

# Review<sup>®</sup>

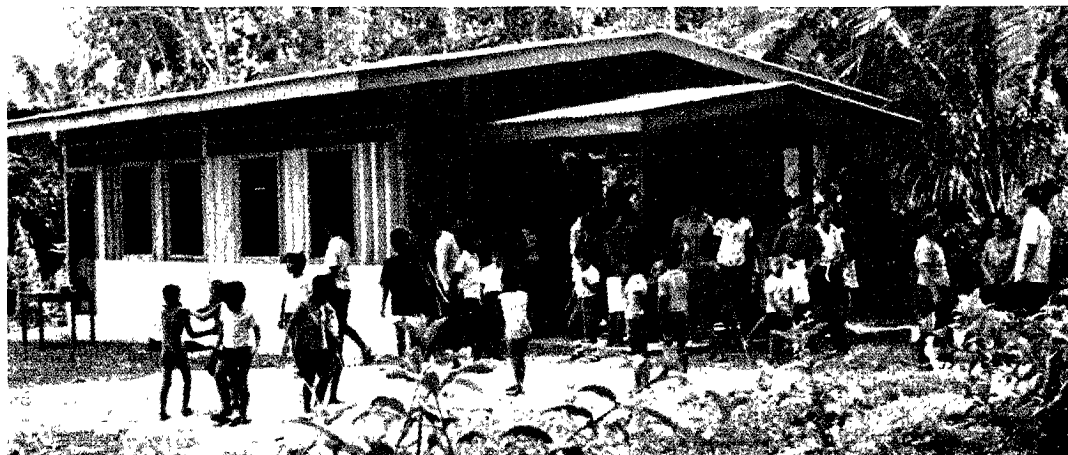
JANUARY 15, 1976

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



## The Jungle Chapel Story

Sabah, Malaysia, Sabbath school members, above, meet in a lamb shelter each week. This new building has a cement floor and painted walls. Teak is used for jungle chapels (larger than lamb shelters) in Thailand, below, but the design is basically the same as others in Southeast Asia. The story behind these buildings' construction begins on page 18.



### Brief Stop in Zambia

Rusangu, Zambia

Not often do I give a chapel talk to 600 students at six-fifteen in the morning, but that's exactly what I did today. I'll tell you about it later in this article, but first I want to add an item of information about Matandani that I wasn't able to include in my last report (see January 1 REVIEW).

One thing that interested me at Matandani was the work-study program. In various parts of the world, including the United States, many educators have declared that it is both impractical and impossible for students and teachers to spend time together working the soil.

Apparently the faculty and students at Matandani are unaware of the objections, or perhaps they are like the bumblebee that continues to fly even though according to some "experts" in the field of aerodynamics the design of the bumblebee makes it impossible for it to fly. Anyway, in a garden plot not far from the school building a score or more students were wielding hoes vigorously side by side with their teachers. The sound of their cheerful chatter made it apparent that this was no onerous activity but a worthwhile substitute for games and sports. (Actually, of course, games and sports are the substitute, just as meat is a substitute for health foods, not vice versa.) By working the soil the students not only improve the circulation of their blood and strengthen their muscles, they also improve their rapport with their teachers and have a worthwhile product to show for their efforts—food.

#### Visa for Zambia

And now to the present phase of our trip. At first it looked as though we weren't going to be able to visit Zambia. Through a misunderstanding we hadn't obtained a visa to enter the country before leaving the United States, and when we inquired in Malawi about getting a visa, we were told we would have to go to the new capital, Lilongwe, about 200 miles north of Blantyre. There was no way to do that, so what should we do? We asked whether it might be possible to obtain a visa at the airport when we landed in Lusaka. Some "authorities" said Yes; others said No. But would it be wise to fly to Lusaka, about 450 miles west, only to be held at the airport and placed on the first plane heading for Nairobi, our next stop? We finally decided to believe the "Yes" people; so when the VC-10 of Air Malawi took off from Blantyre for Lusaka, we were on it.

