

DECEMBER 16, 1976

Review®

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



“As the rain and the snow come down from heaven and do not return until they have watered the earth, . . . so shall the word which comes from my mouth prevail; it shall not return to me fruitless.” —Isaiah 55:10, 11, N.E.B.

When One Mistake Becomes Two

What should a person do if he makes a mistake? Admit it? Deny it? What should a church do if it makes a mistake? Confess it? Defend it? Does a person lose the confidence of his peers by stating frankly that he did wrong? Do church leaders lose the confidence of their constituency by saying, "We made a mistake" or "This policy is wrong; it should be changed"?

These and other questions have occurred to us as we have observed events in the world around us during recent months and years.

First there was the sorry episode involving former President Nixon and the Watergate break-in. If at the outset the President had said, "Yes, I knew about the break-in; I thought I was acting in the best interests of the country; I was wrong and I'm sorry," likely the American people would have rallied around the President and forgiven him. They wanted to forgive him.

But instead, the President chose to deny involvement, to "stonewall" it, to withhold evidence. Only when the "smoking gun" of a White House tape made impeachment a virtual certainty did the President change his stance. But even then there was no acknowledgment of wrongdoing. How much agony he might have spared himself and his country if at the outset he had confessed his mistake and asked forgiveness. Clearly, a mistake becomes two mistakes when the first one isn't admitted.

The recent Presidential campaign in the United States produced two further illustrations of the fact that it is better to acknowledge a mistake than to defend it. The first example was Jimmy Carter's interview with *Playboy* magazine. The issue mushroomed steadily until Mr. Carter conceded that the interview was a mistake. Then the public forgave him and dropped the matter.

The second example was President Ford's statement during the second debate, in which he declared that the smaller governments of Eastern Europe are independent and free. For several days the President tried to explain the unexplainable and defend the indefensible. Then he changed tactics and said, in substance, "I was wrong. I misspoke. Of course those countries aren't free." And everyone was satisfied. The issue disappeared.

But examples of immediate admission of guilt are so rare that recently when a football referee confessed that he had made a wrong call during the fourth quarter of a game between the Chicago Bears and the Oakland Raiders, people hardly knew how to react. The *Washington Post* published an editorial entitled "The Honest Whistle Blower," and commented: "His admission of fallibility is refreshing and totally praiseworthy."

Perhaps the best-known Biblical illustration of "stonewalling" it, together with the sorry consequences, is that of Achan. Joshua had forbidden the people to appropriate any of the spoils of Jericho for themselves. But

in the wake of the city's fall, Achan coveted and took a "goodly Babylonish garment," 200 shekels of silver, and a 50-shekel wedge of gold. His action brought defeat to Israel's armies at Ai, and God declared that His blessing would not rest upon His people until the cause of His displeasure was removed.

If Achan had come forward immediately and confessed his guilt, perhaps some way could have been found to expiate his guilt. But he did not. He waited until the accusing finger pointed straight at him. Then it was too late. "And all Israel stoned him with stones" (Joshua 7:25).

A Lawyer Who Didn't Repent

At one time a lawyer asked Christ the question "Master, what shall I do to inherit eternal life?" (Luke 10:25). Christ responded by asking, "What is written in the law? how readest thou?" (verse 26). The lawyer answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself" (verse 27). And Jesus said: "Thou hast answered right: this do, and thou shalt live" (verse 28).

"He [the lawyer] was convicted under Christ's searching words. The righteousness of the law, which he claimed to understand, he had not practiced. He had not manifested love toward his fellow man. Repentance was demanded; but *instead of repenting, he tried to justify himself*. Rather than acknowledge the truth, he sought to show how difficult of fulfillment the commandment is. Thus he hoped both to parry conviction and to vindicate himself in the eyes of the people."—*The Desire of Ages*, p. 498. (Italics supplied.)

The lawyer "tried to justify himself." He did this by asking the question, "Who is my neighbour?" In answer Jesus told the story of the good Samaritan.

Human nature has not changed much. Today, as in the past, when the claims of God's law are presented, religious leaders and others point out that it is either difficult or impossible to keep the commandments. Instead of repenting, they endeavor to justify themselves.

One of the characteristics of the Laodiceans is that they seem unable to say, "I was wrong; I made a mistake." The True Witness continues to assure them of His love, and rebukes and chastens them, but they do not repent. "Why should we?" seems to be their attitude.

How sad. Instead of recognizing their need of faith, love, and the righteousness of Christ, they try to "stonewall" it with God. They neither repent nor reform. And so God cannot help them.

We are deeply impressed by both ancient and contemporary proof that a quick and candid admission of wrongdoing produces beneficial results. Members of the Laodicean church, as well as the church itself, would do well to test this. We think the results in homes, offices, churches, and institutions might be dramatic. Best of all, God could begin to work in places where now He can do virtually nothing.

K. H. W.

This Week

If the number of weight-control programs published monthly in the many popular magazines of the United States is any indication, then citizens of this country are the most weight-conscious readers in the world. Weight control is big business, and weight-conscious people need to pick their way carefully through the maze of suggestions and allegedly "foolproof" programs.

James Blankenship, an associate professor of nutrition at Loma Linda University, has written an article, "Quick Weight-Loss Diets" (p. 4), in which he analyzes the hazards of several

diets in common use today and makes some suggestions as to the type of diet that is most sound for total health and permanent weight reduction.

Did you ever wonder what to do with "Those Christmas Cards!"? So did Patricia Daugherty. But she did something about them—she placed the people who sent the cards on her prayer list. Readers will not want to miss her enlightening article which appears on page 12.

There is still time to subscribe to the REVIEW at the special REVIEW subscription campaign price. But don't delay, because

the campaign officially ends on December 31.

The Adventist Book Center in Keene, Texas, recently received a letter from Mrs. Sarah Brown in which she renewed her subscription. This letter was forwarded to us here at the editorial offices. We would like to share a portion of it with our readers:

"I will be 70 years of age in a few days. As far back as I can remember, my parents received the REVIEW. I had to wear patched clothes and worn shoes, but we never went without the REVIEW. I remember only one time in my life that I was without

a subscription, and that was during the depression of the 1930's. Even then when we could not afford to subscribe we would always read borrowed copies."

While the REVIEW has been able to hold the line on prices this year, other magazines have not. *Time* and *Newsweek* raised their subscription rates from \$19 to \$26 per year. Their newsstand price is \$52 per year. Clearly, at \$15.95 (\$13.95 during campaign), the REVIEW is a bargain.

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Scan news briefs from the religious world

PUBLIC SCHOOL ENROLLMENT DROPS; PRIVATE SCHOOL TOTAL RISES

WASHINGTON, D.C.—Department of Health, Education, and Welfare's Education Division expected enrollment in the nation's public elementary and secondary schools and colleges and universities to drop by 65,000 this year, and enrollments in nonpublic (mostly religiously affiliated) institutions was expected to rise by 45,000. The forecast also indicated that total expenditures for

all education, public and nonpublic, would exceed \$130 billion.

PASTOR LOSES PERMIT TO PREACH

KESTON, England—A Baptist pastor in Romania had his permit to preach and baptize withdrawn by the state the day his baptism of 67 candidates attracted 5,000 spectators. In effect, he is dismissed as his congregation's pastor. The state had requested that the service be held inside the church.

WARNINGS AGAINST BIBLE OVERSIMPLIFICATION

SAN DIEGO—One of the compilers of the famed Jerusalem Bible has warned against oversimplified interpretations of the Bible, declaring that it is "very dangerous" to take any isolated words or phrases, particularly from the Old Testament, as a revelation. "It is in the whole of the Bible, in all its parts, that we get the truth of God," said Father Pierre Benoit, of the Ecole Biblique, Jerusalem, who is very

much "afraid of the fundamentalism which takes [the] place of the Bible as Revelation."

CLUSTERS OF ILLNESSES MAY PROVIDE DIAGNOSIS

NEW BRUNSWICK, N.J.—A recent study shows that a cluster of physical illnesses or health problems known to be prevalent among alcoholics could be used in the future to help diagnose alcoholism. Sociologists at Tufts University have constructed a list of such illnesses.

Letters

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

"F.Y.I." Agreement

I really appreciate what you are currently writing in your "F.Y.I." series in the REVIEW (Oct. 21, 28, Nov. 4, 18). Every fiber of my being agrees with what you are attempting to get across. What a tragedy that well-meaning and sincere Bible students would make such a big issue over semantics and exact terminology, in some cases even viewing others who are equally sincere as being almost apostates for not using the same terminology!

Geoffrey Paxton says that the issue in Adventism is whether the term *Righteousness by faith* includes only justification or both justification and sanctification.

Such foolishness. Brinsmead and all who take the same position have to downgrade Ellen White and upgrade Protestant theologians (including men like Karl Barth), because Mrs. White certainly does not agree with their nit-picking theology and the accusation of all others who disagree with them.

THOMAS E. DURST
Colville, Washington

Music Echo

I too would like to echo and amplify the statement from Cindy Tutsch's letter (Oct. 21) that "if Jesus were in our Adventist record stores today, He would say of many of the records, 'Take these things hence.'"

As music teacher in an Adventist academy I am woefully aware of the influence the above-mentioned records have on our believers, especially our youth. It

seems that I have to do battle with these influences almost every day as I teach. Unfortunately, it appears that whatever records are in popular demand at our record and bookstores are given emphasis because of the increase in sales that they bring.

I have talked with other Adventist music teachers who agree that our bookstores should clean house of all records and music not meeting the guidelines prepared for us by the General Conference Music Committee.

GEORGE PAUL HAYNES
Portland, Tennessee

Annual Council Report

After reading the report by Raymond F. Cottrell of the 1976 Annual Council I was greatly impressed with the "ardent, earnest longing of the church for the soon return of the Lord Jesus." We are surely living in the close of this

world's history and should be ready for the second coming of our Lord Jesus Christ to this earth.

My grandparents went through the disappointment of 1844. I have been a Seventh-day Adventist all my life and now am 81 years of age. I expect to be translated and see the second coming of our Lord to this earth.

RALPH E. CRABTREE
Loma Linda, California

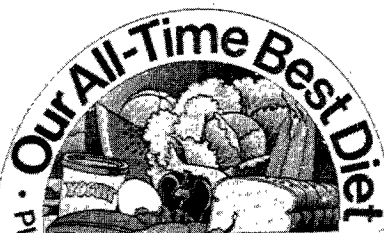
Sabbath Conversation

It seems that on the Sabbath, even in church, our conversation is often about worldly things, such as our work and routine church business. It seems that we should have better things to talk about on the Sabbath, such as the blessings we have received in helping others, the Bible studies we should be giving. There are so

Continued on page 15

NOW!
THE FIRST DIET BASED ON THE SCIENTIFIC
BREAKTHROUGH OF OUR TIME:
DR. FRANK'S NO-AGING DIET

EATING IS OKAY!



Exclusive! The Famous Duke University Diet Plan That Has Helped Hundreds Lose Weight Permanently
A first-person report by an 80-pound loser! By FELICIA MALLEC with SELWA ROOSEVITZ

WEIGHT-WATCHING THANKSGIVING

FOOD EXCHANGE PLAN
Make daily selections from each of the 6 food groups below.

THE FOOD AMERICA LOVES
Our tastes are changing. Today like our meals to be full of flavor but lower in calories; rich in natural colors and varied, too, but quick.

BEST SELLER

WHEN EVERYTHING ELSE FAILS...

THE FAT-BURNING DIET

A Revolutionary New Medical Approach to Weight Loss

From exclusive with Family Circle to the nation's best-selling diet book, you lose 20 to 25 pounds in the first month. Find out what it is and how it works.

By DR. ROBERT LINN and SANDRA LEE STUART

SUMMER DIETING

STRENGTHEN YOUR DIET WILL POWER

Because eating the right foods is the key to staying fit.

THE DO-IT
You and he lo

Weight-conscious readers are inundated with a wide variety of diets, presented to them in their favorite magazines, which range from stringent, faddish diets to nutritionally sound weight-control programs.

Quick Weight-Loss Diets

Their potential hazards outweigh their supposed benefits.

By JAMES BLANKENSHIP

THE INCREASING PREVALENCE OF OBESE OR overweight individuals in our society has made weight control a top priority in health concerns, and for this reason it becomes a top consumer issue. The marketing of quick, easy, weight-reducing preparations or programs has become a very lucrative business. However, the potential health hazards of many of these programs far exceed the financial consideration involved.

The current, popular, quick-reducing programs have in common the feature of a low-carbohydrate, high-protein diet, which usually also includes an unrestricted intake of fat. In addition to this dietary change the weight-reducing program may often include the use of a vitamin preparation, kelp, cider vinegar, and lecithin.

The basic feature of these diets—low-carbohydrate, high-protein, high-fat diet to reduce weight—is neither new nor innovative, since a little more than a century ago the English surgeon William Harvey used such a diet, which was known as the Banting Diet.¹ Over the years following the development of the Banting Diet, similar diets in slightly different guise and under new sponsorship have arisen periodically. The outstanding claims made for this type of weight control have stimulated investigation by various scientists. Here we review the value as well as the hazards of a low-carbohydrate, high-protein type weight-control diet.

Physiological Effects

Diets that are very low in carbohydrates tend to promote the loss of salt and water from the body. The diet that is also high in protein requires a larger volume of water to be passing through the kidneys in order to excrete the additional waste products caused by the

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resist the physiological abuse does not justify the abuse to which we subject them.

Does the low-carbohydrate, high-protein diet cause a loss in weight? The answer is Yes. During the first few days the weight loss is rapid, because of the water loss.^{1, 2} However, subsequent weight loss is no different than a regular well-balanced diet, provided total calories are the same.^{1, 2, 4} There is no magic formula for weight loss. When the energy (calories) taken into the body is less than the energy expenditure, then the body will lose weight comparable to the energy deficit.

In order to avoid potential health hazards the American Dietetic Association recommends a weight loss plan of 1 to 2 pounds per week.⁴ This diet should provide all the nutrients needed for health but have a reduction in calories. As Adventists we consider the weight-reducing process to be a change in life-style that will be a permanent way of life, even after the normal weight status has been achieved. Habits of a lifetime are not easily changed at the time weight reduction is desired. Thus, it seems appropriate to seek divine aid in making the life-style changes in order to establish the healthy weight status.

Many of the quick, weight-loss diets contain lecithin, kelp, cider vinegar, and vitamin B₆ in the program. These so-called magic remedies have been investigated and found to be without value in reference to weight reduction. Kelp, because of its high iodine content, can be harmful. The dosages recommended by one weight-reduction program were sufficient to depress thyroid activity and lead to severe complications in undiagnosed goitrous conditions and to affect adversely body metabolism.⁴

The Value of Carbohydrate in the Diet

The value of carbohydrates in the diet was shown by experiments on Canadian infantry troops in training during World War II.⁶ Troops that were able to march 47 miles in 36 hours across the arctic snow and tundra were given a carbohydrate-free diet composed of pemmican (dehydrated prime beef with added suet) and tea. After three days on the diet they were not able to complete a 15-mile reconnaissance. On the morning of the fourth day on the pemmican diet, physical examination disclosed a group of listless, dehydrated men with drawn faces and sunken eyes. Two days after the addition of carbohydrates in the form of biscuits, oatmeal, and sugar, the soldiers had regained their stamina.

Thus, the value of carbohydrates (mainly starch) in the diet is well established. This applies also to weight-reducing diets. Let us not bring reproach upon our wonderful health message by the promotion of these fad reducing diets or programs, which are not sound nutritionally. □

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breakdown of the increased dietary proteins. This water loss during the first week on the diet is largely responsible for the rapid initial weight loss experienced.^{1, 2} The average estimated weight loss due to water loss alone is about 2.4 pounds.³

The increased metabolism of fats, and especially protein, during a low-carbohydrate, high-protein dietary program may be hazardous for persons with potential or existing liver and kidney disease.⁴ One currently popular program, which utilizes a protein powder in the diet, requires a restriction of fluid intake during the first three days on the diet. This program is especially hazardous, because the kidneys need an increased quantity of water to excrete the increased nitrogenous waste imposed by the diet. A diet of this nature should include plenty of water in order to protect the kidneys.

Dangers in Certain Types of Diet

The low-carbohydrate diet can also cause an increase in blood uric acid levels, because carbohydrate is needed in the diet to promote uric acid excretion by the kidneys.⁵ A reduction in uric acid excretion results in an elevation in the blood uric acid levels, which would be detrimental to a person with a tendency to gout.

The low-carbohydrate, high-protein type of diet is usually associated with a fairly large quantity of fat. Such diets tend to cause an elevation of serum cholesterol. In fact, specific studies on this type of diet have shown a significant increase in the serum cholesterol levels of young, healthy adult hospital employees.³ The overweight person already tends to have elevated serum cholesterol as well as triglyceride levels. It is not wise to aggravate further this problem by the type of weight-control program that is being used.

It is understood that not all the above mentioned detrimental effects of the diet will be experienced by all persons. However, the fact that our bodies are able to

What About Those Investment Losses?

Rumors of astronomical investment losses are afloat. What are the net results of the denomination's investment program?

By E. L. BECKER

LAST WEEK WE EXAMINED THE denomination's investment policy in some detail and evaluated the net result of this policy over the past seven years. But what about the astronomical "losses" some say were sustained in our investment program in recent years? Actual income from General Conference investment funds totaled nearly \$31 million in the seven years in this analysis. Where are the losses?

We discovered that holdings of common stocks in the unitized funds have ranged between 50 and 60 per cent of the total portfolio over this same period. (Table IV indicates that the figure at December 31, 1975, was 51.04 per cent.)* The price of common stock, like the price of any other property or commodity, fluctuates. If it is property we own we hope its market price will go up. Sometimes it doesn't.

During the past few years we've heard much about the vicissitudes of the stock market. Stock prices and bond prices have been erratic. The experts were confused and perplexed. Generally, the trend of prices of common stocks was moderately upward through 1970, 1971, and 1972. The trend then reversed, and stock prices declined in 1973 and more sharply in 1974. A reasonably good recovery occurred in 1975, and economists and financial analysts are hopeful that this recovery will continue through 1976 and into 1977.

What effect does this have on our unitized funds? If we purchased 100 shares of stock at \$100 per share, and the present value dropped to \$90, we would have a loss of \$1,000 if we sold. As long as we hold the stock in our portfolio that loss is *unrealized*. We still have the 100 shares of stock. If we hold them until the selling price recovers to \$100 a share our "loss" has disappeared. If

the price goes to \$105 and we sell, then we have a *realized* gain of \$500.

