action was a detailed outline of financial responsibilities.]

#### ■ Andrews University Center of Continuing Education for Ministry—Guidelines—Revised

**VOTED,** To submit the following revised document, Andrews University Center of Continuing Education for Ministry—Guidelines, developed by an ad hoc committee, Continuing Education Guidelines—Review (see N 81 AC 12-19 and GC O 83-174), to the world divisions outside North America for consideration and implementation according to their needs:

#### Andrews University Center of Continuing Education for Ministry—Guidelines

##### Background and Objectives

Continuing education is a field which has mushroomed and proliferated in recent years. Continuing education for ministry is no exception. Many ministers are recognizing and asserting their need to continue to learn. Various churches are recognizing this and are providing time and money for continuing education. Also within the Seventh-day Adventist Church ministers, administrators, and lay members have come to acknowledge that ministerial training and development do not cease with seminary education and ordination.

A recent study of morale among Seventh-day Adventist pastors in North America used statistically valid sampling techniques to determine, among other things, what changes in pastoral ministry would bring about greater morale. The item most frequently mentioned was the need to raise the professional level by means of continuing education.

Today's Adventist minister needs to be continually growing as a creative preacher, a knowledgeable evangelist, a capable administrator, a competent counselor, a sensitive listener, and a constant learner. In a world struggling with advanced technology, it can no longer be assumed that what was learned yesterday will suffice today, much less tomorrow.

The Center of Continuing Education for Ministry (CECM) is an extension of the Seventh-day Adventist Theological Seminary at Andrews University and the General Conference Ministerial Association and has been created to:

1. Identify the needs and issues that affect the professional growth of the Adventist ministry.

2. Develop, under the supervision of an Administrative Council, continuing education offerings for ministers focusing on certain attitudes, competencies, and skills that Seventh-day Adventists see as essential in order to contribute to the development of a strong, effective, and spiritually dynamic church equipped for the fulfillment of its God-given task.

Continuing education for ministry is not designed to replace the formal training of the Seventh-day Adventist ministry as described by General Conference policy, nor is it intended to take the place of the D.Min. program. The Center intends to provide credit-carrying offerings toward a minister's professional degree for special purposes not provided by the regular ministerial program. Credit-carrying offerings that lead to degrees are the responsibility of the faculty of the Theological Seminary.

##### Organization and Responsibilities

The Center of Continuing Education for Ministry has been authorized by Andrews University's

Board of Trustees. It has a director, appointed by the Andrews University Board of Trustees, who is also an assistant dean of the Theological Seminary. The AU Board of Trustees, upon recommendation of the General Conference Committee, also appoints an associate director. The Ministerial and Stewardship Association will recommend the associate director to the General Conference Committee.

The director of the Center is responsible for planning and organizing all continuing education for ministry offered in the North American Division and as requested by the various world divisions.

[The action was followed by extensive organizational directives outlining structure and content for the program.—EDITORS.]

#### ■ Continuing Education for Ministry

**VOTED,** 1. To urgently request Seventh-day Adventist ministers to take at least 20 clock hours of continuing education for ministry each year, or an average of 20 hours for each year of their licensure. (For example, if the minister's license/credential is valid for three years, he should, during that time, accumulate 60 clock hours of credit.)

2. To indicate that continuing education credit may be earned at workers' meetings which are planned as continuing education for ministry events, from other approved CEU-granting activities or from approved academic programs. (Some conferences or missions are already offering typical events and activities of this type, particularly at the time of workers' meetings.)

3. To assign to the local Ministerial Association secretary the responsibility to gather the continuing education for ministry credits of the ministers in his conference and pass them on to the officer designated by policy to keep service records. This officer will file the continuing education credit with the minister's service record. (Eventually space for this record may be included on the service record form.)

4. The recording of CEUs on the ministers' service record will

a. Provide an official permanent record of the continuing education credits and assure the minister that his employer considers the continuing education program to be important.

b. Inform the conference of any previous training a minister may have received that could be utilized.

c. Allow conference administrators to see at a glance if the worker is keeping abreast of his profession.

d. Minimize the cost of record-keeping by utilizing a system which is already in existence.