And the "Yes" people were right. How thankful we were, too, for at the airport was Duane Brenneman, of the Zambian Union office, waiting to fly us here to Rusangu in the union's Piper Cherokee plane, supplied by listeners to The Quiet Hour. Several years ago when we flew with Len Barnard, Colin Winch, and other missionary pilots in New Guinea, we developed a deep appreciation for the value of mission planes. This apprecia-

tion has deepened with the passing years. The planes enable our workers to cover vast distances in an incredibly short time. In addition, the planes are great morale builders. The missionaries at isolated outposts say that their spirits really get a lift when the plane "buzzes" the station, and sets down on the sometimes-bumpy airstrip.

So we flew with ever-cheerful, ever-helpful (and expert pilot) Duane here to Rusangu, about 40 minutes from Lusaka. The airstrip was bumpy, and cows were not far from the runway, but we landed safely. Darkness was coming on, and the workers awaiting us said that if we hadn't arrived within five minutes they would have decided we weren't coming.

"Tonight is the night for faculty prayer meeting, and we'd like you to take the service," said John Marter, principal of the Rusangu school, as we got into his car for the short (perhaps one mile) ride to the Herbert Penney-Flynn's home where we were to spend the night. At the Marters' (just across the street) we downed some delicious fruit salad and other "goodies," then hurried to prayer meeting. From touchdown at the airport to opening song at the prayer meeting had been only an hour.

I always feel somewhat lump-in-throatish when I worship with Adventist workers in lands afar, and last evening was no exception. What but the love of Christ and commitment to a great cause could lead people to say good-bye to dear ones and homeland and give their lives to spreading the gospel and helping others reach their spiritual, intellectual, and professional potential? We talked together of our blessed hope, then prayed together in groups of two, three, and four.

And this morning, before breakfast, we stood at the entrance to the dining-hall-chapel building, watching as the 600 young men and young women enrolled in this school streamed from their dormitories across the campus to six-fifteen chapel! By the time I stood up to speak, it looked to me as if every seat was taken. I studied the faces of the students. All looked bright. All looked alert. All looked eager. These are the young people that not only will help build their nation, they will help determine the shape and strength of the Adventist Church in Africa.

At the close of chapel, John said, "If you want to see something interesting, stand here by the door for a minute." Expectantly I stood, and almost immediately about two dozen students swung into action, stacking chairs, moving tables, and rearranging the room in general. In almost less time than it takes to tell about it, the room was no longer a chapel, it was a dining hall. I wondered how many schools in other countries would be content with such an arrangement.

Rusangu is different in other ways. This school, 85 air miles from Lusaka (125 by road), is government funded and government regulated. It is operated by Seventh-day Adventists, but salaries of the staff are paid by Zambia, and the curriculum is determined not by the church but by the state. The amount of religious instruction and worship is limited. Problems involving student

*Continued on page 16*

# This Week

Every quarter in Sabbath school we hear appeals for funds for projects in different divisions of the world church. In our cover story this week Jane Allen, associate communication director of the Far Eastern Division, tells what the money given for jungle chapels and lamb shelters has accomplished.

Lamb shelters (simple buildings for children's Sabbath schools) and jungle chapels are now part of the Far Eastern Division's Bold Adventure program, a plan for beginning branch churches in places where no Adventist church exists.

Miss Allen, a 1971 graduate of Columbia Union College, worked in public relations at New England Memorial Hospital, Stone-

ham, Massachusetts, from 1967 to 1969, and as an editorial assistant at the General Conference from 1971 to 1973, the year she began her overseas service.

Some months have gone by since the 1974 North American Division Bible conferences. The 1974 conferences centered on one of the most important aspects of Biblical study, namely hermeneutics. Hermeneutics is the science of interpreting the Bible. God has given us a revelation, and it is important that we understand it correctly. Learning how to do this was the theme of the conferences.

