

Review

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



Thirty-five Jungle Chapels Are Dedicated in Sabah

Church members pitched in to help build a total of 35 jungle chapels and lamb shelters (children's Sabbath school facilities) in Sabah, Malaysia, during the latter part of 1974. This young woman, who has never painted before, is helping with the paint job on one of the churches. Below, a group of happy young people wave their thanks after the dedication of the Topokan church. Story of the 35 chapels begins on page 16.



Time to "Afflict" the Soul

Included in the first angel's message of Revelation 14 is the astounding declaration that "the hour of his [God's] judgment is come" (verse 7). On the basis of this declaration, we know that our age is different from any other portion of history. It is judgment time, a period typified by the Day of Atonement of the ancient sanctuary system. It is a solemn time, for the eternal fate of souls is being decided. It is a time "when a man must be afflicting his soul, confessing his sins, humbling his heart before God, and getting ready for the great conflict."—*Counsels to Writers and Editors*, p. 78.

"In the typical service, when the high priest entered the most holy place, all Israel were required to gather about the sanctuary and in the most solemn manner humble their souls before God, that they might receive the pardon of their sins and not be cut off from the congregation. How much more essential in this antitypical Day of Atonement that we understand the work of our High Priest and know what duties are required of us."—*The Great Controversy*, pp. 430, 431.

Ever since 1844 (when the judgment began, according to the prophecy of Daniel 8:14) Christ, our great High Priest, has been carrying forward His final work of atonement in the heavenly sanctuary. We who were born since 1844 have lived in the most solemn period of earth's history. Throughout our lifetime the work of judgment has been proceeding in heaven. The complete record of the life of every one of God's professed people has been passing in review. Names have been retained in the book of life; names have been removed. Every aspect of life has been examined—words, deeds, thoughts, motives, opportunities, influence, secret sins.

"All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life."—*Ibid.*, p. 483.

In view of the fact that we live in the judgment hour it is important that we meditate often upon the solemn scene in heaven. As a people we must enter into a closer relationship with Christ than have the children of God in any previous generation. We must reject as inadequate the business-as-usual attitude that characterizes most of the Christian world today. The judgment is in progress! Human probation is soon to close! The second advent of Christ is near!

During the antitypical Day of Atonement the people were to "afflict" their souls (Lev. 16:31; 23:27, 32). "This was more than fasting. It included soul searching, a review of one's progress in holy living, a seeking of God, confession of sin, making amends for neglected duties, squaring accounts with God and men, thus redeeming the time."—*The SDA Bible Commentary*, on Lev. 16:29.

The affliction required was not flagellation of the body but self-denial and making certain that every sin had been repented of and forsaken.

"In like manner, all who would have their names retained in the book of life should now, in the few remaining days of their probation, afflict their souls before God by sorrow for

sin and true repentance. There must be deep, faithful searching of heart. The light, frivolous spirit indulged by so many professed Christians must be put away."—*The Great Controversy*, p. 490.

One dictionary defines "afflict": "to strike down; to overthrow." It classifies this definition as obsolete. But we think that in the context of the Christian life and the Day of Atonement, the definition is relevant and up to date. If one is to be a true Christian, he must "strike down" or "overthrow" self. Self must be crucified. Christ must live and reign in the life. Of his own experience the apostle Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20). This death of self is essential. Without it a so-called Christian life is a deception.

Focus Attention on Our High Priest

During the antitypical Day of Atonement, the people not only afflicted their souls, they focused their attention on the sanctuary and their high priest who was ministering there on their behalf. So, today God's people should look to the sanctuary in heaven and with the eye of faith behold the Saviour mediating on their behalf. Moreover, they should reach out by faith to obtain His righteousness that they may reflect His image.

On this point Ellen G. White has written: "This is the great day of atonement, and our Advocate is standing before the Father, pleading as our intercessor. In place of wrapping about us the garments of self-righteousness, we should be found daily humbling ourselves before God, confessing our own individual sins, seeking the pardon of our transgressions, and cooperating with Christ in the work of preparing our souls to reflect the divine image."—*The SDA Bible Commentary*, Ellen G. White Comments, on Heb. 10:19-21, p. 933.

"Those who would share the benefits of the Saviour's mediation should permit nothing to interfere with their duty to perfect holiness in the fear of God."—*The Great Controversy*, p. 488.

Two points should be emphasized before we conclude this brief reminder of the solemn work of the judgment: (1) Christ is our righteousness (1 Cor. 1:30), and (2) salvation through Him is possible even for the weakest saint.

On the first point Mrs. White says: "Jesus stands in the holy of holies, now to appear in the presence of God for us. There He ceases not to present His people moment by moment, *complete in Himself*."—*The SDA Bible Commentary*, Ellen G. White Comments, on Heb. 9:24, p. 933. (Italics supplied.) On the second point she says: "Do not let your thoughts dwell upon yourselves. Think of Jesus. He is in His holy place, not in a state of solitude and grandeur, but surrounded by ten thousand times ten thousand of heavenly beings who wait to do their Master's bidding. And He bids them go and work for the weakest saint who puts his trust in God."—*Ibid.*

Solemn indeed is the judgment hour. But let us look to the heavenly sanctuary with hope and confidence. Jesus "is able also to save them to the uttermost that come unto God by him" (Heb. 7:25). God "is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" (Jude 24).

K. H. W.

This Week

Robert B. Grady, director of lay activities and the Sabbath school department of the Southeast Asia Union Mission, adds this interesting postscript to Don Roth's story, "Thirty-five Jungle Chapels Are Dedicated in Sabah" (p. 16): "You will recall that we attempted to build 25 jungle chapels in one week last November in the Sabah, Borneo, mission. Well, we extended the time to three weeks and ended up with 35. The devil was terribly angry and did his best to halt the program. God held the rains back during the week, but the rains came so hard the days before starting that it took a couple of weeks for the boards to dry out enough to be painted.

"There were many interesting stories that occurred in this marathon building program. A witch doctor had to be called in to remove a special rock where they wanted to locate one jungle chapel. It had been placed there by the witch doctor to stop a dreaded killer disease in the village a few years ago. He gladly removed it for about seven dollars and a chicken because he wanted the Seventh-day Adventists to come in and train the people. He normally would have charged the price of two pigs and three water buffaloes.

"In a number of villages, the lumber had to be carried two to five miles from the road. We added this up and found that in each of these villages, the average of 20 to 30 people helping had walked between 1,000 and 1,500 miles all together, or 50 to 70 miles each, with wet lumber on their backs. Do you think these folk wanted their chapels? I can assure you they did! Many of them were not even yet baptized members. God certainly rewarded their faith and their works."

January 30, 1975, the REVIEW published for the first time a sermon preached in 1889 by Ellen White on the subject of righteousness by faith. On page seven of that issue appeared a picture of a typical early Adventist camp meeting whose exact date and site were unknown. A reader, B. Vincent Tibbetts, of Sandpoint, Idaho, believes he can identify not only these but many of the people in the picture. While pastor of the Reno, Nevada, church and secretary of the young people's department in the Nevada Conference in 1930, a co-worker, Lulu Pease-Wilcox, conference secretary-treasurer, found this picture in her desk. Mr. Tibbetts writes, "There

was no identification on it and no one in the office had any knowledge about it. I took the picture to the church the next Sabbath and held it up before the congregation and inquired if anyone could identify it. It happened that an isolated member, elderly Brother Ball who lived on a ranch close to Carson City, was present that day. He identified it. It is a camp meeting held in Reno, Nevada, in the year 1888.

"Mrs. White is easily recognized in the front row holding the Bible. Standing behind her is her secretary, companion, and editorial assistant, Sara McEnterfer. Seated, to her right with his hand in his coat is Elder Hickox; next to Mrs. White's left is Sister McClure; next, her husband Elder McClure; next, a little behind, turning his head while the exposure was being made, is Elder Morrison [see below]; next to Elder McClure's left is Elder J. N. Loughborough, pioneer evangelist and administrator."

The schedule of camp meetings published in the *Signs of the Times* for the year 1888 shows a camp meeting in Reno, Nevada, May 24 to June 4. A long-time Fallon, Nevada, resident, Madge Berney, has also helped us in identifying the camp meeting. Mrs. Berney, who is the mother-in-law



of our associate editor, Don F. Neufeld, pointed out that her parents are in this picture. She remembers their mentioning having heard Sister White speaking. Mrs. Berney's mother is the young woman whose face is partially hidden by Sister McClure, the woman to Sister White's left. Next to her is a young child, Mrs. Berney's oldest brother, Louis, born in March, 1887, thus a little more than a year old. Mrs. Berney's father, who was a number of years older than her mother, is immedi-

ately behind Elder Loughborough, Brother Tibbetts thought he was Elder Morrison, but Mrs. Berney is certain it is her father, whose custom it was not to wear neckties.

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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.]

Righteousness by Faith

I have read and reread the article "Righteousness by Faith" by Ellen G. White (Jan. 30) and I commend the REVIEW for including such articles. Many of us are missing so much of God's knowledge that we are dwarfs, and it shows in our lives. The article really gave me an insight into being a one-hundred-percent Christian.

JOHN K. SELLERS
Cleveland, Ohio

Food for Thought

I look forward to each issue of the REVIEW. The magazine is just great, and I find in it much food for thought.

Mrs. T. J. DORSEY
Glendale, Arizona

Open-ended Story

I was really glad for the article "The Prodigal Brothers" (Feb. 20) because it made clear why Jesus left the story of the prodigal son open-ended.

How thankful we can be for ever-increasing understanding.
ZOE REYNARD
Ashburn, Virginia

Too Costly?

I have been reading the numerous letters on the high cost of Adventist schools. Perhaps I began reading them because I was also a complainer and wanted to be sympathized with. I am a mother who had to go it alone to see that my three children gained a Christian education.

True, it is expensive. As the expression goes, it required "blood, sweat, and tears." Many times when I needed to go to work I felt tired, sick, or otherwise. Each time I prayed, "Lord, give me the strength."

And, of course, He did. My two boys are in college, my daughter just finished an LPN course and is planning to marry a fine Christian young man.

However, I didn't do it. We did—the Lord, the children, and I (with some help from grandparents). We are all glad for our sacrifices. We're still struggling, but when the Lord is sharing the load it's so much lighter.

DARLENE DURHAM
Newfield, New Jersey

What Can Be Done?

I wish to thank you with warm gratefulness for the most timely and needed editorial "Satan's Policy" (Feb. 20). I wish it could be read by all of our ministers to their congregations.

Every article of this recent issue was unusually inspiring. What can be done to get our people to subscribe to the REVIEW and to read it?

HENRIETTA VANARSDALL
Knoxville, Tennessee

WORSHIP-RESPONSE TO

By TERRY CASSINGHAM

THE MAN WHO RETURNS HOME from church with his family and slams the car door, kicks the dog that comes out to greet him and gets tangled between his legs, ignores the friendly wave of the next-door neighbor, and then barks at his wife, "Will you get some food on the table?" really hasn't worshiped his God on that particular Sabbath morning.

But then neither has the anxious woman who murmurs to herself, "He surely went long today. I hope the roast isn't burned," as she follows her family out of church. Her thoughts are still on the cares of this life—how squirmy the children were, how hot it is outside, and perhaps how to cope with her husband, whose face betrays unhappy feelings.

Jesus had something to say about real worship to the Samaritan woman on that hot day at Jacob's well. "But the hour will come—in fact it is here already—when true worshippers will worship the Father in spirit and truth: that is the kind of worshiper the Father wants. God is spirit, and those who worship must worship in spirit and truth" (John 4:23, 24, *Jerusalem Bible*). The Samaritan woman's mind was on geographical places. So, in His probing discussion with her, Jesus revealed that mental and spiritual attitudes are the essentials of true worship. Spirit of worship is far more important than place of worship. "You worship what you do not know," He told her (verse 22).*

Only Religion From God Leads to God

Jesus wanted to lift the thoughts of the Samaritan woman above ceremonial forms to true worship. He wanted her to see that neither holy mountains nor sacred temples would necessarily bring her into communion with Heaven. And finally she was able to see: "The religion that comes from God is the only religion that will lead to God."—*The Desire of Ages*, p. 189. (Italics supplied.)

Before that exciting day was through she experienced true worship. She met God in Christ and immediately went to her village in service and witness exclaiming, "Come, see a man who told me all that I ever did" (John 4:29). The account testifies, "Many Samaritans from that city believed in him because of the woman's testimony" (verse 39).

In worship communication flows in two directions, that is, there is *initiation* on the part of God and a *response* on the part of His people. A self-revealing God moves toward us, and in response we move toward Him; the creature responds to his Creator, and the result is worship. True worship prepares for both service and witness.

How does God take the initiative? Where did it all begin? God created man to have fellowship with Him; He created man in His image. This means that man was endowed with intellectual and mental capacities, making him capable of fellowshiping. He is the only living creature on earth that can fellowship with God.

When man fell into sin God took the initiative by disclosing the plan of salvation to Adam and Eve. Jesus would crush Satan's hopes for victory, by dying in man's place. He would

take upon Himself the enormous burden of man's sins, and thereby forever abolish the power of sin and death. Adam and Eve were given the marvelous promise and hope of being restored to the image of God (see Gen. 3:15).

In order to keep this promise alive and ever before His people, the Lord initiated the sacrificial system. "And Abel brought of the firstlings of his flock and of their fat portions. And the Lord had regard for Abel and his offering" (chap. 4:4). A way of worship was provided and "men began to call upon the name of the Lord" (verse 26).

Throughout the Old Testament God took the initiative, calling His backsliding people to repentance. Then He climaxed His calling in the most sublime act of all—the Incarnation. God came to dwell with mankind, to die, and to be raised to life! All that was lost in Adam was superabundantly restored in Christ. "Where sin increased, grace abounded all the more" (Rom. 5:20).

God still takes the initiative by promising to meet with His people in Christ, "for where two or three are gathered in my name, there am I in the midst of them" (Matt. 18:20). And He is about to take the initiative once more through the promise of Christ's second advent to gather all His saints together for a life that spans the ages. What manner of response must we give to the marvelous acts of God?

Ellen White makes the following statement regarding worship acceptable to God: "Our meetings should be . . . pervaded with the very atmosphere of heaven."—REVIEW AND HERALD, Nov. 30, 1886. What is the "very atmosphere of heaven"? A well-planned Sabbath service can create such an atmosphere. The order of service is not merely a list of preliminaries that lead up to the sermon. Neither is it meant to be an inflexible liturgy that usurps the centrality of the preaching of the Word of God in worship, as is prevalent in other churches.

Illustrative Order of Service

There is no standardized form in the order of service, but the following order is illustrative.

1. *The call to worship.* The purpose is to direct the mind of the worshiper to the holy God, whom he has come to worship; to allay all distractions and create a reverent atmosphere for worship. It can be given in different ways: a choral number; the reading of a stanza from the hymnal; a carefully worded invitation by the minister; or a scriptural call, which is perhaps the most popular. Such passages as Habakkuk 2:20 create a reverent atmosphere for worship: "The Lord is in his holy temple; let all the earth keep silence before him."

2. *The doxology.* A short but spontaneous outburst of praise in song to God on the part of the congregation and the ministers with the purpose of glorifying the heavenly Three.

3. *The invocation.* The prayer of invocation, which follows while the congregation is standing, is a solemn invitation to the Deity to be present. The purpose is to lead the worshiper to become conscious of God's presence and to open his heart to receive His blessings.

4. *The hymn of praise.* "They cast their crowns before the throne, singing, 'Worthy art thou, our Lord and God, to receive glory and honor and power'" (Rev. 4:10, 11). "Music

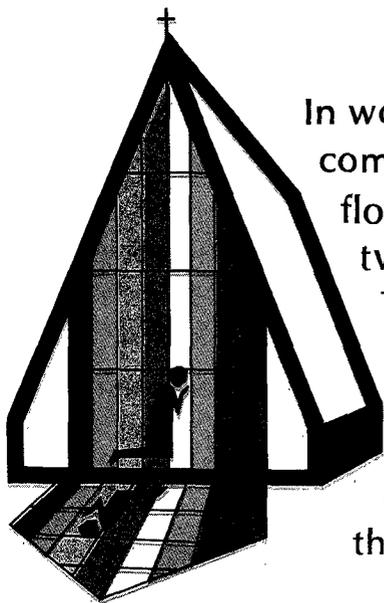
Terry Cassingham is pastor of the Claremont, California, church.