#### ■ Continuing Education for Ministry—Referred Activities

**VOTED,** To refer former paragraph 3 of the item 309-83GN, Continuing Education for Ministry,

to the NAD Board of Higher Education, with the understanding that that body will present a revision of this paragraph to the General Conference Committee. The revision should reflect the proposal that other colleges, in addition to Andrews University, be authorized to offer courses for credit toward continuing education units.

3. To direct that continuing education activities be planned and organized in cooperation with the Andrews University Center of Continuing Education for Ministry. CEUs will be granted in cooperation with the center.

## Lay Activities

### ■ Literature Teams

**VOTED**, To adopt the following plan for literature teams:

1. Literature teams shall be formed in every church, and Lay Activities team leaders and assistants shall be appointed for every 12-20 members in each church. Each team leader will be responsible for his band in distribution of literature in various ways such as: in assigned territories, literature racks, and direct mail to various postal districts.

2. Churches shall be encouraged to set goals, and conference and union goals shall be the cumulative total of the churches' objectives.

3. These literature teams shall be organized with delegation of responsibility according to the Jethro principle (Exodus 18:21) with one leader for every 12-20 members.

4. These literature bands shall be the primary system for gathering the

8. The "dedicated pocket" concept shall be encouraged so that members will keep one pocket supplied with appropriate literature to share as opportunities arise.

9. Pilot programs will be tested in various unions.

## Ministerial/ Stewardship

### ■ PREACH Program—Divisions Other Than North American

Beginning in 1975 a special outreach for non-Adventist clergy identified as PREACH (Program for Reaching Every Active Clergyman at Home) was inaugurated in the North American Division. The response was overwhelming as thousands of favorable letters were received from clergy never before reached by this church.

Since the inauguration of this program, increasingly favorable attitudes toward the Seventh-day Adventist Church have become evident, and there have been conversions to the message. Requests for permission to reprint *Ministry* articles have been received from leading Catholic and Protestant religious journals/periodicals as well as from parish magazines and bulletins.

The PREACH outreach is not only the gratuitous circulation of *Ministry* magazine but includes also the conducting of Professional Growth Seminars, through which thousands of non-Adventist clergy have been instructed by Seventh-day Adventist scholars and have received Continuing Education Units (CEUs) from Andrews Uni-

gram. The South Pacific Division, for example, is printing and circulating *Ministry* from negatives that we provide.

In 1899, Ellen G. White urged that "our ministers are to make" working for other clergy "their special work" (*Evangelism*, p. 562; italics supplied), and that such a work should be done "both here and in other countries" (*Testimonies*, vol. 5, p. 581; italics supplied).

In harmony with the above counsel and in view of the success of the PREACH program in the North American Division,

**VOTED**, 1. To request that wherever possible all divisions participate in the PREACH program, and that the Ministerial and Stewardship Association be responsible for coordinating its implementation.

2. To recommend that those divisions which publish a journal for ministers in languages other than English give study to reaching the non-Adventist clergy in their fields with a program based on the PREACH concept.

3. To suggest that those divisions with a sufficient number of English-reading, non-SDA clergy follow the same plan as the South Pacific Division. *Ministry* magazine in cooperation with the Review and Herald Publishing Association will provide the "positive printers" at no cost.

## Sabbath School

### ■ Thirteenth Sabbath Offering Designated Projects—Schedule of Recipient Divisions 1984-1995

**VOTED**, To adopt the following revised (see GC C 80-296) Thirteenth Sabbath Offering—Schedule of Designated Projects by Divisions 1984-1995, reflecting the new division alignment in Africa and the new designation, South Pacific Division, for the Australasian Division: [Quarters are in parentheses.—Editors.]

1984: (1) \*South American; (2) Northern European; (3) Southern Asia; (4) Euro-Africa.

1985: (1) Inter-American; (2) \*North American; (3) Africa-Indian Ocean; (4) South Pacific.