Reviewing some of the important aspects of these conferences is Edward Zinke, assistant director, Biblical Research Institute.

Writing on "The Nature of Scripture" (page 4), he sets forth what emerged at the conferences as the dominant Adventist position with regard to the nature of God's revelation.

Clarence N. Kohler, over the years, has provided REVIEW readers with pithy, practical articles on healthful living. "For Good Health, Breathe Deeply" (page 10) will be one of the most important articles that anyone could read. Fresh, pure air is free; that means air is cheaper than medicine. But without ample dosages of fresh air we will pay dearly.

Elder Kohler, besides being the pastor of the Seventh-day Adventist church in Healdsburg, California, is also a leader in the ministry for those who are deaf.

"The Profession of the Spirit" (page 12) was first given as the commencement address to the Loma Linda University School of Medicine class of 1975 by the class sponsor, John E. Hodgkin, M.D. Although originally directed to the physician, the counsel applies with equal force to anyone who attempts to be successful, not only in his or her occupation but also in dynamic Christian living. Must reading this week!

Art and photo credits: Cover, pp. 18, 19, Robert Grady; p. 4, J. Byron Logan; p. 7, Religious News Service; p. 9, Cobb Shinn; p. 10, De Wys Inc.; p. 20, André Favez; p. 23, W. Ferris; other photos, courtesy of the respective authors.

## 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.]

### Sometimes It Hurts

The experience related by Miriam Wood in her column "Sometimes It Hurts" (Nov. 20) refreshed me.

It is comforting to know that there are still a few who feel for the unfortunate. It seems to be human to want to "buddy up" with the successful or forge ahead with "the survival of the fittest" attitude, feeling it to be a virtue.

MARY ELAICE  
Lincoln, Nebraska

### Government Aid

I am encouraged by your stand regarding Government help (Nov. 27, 1975).

GEORGE S. LEACH  
Leicester, North Carolina

At last we are becoming aware that our denomination could be the puppet on the string of governmental dollars and cents.

VIVIAN KELLER, R.N.  
Rejo Park, New York

We pride ourselves in being "absolutists" in our interpretation of the rights guaranteed by the First Amendment. The positions we have taken in the past on

the "establishment clause" appear very inconsistent with the facts brought out by this article. Is this type of entanglement with Government the separation of church and state as we previously defined it?

EDWIN N. STORZ  
Salem, Oregon

Thank you, it is high time our people be informed where our educational institutions are headed.

GILBERT BADER  
Loma Linda, California

I feel impelled to speak out strongly in support of your assertion that our present Government gifts of more than \$15 million do indeed constitute more than a "slight degree" of union with our Big Brother.

RICHARD M. MAYHUGH  
Green Bay, Wisconsin

I want to encourage you to stand fast in your conviction.

C. WINSLOW MONTGOMERY  
Whittier, California

### REVIEW Price Increase

The REVIEW has increased in price—so has everything else, but we still buy food, gasoline, and other necessities.

Many people still feel that they must have the daily paper, so they can read yesterday's news, even though they can hear today's news on radio or TV without its costing them anything. The daily news-

paper, which keeps us up-to-date on all the latest crime, strikes, calamities, and wickedness in our world, at 15 cents an issue, without the Sunday paper, would cost \$46.95 a year.

If we took only the Sunday issue with its many pages of advertisements and sports at 35 cents a copy (some are more), we would pay \$18.20 a year.

Paper, ink, machinery, and labor cost much more today, so the REVIEW at \$13.95 (perpetual plan) is not too expensive. We can usually afford what we consider essential.

THERESA A. WHELPLEY  
Hendersonville, North Carolina

I am not often moved to write letters, but I was when I read that several people are suggesting that the REVIEW be issued twice a month instead of weekly (Aug. 21). Please don't do that!

