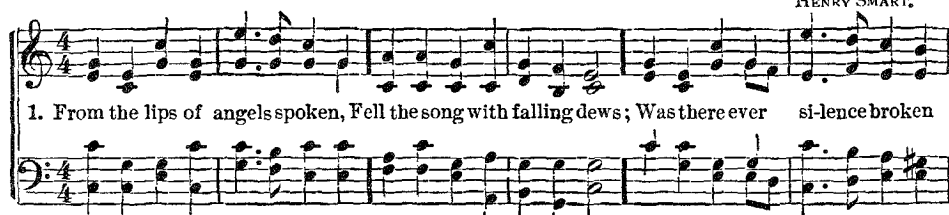


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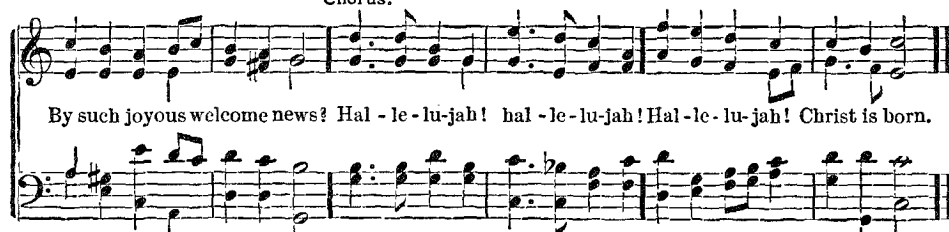
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HENRY SMART.



1. From the lips of angels spoken, Fell the song with falling dews; Was there ever si-lence broken

Chorus.



By such joyous welcome news? Hal - le - lu-jah! hal - le - lu-jah! Hal - le - lu-jah! Christ is born.

"I Have Been Disturbed"

A few weeks ago we received the following letter from a retired minister: "For a long time I have been disturbed about something in the articles that appear in the REVIEW and in the messages presented by a number of leaders. . . . There are very strong messages directed to the Seventh-day Adventist Church, pointing out that we are far from what God intends us to be, and calling for deep repentance and reformation. To my mind there is a danger of discouraging some who are having real battles, and of causing many to lose confidence in the church and its leaders.

"Regardless of how much in need of reform the church is, it is still God's church, the only one that has the last message to a dying world. There is not to be a successor or a better one. It is my church, and I find myself very disturbed and unhappy whenever it is painted in such unfavorable terms. It is the church that will take a triumphant people through to the kingdom; and if any in the church ever make a success of their Christian experience, it will be in the church, and supporting it 100 per cent. There is no other way."

Without doubt many within the church share fully the sentiments of this letter. They deplore the serious note of repentance found in the messages issued by the 1973 and 1974 Annual Councils. They feel uncomfortable when the suggestion is made that we might now be in the kingdom if church leaders had been more faithful. They feel satisfied with the church's evangelistic progress and spiritual condition.

We respect these people, and we wish we could agree with them. But we cannot. We agree that the Seventh-day Adventist Church is God's church for these times, the only church that is giving the special message needed in this judgment hour, but we feel we would be dishonest if we were to paint a flattering picture of the church. In general the Newsfront section of the REVIEW strikes a continual high note of praise to God for the successes of the church. And most of the articles in the front part of the magazine sound a note of courage and set forth truth from a positive standpoint.

But we believe that the REVIEW should not be one-sided; it should fill the same kind of role as does the church pastor—"comfort the afflicted, and afflict the comfortable." The church paper must not cry "Peace and safety" in time of danger. Like the prophet Jeremiah, the REVIEW must at times give an unpopular message; it dare not assure the church that all is well, as did Hananiah (see Jer. 28:9, 15-17), when God, through His Word and the Testimonies of the Spirit, points out sin and calls for reformation.

As Ellen G. White reviewed the experience of Elijah in calling attention to the sins of ancient Israel, she was so stirred that she turned aside to say: "Today there is need of the voice of stern rebuke; for grievous sins have separated the people from God. . . . The smooth sermons so often preached make no lasting impression; the trumpet

does not give a certain sound. Men are not cut to the heart by the plain, sharp truths of God's word.

"There are many professed Christians who, if they should express their real feelings, would say, What need is there of speaking so plainly? They might as well ask, Why need John the Baptist have said to the Pharisees, 'O generation of vipers, who hath warned you to flee from the wrath to come?' Why need he have provoked the anger of Herodias by telling Herod that it was unlawful for him to live with his brother's wife? The forerunner of Christ lost his life by his plain speaking. Why could he not have moved along without incurring the displeasure of those who were living in sin?

"So men who should be standing as faithful guardians of God's law have argued, till policy has taken the place of faithfulness, and sin is allowed to go unreprieved. When will the voice of faithful rebuke be heard once more in the church?"—*Prophets and Kings*, pp. 140, 141; see also p. 142.

Disaster Because of Sin

Recently as we have studied the Bible we have been impressed anew that leaders have a solemn obligation to stand for right and to rebuke wrongdoing. Had Eli fulfilled his assignment faithfully, what a different course might the history of Israel have taken! But because he closed his eyes to the sins of his sons and others, because he failed to correct the evils in the land, he died tragically, his sons were killed in battle, the ark was captured by the Philistines, and 30,000 Israelites were slain—"all because sin had been allowed to flourish unrebuked and unchecked" (*ibid.*, p. 416).

"What a lesson is this to men holding positions of responsibility today in the church of God! What a solemn warning to deal faithfully with wrongs that bring dishonor to the cause of truth! . . . Let none refuse to be reproved for evil, nor charge the servants of God with being too zealous in endeavoring to cleanse the camp from evil-doing. . . . A neglect to repent and to render willing obedience will bring upon men and women today as serious consequences as came upon ancient Israel."—*Ibid.*, pp. 416, 417.

But while leaders must faithfully condemn evil and cleanse the camp from sin, they also must present clearly the wonderful love and mercy of God. They must encourage sinners to come to the Fount of living water and drink; or, to change the figure, to bring their spiritual sores to the great Physician and obtain the balm of Gilead. This was the way Elijah worked (*ibid.*, p. 119). It was the way Jeremiah worked (*ibid.*, p. 409; see also p. 675).

Thus, although some of our readers might feel more comfortable if we were to avoid all mention of the deficiencies of the church, we cannot do this. Serious wrongs must be righted. But as we call for repentance we shall endeavor always to provide courage and hope. Christ's message to the church is: "As many as I love, I rebuke and chasten: be zealous therefore, and repent" (Rev. 3:19).

K. H. W.

This Week

Our cover this week will bring back warm memories to older subscribers, who will remember the cover of *Hymns and Tunes*, the church's hymnal for many years. At the General Conference of 1885 a committee composed of George I. Butler, Uriah Smith, J. H. Waggoner, A. R. Henry, and Edwin Barnes was commissioned to prepare a hymnbook for the church that would be "better suited to the present progress and development of our cause."

In the preface the committee expressed its hope: "That all will be pleased with everything in this collection, would be, of course, too much to expect; but that all will find enough in it to make it a treasure to them, we confidently hope. It is printed on an all-linen paper, and bound in a manner to make it substantial and durable. No pains nor expense have been spared to make it first-class in every respect—a worthy representative of the cause to which it belongs."

The beautiful Christmas carol chosen from *Hymns and Tunes* for our cover was written by Franklin E. Belden. The second, third, and fourth stanzas were printed under the musical score; we reprint them here, along with the first stanza and chorus, as our

Christmas message to our readers.

Louis G. Ludington ("The Tube Girl," page 6), a surgeon, and his wife, Aileen, an anesthesiologist, have served the Thai people at the Bangkok Sanitarium and Hospital for a number of years. The Ludingtons were in Bangkok from 1950 to 1955, 1960 to 1965, and have served several relief stints since then. Dr. Ludington writes about Nellie, a Singaporean who for eight years had to feed herself by pouring food

through a tube into her stomach. After surgery in Bangkok, and later in California, Nellie was able to eat normally, and she learned to love the Christian medical workers who cared for her. Through her association with them, she learned about Jesus and His care for her, and was baptized.

Each Christmas the question resurfaces. To what extent shall Seventh-day Adventists enter into a celebration of the holiday? They are agreed that Christmas

is not a religious holiday, hence hold no religious services on that day. But they find it difficult to ignore its religious implications, because, even though the date assigned for the birth of Jesus (December 25) is wrong, the fact that He was born is true and is full of deep spiritual meaning.

It is also difficult for parents to ignore the day as a holiday. This week A. D. Chilson, pastor of the Elko, Nevada, church, probes these questions and offers helpful suggestions. His article, "Holy Days and Holidays," appears on pages 4 and 5.

Is it true that the church has lost millions of dollars in its investments? This rumor has circulated. What are the facts? In order that the church member may be properly informed as to what his church is doing, the REVIEW runs a feature called "Report to the Church," which appears from time to time as the need arises. In this issue the rumor referred to is frankly discussed by the president of the General Conference, Robert H. Pierson. His report, entitled "About Stocks and Bonds and Church Financial Policies," appears on page 9.

Photo credits: P. 8, Review and Herald; p. 14, J. Byron Logan; other photos, courtesy of the respective authors.

Christmas Carol

By F. E. Belden

From the lips of angels spoken,
Fell the song with falling dews;
Was there ever silence broken
By such joyous welcome news?

Chorus:

Hallelujah! hallelujah!

Hallelujah! Christ is born.

Startled shepherds, all awaking,
Hear the song the angels sing,
And their frightened flocks forsaking,
Go to seek the Saviour-King.

Son of God, in manger lowly,
Prince of light and Lord of love;
King of heaven, high and holy,
Boon on earth from courts above!

We exalt Thee, we adore Thee,
We rejoice, and praise Thy name;
Every knee shall bend before Thee,
Every tongue Thy love proclaim.

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.]

Backsliding Members

Are we doing enough for our backsliding members? We put them on the weekly prayer meeting prayer list. When we see them, which may be only occasionally, we urge them to come back, and tell them how much we miss them. This is all good and should be continued.

But there is something else that I believe every member can do, from the church leaders down to the ones who aren't able to attend church because of age or illness. Every day, during his private devotions, each member can bring before God the names of the missing ones for whom he feels a burden. He would do this not from a sense of duty but be-

cause of a deep feeling of Christian love for God's erring children.

WANDA M. WOLFKILL
Mount Vernon, Washington

Keep It Weekly

If the REVIEW were to become bimonthly, the overseas readers would have to wait twice as long to receive the REVIEW. The situation is even worse for the missionary and his family living in the far corner of the world field, who look for the REVIEW to encourage them.

Each church member needs the weekly inspiration of the REVIEW. A bimonthly edition would cut its influence in half.

The brethren in Finland who changed their local church paper to a weekly edition can tell you it makes a difference. I was told that especially the publishing work benefited from this weekly church paper's influence.

J. T. KNOPPER
Hertfordshire, England

No, No, No!

No, No, No, a thousand times No! NEVER reduce the REVIEW to twice monthly. Your subscribers would be unhappy. The REVIEW is a must for us, and certainly we can afford the hour it takes us to read the entire paper. Please don't take it from us.

People pay more for their newspapers and magazines in a month than what the REVIEW subscription costs for a year. And what is more important than our precious church paper? The editors of the REVIEW and HERALD will never do such a thing, we feel sure. Thanks for the messages each week; they fill our souls with such good spiritual food.

Thanks for all you did at General Conference in Vienna. You and your staff did a beautiful job, keeping right on the job, never tiring. We're so thankful we have had the privilege of attending these great convocations each session since 1947.

Keep up the good work and

we'll be on your perpetual list forever. Tell your subscribers that it is cheaper and surer.

BRAD and OLIVE BRALEY
Glendale, California

I just read some of the complaints in the REVIEW of August 21 about the price of the paper. The price is O.K. even if it were twice that high. Even though my wife has spent one year in a nursing home and all my savings are gone, I still want the REVIEW as long as I can read it. One of the first REVIEWS that I received had Sister White's obituary in it and I have had access to the REVIEW ever since. I was 86 years old April 25.

NAME WITHHELD

Student Missionaries

What a thrill it was to read the names of the student missionaries (Sept. 4) and their station. What an opportunity for our youth to learn and share!

RUTH VENESS
Ingersoll, Ontario



HOLY DAYS AND HOLIDAYS

By A. D. CHILSON

JUST ACROSS the street from my home stands an attractive, well-attended Protestant church. While the bells are ringing every Sunday morning, scores of cars line up in orderly rows in the parking lot. During two peak seasons of the year, Easter and Christmas, the cars overflow into the street, impeding the flow of traffic. On these occasions the devout are certain to be there, and the careless become more careful, so as to maintain church connections and to pacify consciences troubled over past neglect.

Students of the Scriptures, however, are aware that the majority of Christians disregard the only day God ever blessed and sanctified, the seventh-day Sabbath, observing instead a man-made substitute as well as other holidays whose origins lie solely in pagan antiquities and resolutions of church councils. Yet to many sincere worshipers these festivals are highly significant, and any derogatory or untimely criticism of customs that lie close to their hearts will serve only to antagonize and prejudice them against the larger truths that we wish them to receive. How, then, should we relate to these customs, and to our neighbors who find them so meaningful?

In Europe, during the sixteenth century, the teachings of Calvin and Knox against pagan-rooted church practices created an unfortunate spirit of intolerance toward those who participated in them. Anti-Christmas feeling so strongly prevailed in Puritan New England that laws were enacted to punish anyone who failed to work on December 25. These laws, lasting from 1621 to 1681, were responsible for the arrest and imprisonment of many persons found loitering on Christmas Day; here religious extremism led to severe and ridiculous civil action. Even today certain religious journals deplore all Christian customs that are not explicitly Biblical. Amidst all this confusion, where can we turn for balanced guidelines?

Regarding the Sunday-Sabbath issue, Seventh-day Adventists can point conclusively to the Biblical record for their Sabbath. God created the world in the six days of Creation week, then set apart a day to commemorate His creative power (Gen. 2:1-3). Although the year and the month are related to the motions of heavenly bodies, nothing in nature requires that there be seven days in a week rather than five or ten. That God is the great Creator sets Him apart as superior to the gods of the pagan world which personify nature's functions.

A. D. Chilson is pastor of the Elko, Nevada, church.

Seventh-day Sabbathkeeping was the practice of Jesus and the apostles. Had Jesus intended any change in regard to the day of worship, He would have included it in Holy Writ. On the contrary, in the prophecy of Daniel 7:25 we discover that a change in God's law would be attempted by the antichrist, and history identifies the power that compromised Biblical doctrine with pagan custom.