DIVINE INITIATIVE

forms a part of God's worship in the courts above, and we should endeavor, in our songs of praise, to approach as nearly as possible to the harmony of the heavenly choirs."—*Patriarchs and Prophets*, p. 594. At this place in the service the hymn chosen is of a stately nature and full of praise and adoration to God. Its content points to God.

5. *The Scripture reading.* In this act of worship the written Word becomes the living Word that instructs and awakens the devout feelings of each individual worshiper. The Word, in all its beauty and symmetry, lifts the listener's heart to a higher experience. The public reading of the Bible allows God's Word to speak for itself. Some services include a moment of silent meditation as the congregation ponders the words of God.

6. *The pastoral prayer.* Prayer is the soul of worship, the most important link in the chain of events leading to the climax of worship. Prayer certainly is the breath of the soul; the connection of the mind to the infinite; conversation with God; a key in the hand of faith. "Certain thoughts are prayers. There are moments when, whatever be the attitude of the body, the soul is on its knees."—VICTOR HUGO.



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The pastoral prayer usually consists of the following parts: (1) *Adoration and thanksgiving.* (2) *Confession*—the purpose is to lead the congregation in the confession of their sins to God. (3) *Petition*—asking God for the things desired concerning those present in the congregation. (4) *Intercession*—prayer for those beyond the assembled group: absent members, church leaders, national leaders, et cetera. (5) *Dedication and commitment.*

7. *The offering.* This is not the period for financial promotion. That should be done before the worship service begins. This is an act of worship, done in dignity and grace. "Ascribe to the Lord the glory due his name; bring an offering, and come into his courts!" (Ps. 96:8). There are certain principles

involved with giving. First, it is a symbolic act representing the giving of the self. Second, unselfish sharing is proof of our love for fellow man. Third, generous giving is one way of expressing our missionary zeal. Our ministry at home and abroad is dependent upon this love response of the worshiper on Sabbath morning. "How are they to hear without a preacher? And how can men preach unless they are sent?" (Rom. 10:14, 15). Fourth, worshipful giving is proof of our gratitude to God for His gifts, especially the gift of grace in Christ. "Thanks be to God for his inexpressible gift!" (2 Cor. 9:15). Fifth, worshipful giving is a way of life. We don't give to receive, but we give because we have been received by God in Christ.

8. *The hymn of affirmation.* This hymn expresses confession, affirmation, meditation, proclamation. It is more reflective and quieter than the hymn of praise. It is of a more subjective nature, creating a sense of unity in the congregation. Its purpose is to prepare the worshiper specifically for the sermon thought and mood.

9. *The sermon.* Primitive Christianity had as its stock and trade the preaching of the gospel. It was central to their worship, and should be maintained with equal importance today. "Preaching and the other elements of worship belong together as a unity. Worship gives preaching its reason for being, and preaching makes worship relevant."—FRANKLIN M. SEGLER, *Christian Worship*, p. 133. "God has instituted no new method of reaching the children of men. . . . There may be conversions without the instrumentality of a sermon . . . but God's appointed means of saving souls is through 'the foolishness of preaching.'"—*Testimonies*, vol. 5, pp. 298-300. The sermon, then, evokes faith, but it also adds knowledge to faith. It is intended to produce an informed faith.

10. *The hymn of dedication.* This is the congregation's vocal response to the message of the hour. Man and God have met together, climaxing in the sermon. The worshiper now responds in dedication, consecration, commitment. Gospel songs are used effectively here expressing what worship between God and man actually means—preparation to go out and serve as witnesses to the great acts of God in Christ.

11. *The benediction.* Its purpose is to be a memorable utterance commending the worshiping body to God's care and announcing His blessing to the people.

The Bible reveals, with ringing affirmation, that we serve a God who acts, who initiates worship; that real worship is not a title to, but a preparation for, heaven. That preparation inspires witness to others what marvelous things God has done for us and them, "that is, God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. So we are ambassadors for Christ, God making his appeal through us" (2 Cor. 5:19, 20).

True worship is a fitness to be a part of that "great multitude" of Revelation 7, "which no man could number . . . standing before the throne and before the Lamb, clothed in white robes, with palm branches [of victory] in their hands, and crying out with a loud voice, 'Salvation belongs to our God who sits upon the throne, and to the Lamb!'" (verses 9, 10). □

* Unless otherwise designated, all Scripture references are taken from the R.S.V.

God Sits Enthroned

A heathen boy becomes a *wodziwika* to King Jesus.

By JOSEPHINE CUNNINGTON EDWARDS

I HAD BEEN ASKED to preach the Sabbath sermon in the little Wolf Lake, Indiana, church. This delighted me. I had heard that Ellen White had spoken at its dedication.

Early that Sabbath morning, after I had awakened, I lay thinking and praying about the message I was to give.

Suddenly an idea flashed into my head. Janton Henry Mambala, who had been one of my last graduates from Malamulo Training School in Africa, had been a delegate to the recent General Conference. I had heard that he was at my old Alma Mater, Andrews University, for the summer. This was only about two hours away. Why not have him come and preach in my stead? This church, small, and out of the way, had little of the big treats of the larger churches. They had been sending money to missions for nearly 80 years. It would be wonderful to bring to them a product fresh from the mission field.

On an impulse, I hurried to the telephone, and called the men's dormitory at Andrews University, and asked for Janton Henry Mambala.

A breathless voice answered me, automatically in his native tongue, "Inde?"

"Janton Henry," I answered, "do you remember me? Dona Edwards, your teacher from Malamulo?"

There was great excitement at the other end of the line. I could almost feel the excitement. I could hear him breathing. In his emotion, he mixed English and Cinyanja hopelessly. "Inde, inde, I remember . . . Ndakumbukira . . . Ndafuna kuonani, ndafuna kuonani."

I laughed for pure joy. It was such a pleasure to hear that tongue again. I answered him almost as breathlessly. "I want to see you, too, Janton Henry. Just turn around to that man at the desk and ask him if he can find someone to bring you to the Wolf Lake Seventh-day Adventist church. It is in northern Indiana. I want you to preach here today in my stead."

He was bubbling over so that I could hear every word of the conversation he had with the man at the desk. He explained at length just who it was who was talking to him, and that she wanted him to go to a place where there was a wolf and an Indian. Oh, yes, near a lake. There was a church there. The young man at the desk understood and assured Janton Henry that he would go himself.

My visitors had not arrived when Sabbath school began, and

as the superintendent wanted me to give the mission reading, I went up with him onto the platform, but my eyes were on that door. "I will just have to give this mission reading," I had told myself, "but oh, he could give it much better." But just as I arose, the double doors opened, and Janton Henry and his escort came in. The whole church turned to look. Janton's eyes were dancing with joy. He was older and more mature.

While he was giving the mission report, my mind went back to what I knew of this young man who had given his life to the service of King Jesus. He had been a little heathen boy, reared in a heathen village, the son of a paramount chief. There were many wives, and many, many, children, so many that the chief did not even pretend to know them all by name. The numerous wives vied with one another to get the chief to pay attention either to themselves or to their children. Little Janton Henry, who had the tobacco habit so firmly latched to him that it was a part of his very person, was sent by his young mother to the Lakeview Mission to learn to read and write. He was told that if he learned these amazing things, it was almost sure he would be *wodziwika* or well-known and recognized above the other children of the big chief.

A Strange School

It did seem logical that he would be *wodziwika* much more quickly and more surely if he could do something that none of the others could do. But he ran into a snag that he had not suspected. He learned to his dismay that in this strange school, run by a people who keep the seventh day, that *fodia* was not allowed. The students were not allowed to smoke it, or chew it, or even to dip it after it was pulverized. Nor was anyone allowed to bring the fiery *mtwala* here to drink, which his mother had brewed so deliciously from the corn.

He had to decide quickly what he would do, for he was told in no uncertain terms that these various items were expressly forbidden. It did not occur to him to go home, for he was here to learn to be *wodziwika*, and that he would be no matter what suffering it would entail.

"Didn't you suffer?" I asked him innocently.

"He flashed a look at me that made me know that even the memory of that time was terrible. "I died," he said simply, a grim look passing over his pleasant countenance. "It was like the pangs of death itself. I knew from my suffering then that those chains had to be from the devil, even as they told me at the mission. I was unable to sleep. I walked up and down, night after night, my whole body wanting that *fodia* so terribly. For a while, I did not think I could live."

"Why did you not take just a little tobacco to ease your suffering," I suggested, more to see what he would say than for any other reason.

He gave me a look of amazed reproach.

"Oh, but Madame, I wanted to be *wodziwika!*"

I pondered that. This young heathen had wanted to be *wodziwika* so badly that he had been willing to go through torments and unspeakable agony, while there are millions in other more privileged countries who will not go through any kind of suffering for Christ.

In a couple of weeks his agony eased and good food and lots of water helped to loose him from the chains of hell. He was able to sleep, his food began to have more taste, and his mind was clearer than he had ever remembered it to be. In the process of time he learned of a greater Chief, a mighty King, to whom it was better to be *wodziwika*, and he was baptized in the bright waters of Lake Nyasa, *wodziwika* to King Jesus.

Then, there was that time after he had graduated and had

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become a head teacher in one of the mission schools. His work attracted the government inspector, who offered him a job with the government at a much higher salary.

"I cannot do this," he had answered simply. "Malamulo is my mother. She has given me all that I have. I cannot go against my mother."

The sermon that day in Wolf Lake was wonderful. We seemed to be walking along the bush paths, under the bright blue of the African sky. We could see the dark peoples to whom the young minister had pointed our attention. Our hearts were wrung with the need. The people hung on every word he said. I noted that my dear old school teacher, Edna Van Wagner, a white-haired nurse, wept during the whole service. After the sermon was over she came to me. Her voice trembled.

"I might have had such fruit for my labors if I had not gone over to the land of the enemy," she whispered, a sob catching in her voice. "I had dedicated my life to Africa, but I went astray. I broke my parents' hearts. Now it is too late."

I cleared my throat, and glanced at Janton Henry, shaking hands with the people so graciously. "I would not say it is too late," I answered her. She glanced at me quickly.

"What do you mean?" She was breathless.

"I happen to know," I began, "that Janton Henry would like so much to go to Solusi College. He has a splendid mind,

he is college material," I told her. "You could send him to college. It does not cost nearly so much as it does here."

She began to smile, her eyes shining. "Why, he could be my emissary. He could do the things I should have done. Maybe it is not too late."

And that is what she did. Mrs. Van Wagner, a veteran nurse, sent Janton Henry and his family to Solusi College. She nursed in hospitals and nursing homes to see him through the four years of schooling. In her seventies, the Lord gave her strength "to run, and not be weary;" to "walk, and not faint." That little family was so grateful that "Grandmother Edna" got long letters, sent often, telling in detail of their lives, accomplishments, and activities.

Janton Henry Mambala graduated from Solusi College in 1970 with a degree in theology.

Later this little boy from a heathen village became the educational and Missionary Volunteer secretary of the Southeast Africa Union. (The 1974 *Yearbook* lists him as secretary of the education, youth, and temperance departments.—Eds.)

I am reminded of a quotation I have always loved and which has sustained and comforted me many times: "Above the distractions of the earth He sits enthroned; all things are open to His divine survey; and from His great and calm eternity He orders that which His divine providence sees best."—*The Ministry of Healing*, p. 417. □

Bible Questions Answered BY DON F. NEUFELD

What Bible evidence is there that the seven churches extend in time from the apostles' day to Christ's second coming? I talked to certain members of other churches about this and got confused.

Looking at the second part of the question first, perhaps the important point to notice is that when discussing the fulfillment of Bible prophecy with those not of our faith, we are in a different area than when discussing the objective doctrines of the Bible, such as the state of the dead or the Sabbath. For such doctrines we can read Bible statements such as, "The dead know not any thing" (Eccl. 9:5) or "The seventh day is the sabbath of the Lord thy God" (Ex. 20:10). But in the area of prophecy this is not always possible. For example, we cannot read anywhere in the Bible, "The beast of Revelation 13:11 represents the United States of America," or "The message of the seven thunders (chap. 10:3, 4) was a portrayal of events that would occur in connection with the proclamation of the first and second angels' messages."

How, then, does the student of Bible prophecy ar-

rive at his interpretations? He studies history and looks for events in history that correspond with the predictions. Then he chooses for fulfillments the events that correspond most precisely with the predictions. Of course, to do this for the entire Bible is an involved process. It took Seventh-day Adventists many years to work out their system of prophetic interpretations. This system has now stood the test of time. Furthermore, through His providences, God has put His seal of approval upon the message of Seventh-day Adventists. Ellen White said, "Very well do we know how every point of truth was established, and the seal set upon it by the Holy Spirit of God."—*Selected Messages*, book 2, p. 104.

Most non-Adventists are not familiar with our system of fulfillments. When we confront them with certain prophetic forecasts and their fulfillments, they have difficulty, often because they are unfamiliar with certain other prophetic interpretations on which the more recent fulfillments are based. Many Adventists are not as aware as they should be of how interrelated our interpretations of prophecy are.

Furthermore, they often operate on the premise that objective doctrines and prophetic fulfillments are proved by the same process. But, as we have pointed out, for many of the fulfillments there are no explicit Bible statements.

Specifically, with reference to the seven churches, there is no statement in the Bible that says that the seven churches extend in time from the apostles' day to Christ's return. But Seventh-day Adventists reached this conclusion from their broad study of the book of Revelation. They noticed that seven was a recurring number in Revelation, standing for completeness. For example, they found that the seven seals, which, in the symbolism, opened sequentially and ended with the second coming of Christ, could be applied appropriately to successive periods in the history of the Christian church from the apostles' day to the end. They found also that when the seven churches were thus applied, in a remarkable way the messages to the churches in Asia were found to describe religious conditions in the various periods.

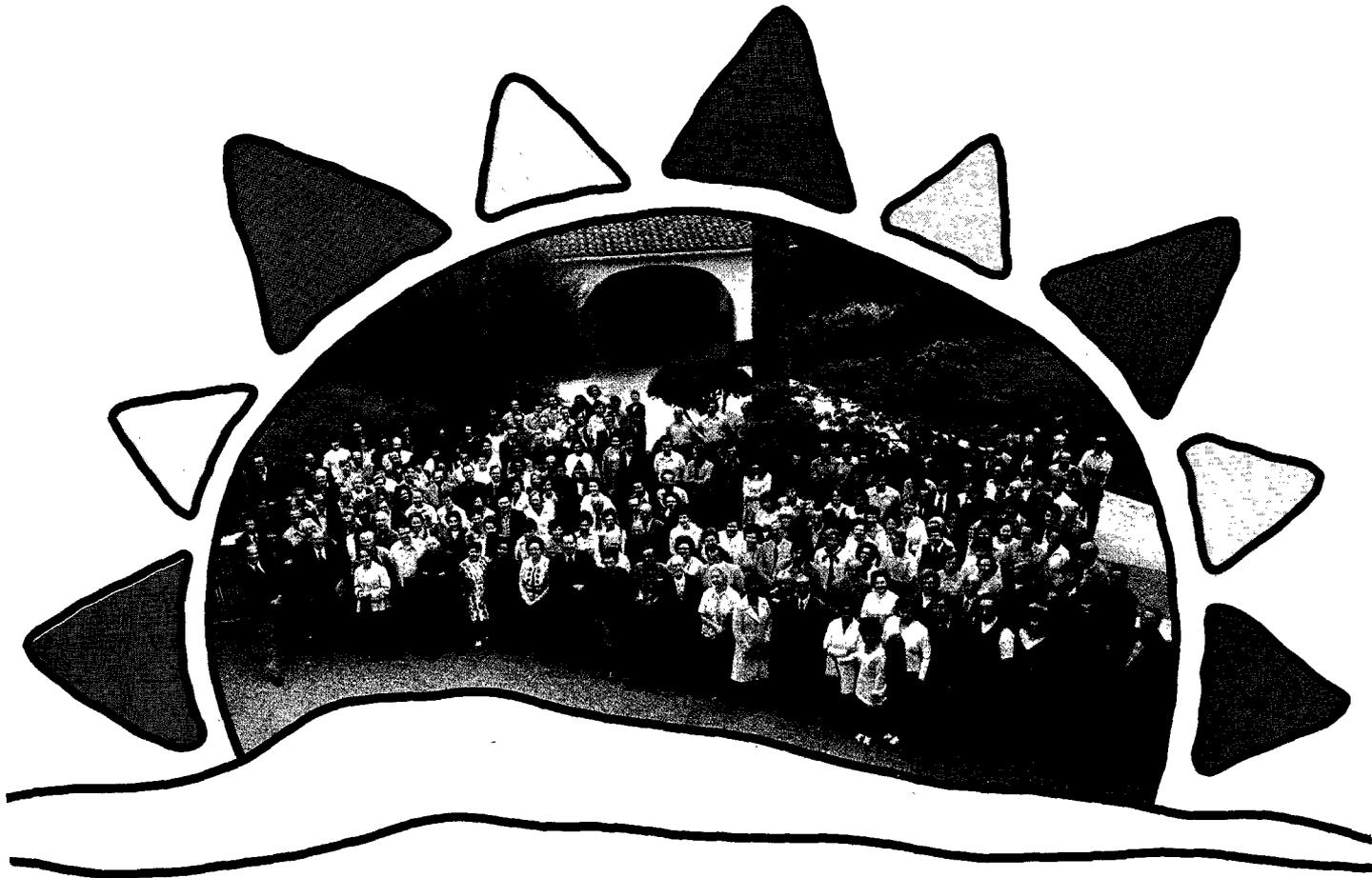
At the same time Seventh-day Adventists recognize and teach that the messages

to the seven churches applied originally also to the specific churches in Asia addressed. In fact, the order in which these churches are named is the order in which one on itinerary would visit them.