The distributions of income to which we have referred in Table V (article 3, Dec. 9) and in the tabulated totals are in part *realized* capital gains—cash in hand from the actual sales of securities at more than their original cost. At the same time, we do have *unrealized* capital losses on securities in our portfolio that are quoted on the investment markets currently at prices less than we paid for them. Our fund managers watch the market prices of these stocks and endeavor to sell them when the prices rise sufficiently.

What do these unrealized losses amount to? The amounts are computed regularly and are reported to all the unit holders each quarter. When viewed in the light of price trends the total losses become less alarming. Yet they are still cause for concern. Table VII gives figures for the latest full year.

Capital Gains and Paper Losses

We have noted that prices of equity issues showed a marked recovery during 1975. Advancing prices on the issues held in our unitized-fund portfolios have enabled us to recoup more than 42 per cent of the unrealized, or "paper," loss at the beginning of the year. During this same period the two funds realized capital gains, and we have distributed the resulting realized cash profit amounting to \$692,000, to their investors. This, of course, is in addition to the earned income from dividends and interest during the same period, amounting to \$4,769,000, which was also distributed to the unit holders. The above unrealized depreciation is *not an out-of-pocket loss*.

If the current economic trend continues, the present unrealized losses in securities held in the two General Conference unitized funds will be erased and will be turned into realized gains.

It is interesting to compare the performance of our investment program over the past several years with that of a number of indices that show the trends in the investment community in the United States. Although we are subject to the same economic forces that govern the movement of prices of bonds and stocks in general, we have fared better than the world at large. Our investment policies have been less costly than the general trend of the price levels would warrant. This is shown in Table VIII, "Investment Performance Index."

During the years 1968, 1971, 1972, and 1975 all of the denominational funds showed percentage increases in value. (Two of the three also increased in 1970.) These increases were fairly consistent with the Lipper Mutual Fund and the Dow Jones Industrial indices. During the loss years (1969, 1973, and 1974) all of the indices

Table VII
UNREALIZED LOSSES

	Investment Fund	Income Fund
Unrealized depreciation on Investment, Jan. 1, 1975	\$26,767,121.71	\$5,121,103.47
Improvement for the year 1975	11,137,672.98	2,256,518.55
Unrealized depreciation, Dec. 31, 1975	\$15,629,448.73	\$2,864,584.92

* See Part 3 of this series, "How the Church Administers Reserve Funds."

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Time for Giving

By MARYE TRIM

AT THE FRONT of the kindergarten Sabbath school room stood a beautiful Christmas tree. Red and silver bells sparkled among the green branches, and at the top shone a golden star.

Johnny's Sabbath school teacher stood by the beautiful Christmas tree and told all the children, "We are going to put presents on the tree for boys and girls who do not have any toys. We want you to look among your toys at home and see if you have something you would like to give next Sabbath."

Johnny listened to his teacher. He looked at the tree, at the red and silver bells among the green branches, and at the golden star at the top. He thought about little boys and girls who had no toys to play with. He decided that there was probably a boy called Johnny, and another named Christopher, like his special friend, who needed a car to *brm-brm* along. So that is what he would give, all wrapped in pretty paper. A car, of course.

At home Johnny told his mother about it. "That's a good idea!" she said.

But when Johnny looked at his cars he did not know which one he could spare. Would it be the green Volkswagen? Or would it be the white police car he would hang on the Sabbath school Christmas tree? Then Johnny saw his red camper-van. It was shiny-new and felt so good when he held it in his hand and started the little wheels running. He held it out to his mother. "Please wrap it up in pretty paper," he said.

Mother put the wrapped package on Johnny's shelf. But when Sabbath came Johnny looked at it and bit his lip. Yes, he still wanted to give the red camper-van to make another Johnny or Christopher feel happy and loved. But he did not want to

do it today. He wanted to keep the shiny-new camper-van on his own shelf a little longer. "Next week," he whispered to mother.

Mother cuddled him and whispered back, "Next week Christmas will be past. Now is the time for giving."

So Johnny took his pretty package to Sabbath school. It did look pretty among the red and silver bells. And Johnny felt a warm, happy feeling inside.

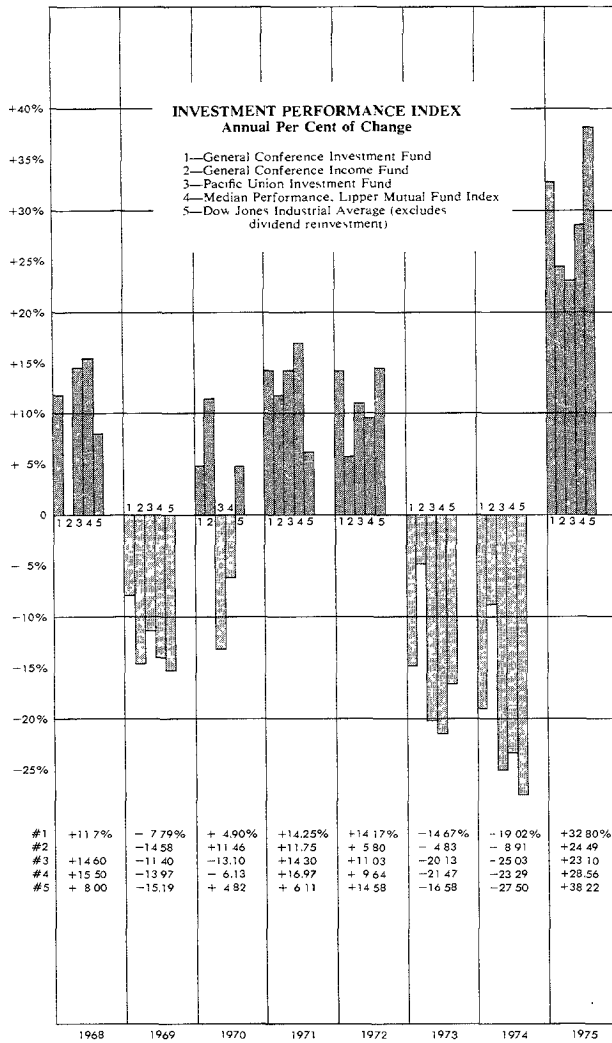
Christmas day at Johnny's house was sunny-bright and happy. Johnny received a yellow-and-green scooter. But in a faraway city it was not a sunny-bright, happy day. A terrible storm, called a cyclone, swept over that city early on Christmas morning and blew away and smashed the buildings. Thousands of people were left in cold, driving rain without homes, food, or clothes.

Johnny watched his mother pack a parcel to help those poor people. He wanted to help too, so he brought his red-and-white shirt. "Thank you," said mother as she put it in the parcel. "That's enough."

But Johnny wanted to give more. Next he chose his green knit shirt, the one with a blue neckband. "It's time for giving," he reminded his mother as he felt that warm, happy feeling inside of him again, just as he had felt at Sabbath school when he gave his camper-van. "Next week will be too late," he added. "Now is the time for giving."



Table VIII



dropped below the zero line, quite sharply in 1973 and 1974.

The interesting comparisons, though, are between our denominational funds and the two general indices in any one year. Although there are some relatively insignificant exceptions, it is safe to say that, generally, in the "up" years our increases were equal to or greater than the Lipper and Dow Jones indices. On balance, it seems quite evident that our investment policies have paid off in larger gains and smaller losses.

The Danger of Violating Policy

Our discussion has dealt with the performance of investment funds. We believe that the record has proved the wisdom of the General Conference policies. But there is another side to the coin.

There have been instances when the policy has not been strictly adhered to, and sometimes serious losses have resulted. This applies, not to the General Conference, but to isolated cases in some of our union and local conferences and institutions in North America.

The policies of the denomination, whether they relate to investments or to any of the other myriad facets of our

operation, are not handed down to the field by a small group in Washington. Policies are determined in democratic assemblies and are agreed to by representatives of the world field. The losses of which we speak, then, are attributable, not to flaws in the policy, but to violations of it.

There are four reasons why our administrators need to adhere strictly to the policies.

First, the policy requires that the investment program be administered by qualified individuals. Investment decisions made without adequate information and without careful evaluation by competent persons are almost inevitably hazardous.

Second, unauthorized investments are frequently made because of a promise of quick returns or high returns. Sometimes these returns materialize, sometimes they do not. But whatever the case, it is an axiom of investment practice that a possible high return involves high risk—and high risk is incompatible with our basic

investment policy. All too often the investment is not readily marketable; it cannot be turned into cash on short notice without the risk of significant loss. Thus we have sacrificed two of our investment objectives, safety and high liquidity, for the possibility of a higher-than-normal rate of return.

A third point: All too frequently a violation of the investment policy is costly in two ways. It detracts church leaders from their primary responsibility, the propagation of the gospel, and it makes them vulnerable to making mistakes.

Finally, the protection of an ill-advised investment all too often requires the outlay of additional funds.

Whatever its nature, there is a degree of risk in any investment. The investment policies of the church were formulated with a view to minimizing the risk. They have proved effective and sound. Departure from these policies means embarking on an uncharted sea. □

To be continued

When You're Young BY MIRIAM WOOD

"I Can't Stand My Parents!"

PROBABLY I'VE mentioned before that you hear the most fascinating bits and snatches of conversation in public places such as restaurants. It's very much like a quick snapshot—a momentary glimpse into the life of another person—and then it's over, and you think about it many times afterward. You wish you could find out more, but who is bold enough (or rude enough) to approach a total stranger and say, "Pardon me, but I overheard what you said and I wish you'd explain what you meant"? One shudders at the thought.

Recently these words burst into my consciousness from the booth behind me in a little small-town diner: "I love my parents, but I can't stand them!"

Startled into action, I peered over my shoulder. What I saw was a young man in, I should judge, his early 20's. Quickly I turned back to my own table, embarrassed that I had stared.

By now he'd lowered his voice as he explained his feelings to his friend (female), who was absorbed in his recital, so I could pick up only snatches of the conver-

sation. "Always complaining . . . Nothing I do suits them . . . Nothing is ever right . . ." And then the two of them murmured together for a period of time, after which he reiterated, in stentorian tones, "Well, as I said, I love my parents, but I can't STAND them!"

You see what I mean by a quick snapshot? I have no way of evaluating what he said. I don't know whether he's being fair. On the other hand, it's very possible that he's right, that his parents do complain and nag. But that's not what really concerns me.

I found myself asking this question: How many young people today "can't stand" their parents? If a sizable number share my anonymous friend's sentiments, then the home is in real trouble. For surely nothing but friction can result from such an attitude. One cannot claim to "love" his parents while at the same time loathing them. The claim to "love" means that one accepts a kind of totality, and doesn't expect perfection of the object of his love. He works on the "love is a principle" theory, which

leads him to overlook faults and failings that he can't help noticing.

Actually, it's probably pretty easy when one is young to feel an impatience with parents. The same impatience could be felt with all members of the previous generation, if contacts were as close as the parent-child contact. There is really no doubt that interests do vary from age group to age group. Concerns are different. Emphasis is placed on different sets of values. Instead of the family, then, being a kind of beautiful symphony, it can easily turn into a clashing cacophony, a travesty on harmony of any sort.

I think we need to get right down to basics here and think it through. Are not parents entitled to their rights? Are they not entitled to express their concerns for the welfare of their children, even though they may not phrase these concerns as tactfully as the offspring might like? When you turn the coin to the other side, think how bereft and lonely you'd be if you didn't have parents who *cared*. "Alone" is a sad word. With parents to love you, the word never applies to you.

Now about "complaining." Another depressing fact of life is that as people get older they have more

physical ailments—at least, most people do. A fortunate minority remain vigorous and healthy until they're "fourscore and ten." But they are exceptions. I know it sounds glib and oversimplistic, but when you feel that your parents complain about their physical ailments, remember that you too may be aging and arthritic someday.

Another facet of the complaining syndrome is that as people get older they are forced to think more about the future, about financial security, about what will become of them if their marriage partner dies. When you're young you just never think in those terms. Melancholy thoughts have little place in the curriculum of youth. But they occupy an increasingly large share of the thoughts of people who aren't so young anymore.

I don't know how the young man in the restaurant will cope with his feelings. It seems to me, however, that a young Christian will have to do more than "love" his parents philosophically. He'll need to ask the Lord for insight and grace enough to love them as they are—in other words, to "stand" them. Wouldn't it be interesting if they were praying the same prayer, only in reverse?

Annual Council Passes Action on Use of Tithe

► Tithe, Use of—Guidelines

God's instruction to His people in the Bible and through the ministry of E. G. White gives inspired counsel and valuable guidance on many matters. This enables the church to develop sound policies, the application of which will be in harmony with our understanding of God's revealed will.

The world task entrusted by God to the Advent Movement calls for both sacrificial and systematic financial support. In recognition of this fact the church in its formative years was divinely led to adopt the Biblical plan of tithing as the financial basis of its outreach "to every nation, and kindred, and tongue, and people."

Ellen G. White confirmed that the tithing plan is of divine origin, is for all time, and is anchored in the Levitical system of tithes and offerings. By this system of benevolence and liberality the Lord sought to teach Israel that in everything He must be first. Building on this in his first letter to the church at Corinth, Paul gave the believers instruction regarding the general principles underlying the support of God's work in the earth. (1 Cor. 9:7-14; CS 65-79; AA 335-337)

It is essential that the leadership of the church carefully study and apply the principles and concepts involved in the use of the tithe so that the church can effectively meet the needs and challenges of carrying the gospel, in the setting of the three angels' messages, to the whole world. In planning the use of these sacred funds, conferences and missions must continue to regard the gospel outreach in soul-saving evangelism as a priority of the greatest importance. In pursuance of this great ideal it is

Voted, To adopt guidelines for the use of tithe with the understanding that they will be implemented in the North American Division during 1977 and reviewed at Spring Meeting, 1977. Other divisions are requested to study the guidelines and report their reactions to the 1977 Annual Council. The guidelines referred to are as follows:

1. The tithe must continue to be utilized to support salaried personnel directly engaged in pastoral and evangelistic soul-winning endeavors. "The tithe is to be used for one purpose—to sustain the ministers whom the Lord has appointed to do His work. It is to be used to support those who speak the words of life to the people, and carry the burden of the flock of God" (Manuscript 82, 1904).

2. The "Sharing the Tithe" policy (GC Working Policy, pp. 338-340) should continue to be followed in all divisions of the world field. This policy is the church's response to Ellen G. White counsel on sharing tithe. The benefits to worldwide missions under this plan have been considerable because of the generous contri-

butions of the North American conferences and missions, and because of the smaller contributions of conferences and missions in other divisions. Because of the church's world mission, determination of the percentages of tithe contributed as tithe of tithe, sustentation, contributions in the tithe-sharing plan and similar tithe percentages should continue to be set by the church in its general councils. It is not the prerogative of conferences/missions to decide unilaterally on these.

3. All tithe should be paid into the conference treasury and under no circumstances is to be retained in the local church for its use. Employees of the local church such as secretaries, maintenance personnel, bus drivers and others shall be supported from church expense funds.

4. The tithe may be utilized to sustain other personnel in a supportive role who directly relate to the work of soul-winning agencies, whether directed by the General Conference, the division, the union or the local field. Included with such

personnel are departmental directors and their related personnel who are engaged in evangelistic and spiritual ministries.

5. The tithe may be utilized for operating expenses of conferences and of supportive facilities used by the personnel outlined above.

6. The tithe may be utilized to pay the salaries and allowances of all other persons holding current ministerial credentials or licenses.

7. The tithe is considered to be an appropriate source of subsidy for the conference portion of the literature evangelists' benefit fund.

8. The tithe may be utilized for conference and mission operating subsidies to such programs as youth camps and camp meetings as supportive roles to the evangelistic thrust of the church.

9. In view of the Ellen G. White counsel restricting the use of tithe "for school purposes" our system of education must be funded largely from other sources. Mrs. White does, however, make an exception in connection with Bible teaching in our schools. In the chapter entitled "School Management and Finance" in *Testimonies for the Church*, vol. 6, pp. 206-218, there is a section about the opening and operating of schools. It was written about the year 1899 and specifies certain individuals who could be paid from the tithe:

"Our conferences . . . should give the schools a most hearty and intelligent support. Light has been plainly given that those who minister in our schools, teaching the word of God, explaining the Scriptures, educating the students in the things of God, should be supported by the tithe money. This instruction was given long ago, and more recently it has been repeated again and again" (6T 215).

Our total school system is religious in its motivation, but we recognize that Bible teachers exercise a more specifically spiritual and ministerial role by instructing their students in the Word of God and by leading them to the Saviour. Such service is worthy of tithe support.

In her practical counsels for the administration of the church Mrs. White often reveals deep concern lest a variety of ways be found to divert the tithe from the special purpose for which it is designated, namely the support of the preaching, pastoral, evangelistic ministry, the priestly duties of the minister of the gospel, and the support of Bible teachers.

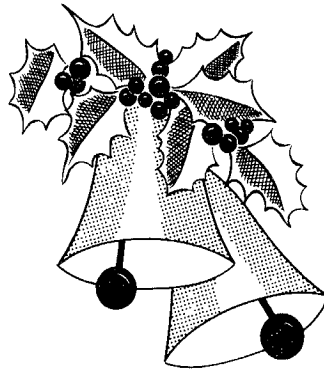
On the other hand a careful consideration of the Levitical system in Scripture and of the E. G. White writings seems to indicate that as long as the sacred tithe which God has reserved for Himself is faithfully employed for the support of His work, such use is not contrary to the divine precepts of Scripture. We have also concluded from the E. G. White writings that she broadens the general restrictions regarding the support with tithe funds, of certain aspects of the educational program.

In the exercise of the authority vested in the church to carry out and fulfill her spiritual mission, and by applying the lessons to be learned from the Levitical system and the statements of Ellen G. White, we believe that under properly established conditions which would safeguard against weakening the work of the ministry, tithe funds could be used to support certain activities of selected individuals who serve in a clearly identifiable support role in educating in the things of God and which sustain a relationship to the work of the gospel minister. On the basis of the foregoing rationale the following guidelines are proposed:

The tithe may be used in the support of the various levels of the church's schools in harmony with the following:

a. *Elementary Church Schools. Up to 30 per cent of the cost of total support as provided by policy for the principal and teachers of elementary

*This percentage has been arrived at after some three years of careful, prayerful in-depth study by personnel covering a wide spectrum of leadership. It is recognized that the setting of such a percentage could expose future administrations to pressure to increase this figure, thus channeling into institutional operations funds that should be preserved for pastoral and direct evangelistic ministries. Although it is recognized that future administrations cannot be bound in their study of this problem, it is believed that this figure should be considered a maximum, because it represents a reasonable basis on which to evaluate the time devoted by elementary teachers in Bible instructional ministry to their students, and because to increase this percentage would detract from the use of tithe for its primary purpose, which is the evangelistic ministry.