The Seventh-day Adventist Church was called of God to repair the breach made in His law, and to restore the Sabbath to its exalted position in the law. God's remnant people are identified as those "which keep the commandments of God" (Rev. 12:17). They are to make clear to the world the meaning of "the seal of God" (the true Sabbath) as contrasted with "the mark of the beast" (the man-made counterfeit). Thoughtfully and graciously they are to exalt the seventh-day Sabbath. Since many have erroneously thought Sundaykeeping to be of New Testament origin, taught and practiced by Christ and His apostles, an explanation of its pagan origin is clearly relevant.

Turning now to the origin of Christmas, it, too, was conceived in paganism. According to the *Encyclopedia International*, "December 25 was already a major festival in the pagan Roman world, the *Dies Natulius Solis Invicti*, or 'Birthday of the Unconquered Sun,' falling within the week-long celebration of the Saturnalia, a feast of honoring the renewal of the sun at the winter solstice. Pagan celebrations on December 25 had included feasting, dancing, lighting bonfires, decorating homes with greens, and giving gifts. So when this became a Christian festival, the customs continued, but with a Christian meaning imparted to them."¹

Despite its pagan origin, Christmas has meaning for us, as seen in Ellen White's balanced counsel. The following message, so often repeated in the columns of our church paper, is also included in the *Adventist Home* (p. 478) so that parents may have a proper perspective. Some of her thoughts on Christmas follow: "As the twenty-fifth day of December is observed to commemorate the birth of Christ, as the children have been instructed by precept and example that this was indeed a day of gladness and rejoicing, you will find it a difficult matter to pass over this period without giving it some attention. It can be made to serve a very good purpose. The youth should be treated very carefully. They should not be left on Christmas to find their own amusement in vanity and pleasure seeking, in amusements which will be detrimental to their spirituality. Parents can control this matter by turning the minds and the offerings of their children to God and His cause and the salvation of



What should be the Christian's attitude toward practices of pagan origin, such as Sunday, Christmas, and Easter?

souls. The desire for amusement, instead of being quenched and arbitrarily ruled down, should be controlled and directed by painstaking effort upon the part of the parents. . . .

"While sinful amusements are condemned, as they should be, let parents, teachers, and guardians of youth provide in their stead innocent pleasures, which shall not taint or corrupt the morals. . . .

"Christmas is coming. May you all have wisdom to make it a precious season. Let the older church members unite, heart and soul, with their children in this innocent amusement and recreation, in devising ways and means to show true respect to Jesus by bringing to Him gifts and offerings. . . .

"I entreat you, my brethren and sisters, to make this coming Christmas a blessing to yourselves and others." ²

In this inspired counsel, certain pertinent guidelines stand out: Christmas is not to be passed over and ignored; it can be made to serve a good purpose; minds can be directed to Christ's love and sacrifice for man; self-gratification and pleasure should be discouraged, and offerings should be given to the Lord's work; Christmas should be made a blessing to our families and to others.

Proper Christmas Recreation Not Condemned

Although Ellen White in no way suggests that Adventists participate in Sundaykeeping customs, she does not condemn Christmas recreation for parents and children, and special holiday well-doing by church members. It is apparent that she makes a distinction between our relationship to a counterfeit Sabbath and our relationship to other religious customs irrespective of their origin. In remembering the birth of Jesus we encounter no conflict between the false and the true, for the Bible gives no birth date nor suggests that it be honored.

As to the Easter festival, both Scripture and the Spirit of Prophecy are silent. The single usage of the word "Easter" in the K.J.V. (Acts 12:4) is a mistranslation of the Greek *pascha*. All other New Testament renderings of *pascha* are "passover." *Pascha* has reference to the entire Feast of Passover and not merely to a single day.

"The origin of the name 'Easter' is uncertain. Bede connects it with the Anglo-Saxon spring goddess Eostre; but it may have come from the German *ost* ('east'), the direction from which the sun rises. Many of the customs associated with Easter are derived from various spring fertility rites of the pagan religions which Christianity supplanted." ³

Why would Ellen White, aware of the pagan connections of Christmas and Easter, give no cautions and express no concern? How shall we relate to all this inspired

silence? Apparently they are not to be classed with the counterfeit sabbath, and are not relevant to current religious practices. If a friend invites us to join him in worship of the living, resurrected Christ during the Easter season, what should be our reaction? Our twentieth-century friend is not worshipping a pagan god, nor would we. By coloring an egg or giving a chocolate bunny to a child, are we paying homage to the fertility goddess? In eating a hot-cross bun, are we worshipping the queen of heaven? Perhaps we can equally apply to Easter, Ellen White's observation with regard to Christmas that we "will find it a difficult matter to pass over this period without giving it some attention."

No one hesitates to use the civil calendar even though some of the months were dedicated to heathen gods. January was named in honor of Janus, the two-faced Roman god of beginnings. March was sacred to Mars, the god of war, and May was dedicated to the goddess Maia. Similarly, whenever we speak or write the names of the days of the week, we are but perpetuating pagan nomenclature. "The English names of the days are derived from the Saxon. The ancient Saxons had borrowed the week from some Eastern nation, and substituted the names of their own divinities for those of the gods of the East." ⁴

During the early years of our church, we followed Quaker disapproval of these pagan day names, and substituted numbers in their place. For 29 years our church paper, *The Review and Herald*, designated the publication day as "Fifth-day" instead of Thursday. Writers and speakers also adopted the policy. Pioneer Evangelist Waterman Phelps reported of a speaking tour: "I left home three weeks ago last Fourth-day; spent the Sabbath and First day at Westport; preached four times." ⁵

We do not celebrate the birth (Christmas) and resurrection (Easter) of Christ as holy days because inspiration does not designate them as holy or issue a command to recognize them. Yet, might it not seem appropriate to use them as avenues to gain fellowship with those who are searching for greater light. New converts to our church from other communions have often expressed the emptiness of heart they first feel at these seasons of the year. Is not the fact that these holidays do contain contemporary Christian meaning perhaps sufficient reason for providing something of interest in our homes and possibly in churches? □

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The Tube Girl

In terrible depression
an orphaned Chinese girl seeks to end
her life, but Christian friends
restore her to health and give her hope.

By LOUIS G. LUDINGTON



Nellie, "The Tube Girl," has a new esophagus thanks to Dr. Ludington and his Bangkok colleagues.

NELLIE WAS 19 years old when she decided that life wasn't worth living and that death would be a sweet release. The emotional trauma that led this usually cheerful, fun-loving Chinese girl to such a depressed state had to be deplorable indeed.

Nellie had never known a good life. Orphaned early and eventually adopted by a stern, sharp Chinese woman to care for her younger children, her lot was hard, with little sunshine or love. From childhood her duties were a constant round of washing and ironing, caring for the younger children, preparing food for the family, washing dishes, and cleaning house. Her adoptive mother would become very critical whenever she tried to befriend girls in the neighborhood her own age. A heavy round of work from morning to night left Nellie too weary for play or for activities of her own.

The time came when the children under her care grew old enough to attend school, but she was not allowed to attend. She realized more and more that she was only a servant and not a daughter. So far as she could see, the future held little hope for her. Finally she could take such a lonely, love-starved atmosphere no longer. In terrible depression she decided to find release in death. Seeing a bottle of lye, she swallowed enough to burn her esophagus severely.

Nellie was rushed to the Youngberg Memorial Seventh-day Adventist Hospital in Singapore.

At the Adventist hospital Nellie experienced kindness and love for the first time in her life. She couldn't swallow, so had to receive nourishment by intravenous feedings for many days. Finally the doctors explained to the family and to Nellie that her esophagus was irreparably burned and that they would have to perform an operation

—a gastrostomy. They would put a tube through her abdomen into her stomach. Through this rubber tube Nellie would be able to feed herself and maintain her nutrition. And so the operation was performed.

After that Nellie kept herself alive by using a funnel to pour her food through the tube into her stomach. She couldn't even swallow her own saliva. Despite her handicaps, she continued to serve her adopted family. But her existence was pure drudgery.

One day an unusual event occurred that was to change her life. A reporter from one of the large Singapore daily papers heard about the girl who kept herself alive by pouring food through a tube into her stomach. Believing this might be a good human interest story, he sought out Nellie and listened to her story. He left with a determination to do something to better the lot of this unfortunate girl.

Funds for Surgery

The newspaper account of "The Tube Girl" created so much interest among the reading public of the island that a considerable amount of money poured into the publishing house for an operation for Nellie. As a result she returned to the Adventist hospital in Singapore. There they explained to Nellie that there was no specialist in the area at that time who could do this type of surgery. She was advised to fly to the Bangkok Sanitarium and Hospital in Bangkok, Thailand, where thoracic surgery specialists were available.

It was a new and somewhat fearful experience for Nellie, who had never been off her island of Singapore, to fly 1,000 miles to a strange city in another country. But once Nellie entered the Adventist hospital she realized that she was again among friends. Emotionally starved, she soaked up the many kind attentions of the nurses, doctors, Bible workers, and chaplain. Even though complete strangers at the start, many would become lifelong friends.

Louis G. Ludington, M.D., is chairman of the department of cardiovascular and thoracic surgery, White Memorial Medical Center, Los Angeles, California.

When the day of surgery came, the doctors found it would be necessary to make a completely new esophagus for Nellie. A portion of the large intestine was chosen and through a long and intricate operation this organ was transplanted into the chest just behind the breastbone still getting its blood supply by a long tenuous vascular bundle extending clear down into the abdomen. One end of the colon transplant was attached to the cervical esophagus in the neck, the other end was attached to the stomach in the abdomen.

Following surgery the upper attachment developed a leak so that Nellie had drainage out the neck wound whenever she swallowed. This happened because the blood supply to this farthest part of the colon was not

adequate for it to heal cleanly. During the weeks of waiting Nellie continued to strengthen her friendships with her new Christian friends and to study their beliefs. She could see they had something that was lacking in her own life and she longed for that something.

Finally, the wound healed and she was able to eat and swallow her food, an experience she had been denied for eight long years. She returned to Singapore a changed and happy girl, resuming her duties with her adoptive family.

However, as time went by it became increasingly difficult to swallow. The slow healing between the colon transplant and the cervical esophagus had resulted in scar tissue that was gradually narrowing the connection in

Let's Talk About Health By RALPH F. WADDELL

Cataracts

CATARACTS have been defined as any opacity of the crystalline lens of the eye. Any loss of transparency of the lens reduces the acuity of vision regardless of the cause of, or age at, the onset of the loss. The removal of cataracts is one of the oldest surgical procedures recorded in history. It is mentioned in the famous Ebers Papyrus of ancient Egypt.¹ Cataracts account for 19 per cent of all blindness in adults according to findings of the National Society for the Prevention of Blindness, who also state that 27,500 new cases of blindness are discovered in the United States each year. In addition to the 335,000 totally blind in the U.S.A., one million are said to be blind in one eye.²

Cataracts may occur in anyone from 30-35 years of age and onward. However, they are most common after 50. Cataracts acquired during adulthood may arise from unknown origins, they may develop slowly or appear spontaneously, they may be subsequent to trauma or may follow any of a number of eye diseases. The type of cataract, its character and rate of development, varies greatly among individual sufferers as well as between the two eyes of the same person.³

This column is concerned primarily with developmental and degenerative cataracts that are acquired during adulthood and particularly during the later years of life. However, it has been

shown that cataracts may occur quite early in fetal life or may be associated with certain hereditary or familial anomalies.⁴ Various metabolic problems such as the inability of the newborn to convert a type of sugar known as galactose to glucose may contribute to cataract formation in early life.⁵

Although the causes of cataract formation are not always identifiable it has been shown that a number of factors predispose to their development. Systematic diseases not infrequently play a part, diabetes being a common offender. They may develop following injury to the eye. Studies have shown that prolonged exposure to high temperatures such as endured by glass blowers and steelworkers favors the development of cataracts.⁶ Some investigators believe irritants such as wind, excessive dryness, and chronic infections of the eyelids and conjunctiva, along with nutritional deficiencies, play a major role in the development of cataracts as commonly seen in some parts of the world. Manson-Bahr describes eye changes in cholera. Severe dehydration brings about an opacity of the lens, a state that may be reversible when water has been restored. He also states that a cataract may develop suddenly in the stage of collapse and may have a basis similar to that of diabetes.⁷

Cataract formation frequently accompanies the aging process while senility

that may be premature takes its toll in other parts of the body. Usually both eyes are involved, although one is generally further advanced than the other. The opacity ordinarily begins near the edges of the lens while the center remains transparent for a time. The time required for the development of a ripe cataract resulting in blindness varies from a few months to many years. The process may become stationary at any time.⁸

In spite of good living habits, an adequate diet, excellent eye care, and the avoidance of all substances that might irritate or place strain upon the eyes, time marches on. As the human mechanism grows older certain unavoidable changes take place. It is with these that man must learn to cope. In the event of failing vision due to cataracts decisions must be made. Elective surgery is available and is to be recommended at the discretion of the attending ophthalmologist. However, in considering surgery Sloane⁹ has pointed out certain criteria that should be fulfilled:

1. If both eyes are affected the eye with the least vision should be operated on first, particularly if the better eye shows progressive disease.

2. Fully mature cataracts should be removed, since leaving them may result in other difficulties.

3. If it is believed the cataract is associated with glaucoma or the subject has developed allergic reactions to it, the offending cataract should be removed.

4. If the subject's work requires normal vision in both eyes, the bad eye should be cared for first and fitted with a contact lens.

5. If advanced cataracts develop in both eyes, progressing at the same rate, and adequate facilities and services are available, consideration should be given performing cataract removal during a single period of hospitalization, the surgeries being done three or four days apart. This entails slightly greater risk but provides a much greater convenience to the patient, allows for the fitting of glasses for both eyes at the same time, and shortens the total period of convalescence.

Vision is one of the most valuable senses provided by our Creator. As an avenue to the soul it should be sacredly guarded, providing it with the best care humanly possible.

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- ⁷ Philip H. Manson-Bahr, *Manson's Tropical Diseases* (London: Cassell and Company, Ltd., 1957), p. 463.
- ⁸ James H. Allen, *May's Diseases of the Eye* (Baltimore: The Williams & Wilkins Company, 1963), p. 196.
- ⁹ A. E. Sloane, *You Have Cataracts: What You and Your Family Should Know* (Springfield, Illinois: Charles C. Thomas, Publisher, 1970).

this area. She returned to Youngberg Memorial Hospital and learned she must be dilated from time to time under anesthesia. During these visits Nellie renewed her friendship with the doctors, nurses, and other workers, and when they invited her to church, she eagerly went. New friends at the church came into her acquaintance, and she was drawn closer to a Christian environment. Her hungry heart became so warmed and filled with the love of Jesus that she took her stand for truth and was baptized.