1986: (1) \*Far Eastern; (2) Eastern Africa; (3) South American; (4) Northern European.

1987: (1) Southern Asia; (2) \*Euro-Africa; (3) Inter-American; (4) Africa-Indian Ocean.

1988: (1) South Pacific; (2) Far Eastern; (3) \*Eastern Africa; (4) South American.

1989: (1) \*Northern European; (2) Southern Africa; (3) Euro-Africa; (4) Inter-American.

1990: (1) \*Africa-Indian Ocean; (2) North American; (3) South Pacific; (4) Far Eastern.

1991: (1) Eastern Africa; (2) South American; (3) Northern European; (4) \*Southern Asia.

1992: (1) Euro-Africa; (2) \*Inter-American; (3) Africa-Indian Ocean; (4) South Pacific.

1993: (1) Far Eastern; (2) Eastern Africa; (3) \*South American; (4) Northern European.

1994: (1) Southern Asia; (2) \*Euro-Africa; (3) Inter-American; (4) Africa-Indian Ocean.

1995: (1) \*South Pacific; (2) North American; (3) Far Eastern; (4) Eastern Africa.

\*Receives GC subsidy for audio-visual presentation.

### ■ Sabbath School—Departmental Policies—New Policy

**VOTED**, To adopt a new policy, GC J Sabbath School—Departmental Policies, which reads as follows:

#### J Sabbath School—Departmental Policies

##### J 10 Statement of Philosophy

The Sabbath School was an outgrowth of a concept in the minds of James White and others who, even before the Seventh-day Adventist Church was first organized in the early 1860s, realized that the church needed a systematic program of ongoing Bible study to nurture, inspire, and train its members for service. Such a program was essential to a church commissioned to go and preach the everlasting gospel to "every nation, and kindred, and tongue, and people," in preparation for the Lord's return.

A clear understanding of the plan of salvation outlined in both the Old and New Testaments, combined with a genuine desire to do God's will in appreciation for His deeds of love and mercy for us, constitute the hallmarks of a Christian. They are prerequisites for all effective witnessing programs of the church.

##### J 20 Objectives

J 20 05 Purpose and Objectives—The Sabbath School Department was developed to teach the gospel of Jesus Christ in response to the command of Jesus, and in the setting of the three angels' messages. Its objectives are to win to the family of God individuals of all age levels, assist them in their spiritual maturation, and both train and inspire them for soul-winning service.

J 20 10 Areas of Emphasis—The objectives are reached through the following four areas of emphasis:

1. Faith—Encouraging spiritual growth through systematic Bible study, prayer, and the sharing of the Word.

2. Fellowship—Fostering a caring and loving relationship among members and guests.

3. Community—Reaching out to the community to attract non-members to the Sabbath school and church.

4. World—Maintaining a consciousness of the global mission of the church and supporting it by systematic offerings and personal involvement.

##### J 30 Responsibilities

J 30 10 Sabbath School Lessons for the World—1. The General Conference Sabbath School Depart-

**For more information about this year's Annual Council, see James Coffin's article "Annual Council 1983: Change and Commitment," in the November 10 Review.**

missionary magazine subscriptions throughout the churches.

5. Goals shall be set for churches, individuals, youth groups. These goals shall be set for the number of literature racks to be placed.

6. Training sessions shall be held for literature team leaders to give instructions on how to place literature racks in bus terminals, airport terminals, washettes, and general places where public traffic would have opportunity to pick up our literature.

7. To facilitate contact between readers of our literature and our local churches, the publishing houses shall be requested to provide a prominent space on all missionary literature where the address of the local church may be printed, with the publishing house address in a less conspicuous location.

versity. The high standard of excellence which has characterized the 236 seminars already conducted (as of October, 1983) in the North American Division is now recognized in theological academic circles. Six leading Protestant seminaries now welcome *Ministry* Professional Growth Seminars as annual events on their campuses. Princeton Theological Seminary assists financially in the seminar on its campus.

The most encouraging result of this specialized outreach is the contribution that PREACH has made toward the conversion of more than 50 clergy. Most of them have continued their ministry as pastors, evangelists, or teachers in our church.