Then also the messages to all the churches can appropriately be applied to the church at any time in its history. For example, the Seventh-day Adventist Church should apply to itself, not only the message to the Laodiceans but also the messages to the other churches. In *Testimonies*, volume 6, page 481, Ellen White applies the message to the Sardis church to a situation in the Adventist Church. On pages 538 and 612 the message to the first church, Ephesus, is applied. Other examples could be given.

If this broader picture of the application of the seven churches were presented to the non-Adventist he would probably have less difficulty accepting our view on the seven periods of time. It could also be mentioned that the interpretation applying the churches to successive periods of time did not originate with Adventists, but was rather widely held in earlier centuries.

A NEW AWAKENING?



Employees of the Pacific Press are pictured above. They are anxious to hasten the return of our Lord and Saviour. The men and women comprising the Pacific Press family have a conviction that the outreach for Christ must be accelerated. So during the 100th Anniversary they gave over \$20,000 to start more than twenty-two evangelistic outreach programs in the western half of the United States, Canada, and Inter-America. The plan is to send 7000 subscriptions to SIGNS OF THE TIMES into selected areas in 28 conferences. Follow-up will be made personally twice during the year, with a series of public meetings to follow.

What would happen should 3500 churches in North America select an area where they would conduct this plan that has "a goal for souls" in it? A new awakening? A giant thrust for God? Why not try it? With God's help, you'll see! Only \$3.75 per name!

To Church Lay Activities Secretary: I would like to help in a greater outreach for God with SIGNS OF THE TIMES. Enclosed is \$..... to sponsor number of homes. You select the names.

..... Enclosed is my list of names.

Name

Address

City State Zip

Sabbath Rest as Peace and Tranquillity

Resting on the Sabbath means entering into a state of peace and tranquillity and happiness.

By SAMUELE BACCHIOCCHI

ANOTHER SIGNIFICANT BIBLICAL MEANING of the Sabbath rest is peace and tranquillity. In Genesis 2:2 we read, "And on the seventh day God *finished his work*" (R.S.V.). The statement seems rather paradoxical. We would think in fact that God's work was finished on the sixth day,¹ inasmuch as we read in the same verse that God "rested on the seventh day."

A modern rabbi offers an interesting explanation of the apparent paradox contained in the text. He writes: "The ancient rabbis concluded, there was an act of creation of the seventh day. Just as heaven and earth were created in six days, *menuha* ["rest"] was created on the Sabbath. 'After the six days of creation—what did the universe still lack? *Menuha*. Came the Sabbath, came *menuha*, and the universe was complete.'"²

Concerning the Hebrew word *menuha* the same author explains: "*Menuha* which we usually render with 'rest' means here much more than withdrawal from labor and exertion, more than freedom from toil, strain or activity of any kind. . . . To the biblical mind *menuha* is the same as happiness and stillness, as peace and harmony. . . . It is the state wherein man lies still, wherein the wicked cease from troubling and the weary are at rest. It is the state in which there is no strife and no fighting, no fear and no distrust."³

After He created the heavens, the earth, and all its creatures, God created the Sabbath rest, that is, peace, tranquillity, and happiness for the human family to enjoy on the Sabbath day. To those who have entered into the joyous experience of the Sabbath rest, resting on the Sabbath means entering into a state of peace and tranquillity and happiness.

Is not Friday night the happiest of the week? We may feel tired after a week of toil, especially if we have been burning the midnight oil, but when Friday night comes we gladly lay aside all our work and worries, knowing that the day of peace and happiness has finally come. In later years the Jews expressed this motif of peace in their Sabbath's songs and prayers. Returning from the synagogue on Friday night, they would join in singing "Peace be with you, angels of peace."⁴ As the head of the house entered the door which opened into the

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room that glowed with Sabbath candles and cleanliness, they would all join in singing the *Shalom Aleikhem*, the song that greeted the Sabbath angels of peace who had come to visit their home:

"Welcome, O ministering angels,
Angels from on high,
Who come from the King of kings,
The Holy One, blessed be He.

"Enter in peace, angels of peace,
Angels from on high,
Who come from the King of kings,
The Holy One, blessed be He."⁵

The motif of peace was expressed not only in songs but also in the Sabbath prayers. For six nights the Jew would pray: "Protect our goings and our comings," but on Friday night he would pray: "Gather us under the tent of thy peace."⁶ Peace was also the theme of the Sabbath greeting. As they greeted one another on the Sabbath, the Jews used the words *Shabbat Shalom*, that is to say, "I wish you a Sabbath of peace."⁷

After a tormented and tempestuous week, the Sabbath rest provides an island of stillness and tranquillity, where man can safely harbor to regain peace. During the week often man's relationship with his fellow man beside him, with nature around him, and with himself, becomes tense and disorderly. The Sabbath rest is designed by God to restore that harmony, unity, and wholeness in the soul of man, that too often during the six days of work have been shattered, broken, and split.

The Sabbath rest contains and proclaims a message of peace and happiness. God, by creating the Sabbath rest, offered a special gift to the human family, a gift that is renewed every week and that the human soul desperately needs: the gift of peace and happiness. The peace of the Sabbath, we noticed, is not only a present temporal experience but also carries with it the promise of the eternal joy, happiness, and peace reserved for God's people in the new world. Massi fitly expresses this when he says: "The rest of the seventh day gives to men a foretaste of the rest and peace which will be enjoyed in the new world—that will be the great Sabbath."⁸

In the light of the Biblical and Christian tradition, the Christian who enters into the Sabbath rest not only experiences a blessing of peace and happiness but also gains a foretaste of the eternal joy and peace reserved for those who from Sabbath to Sabbath shall worship before God (Isa. 66:23).

Sabbath Rest as Consecration

One of the most prominent words of the Bible is *qadôsh*, "holy." It is a word that expresses the mystery and majesty of Deity. It is interesting to notice that the first thing that God consecrated as holy was not an altar or a mountain or a sanctuary, but a day: "So God blessed the seventh day and hallowed it [that is, made it holy]" (Gen. 2:3, R.S.V.). Later in the proclamation of the Ten Commandments, twice God proclaimed the Sabbath holy. First in the form of a reminder to man, "Remember the sabbath day, to keep it holy" (Ex. 20:8). Second, by presenting the Sabbath as a time which God Himself has made holy, "wherefore the Lord blessed the sabbath day, and hallowed it" (verse 11).

The Sabbath day was chosen by God as the tangible and perpetual sign and symbol of the covenant, of the engagement and commitment of the people to God. It was the sign and symbol of loyalty. The ancient rabbis distinguished among three aspects of holiness: the holiness of God's name, the holiness of the Sabbath, and the holiness of Israel. The holiness of the Sabbath preceded the holiness of Israel. The

Your Church and Your Marriage—2

IN OUR LAST COLUMN we began discussing marriage in relation to several points made by Richard Fredericks, current AIA president. He suggests a course of studies with a minister—a structured, programmed, several-months' long course—before the wedding can be performed.

Certainly most Adventists will be in agreement with this plan. And I should like to add that the minister should have more than a superficial knowledge of the engaged couple. A handshake at the door after a sermon on Sabbath cannot qualify as "knowledge." For instance, a minister who is asked to perform a wedding should ask himself some rather weighty questions—and repeat these same questions to the engaged couple, even at the risk of being thought impertinent. Why does the couple wish to be married? Have they "gone too far" in their relationship and have decided that marriage will erase their sense of guilt? Are they marrying because one or both are impatient with home rules and restrictions and view marriage as unlimited freedom? Obviously if the couple wants to marry for the wrong reasons, marriage is a travesty.

Richard feels strongly about this. "I could fill pages with stories of friends in my life who have stood before the altar for all the wrong reasons, without an understanding of all the right ones and without any knowledge of the difficult adjustments that lie ahead."

Another aspect of Seventh-day Adventist marriage that doesn't get the attention it so vitally needs is this: How much basic Christianity and grounding in the church does the engaged couple have? Up until this point, they've been able to rely on parents to carry forward the Christian practices that are so necessary if the

church is to be the center of their lives. Family worship. Faithful attendance at Sabbath school and church services. Ingathering. Special group meetings. Regular, systematic giving. They'll have to be self-propelled from the moment the "I now pronounce you husband and wife" echoes through the church. Or, even more devastating, one may have to propel the other, and that just doesn't make for a particularly happy relationship. The "propelled" partner may feel that he has merely exchanged one boss for another. And the "propeller" may (undoubtedly will) resent being cast in the role of surrogate parent.

When you come right down to it, if a couple hasn't made Christ a very definite part of their relationship during courtship, it's unlikely that He will occupy an important place in their marriage. For instance, how many times have the couple studied the Bible together? How many times have they prayed together—not a superficial kind of "sentence prayer" in a group, but just the two of them, in a deep, meaningful way?

I was greatly encouraged by Richard Fredericks' thoughtful approach to this most important of subjects. I hope he speaks for thousands of Adventist young people. If he does, then I see better days ahead.

We need "a clear understanding of what this most holy of unions is all about. No one has spent time to explain what it means to grow as one flesh, that this is not accomplished by (the newly married couple) wrapping themselves up in each other, but in centering their relationship of love in Christ, and becoming one in the perfection of His love."

And that really is what marriage is all about. Jesus and your church are essential to the success of your marriage.

reason seems rather obvious. By keeping the Sabbath holy, consecrating the time of the day wholly to God, the Israelite himself became holy, totally consecrated to God. This is clearly brought out in the stipulation of the covenant that God made with Israel: "You shall keep my sabbaths, for this is a sign between me and you throughout your generations, that you may know that I, the Lord, sanctify you" (Ex. 31:13, R.S.V.).

In the covenant relationship the observance of the Sabbath day assumed a twofold significance. On one hand, as we read in Exodus 31:13, it was the vehicle chosen by God to sanctify the people. On the other hand, it was the tangible sign by which the people could consecrate themselves totally to God: "Six days shall work be done, but the seventh day is a sabbath of solemn rest, holy to the Lord" (verse 15, R.S.V.). Dubarle points out that while in the offering of the first fruits or first-born, the first was consecrated and this had the effect of desecrating the rest for secular use, in the case of time, the situation was the opposite: "The offering of time, accomplished on the last day of the week, and not on the first as was the case in the offering of the material goods, had the effect of consecrating the whole time, in as much as it tended toward the day of meeting with God." ⁹

Total Commitment and Consecration

The Sabbath rest is then the sign and the pledge of man's total commitment and consecration to God. Renouncing the utilitarian use of one portion, man recognized the sovereign domain of God on the totality. Danielou observes that "the Sabbath expresses the consecration of the time to God as the temple expresses that of the space." ¹⁰ While for the celebration of most festivals objects were used as the unleavened bread, the lamb, the sheaves, the horn, the palm, for the observance of the Sabbath no object was required, except a soul that loved God. A deep devotion and love for God is really all that it takes to observe the Sabbath.

Man's life is a measure of time. The use that man makes of his time is indicative of his priorities. We have no time for those toward whom we feel indifferent, but we find time for those whom we love. We may have little money to spend, but we all have a measure of time to use. The way we spend our time is an indication of where our interests lie. The Sabbath rest is a test of man's loyalty and love for God. To be able to withdraw on the seventh day from the world of things to meet the invisible God in the quiet of our souls, means to love God with all our hearts, soul, and mind. Like in human relationships, fellowship can be experienced only by spending time together, so in our relationship with God real communion is possible only when, having turned off our receiver to the hundred voices and noises that draw our attention, we take time to be with God and listen to His voice. The Sabbath rest enables man, as Thomas Aquinas rightly expresses it, "to set aside some time of his life to vacation with God—*ad vacandum divinis*." ¹¹

Christ provides us the supreme example of the consecration of the Sabbath time to God. He attended the religious services of the synagogue: "He went to the synagogue, as his custom was, on the sabbath day. And he stood up to read" (Luke 4:16, R.S.V.). Christ used the Sabbath time to listen to and to proclaim the Word of God. "He was teaching them on the sabbath; and they were astonished at his teaching, for his word was with authority" (verses 31, 32, R.S.V.; cf. chap. 13:10). He was mindful in a special way of the physical and social needs of man. Luke reports that as Jesus left the synagogue on the Sabbath day He "entered Simon's house. Now Simon's mother-in-law was ill with a high fever, and they

besought him for her. And he stood over her" (verses 38, 39, R.S.V.). It was on the Sabbath that Christ healed the man with the withered hand (Matt. 12:9-21; Mark 3:1-6; Luke 6:6-11), the paralytic woman (Luke 13:10-17), the man who had dropsy (Luke 14:1-6), the paralytic of Bethesda (John 5:1-16), and the blind man (John 9:1-38). Christ's consecration of the Sabbath time to the Father was therefore accomplished both by participating in the religious services—listening to and proclaiming God's Word—and by providing His warmth of fellowship and His healing service to the outcasts of the society. (Something to ponder in articulating a theology of the Sabbath rest!) In the light of Biblical, Jewish, and Christian teaching, the consecration of the Sabbath time to God is realized in religious exercises as prayer, study, singing, meditation, and humanitarian actions.

This brief survey of the Biblical and Jewish and Christian notion of the Sabbath rest may form a basis for a reevaluation of our present-day concept of the religious significance of the Sabbath rest. To dissociate rest from worship on the Lord's day is to deprive our worship of its essential ingredient and natural context. It is important to recognize, as Massi aptly comments, that "rest for the Jews was an act of worship, a type of liturgy."¹² A rediscovery and return to the Biblical notion of the Sabbath rest could offer today not only a new orientation on how to spend the Sabbath day but also could revitalize the relationship between man and God.

The Sabbath rest, we have noticed, has acquired added

significances in the unfolding of the plan of salvation and it evokes and commemorates God's saving acts on behalf of man. It reassures man that God's creation and redemption is perfect and complete. It offers man a concrete opportunity to accept and experience God's marvelous gift of life and of redemption. It gives a sense of completion to man's work and meaning to his life. It proclaims a message of past, present, and future deliverance—a genuine liberation from the slavery of work, selfish greediness, and sin. It contains God's gift of peace and happiness to the human soul, which for the Christian is a foretaste and a reassurance of eternal peace.

The Sabbath rest finally is the sign of our love, loyalty, and commitment to God. By consecrating a portion of our time to God, we recognize His dominion over our life and over the whole creation. □

Concluded

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- ¹⁰ J. Danielou, *Bible and Liturgy* (South Bend: University of Notre Dame Press, 1956), p. 223.
- ¹¹ Thomas Aquinas, *Summa Theologica*, II, 2, question 122, art. 4, reply 1.
- ¹² Massi, *op. cit.*, p. 366.

For the Younger Set

Two Boys and a Lie

By RICARDO U. CUSI
as told to Ella Ruth Elkins

THE HOT PHILIPPINE sun beat down on Jun as he hurried toward home from school. His heart ached, and he could scarcely see to find his way because of the tears that spilled out of his eyes. As he neared home, he blindly ran up the footpath that led to his nipa (*nee'-pä*, a tropical palm used widely in the Philippines for houses) house, and burst through the doorway.

"Mother, Mother! I won't go to school anymore!" Jun stood there crying loud and long.