Nellie's closest friend during these years was a Chinese girl she had met while in the hospital at Bangkok. Chew Woon also was from Singapore and had made the trip to have a heart operation. The friendship begun in Bangkok flourished in Singapore. Nellie invited Chew Woon to attend church with her, and she did. Eventually, Chew

Woon also found her Saviour and was baptized a Seventh-day Adventist.

About this time Nellie's adoptive mother died and Nellie was given her freedom. Although she was happier than she had ever been, there was always this "thorn in the flesh." She had eventually been taught to perform the dilation herself with a plastic tube, to keep the narrowed connection open. Although she did this faithfully, she dreaded the ordeal and never ceased to hope that someday she could be totally restored to normal swallowing.

She maintained correspondence with her surgeon, who by this time had returned to the States. In her letters she told of her prayers and faith that one day he would return to the Orient and operate on her again. But the day just didn't seem to come. Then, unexpectedly, an opportunity developed for Nellie to come to the United States to visit an uncle in New York City. Once there, she persuaded him to take her to Los Angeles, to the White Memorial Medical Center.

A very startled surgeon looked up one day in early December to see Nellie Tan walk into his office! After 12 long years this young woman had traveled the oceans by faith that she would receive help. But her unscheduled visit presented difficulties. The surgeon knew that Nellie had little money, and when her uncle was informed that the operation would cost more than \$5,000 he was totally discouraged. But Nellie had complete faith and trust that the God who had been with her thus far, would see her through. She was sent to the Social Service Department. The situation looked hopeless, but they decided to see what they could do. They contacted each doctor who would be involved: radiologists, pathologists, anesthesiologists, and a whole team of surgeons. Each doctor agreed to perform his service free. The hospital administrator agreed to accept Nellie as a charity patient. Thus the financial problems were taken care of.

The second hurdle was to discover a way to help Nellie. New X-rays showed the scarred area in the neck to be two inches long, with healthy colon the rest of the way. Would it be possible to mobilize the segment of colon to make up the extra two inches needed? Or would the old transplant have to be removed and the stomach brought up to the neck for a new connection?

After a great deal of study and consultation with other specialists, and earnest prayer to the Great Physician, surgery was scheduled for December 10, 1974. The incision began in Nellie's neck, extended down the chest through the breastbone and into the upper abdomen. The doctors were then able to mobilize the previous transplant along with its blood supply in the abdomen and bring it an additional two inches higher into the chest. After removing the scarred segment, they effected a new and secure connection to the cervical esophagus.

This time Nellie recovered rapidly, with no complications. Discharged the day before Christmas, her eyes danced as she joked about the delicacies she planned to eat. Her radiant happiness was contagious as she went through the hospital corridors, bidding her new friends good-by.

In mid-January she came for her final checkup. She was able to eat and swallow solid food with no discomfort at all. With shining eyes she talked excitedly of her plans to return to Singapore. Nellie is an enthusiastic and untiring missionary, who believes in telling others about her God, a great God who can open doors around the world, which everyone else thought impossible. □

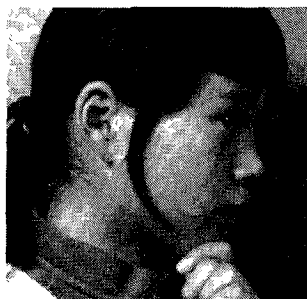
For the Younger Set

Soo Ling's Best Friend

By VIRGINIA HANSEN

JOYCE BIRGE, student teacher of Bible and English in Tai Po, Hong Kong, China, scratched her head and tried in vain to ease the worry in her mind. Usually the seventh-graders received a ready answer to their questions, but today was different.

One of their classmates, Susie, had been in an automobile accident and had died.



When news reached the school, Joyce Birge, who usually knew the answers, looked down into the upturned face of little Soo Ling. Knowing that Soo Ling needed help, she prayed an earnest little prayer.

"Why did Susie have to die, Teacher?" Tears streamed down Soo Ling's little face. "I don't want to know a God that would let Susie die like that! God doesn't love us or Susie to let her die. She was my best friend. I don't want to know your God at all. Why did Susie have to die, Teacher?"

It was a difficult question. Joyce Birge felt sad when she saw the bitter look on Soo Ling's face. How could she find the right words to explain to Soo Ling? It did seem so wrong for Susie to die.

"Missy" (all little girls are called Missy in the Orient), "think of it this way. God loves us all very much, and He is building homes for each one of us in heaven. When He comes He will take those who love Him to live with Him. Then you and Susie can be together as friends again, for you remember that Susie loved Jesus, don't you?"

Soo Ling bowed her head, remembering how Susie had often talked to her about how much Jesus loved her, even when she was naughty.

"Yes, Teacher, but why did Susie have to die?" There was the same old question, closing the door to Jesus and His love.

Then Joyce Birge took the little girl in her arms and comforted her.

"Soo Ling," she said, "Satan caused Susie to die. Someday soon Satan will be destroyed, and you will understand God's love. We must trust and love Jesus till He comes to take us home. Understand? He wants to be your very best friend."

Soo Ling smiled at last and said, "Yes, Teacher. I do love Jesus and I will be a good girl so I can go to heaven and be friends with my best friends, Susie and Jesus. Thank you, Teacher."

About Stocks and Bonds and Church Financial Policies

Is it true that the church has lost millions of dollars in recent years through its investments in stocks and bonds?

By ROBERT H. PIERSON

RECENTLY I HAVE RECEIVED several letters from lay persons and workers inquiring about some of the financial policies of the church. These letters have asked questions such as Does the church invest in stocks and bonds? Is it true that we have lost "millions of dollars" through such investments in recent years? What are you doing with the laymen's money? Why don't leaders keep the church better informed regarding its financial policies?

These are good questions. I am always happy when members are interested enough in the operations of their church to write and ask questions. You have a right to know how any administrative policies are adopted and operated. This is *your* church, or actually it is *our* church—we are all in this together and we want to keep operations as open as possible so that confidence may be maintained and we all may move forward together and get the work finished quickly.

Report to the Church

First, let me answer the last question about keeping the membership informed regarding the financial policies of the church. We receive very few letters asking this question. Those who read denominational journals and brochures have been kept informed through these media. Several times in recent years explanations regarding our denominational financial policies have appeared in

the REVIEW AND HERALD. Also, the financial statement of the General Conference that is presented during its quinquennial session always appears in the REVIEW AND HERALD and is open for all to inspect carefully. In addition, K. H. Emmerson, treasurer of the General Conference, prepared a series of articles for the REVIEW, later printed in booklet form, entitled "Financing a World Church," and it explains the financial operation of the church. Some months ago W. P. Bradley wrote a protracted series on church administration in the REVIEW AND HERALD. A series by the General Conference treasurers is running currently. (The most recent

article in the series appeared in the October 9 issue.) Also, letters addressed to any of us in the General Conference on this subject have been answered.

We are endeavoring to keep the church informed regarding our financial policies. Anyone interested in further details regarding church financing may receive a copy of Elder Emmerson's booklet on the subject by writing to him at the General Conference office, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Now to our investment policy. Many years ago—back even before I entered the work in 1933—the General Conference began investing some of its funds in proper banks, savings organizations, government obligations, corporate bonds, and high-grade equities. Here is how it works:

The General Conference constitution and bylaws require the treasury to maintain a working fund or a reserve that is sufficient to care for the world work of the church should any emergency arise. Every businessman understands the need for such careful financial provision.

Some have spoken at times of "vast sums of money," as if the General Conference were hoarding great sums that should be out in the field financing the preaching of the gospel. The funds we have in reserve are large sums, for we are a large church with budgets throughout the world totaling hundreds of millions of dollars.

Funds to Operate in an Emergency

This working fund—cash or readily convertible securities available for any emergency, according to the constitution and bylaws—is 20 per cent of the previous year's appropriations and operating expense of the General Conference. From this you can see that if an emergency occurred we would have funds to operate the work a little over 70 days, which is certainly not too long. When we consider the financial problems, the political uncertainty, and other prevailing conditions in the world today this amount is very conservative.

The question may arise—What are these monies that are being "invested"? They originate from several sources. First, the General Conference, *acting on behalf of the North American Division*, holds certain trust funds—monies already voted for various projects: church buildings, college development, office buildings, and a host of other projects—until the receiving organizations are ready to proceed with the project. These funds accumulate.

Second, there are funds such as tithe, Sabbath school offerings, Ingathering, and other monies appropriated to *overseas divisions* for specific projects—similar to those held for North America. These also may include funds for publishing houses, medical launches, planes, hospitals, and other specific projects. Usually there is some delay before these projects are undertaken, and the General Conference holds these funds until the mission fields are ready to begin work on the project specified.

Third, sustenance (retirement) funds are held in trust by the General Conference. Years ago Ellen White wrote, "A fund should be raised for such workers as are no longer able to labor. We cannot be clear before God unless we make every reasonable effort in this matter, and that without delay. . . . Do what you can toward creating a fund for the aged ministers, worn out with constant labor and care."—*Testimonies*, vol. 7, pp. 294, 295.

Robert H. Pierson is president of the General Conference.

Such a plan was inaugurated some 65 years ago, and ever since it has proved a blessing to workers who have devoted their lives to the cause of God. By mid-1975 in North America alone there were 4,578 persons on this sustentation plan. According to the General Conference *Working Policy* (1972), page 344, "Each sustentation/retirement fund shall maintain a reserve equivalent to three times the amount of the preceding year's sustentation/retirement fund expense." You can readily see that this requires the maintenance of quite a sizable fund, and presently the fund is below the ceiling provided by policy.

Fourth—another substantial source of church trust funds is seen in those generated through a program of deferred giving—wills, trust agreements, gift annuities, and other funds. Of these funds Elder Emmerson writes, "Thousands of church members are entering into these arrangements with our various conferences and institutions, and each year sizable sums of money and other assets are coming in to benefit the Lord's work. This deferred-giving program is an excellent source of non-tithe income, and it is strongly assisting in the building up of the physical facilities of our work."—*Financing a World Church*, p. 24. Such funds are held by the General Conference until they mature or until the death of the trustor as the law and the agreement stipulate.

Fifth—the General Conference accepts funds from field organizations for investment so that not all of our institutions have to follow money-market trends closely.

I have explained the provision made for these funds by the constitution and bylaws and the reason such funds are accumulated. I have also explained the source of the funds. Now let me tell you how they are invested. Any knowledgeable business person agrees that such funds held in reserve for a period of time *should be earning a reasonable return*. Jesus, in His parable of the talents as recorded in Matthew, chapter 25, confirms this principle that we seek to follow.

Several basic principles are strictly adhered to in the investment of the Lord's money.

The Gift

By VIRGINIA VESS

The day was long, the work was hard,
And courage ebbed down low.
Then someone came and took the load,
While sweet hope seemed to grow.

The tears that came so close to drop
From heartache dried away,
Because a thoughtful person came
To brighten up the day.

The act seemed simple to the one
Who ventured out to share,
But angels counted it with stars—
God's love was shining there.

1. *There must be no reckless speculation.* Every care must be taken to protect these sacred funds. Hence a very conservative and safe investment policy is followed. An investment committee of competent Seventh-day Adventist administrators meets weekly to make the decisions pertaining to funds available for investments. The General Conference treasurer is chairman of this committee.

2. Inasmuch as these funds may be required on short notice, they must be so invested as to be readily convertible into cash for dispatch to their intended project.

3. The funds must be invested only in companies whose services and products are in harmony with the goals and standards of the Seventh-day Adventist Church. This rules out firms dealing in liquor, tobacco, meat packing, entertainment not in harmony with our principles, and any other activities not in keeping with the standards of the church.

There have been instances when, through wills or trust agreements, the church has come into possession of property we do not wish to retain because of the type of business operated on the premises. We dispose of such properties as quickly as possible, for we want our business dealings to be in harmony with the high principles of the remnant church.

Yes, the church does invest certain monies in high-quality stocks and bonds and other investments. This has been explained in our church paper many times. I believe that after you consider the matter carefully and prayerfully you will agree that this is a reasonable course to follow—it has been the policy of the church for many, many years. This is no recent innovation. And the interest and gains that accrue from these investments are a part of the annual appropriations that are voted to the world field at the Annual Council. These funds have been a great blessing to the cause of God in all lands—today there are church buildings, schools, hospitals, and other projects, as well as strong programs of direct soul winning, that have been made possible from these monies.

But, someone asks, has not the church lost many millions of dollars as the result of the depressed stock market the past few years? If you were to believe some of the rumors emanating from mimeograph mills, you would think it had. The fact is that for many years your church investment program fund has been operating above the average for other similar professional funds across the nation.

"The church has not lost large sums of money," R. E. Osborn, our assistant treasurer in charge of investments, explained to me recently. "Money markets, as you know, go up and down. When the price of a stock falls below the figure we paid originally for it, naturally a paper loss is sustained, and if we were to sell when the price is below what we paid for it we would sustain an actual loss. In most cases we have retained our investments through the fluctuating markets until they steadied. Through the years the General Conference annually has had a net gain on the sale of securities—some have been sold at a loss at times, but more have been sold at a gain during the year.

"The general increase in interest rates during the past ten years has caused the current market value of corporate bonds held by the General Conference and other investors to decline," Elder Osborn continues. "However, we have not generally sold bonds purchased years

ago, since they will return to par value at maturity and thus there will be no loss sustained."

In all investment programs there are bound to be some realized losses at times—but, as mentioned above, there are also realized gains available to offset the losses. Summarizing the above, it should be clear to all that in a fluctuating investment climate we will almost inevitably show some "paper losses," *but the General Conference has not lost large sums of actual cash.*

Our investments in the General Conference office are handled by men who are committed Seventh-day Adventist Christian businessmen, whom God has endowed with considerable business acumen. The Lord has blessed them in this work. I have confidence in them. (I am thankful that the 25-30 per cent of *my* income that goes back into the church coffers is in their care!)

Now, there is one more fact I would like you to consider. Many who seek to break down confidence in the church refer to the funds of the laymen that are being mishandled and lost. A large percentage of our church income does come from lay members. I thank God for our faithful members around the world who support the cause of God so selflessly. We deeply appreciate their

support. There are also some 75,000 denominationally employed workers who are turning back large percentages of their income into the church treasury. Some of us give from 20 to 35 per cent of *our* income to help the work we love. It is *our* work, and we love it too!

The funds that are being invested are partly *our* funds, also, and let me tell you, some of us *want to assure that they are protected to the maximum* and that they are used to the best possible advantage. We have a stake in this program in money, as well as in our lives of service. We will do our best.