We are encouraged because several "overseas" divisions are already participating in this pro-

ment provides systematic Bible study guides for all age groups in all world divisions, encouraging their daily use on a personal basis, and as the subject for group study and discussion in Sabbath school. This centralized plan makes provision for all Sabbath school members to study the same age-graded Bible lessons at the same time worldwide. In this way the church is strengthened and unified, utilizing curricula which are thoroughly planned and lessons which have been carefully edited by committees appointed to interpret the Scriptures as understood by the Seventh-day Adventist Church.

2. Editors of all Sabbath school lessons shall be appointed by the General Conference Committee.

3. Reading committees for all lessons shall be approved by the General Conference Committee.

4. The General Conference shall be regarded as the publisher (though not the printer) of all Sabbath school lessons for the world. However, where it is deemed necessary to adapt and/or translate the Sabbath school lessons in order to meet the language, educational, or cultural needs within its territory, a division committee in consultation with the General Conference Sabbath School Department shall appoint those responsible to adapt and/or translate, and also establish appropriate committees to supervise the task.

J 30 20 Sabbath School Resource Materials—In order to foster the objectives of the Sabbath school, the General Conference provides resource materials in the following areas:

1. For superintendents and leaders of the various divisions of the Sabbath school, it offers suggestions for the weekly program.

2. For teachers, it provides suggestions for teaching each week's lesson, emphasizing the relevancy of the Scriptures to student needs.

3. For teachers, it furnishes training courses in methodology, self-improvement, discipline, and use of audio-visual aids, etc.

4. For officers, it presents job descriptions and suggestions for improvement.

J 30 30 Sabbath School Outreach—While actively fostering all types of public witness, the Sabbath school is primarily responsible for providing materials and training for the following types of community outreach:

1. Vacation Bible Schools  
2. Branch Sabbath Schools which include Story Hours, Neighborhood Bible Clubs, and branch Sunday Schools

3. Community Guest Days

4. The Pastor's Bible Class, designed to lead inquirers to a study of the Scriptures, to accept Christ as their Saviour, and through baptism into full fellowship with the remnant church. (This class meets during the lesson study period of the Sabbath school under the care of the pastor, or one appointed by him.)

5. Reclaiming inactive and for-

mer church members through prayer, visitation, and kindly care

J 30 40 World Missions—Since 1909, the Sabbath School Department has been assigned the responsibility of cultivating a continued interest in and support for the world program. This is accomplished through provision for:

1. Weekly reports in all divisions of the Sabbath school of progress and needs in various countries of the world.

2. Regular Sabbath school mission offerings including:

- a. Weekly Mission Offering
- b. Birthday and Thank Offerings
- c. Sabbath School Investment
- d. Thirteenth Sabbath Offerings

The above regular Sabbath school mission offerings shall be passed on in their entirety through local conferences/missions, unions, and divisions to the General Conference. (For description and use of Sabbath school offerings, see GC W 15, Sabbath School Offerings.)

## Policy Revision

### ■ Attached Fields—Policy Amendment

VOTED, To amend GC B 10 65 (Recorded as B 12 65, see 258-83 GN), Attached Fields, to read as follows:

B 10 65 Attached Local Fields—

1. Criteria—When a local conference/mission cannot be conveniently included in an existing union organization, due to special circumstances, it shall be attached directly to a division organization and classed as an attached local field.

2. Special Provisions/Procedures—The election of officers, the representation on the Division Committee, the delegates to the General Conference session, and the tithe percentage remittances of an attached local field shall be governed by the following special provisions/procedures:

a. Election of Officers—Officers and departmental directors of an attached local field (conference/missions) shall be elected in the same way as for a local conference/mission, with the division organization taking the place of the union organization in such elections.

b. Representation on the Division Committee—The president of the attached local field (conference/mission) shall be a member of the Division Committee.

c. No change.

d. Tithes Percentages—1. Attached local fields shall pass on to the division organization 10 percent of their tithe receipts, tithe-sharing percentages, all mission offerings, and such other funds as may be called for by the policies of the division organization.