Jun's mother came hurrying. Grandmother was close behind. Father was home and he too hurried in to hear what all the fuss was about.

"Why are you not going to school anymore?" Mother asked.

"I'll never go to school again! This is my last day!" Mother pulled her son

close. "No, no, child. This is not your last day. But tell us what happened."

"Well, one of my classmates named John said I did some bad things that I didn't do. I'm ashamed to tell you what it was. So I'll not go to school anymore. Besides, he always teases me." The tears started all over again.

"Did you tell your teacher about it?" Mother asked.

"No, I just came home without my teacher knowing a thing about it. He doesn't even know where I am." Jun tried to wipe away the tears, but soon more took their place.

Grandmother stepped forward and took Jun's hand. "All right, now. We'll go to the school and we'll solve this problem!"

The teacher listened carefully to everything that Grandmother and Jun had to say. When Jun was finished, the teacher said, "I'll talk to John and to the other children and get this thing cleared up."

The teacher called for John's parents to come to

the school. After they arrived, the teacher called all the students together, and in front of everyone asked John, "Did you say those bad things about Jun?"

John looked a little afraid. "No, sir. You can ask my classmates. They will tell you I didn't."

So the teacher began asking each child. But all the pupils said that they had not heard John say anything at all like that.

John's mother had a disgusted look on her face. She stepped forward. "My child would not do anything like that. But if he ever does, I will spank and beat him! But I know my child is a good boy. He would never think of saying such a thing!"

The teacher rose. "All right. We'll all go home now, and I'll have to be the one to solve this."

That night the teacher prayed, "Dear God, please help me solve this problem. I know this thing will only get worse if it is not solved. So do help me, God. Tell me what to do. Amen."

The next day the teacher called the children in one by one. "Tell me, did you really

hear John say those bad things about Jun?"

Each one admitted that what Jun said was right—that John really had said those terrible things about Jun.

At last the teacher called in John. "John, tell me the truth. Did you say all those bad things about Jun?"

"No, sir."

"Don't be afraid. A good boy tells the truth."

Now it was John's turn to cry. "Sir, I'm sorry. I really did say those things!"

"Why did you tell a lie?" asked the teacher.

"Because of my parents. They will not trust me anymore if I tell them I lied, and I'm afraid they'll beat me, and I'll be punished."

"No, my child, they will not stop trusting you if you tell them the truth, even if you do have to tell them you told a lie. I'll explain this to your parents."

With tears in his eyes, John asked God to forgive him for the things he had said. And he asked Jun to forgive him too. Jun and John became good friends and soon forgot all about what had happened.

The Master Key of Salvation

When a huge passenger ship or a transatlantic freighter on an intercontinental voyage arrives at the mouth of the Rio de la Plata headed for the port of Buenos Aires, the captain of the big ship willingly surrenders the command to another, a specialized captain. The Rio de la Plata is a wide, shallow, and treacherous river that separates Argentina from Uruguay. Its bed is a subaquatic delta, and big ships can navigate only in appropriate channels. This is why the ship's commander gladly puts the helm in the hands of the local pilot who knows the river like the palm of his hand and who can steer the ship with remarkable precision during the many hours it takes to reach the port of destination.

In the same way, Jesus as the Captain of our salvation, has traveled the road before and is perfectly acquainted with every problem and with every difficulty; therefore He can lead our life with safety and success.

But supposing the captain of the ship would say to the local man who kindly comes to help him bring his floating city to port, "I don't need you. I am a sea dog. I have gone through almost all the seas of the world." He would soon be in deep trouble and realize that he had undertaken an impossible task.

The essence of conversion is the surrender of the heart to God, since He is the only one who has the power and the ability to change the life.

What does it mean to surrender? It simply means that by the exercise of our wills, the master keys of our lives, we deny ourselves and choose Christ. God has endowed us with the freedom of choice. He never forces our wills. He will never save us against our acquiescence. He says: "I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

With the Denial Comes the Decision

He also says, "Choose life" (Deut. 30:19). To the one who wants to be saved he says: "Let him deny himself" (Matt. 16:24). Along with this denial comes the decision to turn to Jesus. Ellen White says, "Many are inquiring, 'How am I to make the surrender of myself to God?' . . . What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. . . . You cannot change your heart, you cannot of yourself give to God its affections; but you can *choose* to serve Him."—*Steps to Christ*, p. 47.

As in the case of the boat there is a change of command, so also in my life there should be a change of rulership. "I am crucified" (Gal. 2:20), explains the apostle. Self has died. The throne of my heart has been vacated. Self has been denied. And then Paul adds: "It is no longer I who live, but Christ who lives in me" (R.S.V.). Once self has surrendered completely, Christ takes over and occupies the throne.

What a wonderful transference of rulership! Along with His coming into my heart, Christ brings His love, His joy, His peace, His patience, His long-suffering, His gentleness, His

goodness, His faith, His meekness, His self-control, and my life changes completely; it is a happy and peaceful life, a godly life, a victorious life.

But, we insist, it is not enough to make this blessed choice once. We need to renew it every day, every moment. This should become in us a way of life. Because, "as long as Satan reigns we shall have self to subdue, besetments to overcome, and there is no stopping place."—*The SDA Bible Commentary*, Ellen G. White Comments, on 2 Peter 3:18, p. 947.

"Through the right exercise of the will, an entire change may be made in the life. By yielding up the will to Christ, we ally ourselves with divine power. We receive strength from above to hold us steadfast. A pure and noble life, a life of victory over appetite and lust, is possible to everyone who will unite his weak, wavering human will to the omnipotent, unwavering will of God."—*The Ministry of Healing*, p. 176.

F. CH.

Smashed Fingers

By ROBERT HASTINGS

"Don't go home saying you came to St. Helena to give up smoking. Instead, that you came to give up the risks of lung cancer and emphysema. And heart disease. And discolored teeth, trembling hands, and coughing."

The speaker was Harold James, M.D., a staff member of St. Helena Hospital and Health Center in Deer Park, California.

He was speaking to a new class of 23 persons from all walks of life who were entering the Health Center for a five-day effort at breaking the cigarette habit.

I was there as a reporter, to observe, since I had read such glowing accounts of their Five-Day Plan to Stop Smoking in one of Ann Landers' columns.

Dr. James then continued: "If you had been banging your thumb all morning with a hammer, and decided to stop, would you complain that you had 'given up' smashing your fingers? Of course not. Then don't make a martyr out of yourself by complaining about 'giving up' smoking. Think of it in terms of what you're getting—a slower pulse, better health, a clean taste in your mouth, more money in your pocket."

I thought Dr. James made sense, as I looked around the room at those 23 persons who so desperately wanted to break a costly habit. One woman, in her seventies, said she has been smoking 50 years. Another said he had smoked since he was 6.

I'm not writing this to convert you from smoking. It's your business what you put in your mouth, and if you want to burn up your hard-earned money, I say that's your business, too. What I am saying is that Dr. James gave me a wonderful insight.

And here it is: When you tell something bad in your life to beat it out the back door, remind yourself that something much finer is coming in the front door. Listen—I hear the doorbell ringing now.

Robert Hastings is editor of The Illinois Baptist in Springfield.

Faith Condemns Sin in the Flesh

We have been emphasizing in previous editorials that a correct understanding of faith is crucial to the proper presentation of those saving truths that are central to the message all men must hear before Jesus returns, that the completion of God's final call to mankind depends upon a generation who "keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

We noted that faith is the opposite of sin; men and women of faith trust God and willingly obey Him; the sinner distrusts God, he rebels and maintains the state of broken relationship.

The experience of faith is more than an intellectual nod from a person who accepts certain truths. Faith involves more than accepting what Jesus has done for man, both in creation and redemption—great and wonderful as His work has been. Jesus is very concerned that we understand what He has done for us, but He will not be satisfied until men and women are indeed changed by what they know. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21).

As earlier editorials indicated, faith is not to be confused with mere mental awareness and doctrinal belief; faith is more than belief, even though most English Bibles translate the verb form of the Greek word *pistis* ("faith") as "to believe."

Nevertheless, for many Christians today salvation consists of praising God for His mighty acts, remembering what He has done as our Lord on the cross, believing that He will forgive and save all who call Him their Saviour. And that seems to be all.

Ellen White met this same confusion wherein belief is understood as the essential element in faith and exposed its fallacy: "The question is not, Do you admit that Jesus is the Redeemer of the world? and that you should repeat to your soul and to others, 'Believe, believe, all you have to do is to believe'; but, Do you have practical faith in the Son of God, so that you bring Him into your life and character until you are one with Him? Many accept of the theory of Christ, but they make it manifest by their works that they do not know Him as the Saviour who died for the sins of men, who bore the penalty of their transgression, in order that they might be brought back to their loyalty to God, and through the merits of a crucified and risen Saviour, might find acceptance with God in their obedience to His law. Christ died to make it possible for you to cease to sin, and sin is the transgression of the law."—*Review and Herald*, Aug. 28, 1894.

More Than Doctrinal Assent

When the Bible discusses faith, more than doctrinal assent and ritual correctness is being considered. For Bible writers, faith is always connected with overcoming sin, with cheerful, willing obedience to the will of God. Of such John wrote: "This is the victory that overcometh the world, even our faith" (1 John 5:4). "Saving faith is a transaction by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power."—*The Desire of Ages*, p. 347.

Jesus came to this world, not primarily so that men and

women would give Him praise for His exemplary life and substitutionary death; He came so that men and women would believe that sin could be overcome, that God was not asking too much from the human family when He asked for obedience, and that the power that kept Jesus from sinning would also keep them from sinning. God wanted men and women to trust Him and to discover these saving truths for themselves, *in their own experience*. God desired for His people that they too could find the freedom of spirit that comes only when the Spirit of God provides the power to overcome selfish habits.

To know all this is more than an intellectual exercise; it is a heart experience. The power and pollution of sin and the condemnation of the law are removed in the life of faith. "We can do this only as we grasp by faith the righteousness of Christ. By beholding Jesus we receive a living, expanding principle in the heart, and the Holy Spirit carries on the work, and the believer advances from grace to grace, from strength to strength, from character to character. He conforms to the image of Christ, until in spiritual growth he attains unto the measure of the full stature in Christ Jesus. Thus Christ makes an end of the curse of sin, and sets the believing soul free from its action and effect."—*Selected Messages*, book 1, p. 395.

Sad Misunderstanding of Faith

There is something tragic about the professed Christian who nods in assent to all the teachings of his church, who believes that God loves him and promises to forgive him for his sins—and yet who knows little of God's power in his life. Such is the sad misunderstanding that many have of faith. Their declaration of faith is diluted by unchanged traits of character, thus denying the saving virtue of Christ's power. The gospel is not for them "the power of God unto salvation" (Rom. 1:16). Although saying that they have the truth about God, especially "the truth" about His last-day message to the world and what is soon to befall planet Earth, indeed, that they are rich with "the truth," such church members are "wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17). They have not learned through the experience of faith what it means to follow Jesus all the way; "to him that overcometh . . . even as I also overcame" (verse 21).

Men and women of faith know that with every command to obey comes strength, encouragement, and the personal presence of Jesus. But claiming to believe in the commandments, yet not obeying Him in an overcoming life of self-denial, opens the door to a discouraged, demoralized, dreary life. No joy and cheer—just a feeling of being chained to an impossible order that somehow doesn't really matter in the long run, because Jesus will forgive when He is asked.

Jesus "condemned sin in the flesh" (Rom. 8:3) because He did not sin "in the flesh." No one could accuse Him of sin (see John 8:46). He proved that sin was not inevitable or necessary. He demonstrated by a life of faith that men and women when connected with divine power can live without sinning. He lived the life of faith so that the human family ever after would have reason for hope and cheer, so "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:4).

Even as Jesus "condemned sin in the flesh," so His followers are to condemn sin in the flesh. Such is the challenge given to those who desire above all else to be among that number who "keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

H. E. D.

To be concluded

How We Adjusted to Retirement

We have found that the retirement years are the bonus years.

By OLLIE A. MARSH

WE LIVED IN southern California for 24 years, watching it grow from small, separated towns into a huge metropolis that sprawled all over the landscape. Each day, it seemed, there was more smog, more dirt, and most of all, more noise! No longer were we able to spend Sabbath afternoon in nearby country.

Living as close as we did to our neighbors, we had no privacy. Attempting to ease this misery, we finally gave up when we found ourselves going to answer the telephone only to find it was the neighbor's telephone ringing. Then Floyd retired.

Having lived in Oregon many years before, Floyd remembered that it had few people, lots of open land, clean air, pure water, and beautiful scenery! We took a vacation in midsummer and visited Oregon, where on the coast we froze and in the inland area we broiled. Preferring summer heat and winter cold we decided to settle in Grants Pass, Floyd's old stamping grounds.

He had already signed up for Social Security (partial, because he was only 62). We bought a home three and one-half miles out of town on two thirds of an acre, which looked large to us in comparison to city lots. All we had to do was to go back to California, dispose of much of our 24 years' accumulation, and bring the rest to Oregon. That was easier said than done, but we finally packed up our furniture and tools and made the move. We had our boy and his collie, and our girl and her dog and cat, plus the dozen banty chickens Floyd's sister gave us.

One of the first items on the agenda after moving was to become acquainted with the church congregation. We had looked for and found the Seventh-day Adventist church while visiting. In order to feel more at home and to put down roots quickly, we changed our membership immediately. I get acquainted in new churches by attending Dorcas when I can, Dorcas Federation meetings, camp meetings, Ingathering caroling, socials, and Sabbath church dinners. We changed the address on our church papers and added the local conference magazine.

The Welcome Wagon lady with her "most famous basket in the world" called and gave us gifts and coupons from the local

merchants. She invited me to join the Welcome Wagon Club. There are many activities sponsored by the club. She told me this area has a long winter, and newcomers who are not "involved" soon "climb the walls"! I joined the club. I enjoy eating out in restaurants from time to time, but my husband does not. The once-a-month meeting in a restaurant filled my need. Some of their activities I like, such as their craft classes.

We subscribed to the local newspaper to keep up with the news and to become acquainted. In the paper I read of home study groups for country women, sponsored by the Home Extension Service agent. I called the hostess of the group near me and told her I was new and asked whether I could attend. Delighted at my interest, she invited me to come. They meet once a month for a business meeting, a program on homemaking, and a potluck luncheon. Once a month there is a work day, a project they work on: Last year we stuffed animals for the retarded children at Christmas. When the ladies ask me about my "picky" eating, I explain that I am a Seventh-day Adventist and a vegetarian. When nutrition topics are studied I am usually asked how I can get enough protein without meat. The government lessons we study back me up. They state that only a few ounces of protein are needed daily, which can be supplied without meat.

Some of the older home study group members also belong to a garden club, which I was invited to join. We study what flowers, shrubs, or trees to plant each month. I learned which vegetables grow better in this climate, too. I take my questions to club meeting, and we discuss them. We meet one afternoon a month.

My husband is an out-of-doors man. He joined the sportsman's club. They have many groups within this club. He joined the Siskiyou Bow Hunters and he goes out for archery practice one night a week in winter, and evenings and Sundays during the summer. The 200-acre sportsman's range has three archery ranges, each a different terrain—one level ground, the second rough, and the third hilly.

We decided to do certain things that we had not done before retirement. Since both of us had always been hesitant to talk in public, we joined a Dale Carnegie class and learned to talk on our feet.

We are both interested in doing things with our hands. Floyd works with tools, and I embroider. It helps our tight budget to have handmade gifts available for weddings, birthdays, and Christmas. Some items I send to the Voice of Prophecy gift shop.

Time for Various Activities

I had promised myself if I ever had the time I would learn to play the piano. The children had taken lessons but lost interest. I sent for a piano course. The lessons go slowly, and there are many interruptions. I finally decided to practice early mornings after my Sabbath school lesson study.

I joined an amateur writer's class and was encouraged by others' progress. I enrolled in a correspondence course on religious-article writing from Home Study Institute and began studying and writing. Sometimes I became discouraged, but my instructor was most helpful.

Not all has been club meetings and courses. Since retirement we have added a son-in-law, a darling little boy, and a sweet

Ollie A. Marsh lives in Grants Pass, Oregon.

baby girl. We have helped the young folks when we could, as parents do.

We read two booklets that helped with the money situation: (1) U.S. Department of Agriculture booklet entitled *A Guide to Budgeting for the Retired Couple*, and (2) a 95-cent paperback book entitled *Managing Your Money for Retirement* by William Laas. A lesson at the Home Study group also helped, entitled "Woman's Role in Her Husband's Retirement."