It is a lot easier to criticize from the side lines, through mimeograph sheets filled with half-truths, when you have no responsibility than it is to be the ones whom the church has elected to make the decisions and who must render an account to God and to the church for their actions!

We are human. We need your prayers. We are prayerfully and carefully endeavoring to handle the sacred funds of God's church as He would have them handled—and to make every dollar, pound, franc, shilling, and yen do the most possible toward its intended use. Pray for us! □

When You're Young By MIRIAM WOOD

Thank You, Bob Larson

MY HOME CHURCH sponsors a discussion radio program called "Saturday Seminar." Religious issues are discussed between Dr. Gerald Fuller, host, and his guests; then listeners are invited to phone the station with questions or comments that are heard on the air. Whenever I have the opportunity to listen, I feel that I have gained something. But I never felt that so keenly and completely as I did recently—and that's why I want to give a public Thank you to Bob Larson.

Perhaps I should explain that Mr. Larson is a young man who was formerly a rock star, traveling with his own rock group. But along the way a wonderful thing happened to him. He glimpsed the beauty and power of Jesus and heard the clear call to follow his Lord. Bob was converted. But he didn't stop there. He went on to organize the "Bob Larson ministries," which are beamed primarily toward reaching young people who are victims of the rock culture and the drug scene of today. Bob appears on college campuses throughout the United States (and the world) and tells his story and

makes his beliefs and convictions clear.

Oh, how clear he makes them! That was why I tingled from head to toe as I listened to this particular Saturday Seminar. The topic was rock music—its origins, its aims, and its influence on society today. I'll admit that when first I tuned into this program and heard the topic announced, I was strongly tempted to untune. Why? Because I was afraid my feelings might be so aroused by what I would hear that I would lose the Sabbath blessing so important in the mad whirl of today. You see, I have heard the subject of music discussed from time to time by people in our own church. And all too often I haven't liked or agreed with what was said.

In nearly every case, listeners have been admonished to "remember that tastes differ" and that "some people are helped by one thing, some by another," and that "we mustn't be too quick to condemn" and . . . and . . . on and on with the sophistries that clothe the unwillingness to take a firm and unpopular stand. But Bob Larson didn't say any of those things. In firm,

ringing tones, he declared rock music to be of the devil.

He went on to describe how one of the most frenzied and popular hard rock performers of today openly admits that the devil offered him tremendous popularity and wealth if he would "sell" his soul—much on the order of Faust and Mephistopheles. And so the singer did. And it has all come true. But the depths to which he has fallen are unbelievable. On stage he tears live chickens apart. He dismembers a lifelike infant doll. He sings of having sexual contacts with a dead person. He dresses as a transvestite and sings of the glories of homosexual living.

But that isn't the worst, though one wonders what could possibly be worse. Another "artist" actually performs homosexual acts on stage. Violence prevails. At one concert, a member of the audience was murdered during the furious, pounding, screeching, electronic blast of sound, and no one would even testify against the murderers.

To the question, "Don't you think that some people can be reached by the music of *Jesus Christ, Superstar* and *Godspell*?" Bob replied, "I seriously doubt it. The

very beat of the music, its appeal to the physical senses, does not harmonize with the appeal of Christ and heaven." Then he stated, vividly, "After all, the Lord once used a jackass to speak to a man and give him a message, but I don't regard that as an endorsement for the pulpits of America to be filled with jackasses!"

On the subject of rock masses and religious rock concerts Bob was equally emphatic. "You can bring a pig into the living room—but does that make it any less a pig?"

When he summed it all up, and pointed out that rock is the only musical form that has swept the entire world, from Tokyo to Toledo, and that young people are pouring billions of dollars into the records that make the cynical, debased performers the richest people in the world, and that drugs are a major part of the scene, and that Christian young people are buying quantities of these records, I was stimulated to do my part to sound the alarm.

As I said at the beginning, I've heard so many pallid, weak, and compromising discussions on the "music" of today that this was truly a high point in my life.

Thank you, Bob Larson.

To Earth, With Love

Amid the tinsel, lights, and carols, there is that special gift under the family Christmas tree with your name on it—"To John, with love, Mary." All the gifts are meaningful and appreciated, but something special comes with the one that says, "with love."

That's what Christmas is all about: "To Earth, with love, your heavenly Father." All because a babe was born in a Bethlehem stable.

No baby born on Planet Earth has altered the course of human events as much as has Mary's Son. He divided the calendar and changed the social fabric of whole continents. Whenever men listened, He transformed their lives.

Although He may not have been what most men and women were looking for, He was surely what all men and women needed. Just like some of the Christmas presents we have received in the past from mother or father or a close friend. After unwrapping them, we probably muttered in puzzlement, "I wonder why he gave me that!" Only to learn in a few months that it was just what you needed as you advanced in school, or took your first journey away from home.

Though many men and women, like Nicodemus, seek truth, they need salvation; though they seek a teacher, they need a Saviour. Others seek peace by avoiding problems, although they need peace by conquering problems; they reach out for drugs, alcohol, or entertainment, when they need a Peacemaker. A Saviour and Peacemaker—to earth, with love.

The angels said it first: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:10-14).

If Jesus had not been born into the human family we all would have plenty to fear. Dying would have continued to be that awful door, so final, so cruel. What may be even worse than death would be the clutching fear that sweeps a person or a family when serious illness or unforeseen financial disaster strikes, or when loved ones stray from reason and duty.

But the angel said, "Fear not. . . . For unto you is born . . . a Saviour, which is Christ the Lord." Because of this Baby there is a future worth looking into, there is more to life than what we see at the moment. If we have any fears in our hearts, premonitions of danger or failure—let us not be afraid, for the truth that burst into our world that night on the Judean hills was to renounce, once and for all, every fear and anxiety from the human heart.

How did this all happen when a Jewish Boy was born long years ago? Because Jesus was a gift from God Himself. In fact, He was God giving Himself to Planet

Earth, with love. He was not a facsimile of God, nor a special envoy from God—He was God, straight from eternity, "to Earth, with love."

But He came not as God, high and lifted up, dazzling us with His glory. He came as a babe from the womb of a mother, just as all other babies are born. Born in a smelly stable, He was raised by hard-pressed parents who knew the discipline of competition in the carpentry trade. "Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life."—*The Desire of Ages*, p. 49.

Why did God do this for men and women on Planet Earth? Because He loved us, the work of His hands. "For God so loved the world, that he gave his only begotten Son"—to earth, with love. He saw us floundering in our fears, imprisoned by our helplessness, demoralized by our failures.

He knew how confused men and women had become about the God who made them; He saw their futile attempts to gain His favor. He came to earth to convince us that God is with us, on our side against the forces that easily destroy the spirit of man. He came to show us what God is like.

But He also came to show us what man could be like. He came to show us what it means to be truly human. The shadow of the Fall had obscured the vision of what decencies men and women were capable of when united with their Lord. The subhuman level of existence had become the norm; creature comforts and convenience were the primary considerations. The goal of pleasing oneself had turned the earth into a jungle of grasping, selfish, savage men and women.

Into a Hostile World

Into this hostile world He came. He loomed up as a threat to the general order of things; He felt it from His brothers, from His neighbors, and from the authorities who feared being exposed by a truly human being.

But some listened and followed. Men and women soon discovered that God's commandments were not arbitrary but the guidelines to the safest, nicest, healthiest way to live the truly human life. Jesus' life-style became the model for all those who longed for truth and peace.

Suddenly it became clear, as the forces of hell combined to destroy Him. Cut down prematurely in early manhood, He permitted 33 years of self-denial and concern for the well-being of others to be nailed to a Roman cross, thus ending one phase of the greatest love demonstration this earth has ever seen.

His life and death has made all the difference between fear and hope on Planet Earth—that is, for those who choose to follow Him as Saviour and example.

His Christmas message is that all men and women are part of the family of God—their past is forgiven. "God shows his love for us in that while we were yet sinners Christ died for us" (Rom. 5:8, R.S.V.). Trusting in the

same Father that He did, accepting the same power from His Father to live a victorious life in a rebel world, He says further that such a person may also live a truly human life, as seen only in those who "keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

What a God! What a Man!

"To Earth, with love."

H. E. D.

Every Day With God

In certain types of diabetes the patient is required, among other things, to take insulin every day. Although the disease cannot be cured, the one afflicted can live a normal, healthy life if he does not miss his daily injections. If he misses even one injection his condition begins to deteriorate rapidly. Death may be the final result of an extended period without the necessary hormone.

In a similar way, the human family is afflicted with the disease of sin. Daily its members require a dosage of the power and the grace of God in order that sinful tendencies may be overcome. For this reason the Christian life is a permanent war and an upward struggle in which there can be no truce or recess.

Romans 7 describes the desperate struggle of a person who, apart from Christ, tries to meet the divine require-

ments. While he remains in sinful flesh he will continue to need a daily supply of grace to keep him from sinning. Temptations to sin, even for the overcomer, will be as real as was our Lord's struggle in Gethsemane.

Romans 8:1-3 describes the experience of the person who, by faith and surrender to Christ, has been made free from the law of sin. Such an experience does not mean that his war against sin, against self, and against Satan is at an end. However, Paul makes clear that the Christian's life is destined to reveal to the world that "we are more than conquerors through him who loved us" (Rom. 8:37).

The Christian knows that the only way of converting the drama of human failure and desperation of Romans 7 into the glorious victory of Romans 8 is by entering a covenant of faith by which he delivers his will into the hands of the invincible Conqueror, Jesus Himself, who is eager to take over the rulership of his life, assisting him in his battles and supplying the necessary spiritual capabilities.

Daily Renewal

But this covenant of faith and surrender must be re-enacted daily, and this takes place as the Christian daily studies his Bible and opens his heart to God in private prayer.

Every day we must receive a fresh provision of the presence and the power of God. Every day we need to renew our personal contact with Heaven. Every day—and every moment—we need to be "crucified with Christ" (Gal. 2:20).

It is not enough to take sufficient time to be alone with God only occasionally. Each day we have the same need. As we need to eat daily to have physical strength, we also need spiritual nourishment and close contact with our Master daily.

What will happen if we are irregular in our devotional life?

"Day by day God instructs His children. . . . It is the issue of the daily test that determines their victory or defeat in life's great crisis.

"Those who fail to realize their constant dependence upon God will be overcome by temptation. . . . Satan is planning to take advantage of our hereditary and cultivated traits of character, and to blind our eyes to our necessities and defects. Only realizing our own weakness and looking steadfastly unto Jesus can we walk securely."—*The Desire of Ages*, p. 382.

How can we overcome even as Christ overcame (Rev. 3:21)?

"So long as we are united to Him by faith, sin has no more dominion over us. God reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ, that we may attain to perfection of character."—*Ibid.*, p. 123.

"The only defense against evil is the indwelling of Christ in the heart through faith in His righteousness. . . . Without a vital connection with God, through the surrender of ourselves to Him moment by moment, we shall be overcome. Without a personal acquaintance with Christ, and a continual communion, we are at the mercy of the enemy, and shall do his bidding in the end."—*Ibid.*, p. 324.

By the grace of God and by planning it so, let us be regular in spending sufficient time alone with God, every day!

F. Ch.

Make Your Holiday Celebration Unique

By MARY ALICE GULLATTE

"Christmas and New Year celebrations can and should be held in behalf of those who are helpless. God is glorified when we give to help those who have large families to support."—*The Adventist Home*, p. 482.

Here is an aspect of the celebration of Christmas and New Year's that is often neglected.

Where do we find the helpless? In church families, among city welfare recipients, and elsewhere.

We are instructed in the Bible: "Open thy mouth, judge righteously, and plead the cause of the poor and needy" (Prov. 31:9).

"Is not this the fast that I have chosen? . . . To deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" (Isa. 58:6, 7).

The promise is given, "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day" (verse 10).

The Bible contains other promises of blessing for those who extend help to the needy. When Jesus comes He will applaud those who feed the hungry, take in strangers (those afraid to take strangers into their home can make them comfortable someplace else), clothe the naked, and visit the sick and the prisoners.

The ones who are rejected are those who failed to perform humanitarian acts.

It may be too late for Christmas, but New Year's still lies ahead. Why not celebrate it as Ellen White has suggested?

"DO AS I DO"

Parents must do more than command; they must set the example.

By PATSY MURDOCH

"WHAT DO YOU SAY, SON?" his mother asked. "Can you tell her Thank you for the picture book?"

With head low, the wee fellow said a shy Thank you to his kind donor.

Would it not have been better for the young son to say Thank you on his own—having learned it from Mother's example?

Our little Tommy, now three, learned early to say Thank you, though it sounded more like "kuk-you" and was understood only by family members and imaginative friends.

But he didn't often say Please. It was, "I want drink," or "I want 'orsey," or "I want dat."

Why? Well, I'm afraid I was to blame.

Patsy Murdoch, a busy mother and housewife, is a free-lance writer living in Portland, Oregon.

I often said Thank you! when he offered me something or did something I appreciated. But I failed to use the other magic word, Please. I said, "Drink your milk," or "Eat your cereal," or "Pick up your toys"—I know, because I started listening to myself.

Then I began saying, "Please put my slippers in my closet, Tommy," or "Please put this in the kitchen," or "Come here, Tommy, please. (Oops, I almost forgot!)" He usually—not always, but usually—responded better when I used the magic word. And he soon learned to use it too.

Words! So many kinds of words.

"If we would have our children practice kindness, courtesy, and love, we ourselves must set them the example." And again, "Universal kindness should be the law of the house. No rude language should be indulged; no bitter words should be spoken."—*The Adventist Home*, p. 421.

My Gift for You By SHIRLEY KROMANN

'Tis the Christmas season, a time to share with those we love. And because I value your friendship, I decided that to you I would give the perfect gift, something that would be a constant reminder of our friendship, something you could see and feel and treasure, a gift that would endure forever, never break or grow old, something glowing, warm, and rich with love.

And so I began my search. I trudged the snow-covered sidewalks and watched the scurrying shoppers as they dashed by with their carefully selected presents, tinsel trinkets compared to the gift I desired—a gift worthy of a friend deeply cherished.

There were so many things to choose from—a candle, a plaque, a record, a poster, a book. I knew, of course, as I plodded on through the throngs from store to crowded store, that whatever I chose, be it costly or not, your loving heart would honor it as special because it would be wrapped warmly with my love. Nevertheless, still I struggled on, seeking endlessly that perfect gift, something that would be more precious to you than anything else I could give.