2. No change.

3. Special Wage Scale Provision—Because of the direct relationships between the division and attached local fields approved as unions of churches, and because the

organizational responsibilities may be more involved than in a local conference/mission within a union, the percentage rates for officers and departmental directors of attached fields shall be approximately halfway between those of local conference/mission and those of a union.

### ■ Outline of Denominational Organization—Policy Revision

VOTED, To revise and reorganize GC B 05, Outline of Denominational Organization, to read as follows:

#### B 01 Outline of Denominational Organization

B 01 05 Local Church—A local church is a united organized body of individual believers.

B 01 10 Local Conference/Mission/Field—A local conference/mission/field is a united organized body of local churches in a state, province, or territory.

B 01 15 Union Conference/Mission—A union conference/mission is a united body of conferences/missions/fields within a larger territory.

B 01 20 General Conference—1. The General Conference is the largest unit of organization embracing all union conferences/missions and other church organizations in all parts of the world.

2. Division Sections—As provided by its Constitution and Bylaws, the General Conference conducts its work in division sections. Each division section operates within a specific territory in harmony with General Conference policies (see C 05, Division Territories). A division section embraces all the local or union conferences/missions/fields in its assigned area of the world.

3. Highest Organization—The General Conference is the highest organization in the administration of our worldwide work, and is authorized by its Constitution to create subordinate organizations to promote specific interests in various sections of the world; it is therefore understood that all subordinate organizations and institutions throughout the world will recognize the General Conference in session, and the Executive Committee between sessions, as the highest authority, under God, among us. When differences arise in or between organizations and institutions, appeal to the next higher organization is proper till it reaches the General Conference in session, or the Executive Committee in Annual Council. During the interim between these sessions, the Executive Committee shall constitute the body of final authority on all questions where a difference of viewpoint may develop, whose decisions shall control on such controverted points, but whose decision may be reviewed at a session of the General Conference or an Annual Council of the Executive Committee.

#### B 02 General Conference Working Policy

B 02 05 Authoritative Voice of the Church—The General Conference *Working Policy* contains the Constitution and Bylaws of the General Conference and the accumulated policies adopted by General Conference sessions and Annual Councils of the General Conference Committee. It is, therefore, the authoritative voice of the church in all matters pertaining to the work of the Seventh-day Adventist denomination in all parts of the world.

B 02 10 Adherence to Policy Required—The General Conference *Working Policy* shall be strictly adhered to by all organizations in every part of the world field. The work in every organization shall be administered in full harmony with the policies of the General Conference and of the division sections respectively. No departure from these policies shall be made without prior approval from the General Conference Committee. The division committee is the authorized body which acts for the General Conference Committee in the respective divisions. All conference, mission, or institutional administrators shall cooperate in maintaining these policies as they affect the work in their respective organizations. Only thus can a spirit of close cooperation and unity be maintained in the work of the church in all parts of the world field.

#### B 03 General Conference Sessions

B 03 05 Delegates—General Conference sessions are made up of delegates duly appointed in harmony with the General Conference Constitution by the various union conferences of the world field (or by division committees in the case of union missions and attached local fields) to represent them in the session. Such delegates are vested with authority to participate in, and vote on, all questions coming before the General Conference session; to elect officers; and to have voice and vote in all the affairs of the session.

B 03 10 Nominating Committee—Procedural Guidelines—1. The president of each division is the executive officer placed in general administrative oversight of all activities in the division. As a vice-president of the General Conference he is an officer of the General Conference responsible to that body for administration of the work in harmony with General Conference policies. Because he stands in this special and constitutional relationship, the General Conference has a major interest in the nomination of the division president.

2. In order to ensure proper representation of the interest of the General Conference in the nomination of such a vice-president as well as that of the division to which he will be assigned, the following shall be the procedure: Under the chairmanship of the newly elected General Conference president or his designee, the members of the session Nominating Committee from each division shall suggest a mutu-

ally agreed upon name to the Nominating Committee for nomination in plenary session.