God So Loved

By NICHOLAS LLOYD INGRAHAM

Across our world of common folk and kings

A soft noel for peace forlornly rings,

For peace is tangled in a million snarls.

O Christ, our Brother, will envy never cease?

Lord Jesus, give us peace, Thy lasting peace—

Give us a will to quell malignant quarrels.

O rebel world so rife with hate and guile,

The God of stars invites us with a smile;

His warm backlog of love is still aglow—

His olive bough to us, His precious blood,

His "God so loved . . ." He pens on every bud,

Then burns the hollies red to let us know!

church schools may be granted by conferences/missions as subsidies from tithe sources in order to provide the Bible instructional needs of elementary students.

b. Secondary Church Schools. Operating subsidies based on the cost of total support as provided by policy may be granted by conferences/missions or unions for Bible teaching, residence deans, and principals of secondary church schools.

c. Colleges and Universities. Operating subsidies based on the total cost of the Bible or religion departments and also the cost of total support of the deans of students, residence deans, and the president, may be granted by unions and/or divisions or the General Conference.

10. Tithe may be used in pioneer or impoverished situations where there is little or no local financial base for the work, and in harmony with the following counsel of Ellen G. White:

"There are exceptional cases, where poverty is so deep that in order to secure the humblest place of worship, it may be necessary to appropriate the tithes. But that place is not Battle Creek or Oakland. Let those who assemble to worship God consider the self-denial and self-sacrifice of Jesus Christ. Let those brethren who profess to be children of God study how they can deny themselves, how they can part with some of their idols, and carefully economize in every line. In each house there should be a box for the church fund, to be used for the needs of the church" (MS 24, 1897).

Such exceptions to the general rule shall be approved by the division committee. Pastors and church administrators in such areas shall make every effort to help and teach the members to raise funds from other sources so that a local financial base for the work will be provided,

thereby making unnecessary the continuation of such exceptions.

11. Capital expenditures for buildings and facilities shall be drawn from nontithe funds. This includes such items as conference offices, camp meeting facilities, youth camps, elementary schools, academies, church buildings, welfare centers, and college and university facilities.

12. Tithe funds may be used for the purchase of evangelistic equipment and conference office equipment. All other equipment shall be purchased with nontithe funds.

13. Administrators on General Conference, division, union, and local levels, accountable as they are to God for their stewardship, shall give earnest study in the light of the Bible and Spirit of Prophecy counsels to the purposes and institutions in which the tithe funds are being used in the organizations and institutions for which they are responsible:

a. To ensure that tithe is being used for purposes which are in full harmony with inspired counsel.

b. To formulate a careful and well-considered phased plan to withdraw support in areas or programs which are not proper for the use of tithe or in which its use could be seriously questioned.

c. To release tithe funds for vigorous worldwide and other evangelism.

d. To give greater emphasis to the stewardship of life throughout the world field in order that the church may be enabled to more adequately serve and fund the great gospel enterprise, and thus cooperate with God in helping to speedily finish His work and hasten the coming of our Lord.

e. To report on the provision of paragraph 13 at the time of Annual Council, 1978, in addition to the anticipated review at Spring Meeting 1977.

Our study of the Bible and of Ellen G. White's counsel on the use of the tithe reaffirmed that our use of tithe is based on provisions made for the support of the Levitical priesthood. Not only were the priests who functioned in the actual temple services supported from the tithe, but all from the tribe of Levi who acted in supporting roles. (See Lev. 27:30-32; Num. 18:24-28; Gen. 14:20; Neh. 10:37, 38; Mal. 3:7-11; Heb. 7:5-8; Luke 18:12; *Prophets and Kings*, p. 667; *Patriarchs and Prophets*, p. 526; *Testimonies*, vol. 4, pp. 462-476; vol. 6, pp. 215, 386, 387; *Counsels to Parents and Teachers*, pp. 80, 81.)

Under the Levitical system the tithe was brought to a central treasury, a practice Ellen G. White has reaffirmed for the church today. (See *Gospel Workers*, p. 226; *Review and Herald*, Dec. 8, 1896.) In our organizational structure we have designated the conference/mission treasury as the central place to administer and distribute the tithe forwarded to it from members and local church treasurers in a systematic way.

Ellen White Gives Counsel

Ellen White's counsel on the use of the tithe is explicit:

"I have had special instruction from the Lord that the tithe is for a special purpose, consecrated to God to sustain those who minister in the sacred work, as the Lord's chosen to do His work not only in sermonizing, but in ministering. They should understand all that this comprehends. There is to be meat in the house of God, a treasury well supplied, and it is not to be diverted to other purposes."—Ellen G. White letter 40, 1897.

"A great mistake is made when the tithe is drawn from the object for which it is to be used—the support of the ministers."—*Testimonies*, vol. 9, p. 249.

"There will always be a temptation to divert the tithe money to other channels, we know; but the Lord has guarded this His own portion, to be sacredly used for the support of the gospel ministers."—Ellen G. White letter 40, 1897.

It is in harmony with the counsel given by God and the policy of the church that the stronger segments of the church share their means with other parts of the world where there is little or no financial support:

"In some of the larger conferences the tithe may be more than sufficient to sustain the laborers now in the field. But this does not sanction its use for any other purpose. If the conferences were doing the work that God desires them to do, there would be many more laborers in the field, and the demand for funds would be greatly increased. The conferences should feel a burden for the regions beyond their own borders. There are missions to be sustained in fields where there are no churches and no tithes, and also where the believers are new and the tithe limited. If you have means that is not needed after settling with your ministers in a liberal manner, send the Lord's money to these destitute places."—Ellen G. White manuscript 139, 1898.

We have followed this counsel. It is denominational policy that the conferences and unions share with the world field certain portions of the tithe they receive from local congregations. Percentages have been established for sharing the tithe with the world church on a regular basis. For many years church policy has provided that local conferences contribute a percentage of their tithe to the union and the General Conference. As a result our ministry is well established and supported in all parts of the world. The committee studying these matters emphasized the need to safeguard the tithe for the support of the ministry and the evangelistic objectives of the world church. Normal operating expenses of churches and schools, of the publishing and medical work, should be supported from other sources. The support of conference personnel on the local, union, and General Conference levels was clearly identified as a supportive role to the evangelistic and ministerial thrust of the church and thus properly cared for from tithe funds.

Intensive study was given to inspired statements regarding the support of the growing school system of the church as one

[In order that the reasons for the above action and the purpose of the guidelines may be clear to all, W. J. Hackett, a vice-president of the General Conference, provides the following explanation.]

THREE YEARS AGO THE GENERAL CONFERENCE appointed a committee to study the use of tithe. Two reasons led to this study—the desire for an accurate understanding of inspired counsel on the subject, and a needed change in accounting procedures. North America has already adopted a fund-accounting procedure requiring that every category of funds be kept separate and accounted for. Adoption of this procedure pointed out a problem that has developed over a number of years as tithe funds have increased proportionately faster than nontithe funds. This in turn raised the question of the proper use of tithe and nontithe funds. Formerly, all church funds assigned to the world budget were comingled, inasmuch as there was always sufficient nontithe money to provide for items to be funded out of the nontithe funds.

As the nontithe dollars decreased in proportion to tithe, we were short of funds to meet the growing needs of the church for building and school funds, as well as operating and other capital expenditures usually paid from nontithe funds shared with the conferences and unions in harmony with the exchange policy. When we realized this dilemma we set to work to look at the entire question of the use of tithe versus nontithe funds in North America, as well as those portions of both funds that are appropriated through the world budget to the General Conference institutions, the world divisions, and the North American unions.

phase of its soul-winning endeavor. There was agreement that the major support of our educational system must come from sources other than the tithe. Our publishing houses, sanitariums, and hospitals should derive their support from the income generated by their products and services. Nontithe funds should be used for the building of churches, schools, and other related facilities, even though they provide spiritual support for the preaching of the gospel. If tithes were diverted to such projects little would be left with which to support a worldwide ministerial force. The counsel is clear, however, that those who engage in soul-winning activities are to be supported from tithe, be they men or women:

Soul Winners Supported by Tithe

“Those who work earnestly and unselfishly, be they men or women, bring sheaves to the Master; and the souls converted by their labor will bring their tithes to the treasury.”—*Evan-gelism*, p. 492.

The next year she wrote: “The tithe should go to those who labor in word and doctrine, be they men or women.”—*Ibid*.

From the following statement the committee concluded that those who teach the Bible in our schools, Bible instructors, should be remunerated from tithe, be they men or women:

“Our conferences . . . should give the schools a most hearty and intelligent support. Light has been plainly given that those who minister in our schools, teaching the word of God, explaining the Scriptures, educating the students in the things of God, should be supported by the tithe money. This instruction was given long ago, and more recently it has been repeated again and again.”—*Testimonies*, vol. 6, p. 215 (see also pp. 206-218).

This statement is not understood as giving license to use the tithe for the *total* support of our schools, inasmuch as Ellen G. White counsels in *Testimonies*, volume 9, page 248, that the tithe is not to be so used. Such a policy would soon diminish funds to support the gospel ministry. Our entire school system contributes to the spiritual molding of its students, but the Bible teacher and the Bible-teaching ministry are more specifically spiritual and ministerial in their role of providing instruction in the Word of God and in leading students to saving faith in Christ. Such service is worthy of tithe support.

Tithe to Pay Some School Personnel

Accordingly, the committee concluded that tithe funds may be allocated by official action of the church for the support of those within our school system who serve directly in educating and instructing in the things of God. Such persons, be they men or women, ordained or unordained, sustain a clear relationship to the work of the preaching of the gospel. It was in this setting that the Annual Council action authorized certain Bible-teaching and Bible-instructional personnel in our schools to be paid wholly or partially from tithe funds.

Church school teachers, whose primary function is to train and hold the youth under their charge in the Advent message, spend much of their time in teaching the Bible and the Bible principles to their students. They not only teach the Bible formally in the Bible classes with Bible textbooks, they also conduct school worships, sponsor and conduct MV programs and classes, plan and coordinate Weeks of Prayer. They spend much of their time in counseling and in individual instruction where students' moral and spiritual values are being molded for eternity. In view of these facts, conference subsidies to our church schools up to a total of 30 per cent of the church school teacher's support can properly be paid out of tithe funds. Bible teachers in our academies and colleges can also be remunerated from the tithe. Because of their special soul-winning activities, it was felt that dormitory deans of men and women, as well as school principals, can also be classed as supporters of the ministerial function of soul saving.

This will necessitate the raising of more nontithe funds for

projects carried on within the conferences and unions that were formerly supported from tithe exchange funds.

We believe that this is a move in the right direction. Our members, I am sure, will understand that we are attempting to bring our practice into harmony with the divine counsel. These adjustments are needed in order that the work may not be crippled and at the same time be in harmony with the instruction that has been given to us.

Almost from the beginning a portion of the tithe received by the local conference has been shared with the General Conference to aid in supporting the work of the church generally. This portion of the tithe varies from one to 20 per cent, depending upon the total tithe received by a conference. For all practical purposes, all conferences in North America are now at the 20 per cent figure. This tithe-sharing plan has been a wonderful blessing to the preaching of the gospel in all the world, especially in fields with meager local tithe income. These tithe funds, along with mission offerings, constitute the major part of the world budget voted each year at the Annual Council. In 1976 this world budget amounted to more than \$85 million, not including funds retained by local and union conferences for their own activities.

Separate Tithe and Nontithe Funds

Since 1944 the General Conference has been able to exchange a portion of the nontithe funds it receives with conferences and unions having surplus tithe. This exchange of tithe for nontithe funds is in addition to the regular percentages of tithe shared by the local conferences with the unions and the General Conference, beyond the 20 per cent figure.

A policy change by the recent Annual Council now separates tithe from nontithe funds in all General Conference appropriations to the world field, for the first time in our history. This requires a more careful calculation in accounting procedures. Since overseas fields will now receive their appropriations in two sections—tithe funds and nontithe funds—there will be less nontithe monies to exchange in North America than heretofore. The 1976 Annual Council voted to limit the funds that could be exchanged on a schedule of reduction that will bring the figures down over the next few years. At the same time, it will make available increasing amounts for the evangelistic thrust of the church. The schedule adopted will give the fields time to adjust their programs and commitments to the changes made.

As a result of these actions, conferences will have less nontithe monies to help in the building of schools, churches, and for other capital improvements. More of our funds will be retained for direct evangelism. We believe that we are moving in harmony with God's plan and that our membership will rally to the needs of our conferences and support these capital projects in an even more sacrificial way.

Some conferences may be able to discontinue exchanging any tithe for nontithe funds almost immediately. This means that more funds will be raised directly to construct such facilities as conference offices, camp meeting facilities, youth camps, elementary and secondary schools, church buildings, welfare centers, and college and university facilities.

Where necessary, nontithe dollars may be obtained from the exchange plan according to the following priority: educational operating subsidies, capital expenditures for conference offices, academy buildings, camp meeting facilities, local school and church buildings. The purpose of all this is to safeguard the tithe funds to support a larger force of evangelistic workers for the finishing of the work. It is hoped that in the future more and more of our funds can be channeled into the actual soul-winning facets of the Advent message. This will demand the same spirit of sacrifice that marked our work from the very beginning of the Advent Movement. We believe this will, in turn, lead to more confidence and deeper commitment by our loyal membership and thus hasten the triumph of the message in our day. □

Those Christmas Cards!

A creative idea for
reaping rich dividends in
friendship and blessing.

By **PATRICIA DAUGHERTY**

THE WARM GLOW OF FELLOWSHIP THAT should accompany the receipt of Christmas cards from loved ones too often dwindles to a flicker because of the rush of the seasonal activities and the flood of cards. There is no time to sit down and relate to the senders. After the holidays have passed comes the problem of what to do with the dozens of cards there was scarcely time to look at when they arrived. Some are recycled into decoupage trays or wastebaskets or used for name tags the following year. Many are sent to individuals or organizations who have creative uses for the cards. Wouldn't it be a far better idea to use the cards as they were intended—to regenerate fellowship between friends and family?

In our family we use the Christmas cards we receive as guides for directing our thoughts and our prayers to those we care for, not only at Christmas but throughout the year. We have our morning devotional at the breakfast table, and this is the time when we remember our family and friends. We keep the cards from the previous December in an attractive split white-oak basket we bought on a trip through the beautiful Shenandoah Valley of Virginia. This basket sits by the table, and each morning I pick a card. We include the senders in our blessings and prayers for that day.

Like most good ideas, this one spawned another related activity. After remembering this friend or relative all day in our prayers, I write a letter that says in essence, "Because the Lord has so blessed us this past year, we have begun picking one Christmas card out of a basket each morning and including the sender(s) in our daily devotional. This morning He directed my hand to your card, so you have been in our prayers and our hearts all day. We hope in this way to bring our friends (or loved ones) closer to God and to us. We pray for your good health and happiness."

I try to write the next day, or soon, because the glow of

fellowship shines brightest immediately after holding these dear ones in our hearts all day. Instead of uttering a blanket blessing for all our friends and family members, we direct our prayers to one particular individual or family group, asking a special blessing on them. Often they have already been in our thoughts if they have suffered grief or trouble, or perhaps they have experienced joys they have shared with us. If so, we make our prayers specific, asking the Lord to ease their particular burdens, or praise Him for granting them the happiness they have had. I tell them so. Usually the recipient of our prayers and letter writes and thanks us, or responds in some other way.

This has filled our hearts with joy in several ways. We keep the fires of love burning. Imagine receiving a note telling you that you were the object of your friend's prayers and thoughts all day. How could you be anything but pleased? A feeling of being a little special to someone else one day of the year doesn't hurt anyone. This has taken the routine out of sending Christmas cards and has transformed a nearly rote procedure into a truly loving experience. I find myself tucking the personal letters we receive into the Christmas card basket. I know I will answer them soon, and those who wrote them may as well be in our prayers when I reach for a card one morning.

Find the Time Everywhere

Too much time to write all those letters? I take issue with this argument before the protest is lodged. At most it takes only a minute at each meal to speak at length about the recipient of your prayers. As for time to write the letters, that varies. On an electric typewriter the average letter takes five to ten minutes. Handwritten notes take a little longer. In our busy world typewritten personal letters are accepted. After all, what you say is more important than the instrument you use. People who do not write rapidly might take fifteen minutes. Where do you find that extra fifteen minutes? Everywhere! When you are watching television and there is a break for a commercial. Seven minutes of every half-hour program are devoted to advertisements. When you are waiting to pick up the children after school. Waiting at the hairdresser's, barber's, doctor's, dentist's, or lawyer's office. In the service station, at the bus stop, or any other place where you must sit until someone can give you service or attention. On the bus, train, or ferry. It takes up virtually no space to tuck a piece of note paper and an envelope into your purse, brief case, or pocket.

This practice brings you, your loved ones, and friends closer to the Lord, who guides our lives. We are constantly reminded that the birth of Christ is what Christmas is all about after all. In these days of distrust, corruption, stress, and desperation, exchanges of meaningful prayers and letters for those who hold a special spot in our lives would be a wonderful "fad."

Let's sweep the world with messages of love and encouragement instead of gossip and recriminations. For some on your list your letter might be the only piece of mail they receive for weeks at a time. You will have brought joy into the lives of lonely people. Going to the mailbox and returning with only junk mail can be discouraging. How much better to return with a generous expression of love instead. □

Patricia Daugherty has taught elementary school and high school and is now retired and living in Friday Harbor, Washington.

Plant-Milk Formulas for Infant Feeding

There seems to be no great nutritional problem in the use of nondairy milk formulas where breast feeding is not possible.

By MERVYN G. HARDINGE, M.D.

THERE WAS A TIME WHEN an infant deprived of mother's milk and who was also allergic to cow's milk was almost doomed to starvation. Happily, this is no longer true. While mother's milk no doubt is, and ever will be, the ideal human infant food, substitutes are available today.

Allergy to cow's milk is not uncommon and can now usually be relieved by feeding a milk-free plant "milk." This is generally soybean milk, which can be purchased in most pharmacies and health-food stores. Much study and experimentation has gone into the preparation of such "milk." Various brands are available, with rather similar compositions. Infants do about as well on these artificial milks as they do on cow's milk, since cow's milk is also unnatural for the human infant, being quite different in composition from mother's milk.