Finally, weary and disheartened, I ceased my busy, frantic searching and stood alone in the quietness of the falling snow. It was dark. The snowflakes dotted my hair and melted on my nose, so frosty, so pure, so simply beautiful. Pausing there I thought of you, my friend, and all I wished for you—strength to carry your load, a grateful heart, light to guide your course, a gentle hand to wipe your tears, quiet times to listen to

life's whispers, a flickering fire on chilly nights, a tender touch at evening's end. Yes, all these and so much more I longed to wrap within my gift for you.

Then suddenly I realized the present for which I hunted could not be bought because it was not for sale. It had already been given 2,000 years ago, in a lowly manger, wrapped in swaddling clothes. The unparalleled gift I so longed to find was already found by simple shepherds and devoted Wise Men—the gift of God's own Son, the gift of love.

So, dear friend, I took my empty paper money and dropped it in the plate they passed in church last week. It was the least I could do for the Child in the stable, the least I could do for you. And, now, this Christmas I offer you that perfect gift for which I searched so diligently and almost missed in the swarming, bustling crowd—the gift of Jesus, and His love through me. I can give no more; I could give no less!



"For God so loved the world, that he gave his only begotten Son" (John 3:16).

Words! Have you ever wished you could "eat your words"? I have!

I won't soon forget an incident of some weeks ago that no doubt made not only my angel ashamed but my Saviour also.

We had bought groceries and returned home. My husband and 16-year-old Tim sat down to read the paper. Little Tommy was the only one who seemed to want to "help Mommy," but Mommy was in no mood for his sort of "help" that evening.

I spoke some cross and bitter words that made wee Tommy cry and my other men cringe. The fact that it had been a long day and I was tired was really no excuse—"No bitter words should be spoken."

What sort of example was I setting? Did I want my children to "do as I do"? God forbid. Would it not have been better to say, "All right, family, I'm tired. Can't the paper wait? I would greatly appreciate some help." Then we could all have enjoyed reading the paper.

Perhaps remembering the incident, the next time we got groceries, the whole family pitched in to help put them away. It was done quickly and happily. I was grateful, and I let my family know I was. "Your courtesy and self-control will have greater influence upon the characters of your children than mere words could have."—*Ibid.*

How Politeness Is Acquired

In his book *Between Parent and Child*, Dr. Haim G. Ginott states, "Politeness is both a character trait and a social skill; it is acquired through identification with, and imitation of, parents who are themselves polite. Under all conditions, politeness must be taught politely. Yet parents frequently teach it rudely" (p. 63).

Like the mother in my opening story, many parents remind their children to say Thank you, when the habit should have been taught by parental example. If our children hear us say, "Thank you for the lovely gift," they are more likely to imitate us.

Last summer, after returning from vacation, I presented some little gifts to the young mother next door as a Thank you for having "house-sat" for us. One was a small coin purse for 4-year-old Chris. My heart was warmed when he smiled up at me later, outdoors, and said, "Thank you, Patsy, for the wallet!" I am sure Chris had heard his mother expressing her thanks.

Words!

Have you ever said something like, "Look at this room! What a mess! Get busy and clean it up." Sparks begin to fly, don't they?

Wouldn't it be better to say, "Please keep your bedroom door closed. I don't like to see what's inside. It bothers me to see an unmade bed and clothes heaped on the floor"?

Words!

Little Tommy loves to pick up his small lawn chair, hoist it up over his head, and strut around the room.

I could get peeved and say, "Put that chair DOWN!" (And—regrettably I have, on occasion.) But I am learning instead to say, gently but firmly, "Tommy, chairs are for *sitting*."

Family life can become hectic, frustrating, annoying—the works. But we can try doing what a woman in Texas suggested recently. Count to ten before "flying off the handle." She counts to ten in her own fashion, using the ten words "You make it awfully difficult for me to be sweet."

"A soft answer turneth away wrath: but grievous words stir up anger" (Prov. 15:1).

Shall we not try for the "soft answer" in training our children to "do as I do"? □

Especially for Women BY BETTY HOLBROOK

Aloneness—Second Thoughts

MAYBE IT'S THAT end-of-year inventory time that brings me back to the subject of aloneness again. Random thoughts have been collecting, so here they are.

At times we wonder how to fill empty hours, while other times we struggle to find even minutes to call our own. After a frenzied summer I find myself looking forward to the comparative solitude of winter days.

There's a feverishness about our activity that craves a break. It makes us long for that peace of mind that comes only with a steady, deliberate program of quiet times when God becomes a daily conversational partner. In our hurry and weariness our prayers become the now-I-lay-me-down-to-sleep and the please-be-with-me-today kind. We're sincere but in a rut.

The sad truth is that we don't even know how to ask. Our prayers are so routine, ritual, and general that there's no way God can give us specific answers. It's only when we are beaten to our knees by tragedy that we begin pleading and frantically searching for some promises to claim. I wonder how different our lives would be if we would follow some simple, helpful ideas such as this: "As we make Christ our daily companion we shall feel that the powers of an unseen world are all around us; and by looking unto Jesus we shall become assimilated to His image. By beholding we become changed. . . . *There will be a growing intelligence in prayer.*"—*Thoughts From the Mount of Blessing*, p. 85. (Italics supplied.)

It has always been a bit of a puzzle to me why we use the word *humble* when referring to following Jesus or doing His will. If the Chief Executive of our nation were to ask us to follow him in his daily round of business, or if he were to ask us to do something for him, not many would feel the urge to be humble. We might, in fact, have a problem to keep from announcing it rather clearly

to anyone within shouting distance. And yet it takes humility to follow the Lord of lords.

Is it our do-it-yourself world that makes us too proud, too arrogant, to ask God for help on a continuous basis? Is He interested only in our emergencies? In our sorrows? In our bitterness? Or is it possible that if we took the time to enjoy our happy times with Him, to thank Him for the "little" things, to talk over our plans for the day, that our emergencies, sorrows, and bitter-nesses would not be so overwhelming?

Chick came into my office the other day. We had really never met before, but he had brought a quotation that he wanted to share.

"My wife has been sick," he said, "and we've had time to do some extra studying and praying. This is one of the gems that has been so helpful to us." He handed me a printed card with a quotation that has since become one of my favorites. Then followed a spontaneous exchange of ideas and sources of spiritual help. I don't think Chick realized how much and how many he helped in just those few minutes of thoughtfulness.

Sharing is such a good way of hoarding. Every time I share my blessings, a new thought, or a rewarding experience, my own supply increases, because I never give but what someone else adds a new dimension.

The wind is blowing today, shaking the last leaves from the trees—vestiges of a luxuriant summer growth. I'm in my "upper room"—alone again—picturing what it will be like when the buds begin bursting in the spring. After a peaceful, dormant winter they'll be ready once more to display the artistry of their Creator. I too need that quiet, seemingly dormant, time alone with God if I'm ever going to reflect any of the beauty of character of my Creator. I've got to receive so that I have something to give. And you?

Teacher Studies Methods of Solomon Islands Potter

By DALE RATLIFF

I SQUATTED underneath the canoe house, camera dangling around my neck and a rice bag in one hand. I didn't notice immediately that Emma had already come in. Her black, smooth skin, which had glistened in the sunlight, was now soft and mellow in the shade and smoke of the canoe house. Emma walked to the center and knelt on the hard earthen floor, ready to begin.

Because of funds provided by the Australian Government for cultural studies, I was able to make a plane flight and then a long canoe journey to the island of Choiseul, and finally Emma's village, Tarasidoko, to study Emma making pots. Emma was the only practicing native potter in the Solomon Islands. And so it was with a certain amount of respect and awe that I knelt also, with pencil and paper in one hand and a camera in the other, to write up and photograph a unique and perhaps soon-passing cultural and artistic form in this country.

It was first term-end holi-

Dale Ratliff is English master at Betikama Adventist High School, Guadalcanal.

days at our SDA senior high school, Betikama, on Guadalcanal, British Solomon Island Protectorate. I wanted to visit every major island in the Solomons, and now an all-expense-paid trip to Choiseul in the Western Solomons enabled me to cross this island off my list. A friend from the Kukudu Vocational School, Wilson Tutua, met me at Gizo with his 20-hp outboard and canoe.

It was a perfect day. The clouds in the soft, powder-blue sky were reflected in a flat, glassy sea. Wilson told me it would be six hours by canoe before we reached Katurasele, a beautiful Adventist village on the south side of Choiseul. Here we were to spend Sabbath, fellowshiping with church members, who receive only occasional visitors.

As we headed out, I gazed at the island of Vella Lavella, which lay to our left. It seemed just to stay there, as islands do when you pass them by boat. Because we had plenty of time before Sabbath, I decided that we should make a detour.

Dovele is on Vella Lavella. From this area of five villages have come some of the greatest local leaders of the Ad-

ventist Church in the Solomon Islands, men such as Elisha, Pativaki, and Rore. It was like walking through some strange "hall of fame." As we left, I watched the laughing children playing in the water around us, hoping, if time should last, that their names might be similarly remembered.

At Katurasele, a white beach, rising to an imposing freshly painted church and a growing group of curious smiling faces, met our eyes. As usual, the food was delicious and more than either of us could eat.

On Sunday morning we left early to continue our journey, but only after much handshaking, the promise

of letters delivered, and some understanding of real people in an isolated village with their own problems and efforts to serve the Lord and witness for Him.

We reached Sirovanga Parish, on the north coast of Choiseul, Sunday afternoon. Perched high on a ridge, overlooking a thin line of reef a mile away, was the house and church of Father O'Grady, in which he was leading his parishioners in mass. We clambered quietly up the stone steps as the Sirovanga congregation sang a hymn in their own language. We waited. The service soon finished, the priest welcomed us warmly and directed us to our lodgings—the classroom for standard



Emma can complete a remarkably symmetrical thin-walled bowl in an hour, using nothing but a flat stick and a round stone as tools.



The only practicing native potter in the Solomon Islands, Emma kneads together red clay and mangrove sand with her sensitive hands.

one. I made arrangements to see Emma the next day.

Having been taught by her now-blind mother, Emma knew exactly what she was doing as she kneaded together the red clay and the mangrove sand. With her large but sensitive hands, she could hold the pot, adding slab upon slab, as the walls were built up. And by using only a flat stick and a round stone, held inside the pot for support, she could finish a remarkably thin-walled pot, with a perfect symmetrical shape, in less than one hour.

Emma probably would not have thought, as I did then, how this was such a vivid illustration of the Lord as our Creator and re-Creator; that He is the potter and we are the clay; that He has that much control, and we all can be the work of His hand, or be broken in pieces like a potter's vessel.

MISSOURI

SDA's Staff Booth at Family Congress

Persons interested in marriage and the family gathered in St. Louis, Missouri, the week of October 13 to 17 to attend the First Continental Congress on the Family. The 2,000 delegates, who came from the United States and four other countries, represented 51 Protestant denominations. Meetings held throughout the week ranged from devotional in nature to seminars that dealt with areas of marriage and family counseling. During these seminars delegates had opportunity to question well-known experts on marriage and the home. Among the delegates at the congress were several Seventh-day Adventist pastors.

The church's official observer at the meetings was Carl Coffman, chairman of the Department of Religion at Andrews University. At the close of the session Elder Coffman commented: "The speakers of the congress affirmed God's original formation of and purpose for the Christian marriage. The plenary sessions and small-

group workshops attempted to clarify a workable approach that would meet the great needs both in the church members' homes and in the non-Christian community that the church attempts to serve."

Among the numerous booths at the congress was one representing the Home Department of the Seventh-day Adventist Church. This booth was prepared and staffed by members of the St. Louis Central church. The theme of the display was "Happiness Homemade." Volunteers distributed more than 1,000 free copies of the book *Happiness Homemade*, by Ellen G. White.

Throughout the session people asked how they might obtain copies of this book.

Many people stopping by the booth told of good experiences and associations they had had with the Adventist Church. They came from various walks of life—counselors, physicians, pastors, educators. The booth made it possible to present a unique witness to Christian leaders.

MARK JOHNSON
Associate Pastor
St. Louis Central Church



Staffing a booth at the recent family congress in Missouri are Carl Coffman, Mrs. Becky Johnson, and Richard Hallock, St. Louis pastor.

BRAZIL

SDA Restaurant Serves Dual Role

The Superbom restaurant in São Paulo, Brazil, which opened in 1973, serves 400 customers a day and is presenting a positive witness for Adventism, according to S. J. Cole, newly appointed research and development director for Productos Alimenticios Superbom, which sponsors the restaurant.

Productos Alimenticios Superbom, the South American Division health food company, also has an impact on Seventh-day Adventists. It recently sponsored a congress on food at the Capao Redondo church. The program was organized by R. S. Ferreira, administrator of the restaurant, and represented a positive step in teaching principles of healthful living to Adventists.

Approximately 600 adults were present on Friday, August 15, for the opening service. The congress continued the following day with the church service, featuring God's desires for people's health and happiness. Sabbath

afternoon a panel of doctors and food company personnel continued the program, which included answering questions from the audience.

Sunday morning a group of 80 attended demonstrations of the preparation of vegetarian foods by the entire staff of the restaurant. The congress finished with a Sunday evening lecture on how to get the best from foods.

E. W. HOWSE
Director
World Foods Service

CALIFORNIA

Goals Are Set for Inter-America

Some 5,000 literature evangelists are expected to be reaching out in the Inter-American Division for souls and sales by December 31, 1975, reports L. A. Ramirez, IAD publishing secretary.

In seminars conducted September 15-19 at Pacific Press Publishing Association, Mountain View, California, union leaders from the Inter-American Division met with Pacific Press personnel to evaluate the growth of the publishing work in the division and to lay plans for the next five years. The division expects to place well over \$6 million worth of printed material into its territory this year.

A goal of 1 million subscriptions was approved for *El Centinela*, the monthly Spanish missionary magazine. The current list is 200,000.

"A nun who directs a Spanish religious program for Vatican Radio recently contacted our Spanish department," related Sergio Collins, Pacific Press foreign-language editor. "Specifically attracted by one article, she wrote seeking more information about Bible study."

Special guests at the planning session included W. Duncan Eva, General Conference vice-president and Pacific Press board chairman, and Andres Tejel, manager of Spain's Adventist publishing house.

JAY PRALL
Pacific Press Publishing Association

PORTUGAL

Adventist World Radio Celebrates Anniversary

During the four years of its existence, Adventist World Radio has become a familiar name to many listeners of religious broadcasts. It was four years ago that the church's European divisions, in cooperation with the General Conference, decided to establish Adventist World Radio as a multinational broadcast service for Europe and North Africa. From a newly built short-wave station in Portugal, the church bought 14 hours of air time per week for programs in 12 languages.