3. The division presidents shall be among the first nominated after the president, secretary, and treasurer of the General Conference.

4. Following the election of the division president by the General Conference session, he shall meet with the division representatives in the Nominating Committee for counsel. He will also meet with the Nominating Committee for counsel when recommendations regarding his division are being considered.

5. The members of the session Nominating Committee from each division shall choose their own chairman, who shall function as such after the division president has been elected. Thereafter, the General Conference president or his designee shall sit with the group for counsel as they consider and recommend personnel to the session Nominating Committee for all elective positions on the division staff. The final decision regarding the nomination of such personnel rests with the session Nominating Committee.

#### **B 04 Relationships Between Organizations**

B 04 05 Lines of Responsibility—1. Local Conferences/Missions—Local conferences/missions are responsible to the union conference/mission organization of which they are a part, and are administered in harmony with the policies which govern the union.

2. Union Conferences/Missions—Union conferences/missions are responsible to the respective division section of which they are a part, and are administered in harmony with the operating policies of the General Conference and of the division.

3. Institutions — Institutions operated by local conferences/missions are responsible to their controlling organizations; institutions operated by union conferences or missions are responsible to their respective unions; general institutions are responsible to their respective division committee or to the General Conference Committee.

B 04 10 Churches and Local Conference Sessions—Churches are united in the local conference organization and appoint to the local conference session delegates who are duly authorized to represent the churches in the councils of the conference. The conference session elects officers, grants credentials and licenses, adopts or changes the constitution, and transacts other business. One of its most important acts is the election of the executive committee, whose duty it is to function for the constituency during the interim between sessions. The executive committee is thus vested with the delegated authority of all the churches within the conference.

B 04 15 Local Conferences and Union Conference Sessions—A union conference session is made up

of delegates duly appointed by the various local conferences and missions within its territory to represent them in the session. The delegates are vested by the conferences with delegated authority to participate in, and vote on, all questions coming before the union session, to elect officers and the executive committee, and to have voice and vote in all the affairs of the union session. The united authority of the various conferences is thus combined in the union organization, which is administered during the interim between sessions by the union conference executive committee in harmony with the union conference constitution.

B 04 20 Local/Union Mission Organizations—1. Local/union mission organizations are similar to

### **In next week's Review: more Annual Council actions, including actions from the North American Division Committee on Administration.**

conference organizations, the principal difference being that the officers of missions are elected by the next higher body. Divisions may authorize the use of alternate terms such as "field" or "section" instead of "mission."

B 04 25 Appointment/Election of Union Mission Officers and Staff—The appointment of union mission president, secretary, treasurer, and auditor shall be by the division committee in council meeting and shall not be delegated to the union. However, a union mission is authorized to elect or appoint all other employees of the union in harmony with division policies and within the limits of the budget provided. The division committee shall, between meetings of the division council, fill all vacancies that may occur by death, resignation, or otherwise, in the offices of president, secretary, treasurer, and auditor of any union mission in its territory.

B 04 30 Appointment/Election of Local Mission Officers and Staff—The appointment of officers of local missions shall be by the union at a regular session. However, a local mission is authorized to elect or appoint all other employees of the local mission in harmony with the union policies and within the limits of the budget provided.

#### **B 05 Responsibility and Relationship of Officers**

B 05 05 Union Conference/Mission Officers—In order to preserve the unity of the worldwide work, union conferences and union missions are expected to maintain close counsel with their respective division offices. The union conferences in North America, and fields which during emergency conditions may

be temporarily detached from division organizations, shall maintain close counsel directly with the General Conference.

B 05 10 Union Mission President—The union mission president appointed by the division is a member of the division committee, and is the division representative in the conduct of the work in the union to which he has been appointed. He shall, together with the union committee, supervise and carry forward the work in the union.

B 05 15 Local Mission President—The local mission president appointed by the union is a member of the union committee and is the union representative in the conduct of the work in the local mission to which he has been appointed. He shall, with the local mission committee, supervise and carry forward the work in the local mission.