The REVIEW is my Friday evening and Sabbath reading. Yes, I read all of it, even the "When You're Young," and I am not so young.

I would rather give up other things that are considered necessities than give up the REVIEW. I have been reading the REVIEW for 50 years.

CORNELIA LANDSTROM  
Lower Lake, California

I have enjoyed the REVIEW for more than 50 years. It has been a great help to me during the years of my ministry. However, in the

August 21 issue I found a number of letters suggesting that the REVIEW should become a monthly or a semi-monthly paper. This disturbs me. The complaint is that they cannot read so much material. May this not be a matter of priorities?

J. C. MICHALENKO  
Napa, California

I had to write after reading the letters to the editor in the August 21 REVIEW.

Please don't discontinue the weekly visits of the REVIEW. It is as necessary as the weekly Sabbath for our spiritual growth.

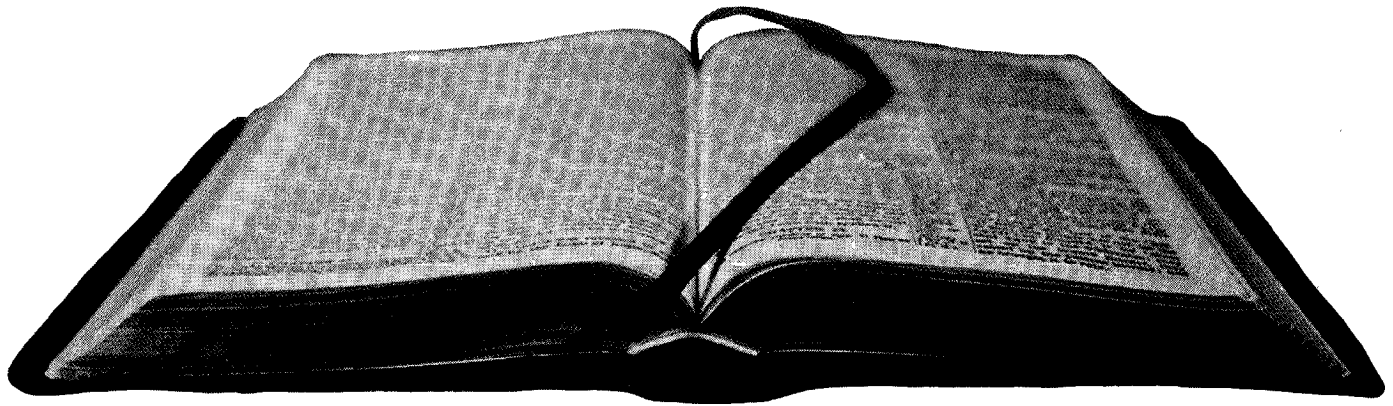
It has been a special friend to me for 70 years—my parents read it to us children almost as soon as we were born. Now I am having it sent to each of my four children for their encouragement. Please keep it coming regularly until Jesus comes.

MRS. LAURA E. HARDING  
St. Helens, Oregon

I would like to add my thinking about our church paper. We need a weekly paper. If we don't have time to read the REVIEW, then it is time to cut out some of the magazines of the world.

As to our not reading all 24 pages because not all subjects are of interest to us, we have to remember that someone else is interested in the subjects that may not appeal to us.

LOIDA V. SCHMIDT  
Glendale, California



# The Nature of Scripture

By E. EDWARD ZINKE

[The following article is a summary of the emphasis placed on the authority of the Bible and sound principles for its interpretation at the 1974 North American Division Bible Conference. This particular emphasis reveals that our message is more than a compilation of doctrines. Although we may rightfully feel secure when we consider our position on the doctrines themselves—the acceptance and practice of Sabbathkeeping, tithing, et cetera—we may find that we are overlooking basic Biblical principles in other aspects of life and understanding.]