In 1968, the children's department of the Tulane Medical School in New Orleans tested formulas of cow's

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milk and soy milk on 58 infants for six months.¹ The age at enrollment was usually by the third day after birth or before. Both groups progressed well, but the milk-fed group grew faster and gained more weight in the first weeks than the soy-fed group. Similar results were obtained in the feeding of 30 allergic infants aged 2 to 15 months.²

The greater growth and higher weight, the authors suggest, may not be an advantage. A British study of 300 babies aged up to 12 months showed that 16.7 per cent were obese and another 27.7 per cent were overweight. Obesity in infancy and childhood is likely to continue into adolescence and adulthood.

A study recently published by researchers at the University of Iowa³ reported that infants fed a soy-isolate formula grew as well as breast-fed infants or those fed a cow-milk formula.

Donald B. Cheek, associate professor of pediatrics at Johns Hopkins School of Medicine, notes that we used to expect a baby to double its weight in six months, but that now with special-formula foods this phenomenon may occur in four months. He raises the question of whether faster growth in early life may not contribute significantly to early sexual maturation and to early development of degenerative diseases and aging. He asks whether the appalling increase in heart and blood vessel diseases may not be so related. Thus, it is conceivable that a little slower gain in growth and in weight on a plant-milk formula could be an advantage, if by that means the onset of deterioration could be delayed and the life-span lengthened.⁴

In comparison, human milk contains nearly twice as much lactose or milk sugar as cow's milk. While animal milks contain varying amounts of lactose, they do not taste sweet because they do not contain lactose in sufficient quantities. Furthermore, lactose is only 15 per cent as sweet as sucrose (table sugar).

In order to raise the carbohydrate content of soy milk into the range of cow's milk, manufacturers add various sugars such as dextrose, sucrose, maltose, and others. Beta lactose extracted from cow's milk can be obtained from pharmacies, but it is expensive. However, the ordinary sugars, while less expensive, make the soy milk taste sweeter than animal milk. To date, in spite of imperfections, soy milk provides the best-known, readily available plant milk for infant feeding; and a formula of cow's milk provides the best animal milk-substitute for mother's milk.

If from necessity or parental choice, an infant is put on a plant-milk formula, some source of vitamin B₁₂ should be provided, since this vitamin is not known to be present in ordinary plant foods. Some soy milks are fortified with B₁₂.

There seems to be no great nutritional problem in the use of nondairy milk formulas where breast feeding is not possible and where a cow's milk formula is not acceptable or not usable because of allergy. □

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A National *Saturday* Law?

In his editorial for the November 5 issue of *Christianity Today* Dr. Harold Lindsell proposes “that *Saturday* be set aside as the day of rest for all people” (emphasis his). He presents this as an improvement on his previous proposal (May 7, 1976) “that all businesses in the nation be closed one day a week” and that Sunday is “the logical day for this.” That Dr. Lindsell envisions Federal legislation as the instrument by which to implement his new proposal is evident from his comment that the 1961 Supreme Court dictum—“insuring the public welfare through a common day of rest is a legitimate interest of government”—“opens the door to legislation closing all businesses on one day of the week.”

Before the November 5 issue went to press Dr. Lindsell knew that Seventh-day Adventists would not look with any more favor on a national Saturday law than on a national Sunday law. Apparently, then, he did not make the proposal under the illusion that it would please Adventists. Furthermore, we find it more than a little difficult to imagine that he expects many of his coreligionists to react favorably to the suggestion. Why, then, does he propose Saturday as a national day of rest? Is he serious, and if so, what are his motives? We can think of several possible answers to these questions. In his editorial he cites five reasons for making the proposal; he may, at least for the time being, be holding others in reserve. The five he gives are:

1. An urgent need for a common day of rest, for the common good.
2. The urgent need to conserve energy, as a result of the natural resources crisis.
3. Inasmuch as nothing in Scripture requires the observance of Sunday as the Christian Sabbath, those who now observe that day “could change their worship services from Sunday to Saturday.”
4. Any inconvenience those who now observe Sunday might experience in the transfer to Saturday—or in continuing to worship on Sunday, should they so choose—would be a token of their good will toward the conscientious convictions of the minority who believe that the Bible requires the observance of the seventh day of the week.
5. His “respect” for the “sensitivities” of the minority “whose legalistic attachment to Saturday as the sabbath binds them in a way we are not bound.”

Dr. Lindsell is a knowledgeable, responsible person, and it is safe to assume that he has not made this proposal lightly, without serious thought or without what he considers adequate reasons. However this may be, let us assume that he has given all his reasons, that he is serious in making the proposal, and that he does so in good faith. Under any circumstances he deserves credit for proposing a highly original solution to the perennial blue-law

problem, all the more startling because it comes from a person who is committed to Sunday as the proper day on which to worship. Coming from a sabbatarian, his revolutionary proposal would not even be considered worth laughing at. Coming from him, it can hardly be ignored. He closes with the plea that “responsible leaders should discuss the possibility.” We await their reaction with interest.

Dr. Lindsell alleges that “Saturday closing could not possibly be construed as a religious ploy. It would provide no church-state problem,” because its proponents are not motivated by their own religious beliefs or interests in selecting Saturday as the day of rest. With respect to this aspect of the matter we are not quite so confident as the editor of *Christianity Today* seems to be. To be sure, he posits his proposal on economic and humanitarian considerations. But he also cites his respect for the religious “sensitivities” of sabbatarians—specifically, their “legalistic attachment to Saturday as the sabbath”—as one of his reasons. In fact, this is his *only* reason for specifying Saturday rather than Sunday.

Analyzing the Church-State Issue

By identifying either Saturday or Sunday as a national day of rest, such a law would inevitably benefit one group and penalize the other, and thus be open to the charge that it is a religious-interest law. It would still be a “religious ploy,” albeit in reverse, despite Dr. Lindsell’s confident disclaimer to the contrary. As for the church-state aspect of the problem, we suspect that the proverbial shoe would go on pinching—the other foot. We can imagine conscientious observers of Sunday going to court in defense of *their* rights, and avowed atheists who couldn’t care less about religious matters—Madalyn O’Hair, for instance—raising a Constitutional hue and cry.

The editorial implies that Seventh-day Adventists will, or at least should, welcome a national Saturday rest day. Emphatically to the contrary, however, we suspect that most Seventh-day Adventists would feel almost as uncomfortable with a Saturday blue law as we do with Sunday blue laws—except, perhaps, for the economic and legal inconveniences and penalties the latter sometimes impose on us. Our protest against Sunday blue laws arises not so much out of the fact that they specify Sunday as a day of rest as that the First Amendment to the Constitution explicitly forbids Congress to make any law “respecting an establishment of religion, or prohibiting the free exercise thereof.”

We are in no doubt or uncertainty about the fact that the free exercise of religion is an inalienable, God-given right of which no human authority can justly deprive us. Furthermore, we believe that the golden rule—“Whatsoever you wish that men would do to you, do so to them”—means that we should have as much concern that *others* enjoy the same right to a free exercise of religion as we claim for ourselves. Our opposition to Sunday blue laws is a matter of principle, not expedi-

ency. It is not based on economic or theological considerations primarily, but on the First Amendment, which we believe reflects God's purpose with respect to rational, moral beings. If we were opportunists we would welcome a national Saturday law. But we could not conscientiously acquiesce in imposing economic inconveniences and legal disabilities on others in order to spare and benefit ourselves.

Sunday Laws and Adventist Eschatology

As Dr. Lindsell points out, "approximately thirty states still have some form of Sunday closing." That is about 12, or one third, less than the number once was, within living memory. Last month residents of Montgomery and Prince Georges counties in Maryland voted overwhelmingly for the repeal of Sunday laws. "Sunday observance," as Dr. Lindsell says, "is rapidly losing, not gaining, ground." He then expresses the opinion that Seventh-day Adventists were "upset" by his earlier proposal for a national Sunday closing law, "especially since, in their eschatology, compulsory religious observance of Sunday will mark the closing days of the age before the second advent of our Lord. It may be small comfort to them," he says, "that Sunday observance is rapidly losing, not gaining, ground."

Upsetting? The dictionary defines "upsetting" as "causing an emotional disturbance." We think the good editor might have chosen a less pejorative and more accurate word to describe our reaction to his former proposal. But never mind. As we have already explained,

our attitude toward either Sunday or Saturday legislation is strictly a matter of principle, not emotional reaction.

Small comfort? If so, why did so many of perhaps nine or ten thousand Seventh-day Adventists living in Montgomery and Prince Georges counties vote for repeal? And why has our Public Affairs and Religious Liberty Department fought for the repeal of such laws for nearly a century? Anyone who finds our understanding of the future role of Sunday laws in the closing events of earth's history inconsistent with our persistent opposition to them now would do well to explore the matter further. Here is not the place to enter into a discussion of what appears, at this point, to cause a problem for Dr. Lindsell. Suffice it to say that we welcome the repeal of all Sunday laws, and if a Saturday-closing law were enacted we would be equally zealous in working for its repeal. Imagine the Seventh-day Adventist Church entering an *amicus curiae* brief on behalf of a devout Southern Baptist haled into court as a result of his dedication to Sunday!

There is one more point in Dr. Lindsell's editorial on which we believe it would be particularly appropriate to comment, but that must wait till next week. We refer to the logical and theological implications of his statement that "there is nothing in Scripture that requires us to keep Sunday rather than Saturday as a holy day," and that, therefore, "Protestant and Catholic churches could change their worship services from Sunday to Saturday."

R. F. C.

Concluded next week

Letters *continued from page 3*

many things to talk about, good things, which would uplift instead of tearing down the Sabbath.

"When the Sabbath commences, we should place a guard upon ourselves, upon our acts and our words, lest we rob God by appropriating to our own use that time which is strictly the Lord's. We should not do ourselves, nor suffer our children to do, any manner of our own work for a livelihood, or anything which could have been done on the six working days. Friday is the day of preparation. Time can then be devoted to making the necessary preparation for the Sabbath and to thinking and conversing about it. Nothing which will in the sight of Heaven be regarded as a violation of the holy Sabbath should be left unsaid or undone, to be said or done upon the Sabbath. God requires not only that we refrain from physical labor upon the Sabbath, but that the mind be disciplined to dwell upon sacred themes. . . ."

"Those who are not fully converted to the truth frequently let their minds run freely upon worldly business, and, although they may rest from physical toil upon the Sabbath, their tongues speak out what is in their minds;

hence these words concerning cattle, crops, losses, and gains. All this is Sabbath breaking. If the mind is running upon worldly matters, the tongue will reveal it; for out of the abundance of the heart the mouth speaketh."—*Testimonies*, vol. 2, pp. 702, 703.

I believe that we should make every endeavor to heed this counsel.

CHESTER E. WIXSON
Ronald, Washington

To Finish the Work

In the opening service of the Ministerial Council, July 9, 1975, at the General Conference in Vienna, Austria, more than 2,000 pastors were present. Despite the translation problems, everyone understood the question asked by N. R. Dower, secretary of the General Conference Ministerial Association: "Are we baby-sitting a sleeping church?" That question is just as timely today as on July 9, 1975.

Here are a few thoughts expressed by Elder Dower in his sermon that day: "Tame, lifeless discourses which lull the people to sleep should have no place in the Adventist pulpit. . . . Our spirituality is being eaten away by our worship of fashion and worldly

custom. We so sadly neglect the study of God's Word as found in all the inspired writings."

Yes, there is earnest thinking and deep longing today on the part of our church leaders concerning the extension of our local church activities and the *daily* witnessing in *personal* evangelism. What is the real remedy? A dozen different replies might be heard, but behind them all still waits the fundamental problem of marshaling into definite service the great number of church members not actively engaged in missionary endeavor.

Our assets in church buildings, schools, medical institutions, and publishing houses is great, but our lost asset, at least not fully discovered and utilized, is the *dormant* Niagara of power represented in the thousands of unused men and women and youth among our churches. Just so long as we fail to reckon with this stupendous issue, that of harnessing the *latent* talents in the individual church member, just so long we postpone the completion of the mighty task committed to our people.

An army may as rationally leave the battle to be fought by the officers alone as the church leave to the ministers and conference

workers the heralding of God's message for today (see *Testimonies*, vol. 9, p. 117). The pulpit cannot do everything, although it is doing much and must do more. And the press? Here is the pulpit's greatest auxiliary. Why? Because millions of minds can be reached today only by means of the printed page. But, and here is the thing to mark, we may give to the pulpit all the power that is claimed for it—and none can supersede it—and add to it the well-directed energies of the press, and yet our mighty task of diffusing the light of the third angel's message among mankind is so great that nothing short of the engagement, the energies, and the earnestness of the *entire* membership of the church can accomplish it. This was the program of the first church, as recorded in the book of Acts, and if the Bible and the Testimonies teach anything at all, they teach that the apostolic program will be the program of the remnant church in the finishing of the work of God on earth. Yes, the scenes of the early church must be and will be *reenacted* before our Lord comes again (Acts 5:42; 6:1).

ERNEST LLOYD
Deer Park, California

Reader to Reader

I would appreciate some ideas on how to keep the Sabbath day holy so that it will be a "delight." I am a new Adventist and have no children. How can I make Sabbath the happiest day of the week, a day to which I will look forward week after week?

► Sabbath observance requires preparation. We shine our shoes, dust and vacuum, remove secular things from view, fill the car with gasoline, bake and precook. We do all these things and more on Friday in preparation for the Sabbath. This is as it should be, but we need also to prepare the spirit, the mind. And I mean more than sundown family worship. We need to be preparing all week to be mentally ready for the Sabbath blessing. Then, when sundown comes on Friday, you can enter fully into His perfect rest.

KENDALL M. ABBOTT
Luther, Oklahoma

► I found conducting a Story Hour in my home on Sabbath afternoons a delightful way to spend the Sabbath.

It is generally most effective to tell the stories yourself. However, if you don't feel you have the talent or the time to prepare the stories you could save some effort by contacting the conference Sabbath school department about its program for a Story Hour. This involves the use of records by Aunt Sue and Uncle Dan and includes quiz sheets for the children, as well as suggestions for other parts of the program, such as singing and teaching the children about a specific topic (the Ten Commandments or the books of the Bible).

As far as finances were concerned, in my case the two churches I've been associated with (one large, the other small) gave me the support I requested.

PHYLLIS CONCEL

Johnstown, Pennsylvania

► I would suggest reading the Bible, and Bible helps, and some of the many wonderful books and magazines that we have available through the Adventist Book Centers.

Taking nature walks with other Adventists is a delight. There is nothing more beautiful and restful than going into the woods, walking near a stream, hearing the birds singing, and watching the

fish swimming. Taking along a nature book identifying plants, trees, and birds adds interest.

What about joining in a group around the piano and singing hymns? Or simply listen to records or tapes containing appropriate Sabbath music. This draws us closer to God.

There are Bible games that teach many things about Bible characters, facts, and ideas, and nature games that teach about birds, trees, and other items.

Another idea is to delve into astronomy by telescope or by slides. A study of God's vast universe is wonderfully fascinating.

BERNICE V. WRIGHT
Argyle, New York

► Do not make the mistake of trying to spend Sabbath alone. Whether you are married or not, invite one or more church members or visitors home to share your lunch after church. Or, get a singing band together to visit shut-ins, hospitals, nursing homes, or prisons. Working with and for others will help make each Sabbath a day to which you will look forward eagerly.

It is important that you plan the other six days of the week so that long before the sun sinks in the west on Friday afternoon you are ready to receive the blessings of the Sabbath.

Most important in this preparation is getting proper rest each night so that you can arise the same time on Sabbath morning as you do during the week, and thus have plenty of time to dress and have morning devotions. An early breakfast will help you stay awake during church.

IRVING SAUNDERS
Corvallis, Oregon

► You mentioned that you are a new Adventist, with no children. Since you are a part of the family of God, think of the children in the church as belonging, in a sense, to you. Spend Sabbath with them by helping out in the various children's Sabbath school departments. There may be

children in the inner city to whom you might be able to minister.

BETTY KOSSICK
Bellbrook, Ohio

► I discovered an interesting suggestion that Ellen White makes with regard to proper Sabbath observance. She says, "On the holy rest day, above all other days, we should study the messages that God has written for us in nature. We should study the Saviour's parables where He spoke them, in the fields and groves, under the open sky, among the grass and flowers. As we come close to the heart of nature, Christ makes His presence real to us, and speaks to our hearts of His peace and love."—*Christ's Object Lessons*, p. 26.

CHARLES TRIVETT
Takoma Park, Maryland

► Reading is a blessing and enjoyed by most people. You could begin by reading the Bible through. After that you could study it by topics. For example, depending on your interests, you could study such subjects as stars (did you know that some of the constellations are mentioned by name?) or women (there were a number who were outstanding).

MRS. OTTO BUCHHOLZ
Stanton, Michigan

► Always prepare something special for Sabbath lunch. This meal can be enjoyed leisurely without one eye on the clock!

HELEN L. SELF
Morganton, North Carolina

► My second child learned how many days there were in a week by counting "how many days 'til Sabbath." Count the "days 'til Sabbath" and have a special job each day to help you prepare for the Sabbath. This will be a daily reminder (we are told to remember the Sabbath) that something special is going to happen; that is, you have an appointment with your Creator. Since you don't want to lose a moment of the time when you are with Him, see that all your jobs are finished ahead of time. This frees your hands from work and your mind from nagging worry about what you forgot to do.

As you make the physical preparations day by day, prepare yourself mentally with a song; even if you can't sing, you can make a joyful noise. Memorize a psalm or other verse or passage from the Bible, and don't neglect

the Old Testament books. They all have meaning and lead your mind to God.

Do not be afraid to share your beliefs with people of other faiths. Tell them of the blessings Sabbath observance brings to you.

GLORIA F. PARKER
Kincheloe, Michigan

► Here are some suggestions from my experience before I was married. On Friday evening as the Sabbath drew near and everything was in readiness for the Sabbath, I would put good religious music on the stereo and burn either scented candles or incense. Since it felt so good to be able to relax after a hard week of work, often I would curl up with the REVIEW or some other religious reading, not forgetting my Sabbath school lesson.

Then often during Sabbath afternoon I would engage in some type of missionary activity, such as visiting other Adventists who were lonely, for example, those in the hospital or nursing home. Or I would visit someone who was ill and wasn't able to attend church. Sometimes a group of us singles would eat together and have outings such as potlucks, and then nature hikes. Sometimes I'd pass out literature, or if something special was being done I'd help out with that. I'd invite others home for Sabbath dinner, those from various walks of life in our church, and would try to get acquainted with them.