B 05 20 Committee Membership of Officers—1. Not Members Ex Officio of Lower Organizations—The officers of a higher organization are not members ex officio of the executive committee of a lower organization. However a spirit of close cooperation shall always be maintained between the lower and higher organizations, and officers of the lower organizations shall secure counsel from the officers of the higher organization in all major matters and policies affecting the work of their respective fields.

2. GC and Division Committee Membership—Each division committee is a section of the General Conference Committee; therefore, any members of the General Conference Committee who are available are members of any division committee.

#### **■ Union Conference Status Procedure—Policy Amendment**

VOTED, To amend GC B 09 10, Union Conference Status Procedure, to read as follows:

B 09 10 Union Conference Status—Procedure—The procedure for organizing a union mission into a union conference shall be as follows:

1. The union mission organization desiring union conference status shall make its request to the division committee.

2. The division committee, if it believes the union request to have merit, shall ask the General Conference to appoint a survey commission on which there will be General Conference and division representation.

3. The survey commission, after its investigation, shall report its findings to the General Conference and division committees.

4. If, after studying the findings of the survey commission, the division wishes to proceed with the status change, the division committee shall record an action to this effect and forward this request to the General Conference for consideration.

5. The General Conference shall then take action on the request and advise the division of its decision.

6. Where there has been a change of status from a union mission to a union conference, it shall be reported at the next General Conference session for acceptance and recording.

#### **■ Death of Interdivision Worker—Return of Body—New Policy**

VOTED, To adopt a new policy GC M 48, Return of a Deceased Worker or Family Member, to read as follows:

#### **M 48 Return of a Deceased Worker or Family Member**

If an interdivision worker or a member of his immediate family dies while outside the base division, the deceased shall normally be interred in the country of death; however, the division may authorize the return of the remains to the base division country if this is requested by the immediate family.

#### **■ Solicitation of Funds—Policy Amendment**

VOTED, To amend GC S 55, Solicitation of Funds, to read as follows:

S 55 05 Solicitation by Organizations—No conference/mission, church, institution, or self-supporting enterprise is to solicit funds from outside its own territory without written authorization from its conference/mission officers and of the conference/mission administration of the area in which the solicitation is to take place.

S 55 07 Solicitation by Individuals—No individual representing special interests in one part of the field is to solicit help for that work in any other part of the field or in any other conference/mission, without the written authorization from the conference/mission officers of his own territory and of the area in which the solicitation is to take place.

S 55 09 Contributed Funds—All funds contributed by our members for any cause, in response to appeals, shall be passed through the regular channels of the church.

S 55 10 Unauthorized Presentations and Solicitations—1. Ministers and church officers should not grant the privilege of the pulpit to persons who have no recognition or recommendation from the conference/mission.

2. Literature for solicitation purposes shall be provided on'y to responsible persons.

3. Conference/mission and church officers shall take such steps as may be necessary to prevent unauthorized or illegal public solicitation.

4. The General Conference and/or divisions reserve the right to make adjustments in the appropriations of organizations that, without proper authorization, solicit funds in other territories.

S 55 15 No change.

S 55 20 No change.

S 55 25 No change.

## White Estate staffer explains dissertation

A doctoral dissertation on Ellen White, written by Ronald D. Graybill, associate secretary of the Ellen G. White Estate, has led to numerous inquiries.

The dissertation, *The Power of Prophecy: Ellen G. White and the Women Religious Founders of the Nineteenth Century*, was successfully defended at the Johns Hopkins University in April of this year.

According to Elder Graybill, he had placed a five-year embargo on release of the dissertation in order to allow him opportunity to add explanatory features and to incorporate his statements of faith. However, an unauthorized copy of the dissertation, which is copyrighted as an unpublished work, was obtained by a third party and has become the source of other copies that are circulating without Elder Graybill's permission. As a result of these unauthorized copies, Elder Graybill's approach to the study and his relationship to Ellen White and her writings have come into question.