As a result of the oil crisis and subsequent dollar devaluation, the program had to be cut back; however, since August 1, 1975, some additional transmissions were negotiated, and now there are 20 language programs in 14 hours.

Listeners know that the

Voice of Hope is a Seventh-day Adventist transmission, and this is good, for it is the church's aim not only to proclaim the Advent message but also to introduce itself to the world. A great number of the letters the station receives show that many listen to the Adventist message even when they know the broadcast is not by the state church.

How much good, with God's help, has been accomplished during these four years! Often the letters we receive have been on their way for weeks, even months. They tell us about people hearing the Voice of Hope in the vast territories of Russia. They encourage us to continue our work and tell us how much they are longing for the gospel message. Letters from the Western world speak of the same needs.

There is no question but that AWR should continue its operations and that its future should not be made dependent on visible success. Thanks to the radio work the number of Bible school

students has increased, services for the blind have increased, the broadcasts are recorded on thousands of cassettes, which church members take from door to door to the sick, the blind, the lonely, and the old. Families invite friends over to listen to the messages of the Voice of Hope together. Where there is no public evangelism possible, often the cassette of the Voice of Hope is the only bearer of the Adventist message.

In the Euro-Africa Division territory alone 450 million people are living. Many have not heard about Jesus.

Euro-Africa Division leaders express deep thanks to church members who through their offerings are making it possible for Adventist World Radio to reach out for converts in Europe, Asia, and Africa.

Contributions for this project may be made through the regular channels (the church offering envelope), or directly to the General Conference of SDA, 6840 Eastern Ave., NW., Wash-

ington, D.C. 20012. Such amounts should be designated Adventist World Radio.

ERWIN KILIAN
*Communication Director
Euro-Africa Division*

TEXAS

Ribbons Are Cut for Office and ABC

On September 28 at Texico Conference headquarters in Amarillo, Texas, the mayor and the Southwestern Union Conference president cut the red satin ribbon opening the new conference office and the Texico Adventist Book Center. N. R. Dower, General Conference Ministerial Association secretary; B. E. Leach, Southwestern Union Conference president; John Drummond, Amarillo mayor; and Brac Biggers, Amarillo Chamber of Commerce head, were some of the dignitaries present to join in the celebration of this special occasion.

Construction was begun a year ago August. R. Q. Janes, of Midland, Texas, one of the

SOS—a Plan for Service

The first time I heard one of my friends in Takoma Park, Maryland, mention SOS, my mind reverted to the sinking of the *Titanic* or the burning of the *Morro Castle*, when the stricken vessels in mortal agony sent out over the wireless those desperate call letters. But one of my friends in the Secretariat of the General Conference explained what those letters mean to Seventh-day Adventists. SOS refers to a plan instituted by the church for recruiting volunteer workers for the mission field. The letters stand for Sustentation Overseas Service and are of particular interest to retired workers willing and eager to fill positions in the church's mission fields.

The more I studied this plan, the more excited I became. Lengthy negotiations with the Trans-Africa Division followed. As a result, my wife and I sailed from New York on November 18, 1974, bound for Africa once more. What a thrill it was to see the massive bulk of Table Mountain emerge through the mists, with the city of Cape Town cradled in its lap. Here we were met by our long-time friends, the D. K. Shorts, of the Sentinel Publishing Company. A few days later we were heading in our car northward, bound for Solusi College, which was to be our home for two years. (This is the length of an SOS term of service.)

Our year here has been most enjoyable. When we left Africa for the homeland in 1961 we did not expect to see this land again. Hence our pleasure in being able to return here as SOS workers.

How does the plan work? Briefly, workers (couples or

single persons) who have retired and become beneficiaries of the Sustentation Fund decide that they would like to return to the mission field, or perhaps go out for the first time. Where they will go depends largely on their qualifications. There is a place for SOS workers in almost every part of the Lord's vineyard as evangelists, doctors, teachers, nurses, or administrators. They write to the Secretariat of the General Conference, asking about the plan. In reply they receive a document explaining how SOS operates. They indicate their availability to the General Conference Secretariat. The division of their choice is contacted by one of the secretaries. If there is a need of their services in that division the General Conference Committee votes the assignment. Medical checkups and the securing of passports come next, and then they are on their way.

The calling division provides them with a rent-free, furnished house. They may receive aid in operating their car should they be located far from urban centers. They will almost certainly find the cost of living lower than in the United States, depending on the country to which they go. Details of the plan vary from country to country.

To the SOS worker going to an overseas field come many blessings. It is a wonderful thing to know that one is helping to hasten the return of Christ, and that he is needed. He wins the respect and affection of the people to whom he ministers. With his experience he is able to avoid the mistakes made when first entering mission service.

The SOS worker can claim by faith the promise penned by the psalmist: "They shall still bring forth fruit in old age" (Ps. 92:14).
VIRGIL ROBINSON

Texico Conference committee members, directed and coordinated the construction and did the cabinet work.

During the open-house weekend all the Texico pastors, teachers, literature evangelists, and medical and paramedical workers convened for their annual meeting. At 4:00 P.M. on Sunday this group of workers, the city dignitaries, friends and neighbors, and guests from the Southwestern Union Conference and the General Conference met outside for the ceremonies.

After the ribbon-cutting, guests were invited inside to see the interior, sign the guest book, and have a refreshing fruit drink. Each guest was presented with a souvenir pen

and received the book *Steps to Christ*, in which was placed an invitation to the evening evangelistic meeting by Elder Dower.

The building was planned for an expanding work in the Texico Conference, and its committee room can also be used for cooking schools and Five-Day Plans to Stop Smoking.

The Texico Conference was formed in December, 1916. From that time to 1947 the headquarters office was in Clovis, New Mexico. In 1947 the office was moved to 1522 Van Buren Street in Amarillo, where it remained until the move into the new building.

R. B. WING

*Communication Director
Texico Conference*

GHANA

American Professors Speak at Crusade

"When we left, 160 had kept their first Sabbath with us," commented two Pacific Union College professors, praising God for the blessings of their four-week medical-evangelistic crusade in Accra, Ghana, West Africa.

The professors, John M. Staples, chairman of the college's religion department, and Sherman A. Nagel, Jr., professor of biology, spent the month of August in Africa conducting the series.

Plans for the trip began during the winter of 1974-1975, when the president of the Ghana Conference,

Matthew Bediako, invited Dr. Nagel to present the health message in Accra, a modern city of some 600,000, of whom 1,500 are Seventh-day Adventists. Dr. Nagel asked Elder Staples to join him.

From those early plans, a four-week crusade developed into an eight-week series with Bible-study groups. The professors hope these early beginnings will help develop a new church.

The series began August 3 in an 850-seat tent, pitched on a football field next to Korle Bu Hospital, the 1,500-bed University of Ghana hospital. The site was in one of the most densely populated areas of Accra, where only a very few Adventists live.

"The members of the two Seventh-day Adventist churches in Accra did a fantastic work preparing the way for us. Much publicity had been done by newspaper, radio, and handbills. They had pitched the tent, and by meeting time the chairs were in and the platform built," commented Dr. Nagel. "The tent was filled to capacity every night."

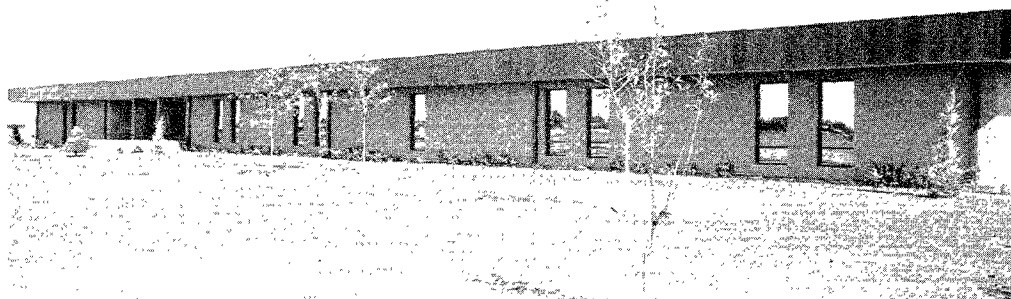
"Toward the end of the series we organized the Bible in Hand class. We shortened the services to make time for it at the end of each meeting. About 250 signed up, including the chief of the Korle Bu Hospital, his secretary, and his son," said Dr. Nagel.

"After four weeks of meetings we had to leave. The local conference president and other union workers are following up. The meetings were held in the tent for four more weeks while they were looking for a building to move into," Elder Staples said.

Both professors are well acquainted with Africa. Dr. Nagel served 22 years as medical director of several hospitals in Nigeria and Ghana. Elder Staples has served as pastor, evangelist, administrative leader, and Bible teacher in various African conferences.

As the professors return to their classroom duties they are talking of plans for a similar trip next summer to Upper Volta.

PAUL WESTBROOK



B. E. Leach, with scissors in hand, Southwestern Union Conference president, cut the ribbon opening the new Texico Conference office and Adventist Book Center. To his left is John Drummond, city mayor.



Young women at the French Adventist Seminary are living in a new dormitory, dedicated on September 21.

FRANCE

Local Mayor Opens New Collonges Dormitory

On the morning of September 21, the first Sunday of the new college year, the new dormitory for young women at the French Adventist Seminary, Collonges, France, was officially opened by the local mayor. A preliminary service presenting the ideals of Christian education and the history of the project, together with financial and architectural details, preceded the ribbon-cutting ceremony.

The secretary of the Euro-Africa Division, Jean Zurcher, proposed a new building 14 years ago, when he was president of the college. Lack of money and other priorities hindered the fulfill-

ment of the plan, although it did receive a portion of one Thirteenth Sabbath Offering overflow.

The architect, Raymond Augsburg, pointed out some unusual features such as the central washroom facilities surrounded by corridors, and each room receiving maximum sunshine by reason of the staggered façade. The total cost amounted to almost 4 million French francs, or almost US\$1 million.

There is a basement housing the laundry, baggage room, kitchen, game room, and a chapel seating 120 persons. The ground floor has a study room, reception room, preceptress' office and living quarters, and three guest rooms. Each of the other three stories has 12 rooms for three students each and two single rooms for sick students, thus providing ac-

commodation for 114 young women.

A choice of names for the attractive new dormitory was presented, the final decision being *La Clairière* ("The Glade"), because of the dormitory's pleasant position among the trees with a view of Geneva and its lake in front and Mount Saleve in back.

EDWARD E. WHITE
Educational Director
Euro-Africa Division

MALAYSIA

Physicians' Action Saves Hospital Worker's Life

Quick action by two Penang (Malaysia) Adventist Hospital missionary physicians saved the life of a hospital employee. The pair, John Melnick and Carl Schneider, were assisted

by a former Penang staff member, Russell Standish.

The hospital worker, Lee Chin Liang, 25, was working in the laboratory of the Penang Adventist Hospital when he analyzed a specimen of his own urine. He was shocked to find that it contained protein, indicating the onset of kidney disease. With the help of hospital physicians his renal malfunction was controlled by rigid diet. Earlier this year, however, his condition worsened to the extent that a kidney transplant was needed.

Dr. Melnick, acting chief of staff of the hospital, quickly noted that it was a matter of life or death with Mr. Lee. He tried medical authorities in Singapore, but learned that a local law prevented a live kidney transplant.

Further efforts were made to help Mr. Lee, with no success. Time was running out on his life.

Dr. Schneider, at the time one of the staff physicians, then contacted a former internist, Russell Standish, now in Australia. With contacts in Melbourne he was able to make arrangements for the city's Austin Hospital to do this surgery without any cost to the Chinese hospital worker.

A live kidney was needed for the surgery, preferably from a close relative. Mr. Lee's sister, Lee Cheng Liang, had recently left Malaysia for Canada, where she worked as a nurse. Upon hearing of her brother's urgent need, she sacrificed her life savings to fly to Australia to give up one of her own kidneys.

It was the first time in the history of the Melbourne hospital that a live kidney transplant was accomplished. The five-and-one-half-hour operation was performed by six surgeons and four anesthetists in two operating theaters.

When Mr. Lee returns to Penang he will be met by a happy missionary physician, Dr. Melnick, whose fast action saved his life. Both Drs. Melnick and Schneider are graduates of Columbia Union College and Loma Linda University School of Medicine.

D. A. ROTH
Associate Secretary
General Conference

ARGENTINA

Converts Choose Eternal Values

The Seventh-day Adventist Church in Argentina is experiencing an unprecedented interest of the people in lectures by evangelists. An unsurpassed number of people who are searching for security are accepting Christ and are trusting eternal values instead of transient ones.

Two hundred and sixty-two people have been baptized in the city of Jujuy (pronounced hoo-hooey), Argentina, as a result of a campaign that was launched this year by Ruben Pereyra, South American Division evangelist.

In the city of San Francisco, Province of Cordoba, Julio Peverini, Central Argentine Conference evangelist, and his team on August 30 began a series of lectures in a tent. The first ten lectures, in two shifts, were attended by approximately 700 persons. A third shift, attended by an additional 450 persons, featured the Five-Day Plan to Stop Smoking. Through the month of September the attendance did not decrease. Some 600 persons enrolled in the Bible course.

Another crusade was begun September 13 in San Miguel, an important city in Greater Buenos Aires, with an impressive attendance of eager listeners. The speaker was Daniel Belvedere, for several

years Austral Union evangelist and now a River Plate College faculty member. He is assisted by a team of 11 persons, including seven students from the college, working full time for the duration of the campaign.

The principles and practices of the Adventist Church, whether through medical and educational institution or public evangelism in the home church, are being held before the public and respected in the Argentine provinces. In Resistencia, capital of the Chaco Province, the church erected and dedicated a monument to God's law in a public place, with the consent and presence of municipal and provincial authorities.

In San Juan, capital of the province of that name, with government officials and ecclesiastical dignitaries as special guests, a vegetarian luncheon was served in a plaza of the city. From September 13 to 20 a Week of Optimism was conducted by the church in an important plaza, with discourses, moving pictures, and choirs, beginning nightly at 8:00 p.m. Baptisms were conducted there September 20 and 27.

It seems as though a voice of unlimited authority is summoning the church in Argentina: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

H. J. PEVERINI
Review Correspondent



INSTITUTE OF WORLD MISSION IS HELD AT NEWBOLD COLLEGE

Andrews University held its first off-campus Institute of World Mission at Newbold College, England, for four weeks, beginning July 22. Principal instructors from the university were Gottfried Oosterwal and R. L. Staples, both of the AU Department of World Mission. Other guest instructors included W. Duncan Eva and W. L. Pascoe, of the General Conference; M. Couperus, of Loma Linda University; and J. Zurcher, of the Euro-Africa Division.