MRS. STANLEY J. SWINGLE, II
Marion, Iowa

NEXT QUESTION

Our 5-year-old daughter enjoys pretending she wears fingernail polish, rings, earrings, or other jewelry. I've tried to explain to her that a Christlike character is more beautiful than jewelry. She wonders why Queen Esther and King Joash are pictured with jewelry on in her Bible story books. How do I explain?

Send answers to Reader to Reader, Review and Herald, Takoma Park, Washington, D.C. 20012. Letters must not exceed 300 words in length. Include complete return address. Three dollars will be paid for each answer published.

Questions for discussion in Reader to Reader are welcome and should be directed to the address given above. Topics in the area of family life are preferred.

MFI California Project Raises Funds for Others

By THEDA ILES KUESTER

"BUT WHY, of all places, would Maranatha Flights International go to California to help build a church?" Well might such a question be asked, because for 31 days, from June 8 to July 8, a total of 80 members of Maranatha Flights International donated their time helping to build a new church in Thousand Oaks, California. Some of these 80 were there for two weeks, some for less time, and some for the entire month.

The Thousand Oaks project was different from other Maranatha Flights International projects in that it was carried on to raise funds. The Thousand Oaks church agreed to give a stipulated sum of money, which will be used by the Maranathans this winter to build churches in Guatemala and Mexico.

Maranatha Flights International (MFI) is an organization of Adventist church members who go to prearranged specified locations to build churches, schools, medical or dental clinics, or to help with some community project that increases the good will of the Seventh-day Adventist Church in the community. MFI officers usually plan two major projects a year, with smaller, local projects sandwiched in.

Membership in the organization is now nearing 1,500 and consists of electricians, plumbers, plasterers, carpenters, and other workers skilled in the building trades, who can work and direct others less skilled, to build to the satisfaction of city building inspectors. Then there are other members—teachers, ministers, doctors, nurses, and students—who also give of their time. Many take time

from their various professions or use vacation time to go on the projects.

A good number own and operate their own planes; others travel by commercial plane, car, or with those who own planes.

Volunteers who worked in Thousand Oaks were housed

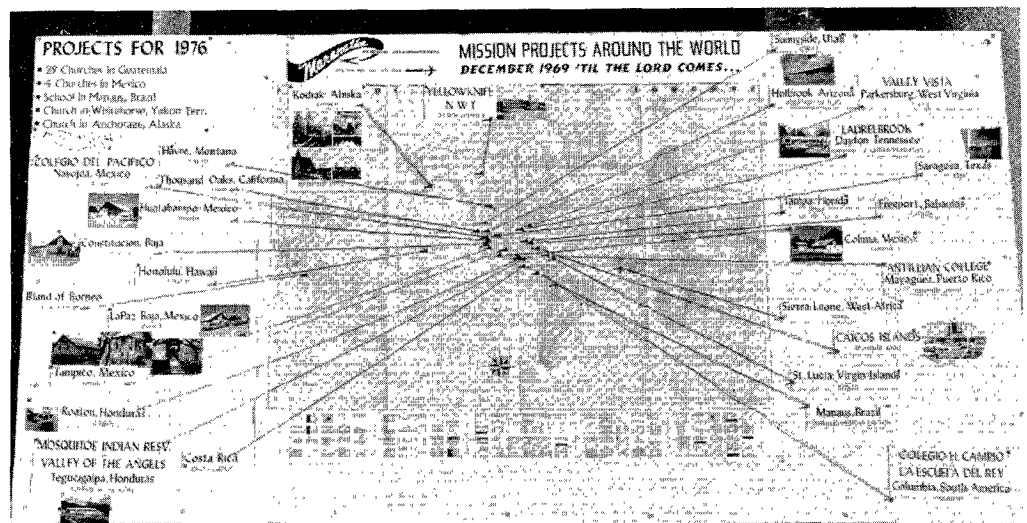
in the dormitories of the nearby Newbury Park Adventist Academy, although those who had brought them lived in motor homes and trailers. These people had come from Tennessee, Pennsylvania, Georgia, Colorado, Oregon, Arizona, Ohio, and other States.

When the volunteers arrived in Thousand Oaks the cement base, with rough plumbing, was ready for them. During their month there, the 27-by-130-foot departmental building, consisting of five major rooms that will house the var-

ious children's Sabbath school divisions and can be used for fellowship dinners and social events, was completed except for the finishing touches of carpeting, restroom fixtures, and hardware.

The cement was poured for the sanctuary, and the framing and siding were put up. The new church, when completed, will seat 350 (400 including the choir) and will be valued at \$500,000. Rockne Dahl is the pastor.

While in Thousand Oaks the Maranathans held their first international convention.



A project map was on display at the Maranatha Flights International convention in Thousand Oaks, California, showing the activities the group has carried on since 1969 and the ones planned for the remainder of 1976.



MFI volunteers took time off from their Thousand Oaks church-building project to visit the SDA Radio, Television, and Film Center in Thousand Oaks. Michael Fellows, of It Is Written, explains the center's operations.

Theda Iles Kuester is secretary to the director of audio-visual services at the Seventh-day Adventist Radio, Television and Film Center, Thousand Oaks, California.

John Freeman, of Berrien Springs, Michigan, is MFI founder and president; Leon Slikkers, vice-president; Caris H. Lauda, executive secretary and chaplain; Kay Slikkers, secretary; and F. H. Vanden Heuvel, project coordinator.

The Maranathans in September went to Guatemala for six months (different volunteers at different times), where they are building or restoring 29 churches, 16 of which were completely destroyed and 13 damaged in the February earthquake.



MFI officers are John Freeman, founder and president; F. H. Vanden Heuvel, project coordinator; Caris H. Lauda, executive secretary and chaplain; Kay Slikkers, secretary; and Leon Slikkers, vice-president.

looking Keroka for a church site. The one-and-a-half acres is visible to the entire community. The members meet there now for Sabbath services and are raising money for their new church.

In numerous instances God wonderfully overruled. I had brought some equipment for the meetings—a public address system, a motion picture projector, a set of films, a ten-foot screen, a generator, flood lights, and our automobile, a Volkswagen Microbus. These pieces of equipment gave out one by one before we were far along in the series, but the meetings themselves were not interrupted.

Our first trouble was with the public address system. A microphone or speaker was always going dead. People tripped over cords in the dark, pulling soldered connections loose. I kept things in repair for a time, but as people poured into the baptismal classes the tempo of our program increased and I became disillusioned about spending my time with a screwdriver and soldering gun. Finally, I retired the public address system altogether and preached as speakers did before electronics were developed. People out on the edges indicated they heard us well, and there was no visible drop in attendance.

A few nights later the motion picture projector quit. It had always been a reliable machine, but now it refused to move, and the closest Bell and Howell repair shop was in Nairobi, 200 miles away. So we eliminated the motion pictures from our program. We feared this would bring a big drop in our attendance, for the people are delighted with motion pictures. But we were pleased when attendance held steady, except for many small children.

A few nights later in the middle of the sermon the generator quit, plunging us into darkness. We tried to get it going but gave up and continued the sermon in the dark, reading the texts by flashlight.

We never did get the generator going again, and for the next five weeks we carried on without benefit of amplifier,

motion pictures, or floodlights. We proposed holding the meetings in daylight, but the shopkeepers preferred having them at night so they could attend. We used lanterns and flashlights, but even with this assistance the hillside seemed very dark indeed. Every night seemed like May 19, 1780.

Night after night people came up the hillside, literally by the hundreds, and stood there in the dark listening to the sermon, often in a cold wind, and sometimes in a drizzling rain. They seemed hungry for what they were hearing. It was a thrill and pleasure and joy to reveal truth to them.

Daytime Meetings

The daytime meetings back in the hills were also well attended. Some were held in our churches, some out-of-doors. Had we known, we would have felt presumptuous to start these outside meetings, four or five miles out of Keroka. But providentially we didn't know. In the third week, after all of our equipment for the night meetings had been retired, our Microbus, our life line to the day meetings in the hills, suddenly collapsed. The motor mounts gave way and the engine fell out, almost onto the ground. We towed it to a garage, where it sat for five weeks waiting for some simple parts that didn't come. (Two days after the meetings closed the parts arrived and the car was back on the road again.)

At the time the car broke down, hundreds of persons were attending the day meetings. It would have been a tragedy to close them down. By now we were sure we knew who was behind this concentration of problems, and we were determined not to let him stop us.

So, not knowing how we could possibly meet the appointments, we announced we would carry on with the same schedule we had before the car broke. We told the Lord we would start out for the appointment, and it would be up to Him to help us get there.

It was wonderful the way He did it. I marvel that in the

Crusade in Kenya Adds 1,386 to Church

By ROGER HOLLEY

THIRTEEN hundred and eighty-six persons have been baptized into the Adventist Church in an evangelistic crusade and field school on a hillside overlooking Keroka, Kenya. There has never been an organized Adventist church in the town, but for a number of years a few members have been meeting there for Sabbath services.

From the opening night the meetings were well attended, growing from a little more than a thousand to 1,760 by the second weekend. A faithful Seventh-day Adventist chief in the area made a speech the opening night welcoming the people, introduc-

ing us, and urging them to attend every night.

As part of the teaching program for ministers attending the field school, we branched out to six different areas back in the hills where Adventist churches were already established and a large interest had already developed. Distance prevented people in these areas from attending our meetings in Keroka, but in the end the majority of our baptisms came from these areas.

The Keroka congregation was enlarged by 310 new members. Many of the shops in Keroka that used to be open for business seven days a week are now closed during the hours of the Sabbath.

In September the South Kenya Field purchased an attractive piece of ground over-

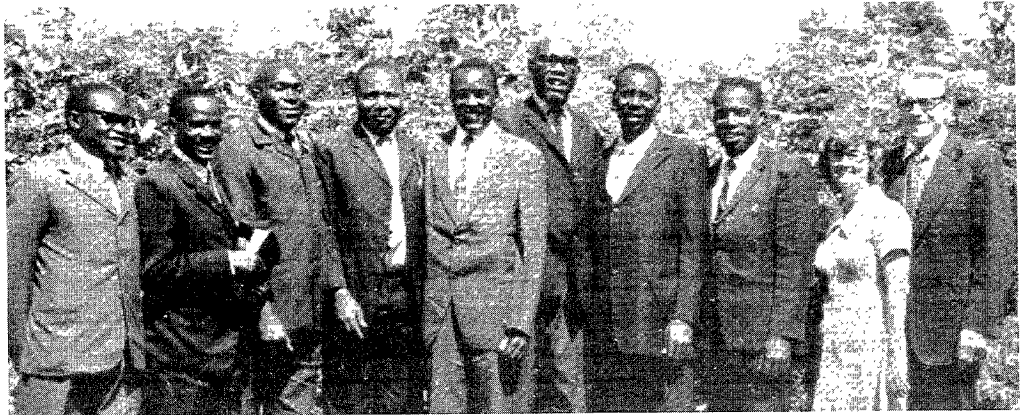
Roger Holley is Ministerial secretary and evangelist of the Afro-Mideast Division.

remaining five weeks we failed to make our appointment only once. That afternoon we were pinned down in an extra-heavy rain and hail storm, and—much to our discomfort and chagrin—300 persons sat waiting at Nyancharago, six miles away for three hours, and we couldn't get to them.

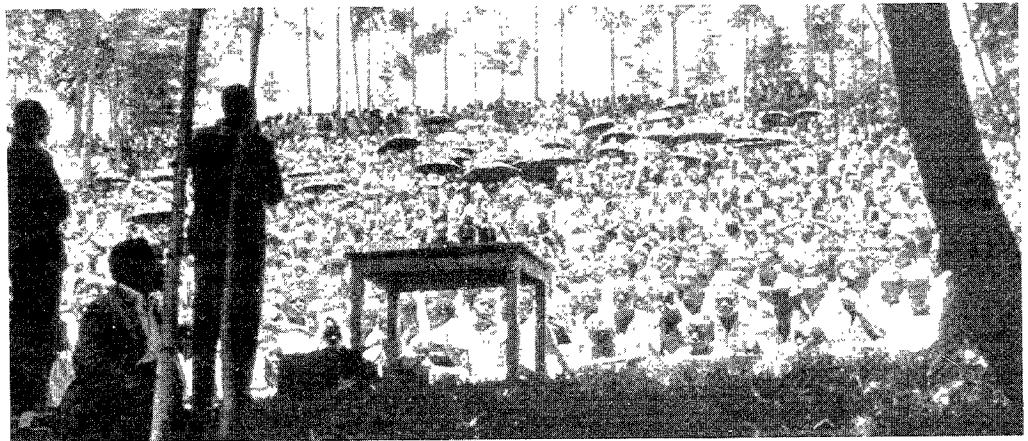
When the storm passed it was time to return for the night meeting. The experience didn't discourage the Nyancharago group, however. Even though some had walked five miles in one direction to get there, they were all back in force for the next meeting. Sometimes it rained; sometimes we had to walk the entire distance and arrived late. But the people waited for us, and when we arrived we had our meeting.

For the baptisms we dammed a creek two miles out of Keroka, and for six weeks two and three thousand people gathered every Sabbath afternoon on the hillside to watch their friends being baptized. We examined the candidates with great care, and kept a strict record of attendance. Some went through the class and the examination four or five times before they were baptized, some even more than that. Many had already been in a baptismal class for a year, some longer. All will be kept in a special Bible class for a year, studying in greater detail the Bible doctrines as taught by our church.

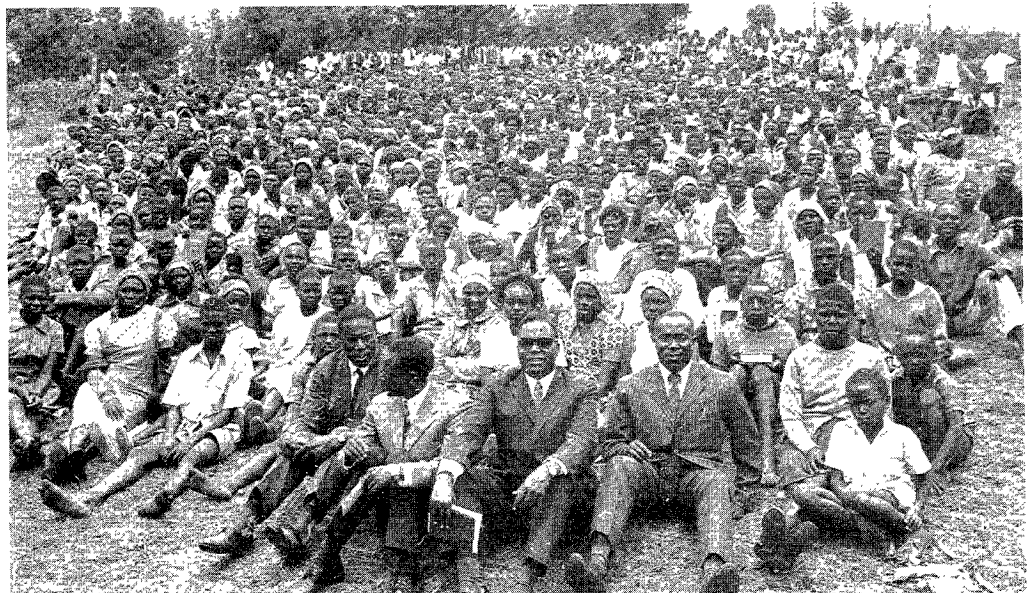
It was a pleasure and an inspiration to be associated with the ministers of the Keroka field school. The problems we faced together in the campaign bound us more tightly together in spirit. Some of these men had been to Bugema Adventist College in Uganda, and the training they acquired there showed up in the way they worked. Some had not had the benefits of college training, but they all gave evidence that they had been with Jesus and knew Him well. Their courage and good humor under difficulties, their zeal and inspiration, their dedication and vision, and their earnest prayers, all were truly an inspiration.



The author and Mrs. Holley, at right, with the ministers taking part in the field school, appreciated the zeal and inspiration of these workers. Some of the pastors are graduates of Bugema Adventist College in Uganda.



From 2,000 to 3,000 worshipers gathered for six Sabbath afternoons in a row on a hillside overlooking a dammed-up creek two miles from Keroka, Kenya. There they watched the baptism of their relatives and friends.



During the Keroka evangelistic series and field school, 1,386 persons were baptized into the Adventist Church.

NORTH AMERICA

**Church Opens
Two New Camps**

Two new Adventist camps have been opened in North America recently, Nosoca Pines Ranch, Liberty Hill, South Carolina, and Camp Frenda, relocated in Rosseau, Ontario.

Nosoca Pines Ranch had its beginning in 1971, when the constituency of the Carolina Conference bought 175 acres on the shores of Lake Wateree. Ellsworth Reile, conference president, appointed Orla Collins camp ranger in 1973, and construction began in the spring of 1974 under the direction of Stewart Crook, then conference youth director.

From its inception Nosoca Pines Ranch has been developed and constructed to be used as a major conference center in addition to providing summer facilities for Carolina Conference youth activities. Currently there are 14 cabins and one double cabin, which can house more than 170 persons. Each cabin contains two bedrooms with six beds, two bathrooms, a kitchenette, and a worship room. In addition, each cabin is heated and air-conditioned for year-round use.

The cafeteria building is being used as the main meeting area for religious meetings and worship services until the proposed chapel is built. The newest addition to the ranch is the gymnasium, a two-story structure complete with full-size gymnasium facilities, lighted tennis courts, regulation handball courts, camp offices, dark room, rest rooms, and three classrooms. There is also a large maintenance building, a home for the camp ranger, and trailer facilities with full hook-ups for up to 40 campers.

The camp was dedicated October 2, at the end of a Bible conference, when hundreds of young people were present to see what the church had prepared for them.

The new Camp Frenda in the Ontario Conference is by Lake Rosseau, about 120

miles from Oshawa, headquarters of the conference. The main camp consists of 197 acres of land, with approximately 50 buildings. The second camp is a youth camp, which houses 450 campers plus staff. It is situated on 65 acres about three and one-half miles across the lake from the main property.