For a while I worked, as a nurse's aide, having taken a class at a local nursing home. Since I like people, I found the work interesting. But when my legs and my back began giving trouble I had to give up nursing. Now I get my exercise at home.

Floyd, on the other hand, is still working. He dreads the thought of stopping. He remembers that when his uncle retired he did nothing and died early, probably of boredom. Floyd works in summer doing yard work. He mows lawns, trims hedges, and does landscaping. He moves at his own pace and does good work. The first year he advertised in the paper and signed up with the department of employment. Since then he has been kept busy just by word-of-mouth advertising. He had planned to do this when he retired.

His father did it when he retired. Floyd inherited his equipment. He likes being his own boss. There are other advantages, too. His relatives say he looks ten years younger since he works outside. His health is better. Also, when he is asked to trim bushes or dig up bulbs or flowers he is told to keep them if he wants them. He has built up our lawn and flower garden with little expense. The leaves and grass clippings go into a compost pile and then on our garden. We raise a good garden. Sometimes the early or late frost gets some of our produce, but our vegetables are delicious right from the garden.

When the snow is piled up and the roads are slick we stay home, listen to the radio or records, watch TV, do jigsaw puzzles, or read. We love to read. We lend books and give some away. One house nearby is vacated several times a year, and we get new neighbors. We visit, get acquainted, lend books, give children's books for Christmas, and acquaint others with our beliefs.

We seldom "entertain." Guests drop in when they want to. Friends or relatives come up during their vacation, or stop when passing through. We live simply, but are interested in many things. It keeps our minds active while our bodies are slowing down. We like to take walks along the roads near home or at the sportsman's range. In summer we keep busy in the garden. We enter our garden produce and handicrafts at the county fair in the fall. When we win money we put it into the Sabbath School Investment fund.

We sponsor missionary subscriptions of our papers to relatives and friends who are not Adventists. Our own papers we take to church when there is a call, such as for *Signs of the Times* to be used by visiting laymen. We give our church papers to friends and leave them at such places as the hospital and laundromats.

We keep up correspondence with those we know, but less frequently than before retirement. Many of our retired friends have given up sending Christmas cards, but I like receiving cards with notes. It also gives me an excuse to send them cards and enclose church literature. We help with broadcasts when we can. At Christmas time I baby-sit or do other things to be able to buy books to give to relatives and friends. I give my husband a book and also give myself one or more of those I want, adding to our library in this way. I used to buy hard-back books, but now I am getting more paperbacks.

Senior citizens can remain active and alert and help those around them. Retirement years are the bonus years, and there are many interesting things yet to be done. □

Especially for Women By BETTY HOLBROOK

Aloneness

A CARDINAL sits outside my window—regal and alone in his scarlet robe. Through binoculars I can watch him tilt his head as he sings out his morning hymn. He seems secure in the gentle movement of the pine tree.

I too sit alone in my "upper room"—not so regal and yet secure in familiar surroundings. Our mates? His is foraging for food no doubt. Mine too is foraging in a sense, on the King's business. So I'm alone, and yet not really, but loneliness is on my mind.

A family counselor was speaking, "Loneliness is a state of mind," he said as we probed the whys of disintegrating homes, particularly the Adventist home. It's true, of course, but then love and hate, understanding and bigotry, sympathy and self-pity are states of mind too. Even frustration and anger are states of mind. You don't have to be frustrated and angry. Why can similar situations produce such opposite results in different people?

Society today is geared to produce loneliness. We're too mobile. Every new convenience helps us shut ourselves away from people. The extended family (grandpa, grandma, aunts, and uncles) commutes by phone—not very helpful to building close relationships. Apartments are little more than spacious and comfortable cells in a honeycomb of isolated, lonely people. Husbands (and sometimes wives) travel far to earn a living. Cars whiz us by unknown neighbors. And then, sad but true, our society is conditioned to get, not give. The great American dream now is not a sod house on some frontier, but winning a sweepstakes or a lottery, and friends are those who help us in time of need. So, often, like the cardinal, we sit alone in regal splendor, but too unhappy to sing.

Is loneliness all that bad? Yes, if it's drenched in self-pity. It becomes destructive

then, to mind, body, and soul. And yet solitude can be one of our greatest blessings.

Look at Moses banished to obscurity from Pharaoh's palace, John the Baptist crying from a bleak wilderness, and John the beloved exiled on isolated Patmos. Even Jesus spent 40 days and 40 nights agonizing alone before He felt ready to face His ministry to people. Somehow I'm glad there were no TV sets available in the wilderness. I don't think that "As the World Turns," "All in the Family," or Carol Burnett could have helped Him face what lay ahead.

We all need some solitude—loneliness—before we can give, because solitude is for reflection. It's a time of encounter with the Holy Spirit, a time for personal decision. It's a time to determine what is right and wrong, that we belong here, and our life has a purpose. In his book *Are You Fun to Live With?* Lionel Whiston says, in solitude, "I am judged, laid bare, rebuked, healed, restored, and sent forth."

Loneliness can be constructive, and even helpfully satisfying. Once in a while it's good to tell ourselves, "Don't just do something—sit there!" After all, it's no sin to stop and sit and think and plan and give God a chance to break through—no mean accomplishment too many times. While we sit we can build character. A comfortable corner with a backlog of good articles, books, and our Bibles can be the best re-creation for our souls.

In our aloneness, however, we must remember that we were created for both solitude and fellowship, and each is enriched and strengthened by the other. Truly Christ-centered people, after a personal encounter with Him, will turn to others and search for others.

Happiness too is for sharing, but it grows out of moments alone.

COVER STORY

Thirty-five Jungle Chapels Are Dedicated in Sabah

By D. A. ROTH

MY LATEST visit to Sabah, in December, 1974, took me into the interior of the country to participate for the first time in one of the most ambitious projects ever undertaken in the Far Eastern Division territory—the erection and completion of 35 jungle chapels and lamb shelters (children's Sabbath school facilities). These were dedicated on two Sabbaths.

My work in the division has taken me to Sabah several times. Each visit, however, was confined to biennial sessions, annual committee meetings, or workers' meetings.

Sabah is part of Borneo, the world's third largest island. It was earlier known as British North Borneo, but Sabah is now the thirteenth state of the Malaysian Federation. Sabah and a sister state, Sarawak, are lands where people and customs have changed little over the centuries, where the indigenous Kadazans still use buffalo power to plow wet paddy fields in the time-honored way. Children of Sabah are among the few in the world who still know what it means to have fun without factory-made toys.

For many years now there have been no "wild men of Borneo." Not all are twentieth-century in life-style, but there are no cannibals.

Sabah is a mountainous country of dense tropical rain forests in its interior. Three fourths of its people live on its coastal plains, which are intersected by numerous muddy rivers.

I saw much of Sabah in December as I flew over parts of it and trekked through its jungles and villages.

D. A. Roth is assistant secretary and communication director of the Far Eastern Division in Singapore.

Along with Southeast Asia Union Mission leaders and one other division staff member, W. V. Clements, Sabbath school director, I flew from Singapore to Kota Kinabalu, Sabah's capital city. After an overnight stop, we proceeded 123 miles northeast to the Kudat peninsula.

R. S. Watts, president of the Southeast Asia Union Mission, joined me in Kota Kinabalu. There I met Mr. and Mrs. Bill Belles, volunteer workers from Auburn, Washington, who have been assisting the Sarawak Mission president, Bruce Johnston, in the mission's aviation program.

Mr. and Mrs. Belles had been loaned to the Southeast Asia Union Mission and Sarawak by Don Kirkman and his architectural firm in order to tide the mission over until a regularly appointed pilot-pastor could be found. Mr. Belles flew Pastor Watts and me to Kudat in the mission's Cessna aircraft, one of four operated by the division.

Pastor Watts immediately headed for the Goshen area to dedicate jungle chapels with Mandatang Gaban, acting mission president. Mr. Belles stayed in Kudat to speak at the local church. It was the first time he had given a sermon at a church service since his conversion to the Adventist faith two years ago. He had just two hours' notice, but like a true volunteer he made no objection to the request. The pastor of the church, Jubilee Liang, was going with me to guide and translate on our day-long safari into the jungle.

Pastor Liang and I left early for our four jungle chapel dedications. The next 12 hours proved to be one of the busiest Sabbaths I have ever spent in the ten years I have been with the Far Eastern Division.



Youngsters watch as Mrs. Ginduk Liang, wife of the Sabah Mission lay activities director, cuts the ribbon of the Sarangkoi chapel.



Before each dedication ceremony the local congregation gathered outside the building to place a plaque indicating the donor. Here a Quiet Hour donation plaque is placed on the Pinawantai church.

The four new groups came into existence as the result of lay missionary work of two mother churches in the Kudat area. In one place, Pinawantai, only two families are actually baptized members, but nearly 50 attended the service.

Poverty is widespread in the interior area where we found these groups of believers. The

Kadazans are mostly farmers who grow everything they need, so they have little money for such things as church buildings. Funds for all of the jungle chapels I helped to dedicate on December 21 came from The Quiet Hour radio program. The first act in the dedication ceremony was to assemble the group in

front of the new building and hammer into place a plaque indicating the donor.

We visited four villages—Pinawantai, Rondonon, Bingolon, and Barambangon. We were scheduled to visit a fifth village on Sunday, but heavy rains prevented us from making the boat trip to this remote area on the other side of the peninsula.

Each jungle chapel was reached by tramping along narrow, muddy trails, past numerous rice paddies and through thick jungle undergrowth. It was the only time in my life that I gave a church dedication sermon with muddy brown tennis shoes on my feet. But I felt almost overdressed as I looked over the attentive audience, most of whom wore no shoes at all!

I was amazed to learn that construction of each building took only five days. Wood was carried by hand and in boats to the building sites. Pastor Liang supervised construction of every building, and he was assisted by a few members who were willing to risk local religious persecution by helping.

The third chapel we visited involved a 30-minute jungle trip and an hour's boat ride into the interior. We were disappointed to find that most of the congregation had left, anticipating a morning service instead of an afternoon one. Poor courier service and a complete lack of postal services in the area caused the communication breakdown. But the local elder gathered his family together, and we dedicated the chapel with just ten people seated in the simple yet attractive building.

The mission's long-range church planting and jungle chapel construction program in Sabah is the brainchild of Robert Grady, Sabbath school and lay activities director of the Southeast Asia Union Mission. Before Pastor Grady arrived in 1970, Paulene Barnett, then union Sabbath school secretary, got the idea of providing the children's Sabbath school facilities for the humble jungle chapels that comprise most of the Sabah Mission.

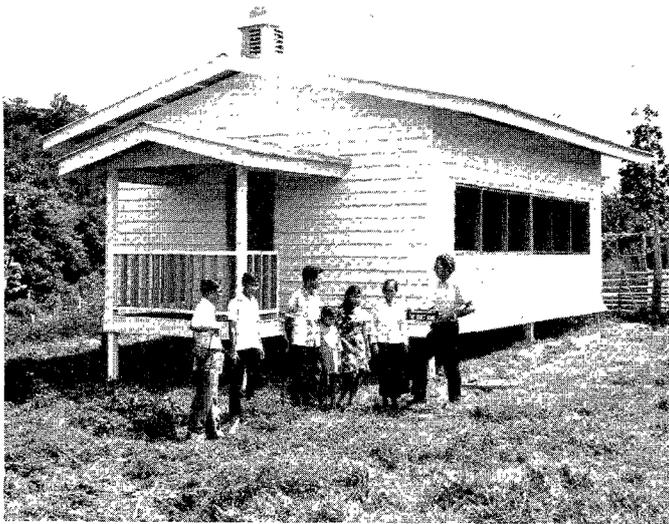
She coined the term "lamb shelters," and the name stuck. She initiated a plan for simple but adequate wooden structures adjacent to the churches, where children could sing, pray, and hear stories about Jesus, and at the same time be protected from the sun and rain.

The need for additional structures came when scores of branch Sabbath schools were organized in numerous villages in the jungle. The groups first met in homes, but this type of accommodation was entirely inadequate.

So the lamb shelter idea was expanded in 1971 to include jungle chapels and, in some cases, jungle schools. Many people heard about the plan, and as a result, gifts from friends around the world provided the funds for a massive building program.

Pastor Grady told me that as a result of the program the Southeast Asia Union Mission now has a total of 277 jungle buildings. One hundred and twenty-six of these have been built in the Sabah Mission.

Construction for the newest set of buildings began in No-



The Bongkudon chapel was dedicated by the president of the Sarawak Mission, Bruce Johnston, shown at right with a group of members.



The building of 35 chapels in Sabah was a project taken seriously by church members in the country, men and women, young and old. Helping with this particular project, in a white hat and T-shirt at right, is R. B. Grady, Southeast Asia Union Mission lay activities and Sabbath school director.

ember. The original plan was for most of the buildings to be constructed and dedicated in one week. Torrential tropical rain and inadequate transportation of materials prevented the mission from accomplishing the task in such a short period of time, but by mid-December all the structures were completed.

Despite many obstructions to God's work in Sabah, the

march of the gospel message continues on the island of Borneo. As more physical facilities are provided, more congregations are formed, and new members come into the church as the result of the combined work of pastors and laymen.

The 35 jungle chapels are now completed, but the program does not stop. They now want to build 35 more.

Church Members Invited to Adventure in Faith

By C. O. FRANZ

WHAT is the Adventure in Faith all about? Seventh-day Adventist church members are being challenged to involve themselves in getting the Lord's work finished as soon as possible—now, rather than years from now. This worldwide thrust by the church will concentrate on entering new territories with the message and on doing something more effective in places where the work has already begun.

Adventure in Faith needs you. Involving yourself in Adventure in Faith won't seem like an everyday experience. You will discover it is a special commitment of your time, talents, and money. Adventure in Faith needs your

C. O. Franz is secretary of the General Conference.

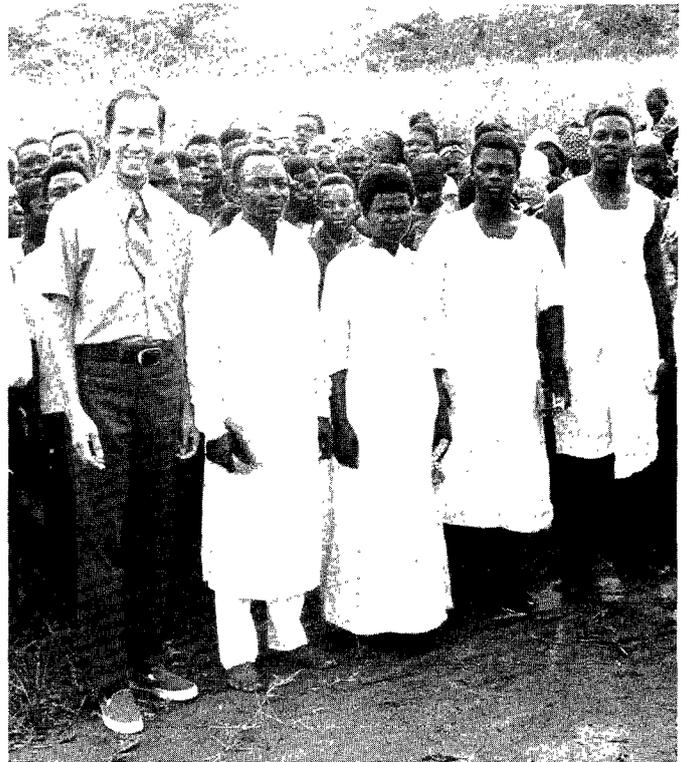
prayers as well as your financial backing. It needs your assistance in finding new openings for personal as well as public evangelism. It needs you to become personally involved by going to your neighbors with the message, by writing letters to friends and relatives who have left the church and by helping the needy in your area.

This year the usual spring Mission Offering and Mid-summer Offering will not be received. Instead, you are invited to Adventure in Faith on April 26. On that Sabbath you are encouraged to give an amount equivalent to one week's income.