In attendance were 26 missionaries en route to their first mission appointments, 13 missionaries either on furlough or vacation in Europe, and five workers from the Philippines and West Africa.

The institute was unique not only in its location (chosen because of the numbers who would be able to attend after attending the General Conference session in Vienna) but also in the unusually large number of participating world divisions. Similar institutes held at Andrews University usually

have a high proportion of missionaries in transit to Asia, but the majority of those in attendance at Newbold College were en route to the African continent.

The rapidly changing conditions and areas of mission activity, as well as the tremendous challenge to the church of vast numbers of non-Christian peoples, formed the basis of study for the institute. Emphasis was placed on individual relationships to the call to mission service and to the people with whom the missionary works.

The value of such orientation courses for mission appointees in preparing them for service in unfamiliar lands and differing cultures is reflected in their ability to become more intimately involved in their new areas of labor with greater rapidity. The presence of "seasoned" missionaries at such a course is beneficial to them, in renewed awareness, and to the appointees, in being able to discuss with them the conditions of mission service.

M. B. MUSGRAVE

Australasian

● Recently the North Queensland Conference conducted a camp for aboriginal youth at Tinaroo Dam in North Queensland, Australia. In attendance was an officer of the Government Aboriginal Education and Welfare Department, who was greatly impressed by what the gospel has done for them.

● Through the good offices of an army chaplain, Graham Allen has been able to give lectures to the soldiers in the Lavarack Army Barracks, Townsville, North Queensland. A Five-Day Plan to Stop Smoking has also been held with good success. It is hoped that this contact can be kept going on a regular basis with 4,000 soldiers in the establishment.

● Marshall Kelly, American singing pastor-evangelist, is to be featured during Greater Sydney's Youth Week of Prayer, March, 1976. George Vandeman and Elder and Mrs. George Knowles, of It Is Written, will visit Australia during April and May, 1976, to conduct seminars in five conferences as follow-up work for the It Is Written telecast.

● D. R. Wilson, Sydney Adventist Hospital surgeon, recently received a Fellowship in the American College of Surgeons. Before returning to Australia to join the Sydney Adventist Hospital, Dr. Wilson was for a number of years a surgeon at the Loma Linda University Medical Center and associated with their overseas Heart Team in Greece for two years.

Euro-Africa

● The airplane belonging to the Angola Union Mission is being sold to the Trans-Africa Division, as it cannot be used in the interests of the church during the present political unrest in the former Portuguese territory.

● Hans Gruhlke, of Solingen, in West Germany, in his work as a literature evangelist, has specialized in visiting

shops and factories. He has just completed 25 years of full-time work, during which he has sold three quarters of a million marks (US\$300,000) worth of literature and led ten persons to Christ and baptism. His father was a literature evangelist, and now his son Ralph has decided to take up this line of work.

● Three persons were baptized at Marienhoehe Missionary Seminary, Darmstadt, Germany, during the first term of the seminary as the result of the work of the student colporteurs. Twelve theological students and a dozen senior secondary-school students are earning their tuition by selling Adventist publications.

● Ramanamisata, a colporteur in Madagascar, is working 30 miles from Tananarive among country people. He has passed on the names of interested persons to the elder of the local church, and in one year nine persons were baptized.

North American

Atlantic Union

● On September 20, at the annual Steuben Day parade in the streets of Manhattan, members of the German Manhattan church distributed more than 1,000 pieces of literature printed in the German language. The German Manhattan church is the only one in New York that conducts services entirely in the German language.

● More than 100 persons enrolled for the Wä-Rite Stä-Rite Plan of weight reduction and physical fitness being held in Syracuse, New York. The director is Emojean Schmidt, with regular speakers Milton Dick, anesthesiologist, and F. R. Scott, pastor.

● Ground was broken for a new church on Sunday, September 28, at 1219 Trumansburg Road, Ithaca, New York. The site is 2.62 acres of land overlooking Ithaca Falls and Lake Cayuga. Seating capacity is expected to be 300. With the sale of the old church, a current building-

fund campaign, and a modest loan on the mortgage, building will begin immediately.

● Browning Elementary School in South Lancaster, Massachusetts, held an hour-long Bicentennial parade for the town and surrounding areas. There were many floats, and the town participated by including the town ambulance and fire trucks at the end of the parade. One neighboring town asked for 11 of the floats to be in its July 4 parade. A similar event is planned for May 9, 1976.

● Bonnie Beers, of Stoneham, has been appointed director of nursing service at the New England Memorial Hospital, Stoneham. She replaces Leila Kriigel, who recently retired.

Central Union

● The Gillette, Wyoming, church was dedicated Sabbath, October 25, in an all-day program planned by David G. Rose, pastor. W. O. Coe, Central Union Conference president, gave the dedication sermon. The church was organized in December, 1970.

● The Gunnison company in the Colorado Conference is laying groundwork for community evangelism. Members in Gunnison and Montrose baked 800 small loaves of bread and distributed them to college students along with a copy of *Steps to Christ* with a Gift Bible Card inserted, two pieces of Way Out literature, and an information sheet. The church members are pleased with the results.

● Thirteen students from Union College recently were selected to serve as student missionaries for a year beginning in May, 1976.

● Operation Andrew, a weekend rally, was held in Topeka, Kansas, to launch plans for evangelism in February and March of 1976. John Fowler, Central Union Conference Ministerial secretary, and Henry Reid, singing evangelist, presented the morning service. W. E. Peeke, union lay activities director, was the afternoon speaker.

Lake Union

● Opening reports from schools in the Lake Region Conference indicate a large increase in enrollment. Fifteen new teachers have been hired, and two new schools added.

● The Sparta, Michigan, church has begun its Bicentennial program by redecorating its Sabbath school rooms and by putting up a new church sign. The next step is the beautification of the outside of the church and the carpeting of the sanctuary.

● The Lake Region Conference reports a successful summer of evangelistic meetings. Twenty-one persons were engaged in tent crusades and other series throughout the conference, and as a result, 425 persons were baptized.

● A new branch of the Indiana Adventist Book Center has been opened in New Albany. Another branch store is opening soon in Indianapolis.

● The Jackson, Michigan, church received 12 cash awards for its various booths and displays at the county fair this year. The displays were prepared by the Sabbath school departments and the church school.

● The minister of music at the Battle Creek Tabernacle, Frank L. Foote, was honored recently for his unusually long term of service. He has been the choir director at the Tabernacle for 35 years. He is now succeeded by his son, Charles.

North Pacific Union

● Construction is well under way for the new Walla Walla General Hospital in Washington. The new \$4.5 million hospital is expected to be completed in about one year.

● Larry Lewis, associate professor of theology, has been named director of Walla Walla College's summer academic program.

● Ronald L. Sackett, Walla Walla General Hospital administrator, was elected re-

cently as vice-president and president-elect of the South-eastern Washington Hospital Council. Robert J. Walker, assistant administrator of Walla Walla General, was re-elected to continue as secretary-treasurer of the council.

- The first building under construction at the new Walla Walla General Hospital site, a 170- by 120-foot unit to house auxiliary hospital service, has been completed.

- A major new addition to the Montana Conference office is rapidly nearing completion. The addition will house the Adventist Book Center and will provide committee rooms and other needed space.

- When the Stevensville, Montana, church was disbanded in 1951, with nine members being transferred to the conference church, there wasn't much thought that the move would be a temporary one. However, the Stevensville church was reorganized recently with a membership of 28.

Northern Union

- The Northern Union passed another milestone in membership the third quarter of 1975 when it exceeded 14,000. Increased evangelism and a decline in the transfer of members out of the union contributed to this growth.

- Robert Burton, math teacher, and Bill Elliot, food-service director, are new to the Oak Park Academy staff in Iowa.

- Staff members of the Minnesota health-education program, known as ABLE (Adventists for Better Living Education), again operated a booth at the Minnesota State Fair, this year distributing more than 50,000 pieces of literature, testing blood pressures, and giving vital capacity tests to smokers and nonsmokers alike. Thousands had their first contact with Adventists through this service.

- Steve Joannou is the newly elected lay activities and Sabbath school director for the North Dakota Conference.

Pacific Union

- Nearly 150 students from Northern and Central California Conference academies attended two regional journalism workshops held on the campuses of Modesto Union and Mountain View academies by staff from the Pacific Union College journalism-public relations offices.

- More than 100 Community Services leaders from the mainland conferences heard Carl Guenther and Clinton Shankel, from the General Conference and union lay activities departments, respectively, and Betty Ahnberg, Ohio federation president, at their biennial council held at the church-owned campground in Soquel, California.

- Seminars in religious-liberty education are being conducted with the pastors and church religious-liberty secretaries in the four California conferences. Textual materials are contained in a new handbook prepared under the supervision of John V. Stevens, union religious-liberty director. Working with him in the seminar presentations are Claude Morgan, departmental associate; Gery Griesen, capitol representative and pastor of the Sacramento church; and Shirley Burton, union communication director.

- Three physicians, G. Clarence Ekvall and Elaine and Stewart Shankel, have been added to the medical staff of St. Helena Hospital and Health Center, Deer Park, California.

Southern Union

- Thirty-three persons have been baptized in Lexington, North Carolina, as a result of the Pollard-Waters-Serns evangelistic crusade. This more than doubled the church membership.

- The Miami Spanish church recently completed a Five-Day Plan to Stop Smoking. Four hundred persons were successful in overcoming the habit. One hundred of these persons attended the Spanish

Week of Prayer the following week.

- A company of 23 believers was organized in Peachtree City, Georgia, on November 1. The group was begun by several members of the Atlanta Beverly Road and Cascade Road churches.

- The South Central Conference committee voted to recommend two new churches to the sisterhood of churches—Hazlehurst, Mississippi, and Talladega, Alabama.

- C. D. Henri, a general vice-president of the General Conference, was recently elected by the General Conference to serve as chairman of the Oakwood College Board of Trustees. Elder Henri replaces W. R. Beach, who retired at the recent General Conference session.

Southwestern Union

- Elementary and intermediate teachers of the Arkansas-Louisiana Conference met together at Camp Yorktown Bay, October 12 to 15, for their 1975 teachers' convention. Drs. John and Millie Youngberg, from the Andrews University Education Department, were among the featured guests.

- On Sunday, September 14, the Southwest Region Conference held its first lay advisory council, with more than 100 delegates attending from all sections of the conference. W. J. Cleveland, conference president, chaired the session and led the delegates into a study of problems and plans for 1976.

- The Stillwater, Oklahoma, MV Society at the Payne County Fair, August 27 to 30, demonstrated the effects of smoking.

- W. J. Cleveland, Southwest Region Conference president, was guest speaker at the Oklahoma MV Federation on Sabbath, October 25. More than 300 young people gathered in Tulsa, Oklahoma, for the meeting. Twelve outreach teams visited the community, enrolling 150 persons in the New Life Bible Course. The program was under the

direction of Glenn Howell, conference youth director. Other federations held during this quarter were in Houston, Texas, and Roswell, New Mexico.

- Five persons were baptized as a result of the Beaumont, Texas, district "Earth Theater of the Universe" lecture series conducted in the Port Arthur church by Hagar Thomas.

- Twenty persons were organized into a new company of believers on October 25 by Manuel Cabral, pastor, and Silvio Fernandez, Texico Conference Spanish evangelist, at the El Paso Westview church.

Loma Linda University

- Three publications written by faculty members in the Department of Nutrition have been listed in "The Diet Food Finder." The authors are Kathleen Zolber, professor of nutrition; U. D. Register, chairman of the Department of Nutrition; and Lydia Sonnenberg, associate professor of nutrition. The publications were selected by a survey of registered dietitians and reviews in leading dietetic journals.

- Four teaching aids designed to help supplement the individual learning experiences of medical students have been acquired by the department of internal medicine. Two of the aids, purchased through a \$5,000 gift from the School of Medicine class of 1948, provide instruction on a variety of topics dealing with chest diseases. Two portable auscultation units for monitoring chest sounds have also been purchased for use by university students in the department. One of the auscultation units is a portable bedside system that allows 15 people to listen to chest sounds simultaneously.

- Josephine Benton, associate minister of the Sligo church, Takoma Park, Maryland, was the guest speaker for the Loma Linda campus Fall Week of Devotion, October 20 to 25. Dr. Benton's theme was "Divine Design."

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Kindergarten/Primary35	1.25	.35	1.25
Memory Verse Booklets—Spanish—				
Kindergarten/Primary35	1.25	.35	1.25
Picture Roll—Kind/Primary	2.50	9.50	2.50	9.50
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Earliten				
Quarterly—"Earliten Bible Study				
Guide"65	2.25	.65	2.25
Program Helps—Earliten-Junior	1.35	4.75	1.55	5.25
Teaching Aids—Earliten-Junior90	3.25	1.10	3.50
Youth				
Quarterly—"Today's Youth Scrip-				
ture Guides"70	2.50	.70	2.50
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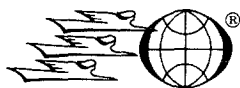
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TO CONTRIBUTORS

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.

Ralph H. Blodgett, assistant editor, *These Times*, Southern Publishing Association, formerly pastor, Oregon Conference.

Ted Jones, associate editor, *Message Magazine*, Southern Publishing Association, formerly chairman, theology department, Bugema Adventist College, Kampala, Uganda.

Derek Mustow, manager, periodical department, Southern Publishing Association, formerly acting manager of periodical department.

W. R. Robinson, associate manager, periodical department, Southern Publishing Association, in addition to being on the editorial staff of *Message Magazine*.

FROM HOME BASE TO FRONT LINE

Larry D. Amundson, to serve as pilot/mechanic, Irian Jaya Mission, Indonesia; **Kathryn Louise (Brooks) Amundson** of Portland, Oregon, left Portland October 12, 1975.

Walter O. Comm (LLU '70), returning to serve as a teacher, Philippine Union College, Manila; **Dorothy B. (Minchin) Comm (Un. of Alberta, '70)**, and mother, Leona Minchin, left Los Angeles, California, October 9, 1975. Two children left October 19 for Singapore.

Frank Dietrich (PUC), returning to serve in the South-East Africa Union, Blantyre, Malawi, and **Wilma Nadine (Allen) Dietrich (St. Helena San '51)**, and two daughters, left Miami, Florida, October 2, 1975.

Anita Marie (Anderson) Fletcher, to serve as office secretary, Trans-Africa Division office, Salisbury, Rhodesia, of Keene, Texas, left New York City, October 4, 1975.