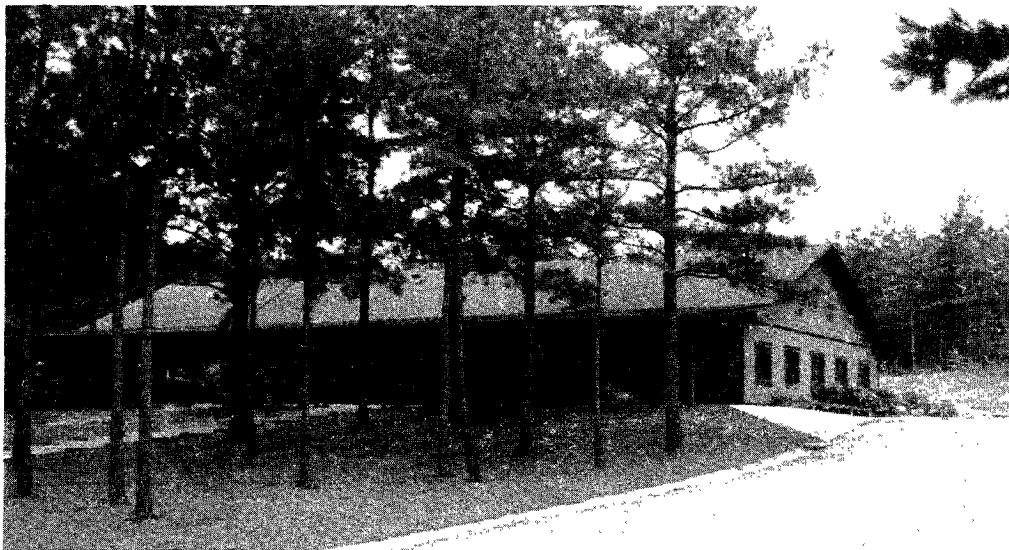
The company handling the property showed a total in-

vestment of \$2.6 million for the two camps. Although there were hundreds of organizations bidding for this property, the church was able to acquire it for \$1.4 million.

The youth camp includes 50 canoes, several sailboats, and other boats. The conference grounds has about 16 canoes plus other small boats and 40-passenger lake cruisers. E. C. Beck, Ontario Conference

president, says that this property developed today would cost more than \$4 million. He says the constituency wants to keep the larger property and will sell the 65-acre site and the former camp to make Camp Frenda the official campground for camp meetings and youth camps.

LEO RANZOLIN
*Associate Youth Director
General Conference*



The cafeteria at Nosoca Pines Ranch will be used for assemblies and church services until a chapel is built.



Not much of Camp Frenda is visible from Lake Rosseau, but the main camp consists of 197 acres of land with approximately 50 buildings. About three and one-half miles across the lake is a second camp, on 65 acres.

NETHERLANDS

Five-Day Plan Goes on Television

In one week, the last week of August, the Netherlands Union temperance organization became known on a nationwide scale. N. Kooren, union temperance director, commented that during this week more people had been reached by a televised version of the Five-Day Plan to Stop Smoking than he would have been able to reach by the traditional means in 35 years.

Before Christmas last year a short program was shown on television in the Netherlands about the Five-Day Plan. As a result, the television company received numerous requests for more information, while the attendance at the Five-Day Plans conducted after the broadcast more than doubled.

Seeing this interest in the smoking problem, television officials approached Pastor

Kooren about the possibility of a Five-Day Plan on television. Discussions led to the decision that during the last week of August six short programs would be televised during the evening hours.

A Five-Day Plan conducted in June was filmed by a television crew. The August program contained parts of Plans and other illustrative material. Viewers who really wanted to stop smoking were asked to send five guilders (US\$1.85) for two booklets that would help them gain full benefit of the television programs.

Appearing on the programs were H. Sleuwenhoek, a well-known television commentator, Pastor Kooren, and J. Berkel, an Adventist physician who regularly is involved in the Five-Day Plans. The programs were filmed and financed by the television company, and the Netherlands Union was responsible for preparing the special material and sending it out.

The University of Nijmegen was approached to find out whether they would like to survey the results of this venture. The University was very interested in doing so and received a government grant of 200,000 guilders for this purpose.

Almost all important newspapers of the Netherlands were represented at a press conference called about four weeks before the first broadcast. They publicized the plan in a more positive way than Netherlands Union leaders had dreamed possible.

By the time the series began on August 24 some 35,000 people had requested the printed material, but it is estimated that ten times as many people could have watched this series with the intention of stopping smoking. How many succeeded will be known when the University of Nijmegen has completed its survey.

During the series people at five telephone lines were kept busy answering questions

from the public. Calls began early in the morning and continued until far after midnight. Hundreds of people ordered a subscription to the Dutch health magazine, and many more ordered other health material.

R. BRUINSMA
*Communication Director
Netherlands Union*

WEST NORDIC UNION

Ingatherers Aim for Record Totals

Adventists in the Scandinavian countries have not lost their interest in the needs of the poor and suffering of the world, as their participation in this year's Ingathering crusade demonstrates.

It appears that this year's Ingathering total in the West Nordic Union will surpass all previous records. Last year, members in the union raised 3.6 million Norwegian kroner (US\$650,000). This year, even before the campaign has come to a close, it appears that the final sum will surpass Nkr. 4 million (US\$720,000), an average of Nkr. 426.21 (US\$76.80) per member.

Students at the union's two junior colleges have contributed to this total. The 200 students at Danish Junior College gathered Dkr. 162,890 (US\$26,273), and the 215 students at Norwegian Junior College raised Nkr. 232,000 (US\$41,802). The average per student is US\$164.

A. C. BERGER
*Lay Activities Director
West Nordic Union*

MEXICO

Three Evangelical Churches Become Adventist

Three evangelical congregations, along with their church buildings, were received into the sisterhood of Seventh-day Adventist churches in the Central Mexican Conference during 1976 when their members embraced the Advent message.

In February Angel Ramirez, district pastor, and Jeronimo Madrigal, president



Involved in the Netherlands Union's televised Five-Day Plan to Stop Smoking were N. Kooren, union temperance director; J. Berkel, SDA physician; H. Sleuwenhoek, television commentator, and G. W. Marsman, of the University of Nijmegen, which surveyed the results of the plan. The television company financed the series.

of the Inter-Oceanic Mexican Conference, began revival meetings in Contla, Puebla. It soon became evident that the leaders of the Universal Church of Christ and their members were accepting the doctrinal themes with enthusiasm.

The Lord worked in a marvelous way in the hearts of these people, and all 50 made a personal decision to become Seventh-day Adventists. In March a Sabbath school began to function in the

chapel, which the congregation collectively requested be designated as Seventh-day Adventist.

A second church of the same religious body in the town of Ixtlilco el Grande, Morelos, went through a similar experience. By the close of a series of evangelistic meetings only three families in this congregation retained their former beliefs. Sixty of the members, together with their leaders, desired to become Seventh-day Ad-

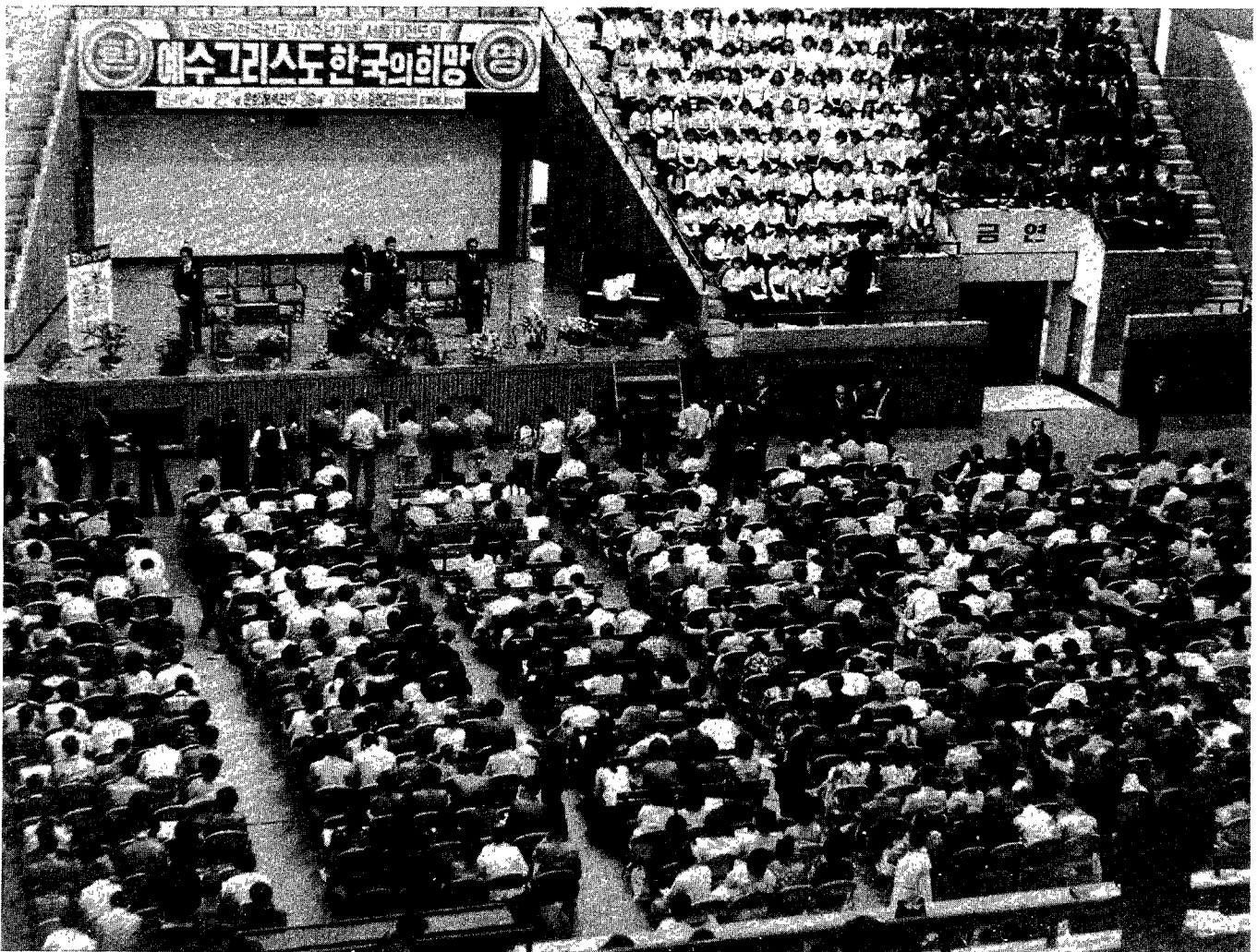
ventists, and on June 15 organized a Sabbath school in the church building.

The leaders of these two churches are now carrying the Adventist message to other congregations of their former church, some of whom meet in chapels and some in private homes.

The Evangelical Pentecostal church in San Pablo de Los Remedios, Toluca, also requested Adventist fellowship. A layman, Guadencio Azcanio, was invited to give a

series of lectures, on Christian doctrines and preparation for the second coming of Jesus, in the church building three nights a week. He also visited with leaders and members of the church.

Upon presentation of the Sabbath doctrine the entire congregation was convinced that the seventh day is the true day of rest. When Mr. Azcanio asked, "How many are ready to begin keeping the seventh day as God's holy day?" every hand was raised.



ANNIVERSARY CRUSADE IN SEOUL DRAWS AVERAGE AUDIENCE OF 1,555

In commemoration of the seventieth year of evangelistic work in Seoul, Korea, a crusade was held from mid-September through early October. The speaker was Everett Cumbo, Georgia-Cumberland Conference secretary. The average attendance at each meeting was 1,555 persons. More than 300 persons made a decision for Christ and attended the

Bible-marking class held at the Central church. The choir, seated at the upper right, consisted of more than 300 members coming from the 50 churches in the Seoul area. Each evening this choir brought special music to the audience.

KIM SONG DO

At the request of the congregation a Sabbath school was organized in their church building in April, and all the members joined the Adventist baptismal class.

The time is soon coming when hundreds and thousands of sincere Christians from other churches will hear the call, "Come out of her, my people" (Rev. 18:4), and will become a part of God's remnant, the church triumphant.

JERONIMO MADRIGAL

PHILIPPINES

SDA Relief Teams Serve Quake Victims

When the most disastrous earthquake in Philippine history struck at 13 minutes past midnight on Tuesday, August 17, Seventh-day Adventist World Service (SAWS) immediately mobilized for an inspection of the disaster areas in and around the cities of

Cotabato, Pagadian, and Zamboanga.

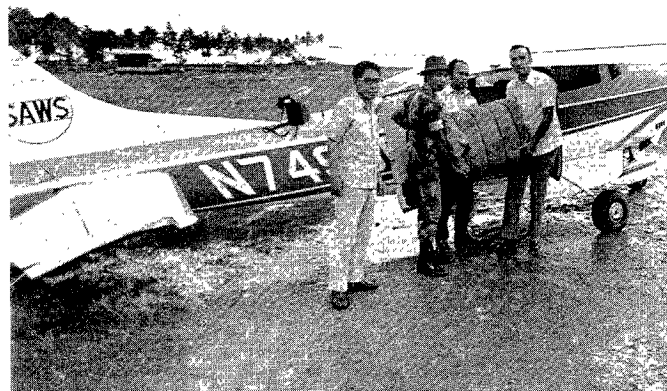
Don Christensen, pilot and business consultant at Mountain View College, and Don Van Ornam, Philippine Union College development consultant, both also SAWS directors, and a team of welfare workers, in the SAWS Cessna plane, transmitted reports to the SAWS offices in Manila and Cagayan de Oro. Food and clothing were taken to the affected areas for direct distribution. In cooperation with other relief operations, the SAWS plane ferried health-and-welfare workers and military officers back and forth to Cotabato and Pagadian cities, hardest-hit by the earthquake and tidal waves.

Another rescue and relief operation team of three doctors, five nurses, and 20 first-aiders was rushed from Manila to the scene of tragedy by the back-up plane of the First Lady, Imelda Romualdez Marcos, from the Imelda Re-

lief Operations Center. The team was stationed for ten days in the governor's home in Pagadian City and was ferried by helicopter to the remotest areas of Zamboanga del Sur to serve tidal-wave victims. The team included

the personnel from the Manila Sanitarium and Hospital, the Medical Aviation Program, and the Crusading Voices.

F. M. ARROGANTE
President
North Philippine Union
Mission

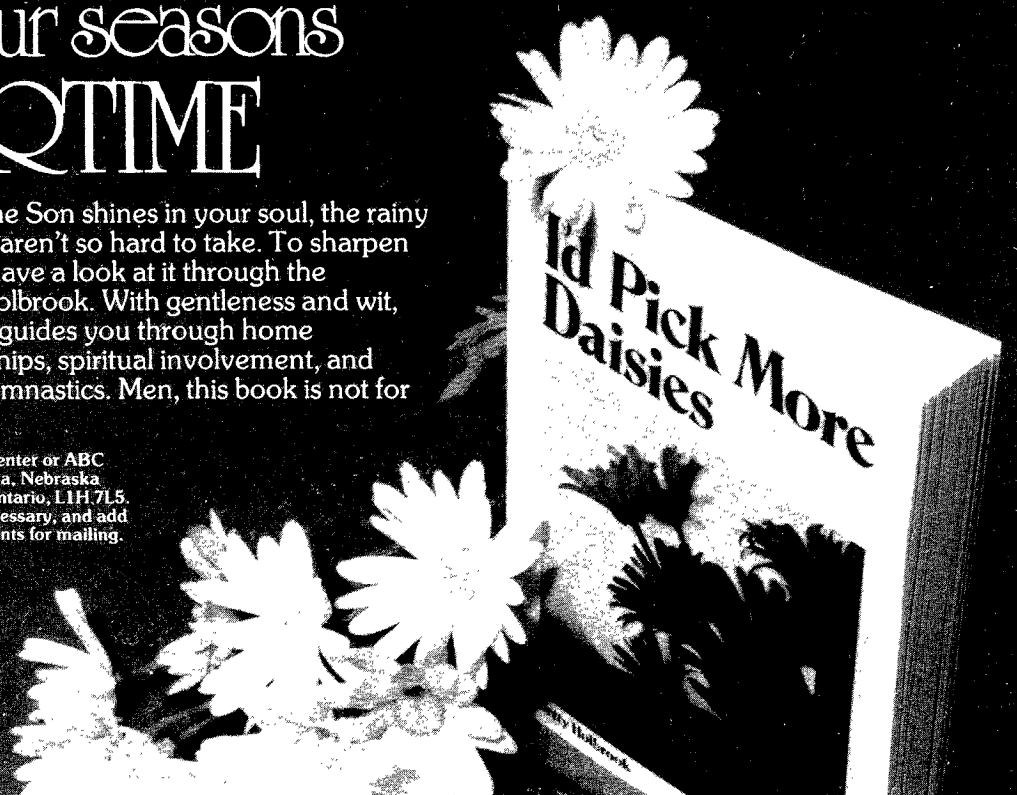


The SAWS plane ferried health-and-welfare workers and supplies to victims of an earthquake and tidal waves in the southern Philippines.

Make all your seasons SUMMERTIME

It's a matter of attitude. If the Sun shines in your soul, the rainy days and disappointments aren't so hard to take. To sharpen your appreciation for life, have a look at it through the perceptive eyes of Betty Holbrook. With gentleness and wit, *I'D PICK MORE DAISIES* guides you through home problems, people relationships, spiritual involvement, and perhaps a bit of cerebral gymnastics. Men, this book is not for women only! Price: \$3.25.

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Dateline Washington By F. C. WEBSTER

BOOKLET GUIDE TO METRO D.C. An interesting 16-page brochure titled *Adventists in Metro D.C.* has been prepared and is available from the General Conference Communication Department. This brochure will be helpful to visitors to Washington who are interested in the church and its outreach in this area. The booklet features information regarding the General Conference, the Review and Herald Publishing Association, Washington Adventist Hospital, and the Columbia Union Conference, plus the Chesapeake and the Potomac conferences, which share in the administration of the churches of this area. There are maps, photographs, and information that will help the visitor become acquainted with denominational institutions in this area, as well as the locations of the 28 Seventh-day Adventist churches in the close proximity of Washington.

PRADCO. The President's Administrative Council, PRADCO, is the decision-making committee that functions next to the full General Conference Committee. The body is made up of General Conference officers and department heads and others closely associated with administration—51 in all.

PRADCO originates some matters and channels them on to the General Conference Committee for action; but in most cases PRADCO receives items from other committees, advisories, and seminars and then screens and refines these items before referring them to the General Conference Committee.

PRADCO operates much as the General Conference officers functioned before the summer of 1973. This new decision-making entity is more representative, and its agenda is not cluttered with minor items that traditionally had been cared for by the General Conference officers.