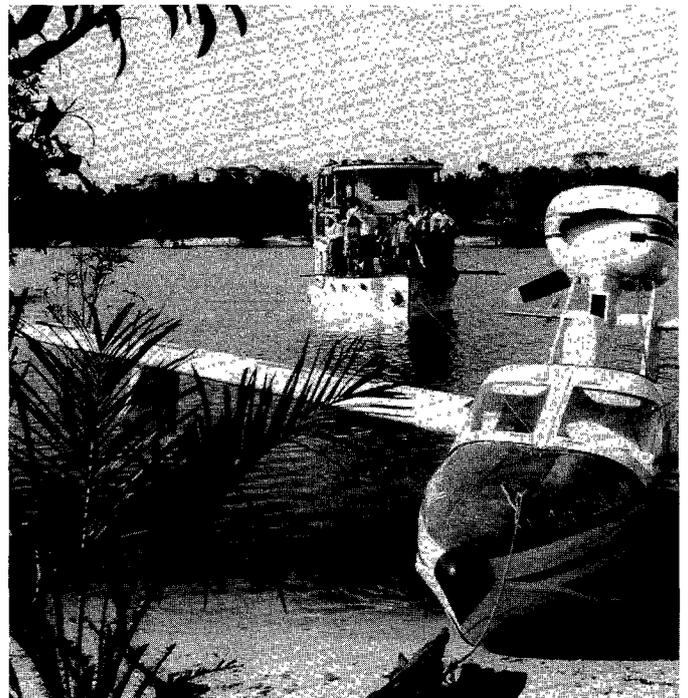
If you believe there is still a great work to be done and time is very short, the Adventure in Faith is meant for you.



A tribesman from New Guinea has seen the change in the life of his friend who has taken Bible studies. He also wants to learn about Jesus so he can go back and teach his people what he has learned.



The Adventure in Faith Offering will give added support to areas of the world where large numbers of conversions have resulted in a lack of enough pastors, teachers, schools, and churches for the new members. Such a place is Zaïre, where this baptism photo was taken.



The April 26 offering will also enable more mission launches and planes to be purchased. These time-saving and efficient methods of transportation give missionaries more time for personal evangelism.

TENNESSEE

Singer Johnny Cash Promotes Adventist Health-Care Plan

"I just want to thank everyone at Madison Hospital and the Adventist Church for caring about people," Johnny Cash said recently. He continued by adding that the people from Madison Hospital, Madison, Tennessee, and the Adventist Church not only care for you personally but also for your soul!

Mr. Cash, an internationally known entertainer, frequently visits the Madison Hospital Five-Day Plan to Stop Smoking and bears his testimony to its registrants, Preston Wallace, Madison Hospital health-education director, said. Also, Dale Isaeff, hospital medical director of the plan, stated that Mr. Cash has proposed making a film that will be shown

during each session of the Five-Day Plan.

Mr. and Mrs. Cash attended a recent session and brought two family friends as enrollees. Following his introduction he spoke to the group with decided conviction.

"It was May of 1970 when I quit smoking," Mr. Cash told the enrollees. "My son, John Carter, was about six weeks old then. At the time we were doing my national television show in Nashville at the Grand Ole Opry. Every week I was so busy, working, running, and I was smoking about three packages of cigarettes a day. There is nobody who ever smoked any more than I did. I smoked for 25 years, from the time I was 12 until I was 38. When I quit I was smoking three packages a day, but not only that, I was chewing the filters off them. I was addicted to cigarettes more

than I ever was addicted to anything in my whole life.

"I tried to quit, really and truly tried to quit, at least two dozen times before that, over a period of ten years, and nothing ever worked for me. Tales have been told many times about my problem with drugs and how, through God and through some people He sent to me, I overcame that. But the cigarettes were the toughest thing that I ever tried to conquer, and the toughest part was coming to this class the first night. First of all, when I came to the Five-Day Plan I had thoroughly resolved in my mind that I really did want to quit (and really that's the key) and each night was a motivation to continue.

"After the first day of the plan I went to Knoxville with my wife, June Carter, and the family. There I participated in the Billy Graham Knoxville crusade. I said to

him that day, 'Guess what, I quit smoking!'

"He had recently been at our house and the only thing he said was, 'Man, you've got a cough, haven't you.' So when I saw Billy that day I wanted to tell *him*, and I wanted to tell *everybody*, that I had quit smoking! I said, 'I quit smoking, Billy.'

"He said, 'God bless you, I'll be praying that you will stay quit!' How are you going to tell a man like Billy Graham that his prayers don't work!

"In my experience I found that the first five days gave me the foundation that I needed for the will power to quit. The next two or three weeks were pretty rough, but by the end of 30 days the worst of the fight was over, and I didn't have any problems from then on.

"It was Billy Burks at Madison Hospital who really helped turn me around.



SWEET CHARIOT HOUR IS BROADCAST BY YOUNG PEOPLE IN TRINIDAD

A group of young members of the Cleveland Temple in Port of Spain, Trinidad, pictured leaving the studio after a recording session, have been broadcasting a radio program since October 6, 1974, called the Sweet Chariot Hour.

Instead of preaching, four young people discuss with a pastor topics of interest to young people. A quartet and a trio provide regular music for the program, but guest musicians make special appearances. Dennis Kadan, a fourth-year theology student at Caribbean Union College, is the organist and director of music.

The Cleveland Temple has financed the initial programs through offerings and gifts of discarded jewelry. The jewelry

alone was sufficient to pay for the broadcast for one month.

Although the broadcast is at 11:45 P.M. on Sunday evenings, it has received better response than any other of the station's religious broadcasts with the exception of one daily afternoon broadcast. In addition to listeners in Trinidad, there are regular listeners in the islands of Carriacou and St. Vincent, more than 150 miles away.

Listeners write that they are understanding the Bible better than ever before, since listening to the Sweet Chariot Hour. The only complaint has been that the broadcasts are too late, but this will be changed.

H. M. SMITH
Caribbean Union College

When John Carter was six weeks old we had to bring him to Madison Hospital for a respiratory problem. (Helen Burks, Billy's wife, was our pediatrician). Dr. Burks came to me, and I was coughing my head off, and he said, 'Why don't you quit smoking? It's killing you!'

"At that time it was something that not too many people (except my wife) had the nerve to say to me.

"I said, 'I don't know, it's a good idea. I've tried it many times and I couldn't.' Then he told me about the Five-Day Plan, and the rest is history."

Madison Hospital conducts these clinics four times a year with approximately 50 enrolled in each session. Twice last year the team conducted two extra clinics at the Jewish Center on West End in Nashville.

As a follow-up to the Five-Day Plan, Mr. Wallace said that Madison Hospital is conducting a seven-week cooking school and a nine-week weight-control group.

KENYA

"Christ's Way" Is Theme of Congress

"Christ's Way—Our Way" was the theme of the first Afro-Mideast Division youth congress held in Nairobi, Kenya, January 8 to 11. More than 800 delegates registered in Jamhuri Park Wednesday morning, representing the Ethiopian, Tanzanian, and East African unions. On Sabbath, the final day of the congress, 4,500 delegates and visitors crowded into the Kenyatta Conference Center.

The schedule offered a variety of programs, including a daily challenge to youth by Roger Holley, East African Union evangelist. A few high lights of the congress were the investiture of 22 Master Guides; the presentation of silver awards for the first time in the Afro-Mideast Division to four young people; the distribution of 10,000 *Sikilizas* ("Signs of the Times") on Friday afternoon; and a candlelight service Friday evening.

E. W. Pedersen, division president, speaker for the Sabbath worship hour, urged the youth to seek the "full life"—a life of knowing Christ and knowing Him consistently.

MARY LANE ANDERSON
Addis Ababa, Ethiopia

INDIA

Division Committee Meets in New Delhi

The 1974 year-end meetings for the Southern Asia Division were held in India's capital city, New Delhi. The General Conference was represented by B. E. Seton, associate secretary; James J. Aitken, general field secretary; C. E. Guenther, associate lay activities director; and L. M. Nelson, associate youth director.

There are three quarters of a billion people within this division territory at the present time. No other world division (except China) comes anywhere near this numerical challenge of persons who must hear the good news of the gospel of Jesus Christ.

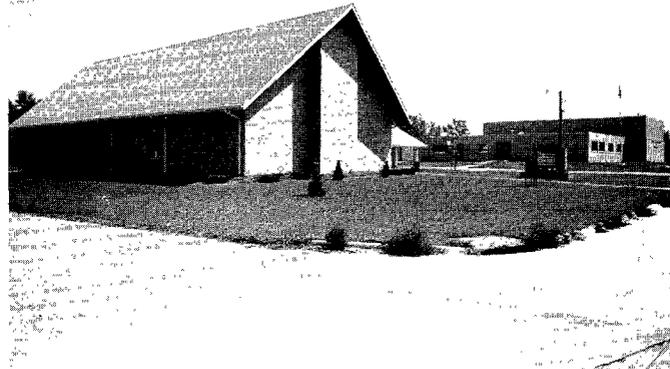
Church membership in Southern Asia is approaching 80,000, and a new day in soul winning is dawning. Evangelistic crusades are now being launched, not as they often were before, in the English language, but in the vernacular. In the Central and Southern India unions, approximately 5,000 persons were baptized in 1974. This rapid influx of new members, of course, means that hundreds of new churches must be built. Funds are not available unless we as a world church help to provide them.

Another of Southern Asia's problems, which provides an opportunity for fellow church members to help, is that the educational institutions of the division are overcrowded. For instance, at Spicer College, the facilities are wholly inadequate for the more than 1,000 students who attend.

The challenges of Southern Asia are many, but division leaders are confident that God will guide in the growth of this area of the world.

JAMES J. AITKEN

Churches Are Dedicated



MASON CITY, IOWA

The new Mason City, Iowa, church recently was constructed at a cost of \$150,000. Adjoining the church is the school, giving the local congregation an attractive compound on their five acres of land.

L. H. Netteburg, Northern Union Conference treasurer; E. L. Marley, Iowa Conference president; and Byron Churchill, local pastor, led out in the dedication services in which the entire complex, valued at more than \$250,000, was dedicated free of debt.



EL RIO, CALIFORNIA

The 170-member Spanish congregation in El Rio, California, dedicated their church recently. Work among the Spanish-speaking people in that area was begun by a 17-year-old literature evangelist, Harvey Miller. Construction of the El Rio church began in 1968 when Chester Robinson was pastor. The building was finished in November, 1970, but not free of debt until a few months ago. To date the total cost has been \$200,000. The value of labor contributed by the members during construction is \$50,000.

FRANKLIN W. HUDGINS
Communication Director
Southern California Conference



LA HABRA, CALIFORNIA

A new church home was dedicated on January 11 in La Habra, California. Max Torkelsen, Southeastern California Conference president, gave the dedicatory sermon. Craig Kendall is pastor of the growing congregation.

S. A. YAKUSH
*Communication Director
 Southeastern California Conference*



DENVER, COLORADO

R. H. Nightingale, Central Union Conference president, was the speaker on November 2 at the dedication of the Denver West church in Colorado. This light brick structure, on the corner of Quitman and Alameda in west central Denver, seats 250. The congregation, originally a Japanese group, is now a cosmopolitan group of believers.

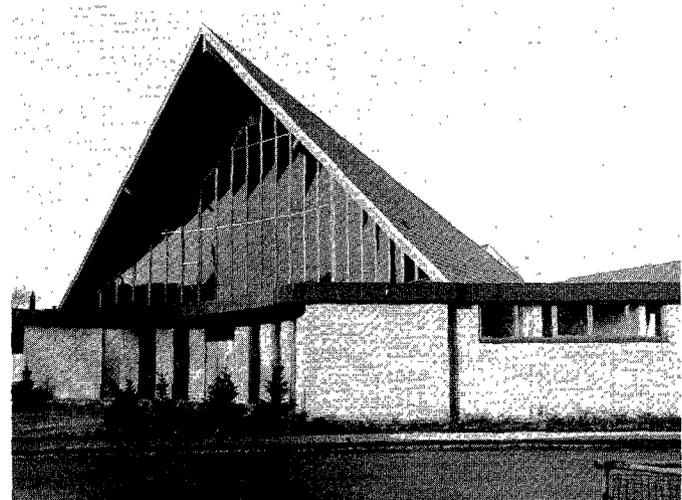
C. GERRY FISHER
*Communication Director
 Colorado Conference*



MATALE, SRI LANKA

On Sabbath, December 14, James J. Aitken, a General Conference general field secretary, gave the dedicatory address for the new church in Matale, Sri Lanka (Ceylon). This church was dedicated in the presence of the chief judge of the city and many non-Adventist dignitaries, as well as Southern Asia Division personnel. Approximately 150 people were present to hear the story of how this church developed in Matale for the preaching of the Word of God.

B. F. PINGHO
*President
 Sri Lanka Union*



NYBORG, DENMARK

The Nyborg church in the West Denmark Conference was dedicated on Sabbath, November 30. The church is situated in the center of the city, just across from the railroad station. The church cost \$135,000 to build and seats 140 in the main sanctuary. Connected to the main hall is a smaller room seating 50. The building also includes rooms for MV and other departments and has a new pipe organ. At night the red-glass windows in the front are illuminated from inside. The architect who designed the church is H. Bull Nielsen, a Seventh-day Adventist.

HELGE ANDERSEN
*President
 West Denmark Conference*



More than 100 literature evangelists from the Scandinavian countries met for an institute in January.

NORWAY

Literature Evangelists Share Experiences

From January 2 to 7 a literature-evangelist institute was held at Norwegian Junior College, Ringerike, Norway. The institute was a historic event because it was the first time literature evangelists from the Scandinavian countries met together in a common institute. More than 100 attended.

At the institute were Norwegians, Danes, Swedes, Finns, and Icelanders, as well as representatives of the United States, Great Britain, Holland, and Mauritius. There were men and women, young and old, Christian veterans and Christians recently converted.

J. N. Hunt, General Conference associate publishing director, and J. T. Knopper, Northern Europe-West Africa Division publishing director, gave instruction for successful Christian salesmanship. Every meeting had the mark of an evangelistic meeting. W. J. Arthur, British Union publishing director, who delivered his message in words and pictures, reached all with his evangelistic appeal.

"God First" was the motto of the institute. On various occasions during the institute many of the literature evangelists told experiences about God's guidance.

Karen Pedersen, wife of

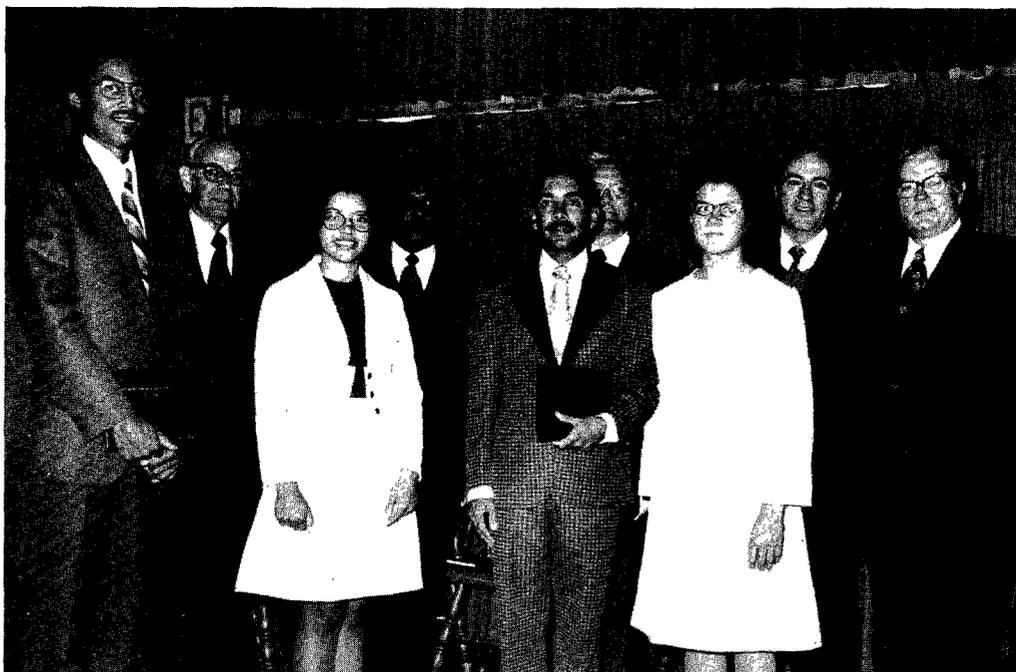
Herluf Pedersen, a former police officer, told how her husband returned home two days in succession without having sold a single book. Their son, Poul, 11, was very worried when he went to bed.