The Bible Conference underlined the fact that the Seventh-day Adventist message demands an attitude toward Scripture that accepts Biblical authority in every aspect of life. It is hoped that the publication of this summary will lead us to give Scripture a place of pre-eminence in all of our activities—in our living, as well as in our thinking. In our study of history, the natural sciences, sociology, psychology, or any area upon which Scripture bears, the Scriptures provide a framework in which that discipline should be studied. We emphasize that the concept of Biblical authority is not only for theologians but for all men in all their living and studying. Only thus can Scripture find its proper place in our lives, whether in our routine activities and relationships or in our specialties and thought processes.—EDWARDS.]

**THE PURPOSE OF THIS ARTICLE** is to bring together concepts and principles from the materials presented at the North American Bible Conference of 1974. A close relationship exists between our understanding of the nature of God and the nature of Scripture on the one hand, and the principles by which we interpret inspired writings on the other hand. (The science of interpreting Scriptures is called hermeneutics.)

The Bible Conference presentations accepted, as a base on which to build their structure, Scripture's claims regarding itself and the nature of God. The limitations of this approach in terms of offering proof were recognized. It was pointed out, however, that owing to human limitations it is impossible for anyone to develop any topic in any field of human knowledge on a totally objective basis, for one always comes to a topic with his own preconceived opinions. In view of such human limitations it is only fair to begin at least by allowing the object being investigated to speak for itself. If it is a document (like the Bible) it should be studied for what it claims to be. Thus the Bible Conference position presented Scripture's own position regarding its nature and the nature of God.

The Bible Conference expounded the position that God is prior to, above, and beyond all things, that He is absolute, personal, holy, the Creator and Sustainer

of the universe, and the Redeemer of mankind. Because of these qualities He is interested in mankind and desires to reveal Himself in such a way as to obtain man's fellowship.

On the other hand, man, especially after sin, is entirely dependent upon God to obtain reliable and adequate knowledge of His character and of His operation of the universe. We believe that God cannot be truly known, nor can man understand his own existence, apart from God's self-revelation.

These concepts of God that we have just described and of man's need for God's self-revelation demand that revelation be communicated by God to man. The Bible Conference accepted Scripture's claim to be God's communication to man, and the Scripture's definition and claim regarding its own nature.

## Man's Dependence on God's Self-revelation

Revelation is seen as the act by which God discloses Himself to mankind. This disclosure takes place by way of God's acts in history and by way of direct communication to the prophet. By themselves, God's acts in history are insufficient to reveal God's character and plan for mankind, for man could misunderstand their meaning. Thus revelation-through-act must be combined with revelation-through-words, in order that the significance of the actions may be clear to man.

Revelation-through-word includes not only an encounter with God but also the passing on of propositions of truth so that the prophet not only receives impressions about God but is given descriptions of His nature and work or whatever else God wishes him to know or to pass on.

The process by which God guided the prophet in receiving and communicating the message is known as inspiration. The prophet communicated by spoken and written word what had been revealed to him. In the process of this communication God met the people where they were and used their own language, thought

*E. Edward Zinke is assistant director of the Biblical Research Institute of the General Conference.*

forms, culture, education, and background to communicate His message. God's message thus came to a specific people at a specific time in history, addressing itself to specific situations and being formulated in terms of language understandable to man.

God was as concerned in guiding the prophet's process of communication to others as He was in revealing Himself to the prophet; and the prophet was as dependent upon that guidance in communication as he was in receiving the revelation from God in the first place. Thus Scripture, though given in the thought forms and language of man, is still the Word of God and His message to His people, not only for the prophet's time but for all times.

### **Biblical Authority**

The origin and nature of Scripture demand that the Bible be accepted as the authority above all authorities. For if man within himself is not self-sufficient, but is dependent upon God for life and knowledge, and if God has revealed Himself in such a way that His revelation can be clearly understood, then the fact that God has spoken must be esteemed above all else, and His revelation must be taken as supreme authority. The authority of Scripture thus rests upon its inspired and divine origin. Its authority is inherent within itself, owing to the fact that it is God's Word. This authority is further attested to mankind by means of the inner witness of the Spirit. The same Spirit who guided in the revelation-inspiration process remains to guide the individual in his acceptance and application of that same Word of God.