David Leroy Gouge (WWC '62), returning to serve as teacher, Mount Klabat College, Manado, Indonesia, and **Leona Grace (Peach) Gouge (WWC)** left Honolulu, Hawaii, October 5, 1975. Their two children left San Francisco for Singapore August 27, 1975.

James A. Greene (SMC), to serve as treasurer, East Indonesia Union Mission, Manado, Indonesia; **Joyce A. (Keslake) Greene (SMC)**, and two children, of New-

bury Park, California, left Portland, Oregon, October 14, 1975.

C. Howard Hamel (WWC '39), returning to serve as field secretary, Southern Asia Division, Karachi, Pakistan, Poona, India; **Wanda E. (Crowley) Hamel (WWC '36)**, left Seattle, Washington, October 19, 1975.

Raymond K. Holm (Un. of California '75), to serve as assistant business manager/accountant, Ethiopian Adventist College, Shashamani, Ethiopia; **Lynette P. (Christensen) Holm (PUC '69)**, and two children, of Highland, California, left New York City, October 8, 1975.

Paul Horton (AU '64), returning to serve as Youth/Radio-TV director, East African Union, Nairobi, Kenya; **Zula E. (Dugger) Horton**, and two children left Washington, D.C., October 17, 1975.

Rudolf Maier (AU '75), to serve as Bible teacher, Pakistan Adventist Seminary and College, Chuharkana Mandi, Sheikhpura District, of Berrien Springs, Michigan, left Toronto, Ontario, September 26, 1975. **Hildegard (Lutz) Maier** and son left August 24, 1975, from New Orleans for Honduras en route to Pakistan.

Armine Theodore (AU '75), to serve as French teacher, Kivoga College, Bujumbura, Burundi, left New York City, September 30, 1975. (Inter-American Division is home base.)

Wiley N. Young (AU '64), returning to serve as dentist, Maseru Clinic, Ficksburg, South Africa; **Vera L. (Wolcott) Young (WWC '53)**, left Los Angeles, California, October 3, 1975.

STUDENT MISSIONARIES

Richard Bonney (SMC), of Collegedale, Tennessee, to serve as youth center director, Tegucigalpa, Honduras, left Miami, Florida, August 31, 1975.

M. B. Gregory Goodchild (SMC), of Collegedale, Tennessee, to engage in youth work, Tegucigalpa, Honduras, left Miami, Florida, August 31, 1975.

George E. Guthrie (PUC), of Angwin, California, to serve as teacher, Majuro Elementary School, Marshall Islands, left San Francisco, California, August 31, 1975.

Melody Denise Jones (AU), of Berrien Springs, Michigan, to serve as primary school teacher, Lubumbashi church school, Zaire, left New York City, September 3, 1975.

Julie Marie Perry (PUC), of Angwin, California, to serve as teacher, Kamagambo Training School, Kenya, left Los Angeles, California, August 31, 1975.

Elizabeth B. Salazar (LLU), of Riverside, California, to serve as teacher, Harrison Memorial High School, Montego Bay, Jamaica, left Los Angeles, California, September 4, 1975.

Jon Palmer Shafqat (PUC), of Tracy, California, to serve as mathematics teacher, Solusi College, Rhodesia, left Chicago, Illinois, August 31, 1975.

Donald Lee Sharman (CUC), of Takoma Park, Maryland, to serve as secondary school teacher, Gitwe College, Rwanda, left New York City, August 30, 1975.

Robert Steven Tidwell (AU), of Berrien Springs, Michigan, to promote Pathfinder Clubs, Northeast Brazil Mission, Recife, left New York City, July 23, 1975.

Ivan J. Wortman (PUC), of Angwin, California, to serve as teacher, Majuro Elementary School, Marshall Islands, left San Francisco, California, August 31, 1975.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, SPECIAL SERVICE

Warren W. Bacon (LLU '42) (SS), to serve as radiologist, Karachi Hospital, Karachi, Pakistan, of Seattle, Washington, left New York City, October 21, 1975.

LaVerne B. Gohl (WWC '73) (SS); **Barbara M. (Dixon) Gohl (WWC '73) (SS)**, to serve as teachers, English Language School, Osaka, Japan, of Portland, Oregon, left Portland, October 1, 1975.

Coming

January

3 Soul-winning commitment
3 Church Lay Activities Offering
10-17 Liberty Magazine campaign
17 Religious Liberty Offering
24 Medical Missionary Day

February

7 Bible evangelism
7 Church Lay Activities Offering
14 Faith for Today Offering
21 Christian home and family altar
21-27 Christian Home Week
28 Listen campaign

March

6 MV Day
6 Church Lay Activities Offering
6-13 MV Week of Prayer
20 Sabbath School Community Guest Day
27 Servicemen's Literature Offering
27 Thirteenth Sabbath Offering (Trans-Africa Division)

Index-July to December, 1975

This index includes general articles, short feature articles, editorials, and the various columns, abbreviations for which appear below. News reports and children's stories are not included. The index has four sections: Authors, Poetry, Titles, and Subjects.

In general in the first issue of each month appear—Especially for Women; in the second issue—Heart to Heart, Dateline Washington, Especially for Men, Let's Talk About Health, and Young Adult; in the third issue—Homemakers' Exchange.

List of Abbreviations

E	Editorial
EM	Especially for Men
EW	Especially for Women
FL	Family Living
GE	Guest Editorial
H	Let's Talk About Health
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TEXAS MINISTERS ARE ORDAINED

David Bostrom, left, and Jerry Sorensen, right, pictured with their wives, were ordained recently in Texas. Officiating at the ordination service were H. M. S. Richards, Jr., of the Voice of Prophecy; G. D. O'Brien, evangelist; Cyril Miller, conference president; and Ivan Toews, conference treasurer.

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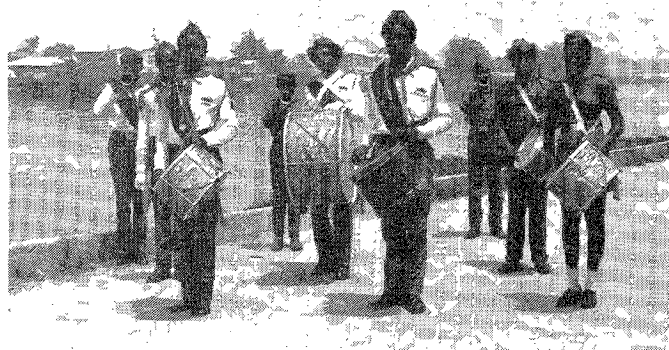
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GUYANA PATHFINDERS HOLD CAMPOREE AND YOUTH CONGRESS

A Pathfinder camporee and youth congress was held at Linden in Guyana, August 7-11. Sixteen youth walked 60 miles from Georgetown to camp at Linden, a trip that took them 23 1/2 hours. Mayor Gloria Layne welcomed the campers to Linden.

The Pathfinders and officers who attended enjoyed an action-filled weekend under the guidance of Everette Howell, youth director of the Caribbean Union; Maxwell Blakeney, youth director of the Guyana Mission; and Leon Wilson, also of the Guyana Mission. The Pathfinders above are playing drums made by their club for the camporee.

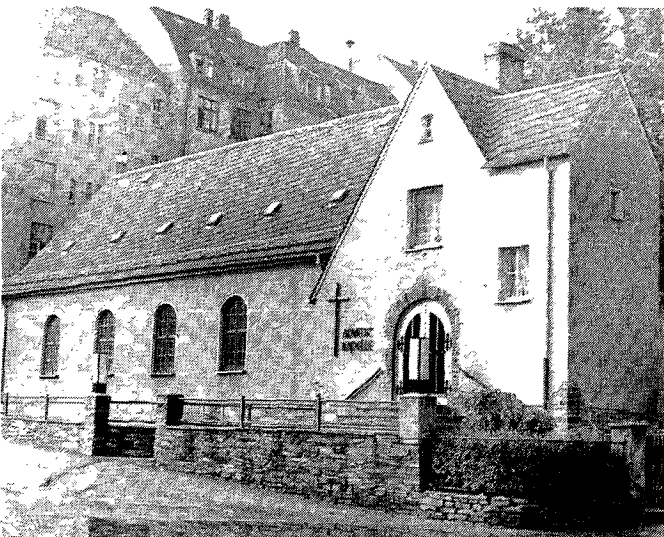
The entire Sabbath was dedicated to a mammoth youth congress, attended by hundreds of youth from all over Guyana, while Sunday featured a Pathfinder exhibition and a Master Guide Investiture, with addresses by a Minister of Government and the Parliamentary Secretary to the Minister of Youth.

The young people left the program inspired to put everything into the evangelistic drive entitled "Victorious Vacation Venture," which immediately followed the camporee/congress.

EVERETTE W. HOWELL
 Youth Director
 Caribbean Union

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CHURCH IS DEDICATED IN THE GERMAN DEMOCRATIC REPUBLIC

Recently a new chapel was dedicated in Plauen, West Saxonian Conference, German Democratic Republic. Since 90 per cent of the town had been destroyed during the war, for about 20 years the church in Plauen met in a small wooden barrack. For a long time the members prayed for a new chapel adequate for the membership of about 100. At last they succeeded in building a new chapel.

All the work of construction, which took 14 months, had to be done by the members in the afternoon hours or on Sundays. Each Wednesday the members had a special prayer meeting for the building program. The day after the dedication six new members were baptized into the church.

MANFRED BOETTCHER, *President*
 German Democratic Republic Union

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COUPLE BEGIN NEW LIFE BY BUYING COMPLETE BOOK SET

Not often does an Adventist Book Center manager have the privilege of selling to one family a full set of the Spirit of Prophecy books, including the *Index*, plus a set of the *SDA Bible Commentary*.

But during a camp meeting book sale in Illinois, Clyde Best, left, Illinois Conference ABC manager, did just that. His customers were Brenda and David Domzalski, right, who were baptized at the Southern Illinois camp meeting after having Bible studies with Don Lund, of the Mattoon district.

After their baptism they began the new Christian life by making their book purchase. The Domzalskis are sharing their faith with friends and relatives.

JACK MARTZ
Communication Director
Illinois Conference

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AWR Stays Afloat

Since the strong appeal for help to stay afloat made by Adventist World Radio this fall, response on the part of concerned members has been so encouraging that the AWR board is happy to report the Lisbon-based broadcasts will continue. AWR will finish up 1975 in the black, instead of having to borrow funds from its 1976 budget, as was feared.

An estimated budget of \$274,600 has been approved for 1976, based on the hope that member interest will continue in as tangible a way as the past two months have evidenced. Some cutback in air time will be necessary under the approved budget, and this is being done in areas where response to the programs has been minimal, as in Norway. Because the Spanish church is able to place programs on stations in Spain, the Spanish broadcasts are being cut also.

The Malta broadcast potential is still high on the agenda, and Eastern European languages are not being cut. Expansion of broadcasts will depend entirely on the continued support of members who realize the significance of having the message of a soon-coming Christ moving through the airwaves.

HAROLD L. REINER

Project Bonfire

Project Bonfire, a witnessing feature to mark the 150th anniversary of the American Temperance Society and the United States Bicentennial, is planned for February 13, 1976.

The plan is for each church to arrange for a public meeting around a small or large bonfire on that evening. Participants will be asked to feed the flames with items that pollute the mentality and morals of man. The project, harking back to the bonfires held early in U.S. history, will be utilized to mark an opposition to mental and moral pollution through pornography, liquor, and tobacco advertising in magazines and newspapers, and drug pictures, posters, and records.

It is hoped that 3,000 such meetings will be held across North America on that night. In Boston, Massachusetts, where the ATS was first organized, a public parade and meeting is planned on Boston Common, where a memorial plaque recalls the ATS founding.

Other anniversary projects include the establishment of an American Temperance Society in every church; at least one Five-Day Plan to Stop Smoking conducted in every church; development of the Home Help member-visitation plan in the churches; and a temperance convention for church members in each conference.

ERNEST H. J. STEED

Church Symbol Is Sought

Artists of the church are invited to submit designs of a symbol they feel would best represent the faith and mission of the church. This symbol would be used on materials going out from the General Conference and might possibly be used around the world. Some excellent symbols have been produced through the years, but so far no one design has seemed to meet the total needs of the church in this respect.

Designs should be modern, clean, and should not duplicate existing symbols or trademarks. Submissions should be in finished art in black and white, should be done on flat-finish stock, and the art itself should be not smaller than three inches in diameter.

Each piece of art should have the artist's name and address on the back and if necessary an explanation of the symbolism. The artist whose design is chosen will receive an award of \$150. Designs not accepted will be returned if the artist so indicates on the back of his submission.

Designs should be in the offices of the Communication Department, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012, before March 1, 1976.

M. CAROL HETZELL

N.A. Ingathering Report—4

The total amount of Ingathering raised through December 6 is \$4,800,773, or \$9.43 per member in the North American Division.

The total amount raised through the fourth week of last year's campaign was \$4,760,245, a gain this year of \$40,528 over last year's achievement for the same period. The amount raised this week is \$976,060 as compared to \$1,012,833 raised in the fourth week last year.

The Newfoundland Conference is still the only one that has reached the Silver Vanguard mark.

Six unions (Canadian, Central, Columbia, Lake, Northern, and Southern) and 38 conferences showed gains over last year's record for the same period. C. C. WEIS

New Adventist Chaplain

John Hughson, of the Central California Conference, will shortly receive his chaplain's commission as a captain in the U.S. Army. After a nine-month orientation course beginning January 4, 1976, Chaplain Hughson will report for duty at Fort Carson, Colorado.

Chaplain and Mrs. Hughson have two children, Holly Jennifer and David Patrick.

Chaplain Hughson will be the eighteenth Seventh-day Adventist chaplain presently on active duty in the United States Armed Forces: nine are in the Army, five in the Air Force, and four in the Navy. CLARK SMITH

New School in Orissa State

A school with 17 children enrolled has been opened in Orissa State, India. The school stands on property the church has owned for 30 years, intending to build a school. Recently the state laws have been changed, allowing the opening of this school. This is the beginning of the church's endeavor to enlarge its membership in this

state of 35 million people, of whom less than 200 are Seventh-day Adventists.

WALTER M. OST

In Brief

MISSION '75: During the third quarter of 1975, 8,422 persons were baptized into the church in North America, 368 more than during the third quarter of 1974, according to E. E. Cleveland, MISSION '75 coordinator.

New positions: Richard Green, Far Eastern Division auditor, formerly General Conference associate auditor. □ Maurice Bascom, Far Eastern Division lay activities director, in addition to his duties as director of the division's volunteer worker program. □ R. B. Grady, Far Eastern Division Sabbath school director, formerly Sabbath school and lay activities director of the Southeast Asia Union Mission.

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