Explaining the method employed in the dissertation, Elder Graybill said: "A doctoral dissertation written for a secular university examining committee is certainly an inadequate forum in which to deal fully with the providential aspects of Ellen White's career, and thus I much regret the unauthorized circulation of my work. From the perspective of faith, much can be said to cast additional light on issues that otherwise are but dimly understood. I am appalled by the use to which dissidents are putting the dissertation, but confident that millions who have been blessed by the writings of this inspired messenger of God will

see that although she suffered some of the same human woes we all face, God enabled her to rise above them, and thereby lead us closer to Him."

The dissertation and its impact on Elder Graybill's ability to function as a spokesman for the Ellen White Estate were discussed at a meeting of the Ellen G. White Estate board of trustees on November 3. The board voted to place Graybill on administrative leave, to suggest that he prepare a written response to questions raised concerning the dissertation, and to invite him to meet with the board at its next session (December 5), when the matter is to be discussed further.

R. W. OLSON

## Stewardship Day is December 10

Consider God's dependability and love; the profound gift of life and all that it contains. Has God ever discouraged you? Broken your confidence? Stolen from you? Deceived you? Damaged your reputation? Ignored you when you were in obvious difficulty or under enormous stress? Can you give even one instance when God has not been dependable? Friends, relatives, and even fellow believers may let us down, but not God. He is always faithful, regardless of the circumstances.

Sabbath, December 10, has been designated World Stewardship Day; a day for remembering God's liberality and dependability; a time for us to ponder how loving and dependable we have been toward Him, our fellow men, and His cause.

God gave us time, talents, money, and mental and physical energy to use during this past year. Did He receive a liberal share in return? There is still time to square up with God and one another.

"It is of the Lord's mercies

that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness" (Lam. 3:22, 23).

What joy it is to accept His bountiful gifts and to share them with the same spirit of liberality and faithfulness in which we received them. God is dependable.

PAUL G. SMITH

## Vatican amendment sustained

On November 1 a House-Senate conference in the U.S. Capitol approved with only minimal discussion an amendment to the State Department Authorization Bill that allows Federal funding for an exchange of ambassadors with the Vatican in Rome. The measure next goes back to Congress for a pro forma vote, and then to the President for signature.

Opposing what some consider the inevitable, the General Conference plans various efforts to forestall use by the White House of the newly acquired authority. A hopeful sign is the media attention that this issue and its underlying principle of religious liberty now are getting. To enhance this attention, a press conference is being planned that will feature leaders of major denominations.

GARY M. ROSS

## For the record

**Broadcast seed-sowing:** Beginning October 24, Adventist broadcasts now are being broadcast each Monday from the world's second most powerful medium-wave station—Radio Luxembourg. To herald the new broadcast and the services of the Seventh-day Adventist Church, 1 million copies of the leaflet "Who Cares?" were distributed in Great Britain.

**Died:** Laura Appel, widow of George J. Appel, longtime missionary to the Far East and Middle East, October 16, Boring, Oregon.

**To new positions:** C. Blake, president, Cape Conference, South African Union; D. Swanepoel, president, Orange-Natal Conference, South African Union; A. E. Birch, president, South African Union; Kenneth Osborn, assistant treasurer, Eastern Africa Division.

## University president resigns

Meeting November 9, the Andrews University board of trustees voted to accept the resignation of J. G. Smoot as the university's president, effective that date.

The board voted to express appreciation for Dr. Smoot's service in the university's development and operation.

It also appointed a search screening committee to bring recommendations for a new president to the board's next meeting. This committee is comprised of nine members: Charles B. Hirsch, chairman of the Andrews University board; Robert H. Carter, president of the Lake Union; Charles Keymer, president of the Michigan Conference; two members of the Andrews University faculty, Merlene Ogden and Roy Graham; two members of the board, Elsie Buck and Elmer Carreno; a representative appointed by the student senate, Julie Johnsson; and a representative of the Andrews University Alumni Association (still to be appointed).

The board voted to appoint Richard W. Schwarz, vice-president for academic affairs, as executive vice-president of the university until the board's next meeting.

CHARLES B. HIRSCH

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