Next morning he went to school without the marbles he usually took with him. In the afternoon he told his mother: "It might be my fault that daddy hasn't sold any books. When playing marbles I have

no time to pray for him. But today I kept praying during the breaks. I'm sure daddy will be successful today."

When Herluf Pedersen returned that evening he had sold 1,800 Danish kroner (US\$313) worth of books. Next day his sales were even higher. And on Friday Poul gave away his marbles.

Matti and Aila Sahlström, from Finland, who together are doing house-to-house work with *The Bible Story*, told how they received a burden for the people to whom they have sold books. Mr. Sahlström, a former atheist, has no theological training, but the couple purchased a slide-and-tape presentation, a tape recorder, and a projector, and in faith started crusades at their own expense in the territories they canvassed. They won two new members in the first territory and three in the second, and many are expected to make their decision soon. **ETHEL HONGISTO**



TWO MISSION APPOINTEES ORDAINED IN CALIFORNIA

Two young men called to mission service were ordained at a spiritual retreat held at Pine Springs Ranch in California on January 8. Elder and Mrs. Craig Newborn, left, are leaving shortly for Kenya, Africa. Elder and Mrs. Roberto Eubanks will be going to Guatemala. Elder Newborn has been a Bible

teacher at San Diego Academy, and Elder Eubanks has pastored the church at Calexico, as well as teaching at Calexico Mission School.

Ordination participants in the back row are Cree Sandefur, Edward White, Max Torkelsen, Daniel Riffel, and John Osborn.

Euro-Africa

● A special course in Bible, Spirit of Prophecy, English, and Greek has been started in Athens for the benefit of upgrading the ministerial force there.

● P. Lackner of Lake Geneva Sanitarium, and H. Selinger, Swiss Union temperance director, conducted two Five-Day Plans to Stop Smoking in late January, one in the university of Zurich and the other in Thun.

● A study group visited the seminary at Cameroun Training School to consider the development of a senior college for French-speaking Africans of three divisions of the world field. W. J. Brown and W. A. Howe represented the General Conference Department of Education, and Richard Hammill and J. G. Smoot, of Andrews University, who were on itinerary in neighboring West Africa, joined the committee for three days of discussion.

● A kindergarten, which will be developed into an elementary school, has just been opened in Regusa, Sicily.

South American

● In 1974 the enrollment at River Plate College in Argentina was 1,054 students on three levels: elementary, secondary, and post-secondary. The students represented 17 countries. Eighty were baptized during the year.

● During a missionary tour in November to Puente Quejha, some 300 miles from Asunción, capital of Paraguay, Juan Carlos Drachenberg, medical director of the Seventh-day Adventist Sanitarium of Paraguay, attended some 200 patients in two days with the help of Eva Martinez, a nurse. At the same time Daniel Arn, Paraguay Mission president, baptized 19 people.

● Inca Union literature evangelist Genaro Vilela won the South American

award for highest sales in the Maximum Month contest with deliveries worth 601,000 soles (US\$13,977).

● Serafin Jarita held a series of meetings recently in Llachon, in the plateaus of Peru. As a result of this crusade, he organized ten branch Sabbath schools and taught ten laymen how to care for them.

● In the Huayruropata church, in the picturesque city of Cuzco, Peru, academy teacher Juan Paredes has enrolled 260 of his students in the radio correspondence school.

Southern Asia

● In Sri Lanka the Voice of Prophecy is now broadcasting in eight languages—Tamil, Malayalam, Hindi, Urdu, Marathi, Telugu, English (four broadcasts), and Kanarese. With the addition of the most recent broadcasts, Kanarese, the Advent message received another boost to reach a potential audience of 30 million.

● Mosampur, a small village in the Moradabad district, Uttar Pradesh, India, had its first Adventist church dedicated on January 18. P. K. Simpson, a veteran missionary on Sustentation Overseas Service, preached the dedicatory sermon in fluent Urdu to a congregation of 150.

Trans-Africa

● Central African Union officers are considering the establishment of a vernacular ministerial course in the Republic of Burundi.

● A. E. Boyce and family, who have served at Mugonero Hospital in the Republic of Rwanda, have returned to the United States.

● The Anerley church in Natal, whose membership of 80 is made up mainly of retired people, has set an example in raising money for missions. In 1974 the members raised US\$1,500 for Investment.

● The Men's Chorus of Gitwe

College, at the invitation of the American Ambassador to Rwanda, presented an hour-long candlelight Christmas concert, which it had recorded earlier at the studios of Radio Rwanda, at College de St. Andre. The recorded concert was broadcast on Christmas Day.

● Just before the opening of the Bethel College school year, the boys' dormitory burned down. In order to accommodate the boys, it was necessary to make the new science building into a dormitory.

● Almost 100 young people and staff were in attendance at the Good Hope Conference Youth Camp held recently at Jeffrey's Bay at the very tip of the Republic of South Africa. Young people came from all parts of South Africa to attend this annual youth camp on the sand.

North American

Atlantic Union

● Music teachers and students from eight Adventist academies in the union joined with the staff of Atlantic Union College's Thayer Conservatory of Music for the second annual music clinic. The 65-piece band and 80-voice choir presented numbers during the weekend at both churches in South Lancaster.

● At the annual awards banquet of the New York Conference literature evangelists, Ray Williams was chosen Literature Evangelist of the Year. E. O. Robinson, recently appointed publishing director of the conference, honored Lewis Dinny for having the highest sales for the third consecutive year. His sales were nearly \$31,000 in 1974.

● Members of the South Newbury, Vermont, church have been distributing *Steps to Christ*, along with gift Bible cards, in Woodsville, New Hampshire.

● Lawrence Yeagley, pastor of the Worcester, Massachusetts, church, and Cameron

Msumba, resident physician at Memorial Hospital in Worcester, have presented several Five-Day Plans to Stop Smoking in Worcester and vicinity. WTAG radio station aired the plan as part of its "clean air campaign." Prospect House, a community center, sponsored a four-week seminar on nutrition, and requested the church to man their booth at the People's Fair in the Worcester Center Mall.

Canadian Union

● Ministers, literature evangelists, and teachers of the Maritime Conference convened in Moncton, New Brunswick, recently for a spiritual retreat with Charles J. Sohlmann, pastor of the New York City Hungarian church, as guest speaker.

● Thirty-seven people, 24 of them non-Adventists, attended a home nutrition seminar at the West Park Manor Personal Care Home in Winnipeg, Manitoba. The group included some teen-agers and men.

● More than 100 laymen in the Ontario Conference registered recently for a lay preachers' institute in Oshawa, Ontario. E. J. Parchment, conference lay activities director, coordinated the weekend services, which began Friday evening and continued through Sunday afternoon over the first weekend of February. Special emphasis was given to Bible seminars, several of which had already been held by some of the laymen present.

Central Union

● Wilbur A. Burton will be joining the Kansas Conference in the youth-education department.

● During March the new 21-bed critical care unit was completed at Porter Memorial Hospital in Denver, Colorado. This unit includes intensive and coronary care facilities.

● J. Russell Shawver, executive director of Shawnee Mission Medical Center in Shawnee Mission, Kansas, has been elected secretary of

the Kansas City Area Hospital Association executive committee for 1975. He will serve for one year.

● Malcolm Maxwell, professor of theology at Walla Walla College and a former teacher at Union College, was the spring Week of Prayer speaker at Union College.

● Chanute, Kansas, church members have acquired land for a new church building and hope to have a church completed by the summer of 1976.

Columbia Union

● Students and staff at Garden State Academy in New Jersey recently celebrated Pioneers' Day and in so doing learned some of the history of the early Adventist Church.

● Southern Ohio Sabbath school leaders attended training workshops planned by Samuel Thomas, Sabbath school director of the Allegheny West Conference.

● Mortgage-burning ceremonies have been held for the Bethel church in Staunton, Virginia.

● The Mount Vernon, Ohio, elementary school recently burned its \$30,000 mortgage. Total cost of the project was \$306,000.

● Walter E. Maier is assistant publishing secretary for the Dayton-Cincinnati district in the Ohio Conference.

● Kettering College of Medical Arts announces that a new one-year course in respiratory therapy will begin in the fall. The college recently graduated its first class of Physician's Assistants.

● The Columbia Union College board of trustees, which has been studying the matter of location of the college, has voted that since the Lord is not specifically leading toward a move to a new location at this time, they will proceed with a strong educational and spiritual program at the present location. To implement this decision, four special working committees were appointed: college development, community campus, campus development, and curriculum growth.

Lake Union

● Winston Lenz, a member of the Downers Grove, Illinois, church, has been showing the film *Earth, Theater of the Universe* in area churches and homes of members and nonmembers. The program was developed by Richard Lange, a minister in the Texico Conference, and is being used as an evangelism tool by laymen and preachers.

● The annual Illinois Conference fellowship banquet was held in the new cafeteria at Broadview Academy, La Fox, Illinois. More than 500 workers and their families attended the dinner.

● Three young men in the Illinois Conference have been selected to spend at least 20 hours a week visiting and giving Bible studies in unentered territory within the conference.

● One hundred and eight employees who accumulated 835 years of service at Hinsdale Sanitarium and Hospital during the past 25 years were honored at an awards banquet on January 26.

● J. M. Phipps, Lake Region Conference evangelist, is holding a six-week evangelistic crusade in Vienna, Austria, site of the General Conference session to be held in July.

Pacific Union

● The Pacific Union College board has passed a new 10-year master plan that calls for the expending of \$10 million. Top priorities are a residence hall cluster and a library. The plan also calls for the refurbishing of the present library as an administration building, completion of the science complex, and a new home economics building.

● Youth leadership was given a new dimension at the Carmichael, Northern California, church in January, when 40 students were dedicated as elders, deacons, and deaconesses.

● Biennial 1973-1974 has been the greatest financially in the Southern California Conference's history, reports

treasurer Leonard Webb. Tithe gains reflected 20 per cent increase (more than \$2.8 million), and mission offerings, 21.5 per cent. Operating expenses for Christian education approximated \$2.5 million, and gifts for building purposes totaled \$1.3 million.

● La Sierra Academy students in California have made their fourth trip this year to the Valle de la Trinidad, Mexico, where a small clinic is supported by a group of Adventist businessmen, doctors, and dentists in South-eastern California. They have cleared land, dug irrigation ditches, planted trees, distributed food and clothing, made concrete blocks for a school, and begun work on a water tower.

● During 1974 more than 6,000 smokers sought help to quit in the 79 clinics held by pastors, doctors, and Melvin Jacobsen, Southeastern California Conference health educator.

● Kohala, Hawaii, members have broken ground for their new Sabbath school fellowship hall building. Completion is planned for May.

● Rio Lindo Adventist Academy's latest entrance into career education includes an agriculture class emphasizing home food production. G. Erman Stearns is instructor.

● John R. Ford, a San Diego, California, physician and an elder in the Broadway church, has been elected president of the California State Board of Education.

● Clayton R. Farwell is transferring from the Northern California Conference to the Southeastern California Conference as youth activities director.

Southern Union

● The half-million-dollar Emmanuel church in Mobile, Alabama, was opened February 8. The structure seats 600 persons.

● *These Times* received three gold and six silver awards at the annual Nashville Art Directors' Show held January 31, 1975. This marks the sec-

ond consecutive year that the magazine has been recognized by the Nashville Art Directors' Club. The magazine received two gold awards and one silver award in the category of editorial photography; a gold and silver award in editorial illustration; two silver awards in editorial design; and silver awards in the advertising photography and direct mail categories.

● Two hundred enthusiastic members of the Fletcher, North Carolina, church, hospital workers, academy students and seventh- and eighth-graders visited more than 500 homes the last Sabbath of February. On this community contact day a Good News leaflet on Daniel 2 and an announcement of the local church daily radio broadcast were distributed to prepare the way for a four-week evangelistic crusade in the Central High School.

● The Orlando Junior Academy recently held an open house for the Orlando community. H. M. S. Richards, Jr., was the principal speaker. More than 1,000 people were present to hear Elder Richards speak on the importance of Christian education and to view the new and remodeled facilities, which include a multipurpose building, a classroom wing, and a gymnasium.

Southwestern Union

● A junior leadercraft course was conducted by W. A. Burton, Texico Conference youth director, in the Amarillo church, January 24 and 25. At the close of the course 65 certificates were issued to the newly trained leaders.

● Rayburn Smith, of Little Rock, Arkansas, has accepted the call of the Arkansas-Louisiana Conference to become an assistant publishing director. He replaces Ralph Reedy, who is now serving in the Arizona Conference in the same capacity.

● The Texico Conference had an increase of 16.89 per cent in tithe during 1974 over 1973, and an increase of 12.91 per cent in Sabbath school and mission offerings.

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- 1 cup Loma Linda Vege-Burger
- 1 cup cooked red beans
- 1 clove garlic, minced

Mash tomatoes with potato masher. Saute garlic and onion in oil. Stir in Vege-Burger and brown lightly. Add G. Washington Broth, lemon juice, paprika, oregano, salt and cook slightly. Add beans and tomatoes. Place approximately 1/3 cup of mixture in each taco shell. If desired, top with shredded lettuce, grated cheese and tomato wedges. Serve plain or with tomato sauce.

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Of 18,000 Loma Linda University graduates, 5,000 have at sometime given of their talents to foreign mission service. Because of the influence of the many faculty members at the University who have served as missionaries, graduates are continually inspired to enter this needed area of service.

Typical of the Loma Linda University student who is concerned with practical education, Joyce Combes spent time working at The Gate, a center for community outreach in Washington, D.C. Her experience there led her to enroll in Loma Linda University's School of Health to gain the skills necessary to better serve those in need.

While all universities are concerned with quality education, at Loma Linda University the word "quality" takes on a specialized meaning. Too often, success has been equated with "bigness." But at Loma Linda we believe that the opposite is true. Quality education can be seen in the intimacy of a class small enough for a teacher to take time to really *listen* to a student; it can be seen in a curriculum planned with the individual student in mind, and with the awareness of the areas of practical need graduates will face. It can also be seen in the many faculty members like Dr. Graham Maxwell, who come to Loma Linda



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Joyce Combes, student, School of Health

"I find my training so applied to what I want to do; help people out of illness and into wellness."

University because of a "shared vision" with those who sacrificed to begin this institution.

As the influence of our University at Loma Linda has increased, so has its need. At a time when the world is becoming increasingly interested in health and nutrition, our University, the leader in these fields, is facing a possible curtailment in its programs due to inflation. We as a people cannot allow this

to happen! As the world stands waiting, our church must step forward with the important messages God has given to us.

On Sabbath, April 19, a special offering will be taken in Adventist churches across North America to meet current critical needs. On that day, Loma Linda University again calls for a spirit of sacrifice. A spirit of personal involvement. Only with your vision and support can Loma Linda University go on "Lighting the World with Love."

"To emulate Jesus, who spent more time healing than preaching, is our goal."

Dr. Graham Maxwell
Chairman, Division of Religion



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Lighting the World with Love**



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What did Frances and Pat DeLillo do? Let them tell you in a letter they wrote to THESE TIMES not long ago.



Frances and Pat DeLillo relax for a moment in their Brooklyn, New York, home. Patricia Camera enjoys THESE TIMES "more than any other religious periodical."

"In the brochure you sent to all the churches for the 1973 campaign of THESE TIMES you included a statement from my neighbor, Mrs. Patricia Camera. She wrote, 'I am a Catholic by birth, but enjoy your monthly magazine more than any other religious periodical I have ever read.'

"I'm happy to tell you that Patricia and her husband Frank were baptized on June 16, 1973. It is really wonderful how the Lord works. The Cameras moved next door to us as newlyweds. They used to admire our son, then two riding his bike up and down the sidewalk; so we struck up a friendship. Whenever we had a chance, we could talk about the love of God, but when they saw us going to church on Saturday, they thought we were, as they put it, 'wacked out.'

"When the THESE TIMES campaign came up that spring I asked Patricia if I could send her THESE TIMES. She didn't seem too pleased about the idea, but I told her there were no strings attached; no one would bother her, and if she didn't like it, she could cancel the subscription. Well, needless to say, she loved the magazine. That whole year I never asked her about it—all we did was pray. The following year when the magazine campaign came up again, I asked Patricia if she had liked the magazine. She just bubbled over. She said she loved it and had renewed her subscription herself and sent a subscription to a girl friend of hers. That fall—October of 1972—she inquired if she could come to church, and the following year they were baptized.

"My husband and I are so thankful for THESE TIMES! It was the happiest day of our lives when we saw them baptized."—Frances and Pat DeLillo, Brooklyn, New York.