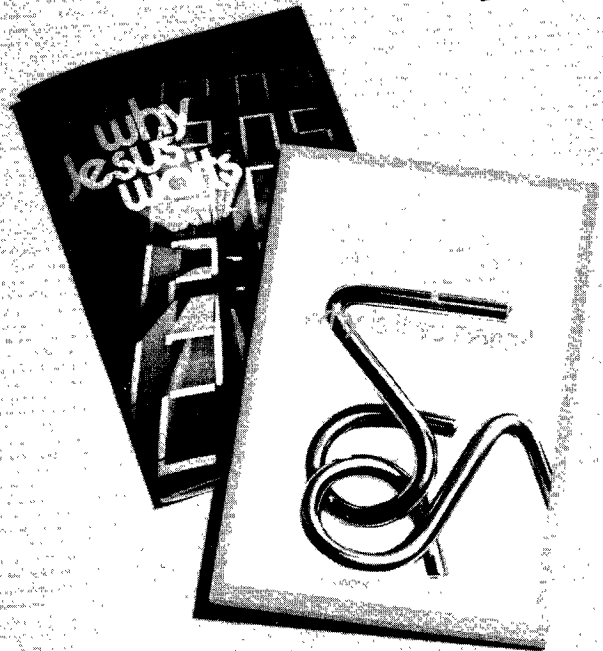
FESTIVALS OF FAITH. Members of the General Conference Youth Department staff met with union and local conference personnel in North America during the month of November to plan together for the five Festivals of Faith that were authorized by the 1976 Annual Council to be held during the year 1978. The Festivals of Faith are large gatherings for selected Adventist youth, designed, through saturation evangelism, to focus on a specific city or county in bringing Christ and His imminent return to the attention of those who dwell in the focus areas.

MV Taskforce workers and literature evangelists will be assigned to work with the pastors in each area prior to the festivals and will do follow-up ministry after each festival and evangelistic campaign have terminated. Youth delegates will be trained during the 1977-1978 school year in the broad spectrum of methods in witnessing.

In the United States three festivals will be held in 1978: Greensboro, North Carolina, March 22-25; Lincoln, Nebraska, March 29-April 1; Sacramento, California, March 22-25. Two additional festivals are to be scheduled in Western and Eastern Canada in 1978.

ATTAINMENT BY GENERAL CONFERENCE PERSONNEL DIRECTOR. A. G. Zytoskee, the personnel director of the General Conference, was recently designated Accredited Personnel Manager by the ASPA Accreditation Institute for having met with distinction the high standards of education and experience established by the institute.

Have You Asked Yourself Why?



Why hasn't Jesus come? Why does He delay? According to Dr. Herbert E. Douglass, the sanctuary doctrine is the key to these questions. Though the sanctuary service has often been represented as only celestial bookkeeping, it actually reaches into the core of the daily Christian life. **WHY JESUS WAITS** probes the total significance of the sanctuary doctrine to the distinctive mission of Seventh-day Adventists. Find out **WHY JESUS WAITS** today.

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NEW ZEALAND

Conference's Goal Set at 500 Baptisms

Responding to the challenge of "Tell Ten Thousand" at their last camp meeting, church members in the North New Zealand Conference have pledged to tell more than 10,000 persons of the three angels' messages this year. Their pastors have joined them, aiming to baptize 500 converts during the year and thus to surpass their total of 385 baptisms in 1975.

Through the conference's schools, hospital, and home for the elderly, through the pulpit, door-to-door witnessing, and the media, Adventists are out to win new members, and God is blessing. One pastor reports 275 of his members involved in some form of outreach.

Literature Evangelist Henry Barnes visited a home in Whakatane. He sold a book to Larry and Elspeth Davis, who read *The Great Controversy* into the early hours of the morning, then requested Bible studies. The result:

Baptism. Mr. Davis is now a literature evangelist.

In Gisborne, Ann Rundle, a youth witnessing team member, told Gayle Traue about her faith. Gayle has been baptized.

Arlene Fraser and Pauline Bayne, JMV's from Hender-son, knocked on 200 doors and left Bibles in eight homes.

Members of the Hawkes Bay churches on the East Coast placed *Your Bible and You* in the motels in their area. As a result they received a request from across the island for more information about the church. Pastor Jan Veld visited these people, who now are worshiping in his church each Sabbath.

Mrs. Marui, who lives in Auckland, recently attended an evangelistic rally in Taupo, 200 miles away. She had traveled there because her brother, a new Adventist, had invited her to Taupo, and in a dream she had seen Ellen White. Evangelist Stanley Rex is now studying the Adventist message with her.

V. WOOD-STOTESBURY
President and
Ministerial Secretary
North New Zealand
Conference



CLOSING-IN CEREMONIES FOR TEXAS HOSPITAL

At closing-in ceremonies at the Huguley Hospital in Fort Worth, Texas, the Fort Worth Leadership Committee, whose responsibility it is to raise \$3.25 million for the hospital, was honored with a bronze plaque. The presentation was made to Louis J. Levy, right, chairman.

The citation reads: "In recognition of Fort Worth Leaders whose farseeing concern and commitment to fellow man evoked investment of effort, time, and means to establish this health center so that people of the region shall live in well-being."

Looking on with Dr. Levy is F. W. Wernick, a general vice-president of the General Conference, who spoke about the principles and commitments that undergird the Adventist health ministry. More than 100 invited civic and business leaders were in attendance at the September event.

The hospital is to open soon after the first of the year.

B. E. LEACH
President
Southwestern Union Conference

California. When Pastor Heghesan inquired about the course, Irma Vyhmeister, of the university's Nutrition Department, answered his letter. For more than a year and a half she corresponded with him, giving him all the information possible on how to plan a nutrition course.

An item of great interest to those taking the course was a homemade oven. Because of the high cost of ovens in Peru, homemade ovens are popular. Any handy man can make one in an hour or so. The oven put together in class was out of a five-gallon tin, with a sliding door, a hole cut in the bottom, and grills. The hole in the bottom allows the heat from any stove (oil, gas, electric, or kerosene) to enter and heat it. The oven costs only \$2.70.

As a result of the nutrition course in August, there have been many requests for more nutrition courses. Two churches are planning to conduct them soon.

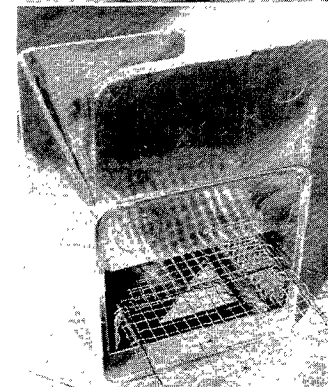
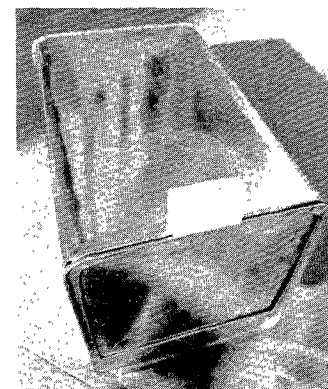
HELMER HEGHESAN

PERU

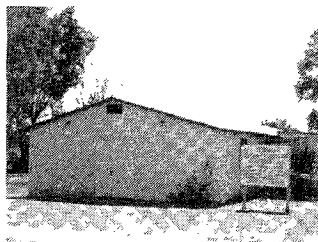
South Peru Mission Teaches Nutrition

The South Peru Mission in Arequipa, Peru, conducted its first nutrition course August 16 through 19. The mission temperance department organized the course, which was attended by 28 persons. Maria de Lucchi, secretary of the Voz de la Esperanza Bible school, was the instructor for the cooking section. Helmer Heghesan, mission temperance director, also spoke and showed slide programs from the Professional Health Media Services of Loma Linda University.

The course was sparked by an article in the *REVIEW* (Sept. 26, 1974) by Richard W. Weismeyer, of Loma Linda University, about a cooking school conducted for Spanish-speaking church members in Loma Linda,



Those attending a nutrition class in the South Peru Mission were shown how to make an oven from a five-gallon can for only \$2.70.

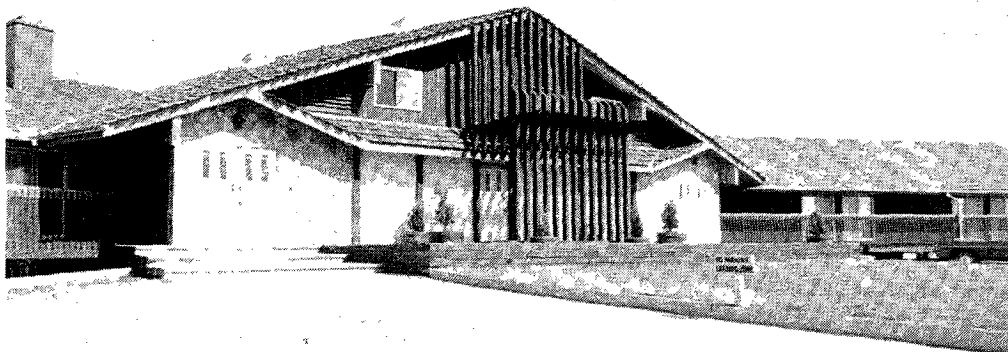


ARIZONA CHURCH IS ORGANIZED AND DEDICATED

Organization and church dedication seldom come on the same day for a congregation, but it happened in El Mirage, Arizona, recently. The newly purchased sanctuary was dedicated to the Lord, and its 29 charter members were organized into the Arizona Conference's fifty-third church in services May 22.

Situated in a multilingual community, the church developed from a branch Sabbath school conducted by Glendale church members.

JEFFREY K. WILSON
*Communication Director
Arizona Conference*



NEW CAMP CENTER OPENS AT BLACKSTRAP, SASKATCHEWAN

The Blackstrap Health and Education Center, on the new campgrounds of the Manitoba-Saskatchewan Conference, opened July 5, during camp meeting. The camp is 30 miles southeast of Saskatoon, Saskatchewan, on the shores of Blackstrap Lake.

The lieutenant-governor, George Porteous, represented the provincial government. Other guests at the opening of the center included Wes Roblin, Minister of Health, Sid Buckwald, Senator; the King's

Heralds Quartet; and H. M. S. Richards, Sr.

The new chalet has a dining room and kitchen, 62 motel-type rooms, an auditorium, four other meeting rooms, an indoor swimming pool, two saunas, and a whirlpool.

The first function at this new center, before it was fully completed, was the Canadian Union Conference session in May.

S. H. GALLANT
*Communication Director
Manitoba-Saskatchewan Conference*



NIGERIAN LITERATURE EVANGELISTS SELL 1976 BOOK QUOTA

In some parts of the world Seventh-day Adventist books lie on the shelves for months, perhaps years, waiting to be distributed. Not so in West Africa. Literature evangelists of the East Nigerian Mission, above, because of severe shortages have had books rationed to them. During the first six months of this year they sold their quota for 1976.

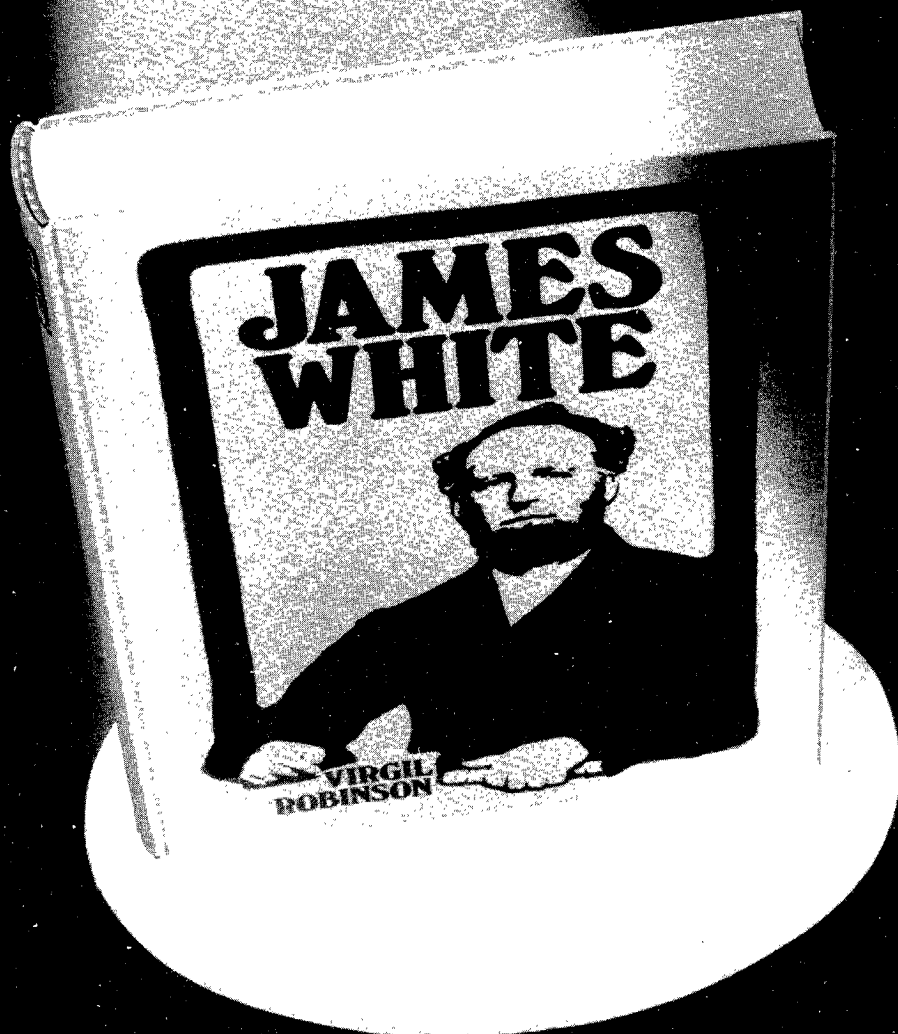
The quota system for book sales has been imposed because of the lack of money to import British-made books and inadequate equipment in the Advent Press in Accra, Ghana, to produce enough books locally. I. O. Akwarandu, mission

publishing director, has applications from 65 church members who want to become literature evangelists but are unable to do so, because of the shortage of books.

Nigeria has a population of more than 60 million. The economy is good, and people are eager to read. The Nigerian Union and the Northern Europe-West Africa Division are studying ways to meet the spiritual needs of these millions of people through literature.

R. E. APPENZELLER
*Publishing Director
Northern Europe-West Africa Division*

A SPOTLIGHT ON JAMES WHITE



James White—who was he? Though he was often overshadowed by his wife, Ellen, James White's role in the formation and nurturing of the early Seventh-day Adventist Church has not always been understood. See him in the spotlight for the first time as a man of thought and action—a clear thinker, forceful preacher, and direct, lucid writer. See him through the eyes of

Virgil Robinson, great-grandson and author of **JAMES WHITE**.

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Australasian

● A young Adventist minister on the island of Santo in the New Hebrides is studying with 348 primitive nationals who have become intensely interested in the Adventist message because of an instant positive answer to prayer for the healing of one of their number.

● Ken Mead, It Is Written co-ordinator for Greater Sydney, reports that between 40 and 50 Revelation Seminar students are regularly attending churches in the Greater Sydney Conference.

● Sixteen hundred persons attended the dedication and official opening of new school buildings at Port Resolution, Tanna, New Hebrides. Most of the money for the buildings was donated by friends from Australia who spent four months living in tents while constructing the buildings. Port Resolution is a primary school.

● On September 11 a baptism was conducted at the Konkua camp meeting near Kainantu in the eastern highlands of Papua New Guinea. Two hundred and forty-eight persons were baptized, which may be a record for a single baptism in the Australasian Division. Baptisms last year for this field totaled 1,399. This was the first time a local field—either mission or conference—in Australasia had topped the 1,000 mark. So far this year approximately 1,300 persons have been baptized.

Euro-Africa

● Fifty students worked full time during their summer vacation at the French Adventist Seminary, completing urgent repairs and maintenance as well as building new additions to the kitchen, bakery, and married students' quarters.

● Literature evangelists of Austria, with their families, made up a group of 70 who gathered for an inspirational council across the border in Yugoslavia. The theme of the

week-long annual congress was "As for me and my house, we will serve the Lord." Edouard Naenny, division publishing director, and Otto Uebersax, Austrian Conference president, directed the meetings.

● Heinz Henning and Winfried Noack, from Marienhoehe Missionary Seminary; Joachim Hildebrandt, South German Union president; and Hans Kobiakka, Koblenz church pastor, met recently with Hans Reimer, of the Evangelical Central Bureau, and Professor Heyer, of Heidelberg University theological department. The purpose of these four four-hour meetings was to examine the churches' differences and similarities. Three particular problems received much attention: the Sabbath, the investigative judgment, and the Adventist Church's relationship to other Christian believers. The way is open for further exchange of ideas.

● At an education directors' council in Oertlimatt, Switzerland, on November 2, representatives from Switzerland and six other countries shared their common problems. Fifteen leaders from the conference, union, and division levels were present.

Southern Asia

● New business manager of the Lakeside Medical Centre in Kandy, Sri Lanka, is Rex Rabot, former manager of the Lakpahana Press.

● The October 19 issue of the Karachi, Pakistan, English newspaper, *Dawn*, contained a four-page supplement regarding the twenty-fifth anniversary of the Karachi Adventist Hospital. This is the largest single news coverage of any Adventist event in Southern Asia for some years.

● For the third time the Seventh-day Adventist High School in Kottarakara in South India has received an award for academic excellence in the annual examinations. The award is a Rolling Shield, and is presented annually by the Lions Club.

North American

Atlantic Union

● More than 250 students from Atlantic Union College, Columbia Union College, and Andrews University attended the sixth annual Berkshire Retreat recently in Wingdale, New York.

● Recently Elder and Mrs. R. M. Johnston, from Andrews University, conducted week-end meetings for the Korean church in New York City. Since Elder Johnston has been a missionary to Korea, he was able to speak to the congregation in their own language. About 50,000 Korean people live in New York City. With the help of the local congregation and assistance from the Greater New York Conference, the Korean church has been able to start a monthly radio program in the Korean language. Already 20 persons have asked to enroll in Bible courses. Kenneth Oh, church pastor, is speaker for the program.

Canadian Union

● Thirty persons attended a laymen's retreat at Camp Frenda, Ontario, in September. Rupert Evans, of the Toronto East church, was named Layman of the Year for having won 14 converts in one year.

● As a result of an evangelistic crusade conducted in New Westminster, British Columbia, by LaVerne E. Tucker, speaker on the Search telecast, 48 persons were baptized. All 48 candidates traced their interest to either the It Is Written or Search telecasts.

● Canadian Union College has obtained a slightly used language laboratory, which will accommodate 25 students at one time, from the University of Regina.

Central Union

● Construction of the new building at Shawnee Mission Medical Center in Kansas is nearing completion, and remodeling of the older section of the hospital is beginning.

Areas to be remodeled include obstetrics, physical therapy, pediatrics, orthopedics, and data processing.