What did Frances and Pat DeLillo do? They just gave the Holy Spirit room to work by sponsoring THESE TIMES for their neighbors, and then went about their ordinary living as good Christians—that's all.

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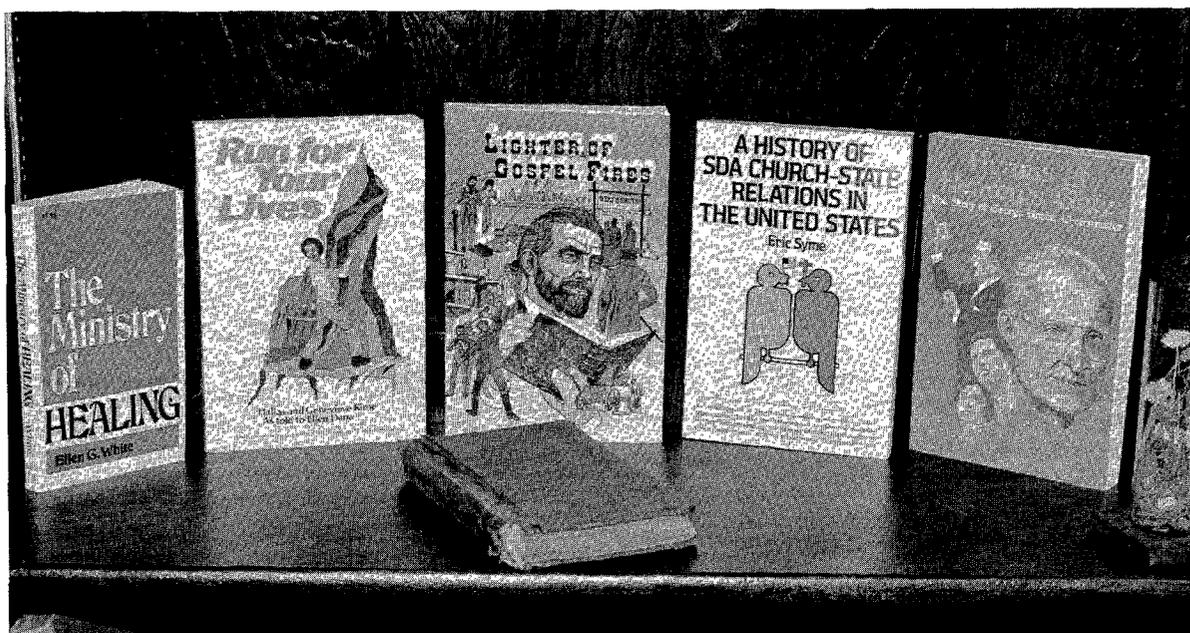


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Frank Camera was baptized with his wife on June 16, 1973.

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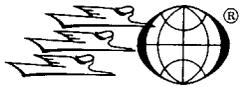
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returned only if accompanied by a stamped,
self-addressed envelope.

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

Health Personnel Needs

NORTH AMERICA

Clin. spec.	Nurses, OR
Cooks	Nurses, psych.
Dietary, gen.	Nurses, staff
Diet.,	Nursing-serv. dir.
asst. adm.	Nursing-serv.
Diets., ther.	asst. dir.
Inhal. thers.	Occup. ther.
Med. technols.	OR tech.
Med. transcrib.	Orderlies
Nurse's aides	Pharmacists
Nurses, CCU	Phys. thers.
Nurses, ICU	Receptionist
Nurses, LPN	Sec., med.
Nurses, med.-surg.	Soc. wrkr., MSW

Write or call Health Personnel Place-
ment Service, General Conference of
SDA, 6840 Eastern Avenue NW.,
Washington, D.C. 20012. Telephone:
(202) 723-0800, Ext. 349.

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

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.

Daniel Martin Appel, pastor,
Ellijay, Georgia, from Andrews
University.

H. C. Barritt, president, Victo-
rian Conference, Australia,
from president, South New South
Wales Conference.

Marvin Brown, pastor, Fayette-
ville, North Carolina, formerly
evangelist, New York City.

Charles Case, youth and tem-
perance director, Southern New
England Conference, from Kan-
sas.

Robert Connor, pastor, Char-
lotte, North Carolina, from Met-
ropolitan Evangelistic Center,
New York City.

Dick E. Dale, pastor, Greens-
boro, North Carolina, from pas-
tor, Lincoln, Nebraska.

John Estrada, pastor, Mem-
phis, Tennessee, from pastor,
Martinsburg, West Virginia.

Naomi Gessner, office secre-
tary, Carolina Conference, from
Voice of Prophecy office.

Russell L. Johnson, lay activi-
ties director, Wyoming Confer-
ence, formerly pastor, Georgia-
Cumberland Conference.

R. Foster Medford, pastor,
Lawndale-Lincolnton, North Car-
olina, from MV department,
Southern New England Confer-
ence.

Paul David Merling, pastor/
hospital chaplain, Jellico, Ten-
nessee, from Andrews University.

Cynthia Nutt, office secretary,
Southern Union Conference,
from Oakwood College.

FROM HOME BASE TO FRONT LINE

Raymond D. Neufeld (LLU '52), returning, to serve as med-
ical director, Davis Memorial
Hospital, Georgetown, Guyana,
and **Myrtle Alice (Blabey) Neu-
feld** (Mason Mem Hosp '42), left
Miami, Florida, January 21, 1975.

Calvin Lloyd Smith (WWC '63), to serve as evangelist, Tan-
zania Union, Musoma, Tan-
zania, and **Virginia Lorene
(Schuler) Smith** (AU '64), and
two children, of Willowdale, On-
tario, left Washington, D.C., Jan-
uary 16, 1975.

John W. Taylor, IV (PUC '57),
returning, to serve as Bible
teacher/pastor, Centro Educa-
cional Adventista, Cortes, Hon-
duras, and **Jessie Fay (Parker)
Taylor** (CUC '54), and two chil-
dren, crossed the border at La-
redo, Texas, January 15, 1975.

Daniel Eugene Wenberg (AU '73), to serve as pilot-mechanic,
East Peru Mission, Pucallpa,
Peru; **Sharlyn Joyce (Gemmell)
Wenberg** (AU '74), of Berrien
Springs, Michigan, left Los An-
geles, California, January 13,
1975.

STUDENT MISSIONARIES

Royce K. Bailey (LLU), to
serve as teacher, Nyanchwa
Secondary School, South Kenya,
East Africa, of Rolling Hills,
California, left Los Angeles,
California, January 27, 1975.

Kathy Jean Neufeld (SMC), to
serve as office secretary, Zambia
Union, Lusaka, Zambia, of Ket-
tering, Ohio, left New York City,
January 23, 1975.

Julie V. Switzer (LLU), to
serve as teacher, Indonesia Un-
ion College, Bandung, Indonesia,
of Encinitas, California, left Los
Angeles, California, December
30, 1974.

Jeanne D. Zacharias (SMC), to
serve as cook, SMC Tasba Raya
Project, Nicaragua, of Arcadia,
Indiana, left Miami, Florida, Jan-
uary 28, 1975.

NATIONALS RETURNING

S. H. (Roberto) Eubanks, to
serve as educational and youth
department director, Guatemala
Mission, Guatemala City, and
F. Yvonne (Archbold) Eubanks,
and three children, crossed the
border at Calexico, California,
February 3, 1975.

Deaths

GOBER, Horace W.—b. April 16,
1888; d. Nov. 9, 1974, St. Helena,
Calif. He taught church school in
Texas, was employed by Southeast-
ern California Conference, and for
25 years worked at the White Mem-
orial Clinic and Hospital. Survivors
include his wife, Callie; a grand-
daughter; three brothers; and a
sister.

MONTGOMERY, Joseph Francis—
b. Dec. 4, 1881, Anderson, Ind.; d.
Nov. 22, 1974. He was graduated
from the Loma Linda School of
Nursing in 1926, and served the
Loma Linda Sanitarium and Hospital
for more than 30 years. Survivors
include his wife, Georgianna Kei-
cher Montgomery; daughter, Anita
Galbraith; one granddaughter; one
great-grandson; and one great-
great-grandson.

OCHS, Melrose—b. Feb. 18, 1884;
d. Dec. 13, 1974. She was the wife of
Peter W. Ochs, who was manager of
Walla Walla General Hospital,
and was secretary-treasurer of the
Kansas and Texas conferences. Sur-
vivors include a daughter Elvira
Loewen; two grandsons; and a
great-grandson.

STEINER, Paul—b. March 29, 1913,
Eritrea; d. Dec. 23, 1974, London,
England. He attended the French Ad-
ventist Seminary at Collonges. In
1942 he became MV, educational,
and Sabbath school director for the
German Swiss Conference, extend-
ing his service in 1944 to the Swiss
Union. In 1946 he began teaching at
Collonges Seminary and was Or-
dained to the ministry. In 1953 he
transferred to the Bogenhofen
school in Austria, first as Bible
teacher, and as president from 1954
to 1957. He was then director of
the MV, education, and temperance
departments of the Southern Euro-
pean Division from 1957 to 1970,
when he became the first director of
the European Home Study Institute.
In April, 1974, he was appointed
curator of the Ellen G. White Re-
search Center, Newbold, England.
Survivors include his wife, Irma
Krebs Steiner; two daughters, Loya
Coffin and Beatrice Faglioli; his
mother; three brothers; and a sister.

Coming

April	
5	Missionary Magazine Campaign
5	Church Lay Activities Offering
12	Literature Evangelism Rally Day
19	Loma Linda University Offering (Alternates with Andrews Uni- versity Offering)
26	Adventure in Faith Offering
May	
3	Community Services Evangelism
3	Church Lay Activities Offering
10	Disaster and Famine Relief Offering
17	Spirit of Prophecy Day
24	North American Missions Offering/ Home Foreign Challenge
June	
7	Bible Correspondence School Emphasis
7	Church Lay Activities Offering
14	Inner-City Offering
28	Thirtieth Sabbath Offering (Euro-Africa Division)

The Back Page

In Brief

Reports of growth: Fourth-quarter, 1974, reports indicate that the Mexican Union is the first in the Inter-American Division to reach 100,000 Sabbath school members, according to Xavier Soto Valle, union Sabbath school director. The division Sabbath school membership stands at 459,000, plus another 63,900 in branch Sabbath schools now numbering more than 19,200. □ The Voice of Prophecy correspondence schools in the Republic of Zaïre are expanding. There is now a branch at Lulengele Mission in the heart of the Kasai Province. Courses are offered in both French and Swahili. During 1974 a total of 65,917 test papers were corrected. There were 5,635 active students and 1,290 graduates. □ Approximately \$90,000 worth of Christian literature was delivered in the Southern Union December 1 to 7, during the union's largest December Big Week.

Honored: Mervyn G. Harding, dean of the Loma Linda University School of Health, was named Alumnus of the Year of the School of Medicine by the school's 4,800 alumni.

Films shown: In the Colombia-Venezuela Union during 1974, temperance films were shown 344 times throughout the union territory. This figure is more than double that of 1973, when the films were shown 156 times.

"Homecoming": Approximately 100 orphans now grown and living away from the Seoul Adventist Hospital Orphanage in Korea returned recently for a reunion, reports Barbara Ringer, director. The purpose of the meeting was to keep in touch with the young people, many of whom grew up in the orphanage. Mrs. Ringer discovered that 90 of the 100 visitors are still attending church regularly.

Newly appointed: Harrison Evans, M.D., dean of the Loma Linda University School of Medicine. David B. Hinshaw, former dean, has been reappointed chairman of the school's department of surgery.

Died: Anna Ehlers, 91, March 10, in Loma Linda,

California. Her husband, E. C. Ehlers, served in Brazil for more than 12 years and was a physician at the Loma Linda Medical Center for 22 years.

Interests Develop From AWR's Transmissions

All across Europe stories of interests developed by the AWR broadcasts from Lisbon, Portugal, are emerging. Now in its fourth year of transmissions, AWR faces the exciting prospect of new facilities that will enable even greater penetration of the European nations where local restrictions prevent the use of locally situated radio stations.

By mid-1975 a station on the island of Malta will be available for Christian broadcasts, and AWR stands number one in line for prime time. In order to accept this opportunity AWR will need to add another three hours to its broadcast schedule. Malta will have the capacity for reaching Southern Europe, the Balkans, North Africa, and the Middle East.

Current costs for broadcasting are \$450 per hour. In a recent letter the manager, Allen Steele, proposes an "AWR Hour Club." Five hundred and seventy-two people supporting the broadcast for one hour at \$450 would provide the present budget for AWR. An additional 156 hour-club members would be needed to add the Malta broadcasts, according to Mr. Steele.

The broadcast has run thus far on faith, and it appears that it will continue through 1975. Strong support will be needed to permit the program to expand further and continue into 1976.

WALTER R. L. SCRAGG

South Central Conference Triennial Session at Oakwood

C. E. Dudley was re-elected to a seventh term as South Central Conference president at the conference's first triennial session at Oakwood College, Huntsville, Alabama.

The rest of the conference staff were also re-elected. The vacancy in the youth, education, and temperance departments was filled with the election of Fred Pullins, an educator from Memphis, Tennessee. Two women were added to the conference executive committee, Sue Hudson and Arlie Wright.

The president reported a membership of 9,186. During the triennium, 2,211 were added by baptism. A tithe income of \$1,146,511 was reported for 1974, the first year that the figure has exceeded \$1 million.

W. W. FORDHAM

Publishing House Sales Total \$31 Million for 1974

Retail sales for the three major publishing houses in North America (Review and Herald Publishing Association, Pacific Press Publishing Association, and Southern Publishing Association) for 1974 total \$30,915,915.89, according to reports from the three book department managers.

Subscription book sales	\$18,688,941.16
Trade books	8,310,200.21
Educational textbooks	2,022,122.99
Text and song	1,150,919.11
Miscellaneous	743,732.42

Total book sales \$30,915,915.89

D. A. MCADAMS

Pathfinders Share Instead of Scare

On Halloween, 1974, Pathfinders in North America collected 207,353 cans of food for the needy. There were 498 clubs involved, with 9,112 Pathfinders spending 11,060 hours in this campaign. The Pathfinders also received cash donations that amounted to \$3,672 and more than 20,000 pieces of clothing.

The young people distributed 177,279 leaflets prepared by the General Conference Youth Department to urge people to give donations for the needy and to enroll in free Bible courses. More than 300 people sign up every year for the Bible courses offered by the Voice of Prophecy.

The food gathered on Halloween was distributed in 4,188 food baskets during the Thanksgiving and Christmas holidays.

LEO RANZOLIN

Gilbert Papers Given to GC Archives

The papers of Frederick C. Gilbert (1867-1946) have been donated to the General Conference Archives by his daughter, Miriam G. Tymeson, principal of the John Nevins Andrews School in Takoma Park, Maryland. In addition to his Bible and a colorful evangelistic chart, the collection includes article manuscripts, Bible studies for Jews, correspondence, laborers' reports, and photographs.

Elder Gilbert served on the General Conference staff from 1911 until his death in 1946.

F. DONALD YOST

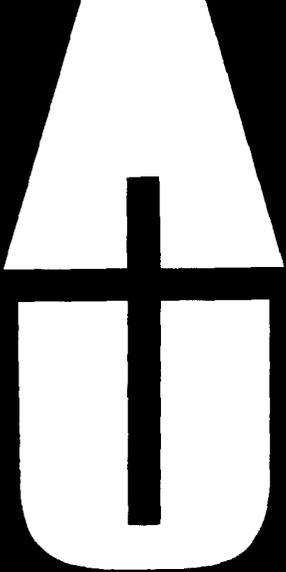
Canadian Broadcasts Stir Great Response

During 1974 French-speaking Canada made its greatest response ever to the mission of the Adventist Church. Following the production of French telecasts based on the It Is Written series more than 9,500 viewers have contacted the Montreal headquarters of the program.

Il Est Écrit, the French version of It Is Written, features George Hermans and has been released in Quebec City and in the Montreal area. The program has contributed strongly toward the 150-plus baptisms reported by the Quebec Seventh-day Adventist Church Association during 1974.

According to Elder Hermans, prospects for 1975 are even brighter. During 1974, 1,368 people began Bible in the Hand and other correspondence lessons, and in addition, laymen are caring for large numbers of Bible course students directly from their churches.

Plans for this year include a strong emphasis on public evangelism with three public Il Est Écrit campaigns slated.



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