● Recently the new patient care wing at Porter Memorial Hospital, Denver, Colorado, was dedicated and officially opened. This ends a three-year modernization project to improve many of the hospital's facilities and services, and the seven-floor addition nearly doubles the size of the hospital, which is operated by the Central Union Conference. On the third floor is the pediatrics teen nursing unit, something new for the hospital.

Columbia Union

● Members of the Bucks County, Pennsylvania, church marked the nation's Bicentennial by dedicating their new church complex.

● A 17-passenger bus was donated to Highland View Academy, Hagerstown, Maryland, by Frank DeHaan. It will be used to transport workers and carry small groups on weekend tours.

● Rod Christ has been named financial-affairs manager for Harding Hospital, a 120-bed psychiatric facility in Worthington, Ohio.

● Richard Wright is the new pastor of the Weirton, West Virginia, church.

● Approximately 180 Ohio Pathfinders, representing eight clubs, participated in the annual camporee at Camp Mohaven.

● Warren Harrison is director of the new medical clinic in Washington, D.C.

Lake Union

● Indianapolis, Indiana, Glendale church members held a series of six Story Hours at their Community Services center. Forty to 55 children attended each session.

● More than 750 persons attended Revelation seminars in Oak Brook, Illinois, in October, conducted by George Vandeman, George Knowles, and the It Is Written team.

● The Tomahawk, Wisconsin, church has opened a new Community Services center.

● Edenville, Michigan, members held a groundbreaking ceremony in September for their new church, which will replace their present 100-year-old structure. The new church will be triple the size of the old one. Target date for completion is September, 1977.

● George M. Woodruff is the new Michigan Conference stewardship director.

● Special services in October marked the eightieth anniversary of the founding of the Muskegon, Michigan, church. One member, Ruby Boyd, has been attending services there for 74 years.

North Pacific Union

● Lynn Martell, Oregon Conference evangelist, has completed a crusade in Kelowna, British Columbia, in which more than 600 persons were baptized. The meetings were held as a field school of evangelism for Andrews University, with some ten students from the Seminary participating.

● In recent months some 21 new workers have begun serving Montana's widely scattered population. Of these, 11 are filling new positions created when the conference leaders authorized the largest personnel expansion in the conference's history, according to Don MacIvor, president.

● The Roseburg Better Living Center, second largest facility of its kind in Oregon and valued at \$250,000, was dedicated in the presence of church members and community leaders in October. It was built on a pay-as-you-go basis.

● The Pacific Northwest Chanticleer Singers have been sharing their talents with the Seattle, Washington, black community churches for nearly five years. The 18-voice group, directed by Mildred Tuggle, also has assisted Art Bushnell, Washington Conference evangelist, in his evangelistic crusades.

Pacific Union

● Eighty-year-old Hulda Crooks recently climbed Mount Whitney in California for the fifteenth time, pointing out her vegetarian life-style when questioned by newsmen. Mrs. Crooks is a research assistant at Loma Linda.

● Newbury Park Adventist Academy's contribution to the area (California) Bicentennial celebrations has been appearances by the school's Equestrian Drill Team. Linda Roth is horsemanship instructor.

● Valley Delta Adventist School in Galt, southern Sacramento County, is the newest in the Northern California Conference. The two-room, three-teacher school is supported by a church that is also helping to support a senior academy.

● Thomas J. Cummings is the new medical director at Monument Valley Adventist Hospital in Utah.

● Witnessing to the growing influence of Japanese Adventists in San Francisco, two business offices were recently dedicated to the Lord before they were opened to the public. One was the beauty salon of Reiko Mori, a newly baptized member. Two more converts have been baptized by George Aso, pastor, and week by week the Japanese chapel is filled with eager worshippers.

● Students involved in the Southern California Conference's Campus Crusade Against Drugs set a new record in the Pacific Union Conference during the summer, with sales totaling \$87,264. In addition, students distributed more than 50,000 pieces of free literature.

Southern Union

● Mary Armstrong, a literature evangelist in the Carolina Conference, led the Southern Union Conference in sales through October, with \$30,839. Second in sales was R. L. Chamberlain, "retired" associate publishing director

of the Southern Union, with \$29,547.

● Five persons united with the Belvedere church in Atlanta, Georgia, November 20 as a result of the Basic Bible personal-touch evangelism program. This is the second baptismal service resulting from this outreach. The church has just begun a series of five Sunday-night meetings designed to bring to a decision persons who have had home Bible studies. Additional baptisms are expected as the meetings progress.

● Literature evangelists in the Southern Union Conference delivered \$2,031,966 worth of books and magazines during the first ten months of the year, an increase of 14 per cent, or \$254,619, over the same period last year. Each conference is ahead of last year, with Florida in the lead. To date, colporteurs have distributed 161,849 pieces of literature, enrolled 32,808 persons in a Bible course, contacted 1,543 former Adventists, given 6,091 Bible studies, and been instrumental in the baptism of 317 persons.

Southwestern Union

● The Arkansas-Louisiana Conference, which set out to open up seven unentered areas of its territory this year, has established churches in four areas as of September.

● Southwestern Union College trustees voted in September to add dormitory space valued at nearly one-half million dollars.

● A Southwestern Union Conference teachers' convention was conducted October 3 to 6 at Love Field Inn, Dallas, Texas. Approximately 400 teachers attended.

● Rapid expansion of literature evangelists' sales in the Southwestern Union (74 per cent gain through September) is creating a Home Health Education Service space shortage. It appears that new quarters will be necessary in 1977.

● The Southwestern Union Conference office staff (ex-

cluding Evangelist Dan Collins) plan at least 15 evangelistic meetings in 1977—three for each conference. B. E. Leach, union president, will be fitting two evangelistic series into his own schedule.

● Tithe gain for the union through October is 15.41 per cent higher than during the same period in 1975.

Andrews University

● Six professors from the Andrews University Seventh-day Adventist Theological Seminary presented seven papers at the annual meeting of the Society of Biblical Literature in St. Louis, Missouri, October 28 to 31.

● The Andrews University Heritage Room recently received seven papier-mâché beasts representing the creatures of Daniel and Revelation and a model of the figure of Daniel 2. They were donated to the Heritage Room by Fred M. Ramsey, an alumnus of the university. The replicas were originally commissioned early in 1906 by W. W. Simpson, who paid a Hollywood firm \$600 for them and used them during his California campaigns in the early part of this century.

● Food Systems Consultants (FSC), a consulting organization associated with Andrews University, recently completed the development of a new food service facility for the University of Moremorelos in Mexico. The project involved selection of meal preparation equipment and plans for a new food service building with adequate space and traffic flow. The facility is in operation for the 1976-1977 school year.

● Registration figures for the fall quarter of Andrews University show a 6.3 per cent increase over last year's enrollment. Final statistics from registration show a total enrollment of 2,822, an increase of 167 students from the fall quarter of 1975. The newest school at Andrews, the College of Technology, showed the greatest percentage of increase, with a 23.2 per cent gain.

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126th Year of Continuous Publication

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TO CONTRIBUTORS
Send news stories and pictures, articles, and letters to the editor. Unsolicited manuscripts are welcome, but will be accepted without remuneration and will be returned only if accompanied by a stamped, self-addressed envelope.

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

To New Posts

Worker transfers within union conferences are not listed here. Such transfers, when brought to our attention, may be found in News Notes.

FROM HOME BASE TO FRONT LINE

Alberto M. B. dos Santos (AU '76), to serve as teacher, Franco-Haitian Seminary, Port-au-Prince, Haiti, and **Joan W. (Webster) dos Santos** and two sons, of Berrien Springs, Michigan, left Miami, Florida, October 15, 1976.

LoRita Mae (Lange) Erickson (WWC '51) left San Francisco, California, October 4, 1976, for Poona, India, where she will join her husband, **Harold D. Erickson**.

John B. Hoehn (LLU '71), returning to serve as physician, Maluti Hospital, Ficksburg, South Africa, and **L. Deanne (Hoiland) Hoehn** (WWC '70) left Los Angeles, California, October 5, 1976.

Robert Allen Jamison (LLU '75), to serve as theology teacher, Montemorelos University, Montemorelos, Mexico, and one son of Minnetonka, Minnesota, left Laredo, Texas, October 5, 1976.

Richard D. Jordan (Michigan St. U. '70), returning to serve as teacher-principal, Gitwe College, Nyabisindu, Rwanda, and **Jeanne (Wagner) Jordan** left New York City, October 12, 1976.

Daryl L. Meyers (AU '69), returning to serve as departmental secretary/evangelist, Nigerian Union, Lagos State, Nigeria, left New York City, October 17, 1976.

John R. Rogers (LLU '74), to serve as physician, Mwami Hospital, Chipata, Zambia, and **Sue I. (Morgan) Rogers** and two children of Vancouver, Washington, left New York City, October 13, 1976.

Karen J. Saarinen (Fitchburg St. College '74), returning to serve as elementary teacher, Maxwell Preparatory School, Nairobi, Kenya, left New York City, October 9, 1976.

STUDENT MISSIONARIES

Peter Frederick Bayer (KC), of Mt. Brydges, Ontario, Canada, to serve as secondary science teacher, Athens International Academy, Athens, Greece, left Toronto, Ontario, August 31, 1976.

Sandra Lee Davis (CUC), of Parsonsburg, Maryland, to serve as teacher/clerical worker, Nigerian Union Mission, Lagos

State, Nigeria, left Montreal, Quebec, Canada, September 9, 1976.

David A. A. Knight (KC), of Toronto, Ontario, Canada, to serve as English teacher, Japan Union Mission, Asahi-ku, Yokohama, Japan, left San Francisco, California, September 5, 1976.

Notice

Correction

□ There are four changes in the Telex Directory published in the November 4 REVIEW. Those who are saving the directory for reference will want to delete the Atlantic Union Conference, Indiana Conference, and Northeastern Conference, and note that the Pacific Union Conference's answer back is PACUNCONF THOK.

Deaths

BUTTERFIELD, Nina Parkhurst—b. Aug. 5, 1882, in Buchanan, Mich.; d. Sept. 2, 1976, Kingman, Ariz. She completed the nurse's course at Hinsdale, Illinois, in 1905. In 1914 she and her husband, M. B. Butterfield, went as missionaries to the British West Indies, where they served for 23 years. Upon their return to the United States in 1941, they served in various churches in North America. Survivors include one daughter, Margaret Storing; one grandson, Myron E. Storing; and two great-grandchildren.

KEITH, Linnie L.—b. Jan. 7, 1899, Darbyville, Iowa; d. June 26, 1976, Keene, Texas. A graduate of Union College, she taught at Shelton Academy, Intermountain Academy, and Union College Academy, where she also served as principal. Following a term as dean of women at Union College, she taught at Takoma Academy, and then spent the last 20 years of her teaching career at Washington Missionary College (now Columbia Union College), in the English department. She is survived by one sister, Mary M. Harper.

OLMSTEAD, Annie—b. June 15, 1888, Tacoma, Wash.; d. July 21, 1976, Deer Park, Calif. She and her husband, Homer Olmstead, served as overseas workers in Rhodesia and later in Basutoland, South Africa, where, as the first Adventist missionaries, they started the Emmanuel Mission Station. After 16 years of service in Africa, she assisted her husband in his work as teacher near Atwate, California, and as pastor of the Fresno church and the Placerville-Camino district. She is survived by two sons, Cecil R. Olmstead, and Wilfred J. Olmstead; two daughters, Lola Snyder, and La Verne Bedel; 15 grandchildren; three brothers; and two sisters.

PINGHO, Bernard Faldano—b. Feb. 20, 1920, Negombo, Sri Lanka; d. Sept. 17, 1976, Jaffna, Sri Lanka. A graduate of Spicer Memorial College in India, he began denominational service in 1947 in the Ceylon Union office. He taught at Lakpahana Advent-

ist Seminary before he was appointed secretary of the union from 1967 to 1970. He served as president of the Sri Lanka Union from 1971 until his death. Survivors include his wife, Doreen Pansy; one daughter, Evangeline Moses; and two sons, George and LeRoy.

PROCTOR, Ignatius R.—b. July 29, 1907, Dickerson, Md.; d. Sept. 26, 1976, Adamstown, Md. He served at the Review and Herald Publishing Association for 27 years. Survivors include his wife, Ina; two sons, Robert and Roger; one daughter, Carol; one brother, Calvin; and one sister, Mrs. Nellie Blackwell.

SILVA, Mary—b. Oct. 15, 1915, Fla.; d. July 8, 1976, Bellflower, Calif. She served as a church school teacher for several years in New York and Massachusetts. Survivors include her husband, Enoch; one son, Bruce; five brothers, David, Gabriel, Joseph, Daniel, and Manuel; and five sisters, Adeline, Phoebe, Claudia, Josephine, and Alice.

SPECK, Marguerite—b. March 10, 1892, Kansas City, Kans.; d. Sept. 7, 1976, Angwin, Calif. She served for five years as a Bible instructor. A graduate of Loma Linda University, she served as a registered nurse in California at the Loma Linda University Medical Center, St. Helena Hospital and Health Center, White Memorial Medical Center, and at the Glendale Adventist Medical Center, for a combined total of 31 years. She is survived by a niece, Ruth Henderson, and two nephews, Lloyd and George Barber.

WALLACK, Ann Consuelo—b. Sept. 17, 1911, Guatemala City, Guatemala; d. Aug. 2, 1976, Collegedale, Tenn. A graduate of Southwestern Junior College, and a church school teacher, she married Dwight S. Wallack on June 23, 1937. He pastored various churches in Michigan, Colorado, and Arizona. She is survived by her husband; a daughter, Judith Ann Evans; a son, Jere Wallack; and three grandsons, David, Kurt, and Kent.

Coming

December

25 Thirteenth Sabbath Offering (South American Division)

1977

January

1 Soul-winning commitment
1 Church Lay Activities Offering
8-15 Liberty magazine campaign
15 Religious Liberty Offering
22 Medical Missionary Day

February

5 Bible evangelism
5 Church Lay Activities Offering
12 Faith for Today Offering
19 Christian home and family altar
19-25 Christian Home Week
26 Listen campaign emphasis

March

5 MV Day
5 Church Lay Activities Offering
5-12 MV Week of Prayer
19 Sabbath School Community Guest Day
19 Spring Mission Offering
26 Thirteenth Sabbath Offering (Northern Europe-West Africa Division)

The Back Page

Vocational Training Planned in Korea

The Korean Union Mission executive committee has taken an action to establish a vocational training school. It is hoped that the school will be located near Taejon, in the central part of Korea, and will become operative sometime in 1977.

Courses that will be offered include advanced gardening, electronics, watch repair, agriculture-equipment repair, mechanical engineering, surface finishing, welding, drafting, and general utilities.

The committee aims to help the young people in the union who are having difficulty finding employment that will allow them to observe the Sabbath. D. A. ROTH

New Youth Journal Makes Debut in 1977

Beginning in January a new quarterly interdepartmental publication for youth work entitled *Youth Ministry Accent* will be sent free to local churches, academy and col-

lege libraries, and selected conference personnel in North America and overseas divisions.

Produced by a General Conference Youth Council set up by the 1975 Annual Council, *Youth Ministry Accent* will be a 50-page, 8 1/2-by-11-inch looseleaf idea packet. It will be shipped in bulk to local conferences for distribution to the church.

The idea packet will contain 12 sections of resource materials: leadership, media, campus ministry, outreach, programming, recreation and socials, introductions, youth Sabbath school, music, youth profile, organization, and upreach.

A binder will be available for \$2.25. Churches desiring more copies of *Youth Ministry Accent* in addition to the complimentary issues may order on an annual basis from the local conference for \$2.25 a year.

The editorial staff of *Youth Ministry Accent* are Desmond Hills, editorial director; James Joiner, editor; and Kathy Beagles, Louise Corbin, and Laurell Peterson, associates.

Inquiries concerning *Youth Ministry Accent* should be directed to local conference youth directors, who will be distributing the resource packets in North America. Those in overseas divisions should contact their division youth director for information on distribution and available supplies.

Youth Ministry Accent replaces *MV Kit* as a senior-youth resource journal, but a *Church School Focus* edition will be published twice yearly by the General Conference Youth Department for church schools in North America.

JOHN H. HANCOCK

SAWS Sends Relief to Three Areas

SAWS is sending clothing and cash to the Middle East and Southern Asia in response to recent requests for aid.

When the International Red Cross placed an urgent request with SAWS for 100 tons of clothing to help alleviate the suffering in Lebanon, SAWS responded by sending the first shipment of this clothing from New York City, November 26. More clothing was sent the first week in December, filling one of the largest clothing shipments SAWS has sent out during 1976.

In response to a relief request from Bangladesh to help in the feeding and resettling of refugees in the border area, SAWS has sent \$12,000. To relieve victims of a typhoon in southern India, SAWS and the Southern Asia Division are sending \$13,000.

H. D. BURBANK

N.A. Ingathering Report—3

Ingathering raised through the third week of the 1977 crusade totals \$3,829,692. This is a per capita of \$7.29 per member in the North American Division and is \$4,979 more than the total raised through the third week of last year's crusade.

The amount raised this week is \$614,950, as compared with \$637,205 raised

during the third week last year.

Newfoundland and Alabama-Mississippi remain the only two Silver Vanguard conferences. Four unions and 28 conferences show gains over last year's achievement for the same period.

C. C. WEIS

In Brief

New positions: Harold K. West, Far Eastern Division communication director, in addition to his responsibilities as Ministerial secretary.

□ L. J. Harju, Finland Union secretary, formerly Northern Europe-West Africa Division auditor. □ T. J. Karkkainen, Northern Europe-West Africa Division auditor, formerly division assistant treasurer.

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NAD Higher-Education Enrollments

The decade of the seventies thus far shows a regular annual increase in the total number of students attending Seventh-day Adventist colleges and universities in the North American Division. Two institutions are experiencing a decrease in attendance, and four—Andrews University, Loma Linda University, Oakwood College, and Southern Missionary College—show gains of more than 100.

The statistics this year compared with five years ago are as follows:

College/University	1972	1976
Andrews University	2,119	2,830
Atlantic Union College	707	790
Canadian Union College	108	122
Columbia Union College	981	947
Loma Linda University (Undergraduate)	2,373	2,968
Loma Linda University (Graduate, Postgraduate, and Professional)	1,280	1,703
Kettering College of Medical Arts	301	412
Kingsway College	73	38
Oakwood College	852	1,135
Pacific Union College	1,904	2,172
Southern Missionary College	1,421	1,815
Southwestern Union College	612	743
Union College	819	904
Walla Walla College	1,844	2,034
TOTAL	15,394	18,613

CHARLES B. HIRSCH