On the ground that Scripture is the authoritative Word of God, it is the only infallible rule of faith, doctrine, reforms, and practice. As the infallible rule of faith and practice, it is important for us to understand its message. There is a degree of difficulty in understanding the message, because it has come to us in other languages than our own and through another culture and from another time, so that we are separated from it by thought patterns and habits, as well as by time. The set of principles chosen for the study of Scripture (hermeneutic principles) must be such that they safeguard the divine-human origin of Scripture in such a way that the Bible may speak authoritatively to us.

Arising out of its authority is what the Reformers called the *sola scriptura* principle, which declares that Scripture is not to be controlled by any outside force—the church, tradition, philosophy, science, rational thought, or intuition. Because of its authority, Scripture is rather the controller of the church, tradition, philosophy, science, rational thought, and intuition. It is also the controller of its own interpretation because it is the voice of God and therefore superseded by no other authority. The principles by which it is interpreted must not impose something external upon it. The *sola scriptura* principle indicates that principles of interpretation must be in harmony with Scripture's nature and origin.

Because Scripture contains both the human and the divine, one must discover the intention of both the human and the divine in such a way that the authority of the message is safeguarded.

The principle that Scripture must be taken in its plain and normal meaning is based upon the nature of Scripture, for Scripture records God's concrete actions in history and the human authors of Scripture operated in a specific time and place, speaking to specific people using a specific language and functioning in a specific cultural context. The revelations they received from God to be communicated were also given within that same context. Since words are used in normal ways in their own historical context, no mystical meaning is to be imposed upon a text that does not contain such a meaning. Because of the concrete situation in which Scripture was created, one must take pains to secure an accurate text and then a faithful translation.

As with the laws of language, one will give recognition to the meaning of the word, and then the word in the sentence, and then the meaning of the sentence in the unit, et cetera. Grammatical considerations will come into play. Even nonliteral meanings such as idiomatic expressions, similes and metaphors, personifications, hyperboles, symbols, et cetera will be understood according to the laws of language for nonliteral or figurative meanings. Because God revealed Himself, and the prophet communicated within a specific situation, an acquaintance with the historical background is also essential for properly understanding the Biblical message. Because God guided not only in the giving of revelation but also in the process of communicating the revelation, the words of Scripture must also be considered the Word of God. Thus not only will one study the general thoughts conveyed by the writers, he also will take seriously the words of Scripture. By this method the propositional nature of Scripture and its authority are safeguarded so that the intended message still becomes the test or norm of all other knowledge.

The laws of language require the careful consideration of the meaning of a word in its historical and grammatical context, as well as within the context of its own document and author. However, with Scripture there is another principle that is important, resulting from the divine nature of Scripture, namely, that the context for a specific statement is not only the paragraph or document or author in which it occurs, but the entire body of Scripture (known as the canon). For it is possible to speak not only of 40 authors in Scripture but of one Author in Scripture.

### **Scripture Its Own Interpreter**

The resultant unity stemming from the divine authorship calls for a further outgrowth to the *sola scriptura* principle, namely, that Scripture is its own interpreter. The *sola scriptura* principle indicates that no external philosophical system may be used to interpret Scripture. The principle that Scripture is its own interpreter indicates that passages on the same subject in revelation\* shed light on each other regardless of the human author, because the divine authorship is one. Thus the true meaning of Scripture can be gleaned only from the fullness of the revelation by the process of comparison.

\* It should be mentioned that although Biblical authority and hermeneutics were the primary concerns of the Bible Conferences, it was recognized that the same bases and principles are applicable to later inspired messages (such as those received through the Spirit of prophecy—the Scripture being the test of those messages, however, as Ellen G. White herself indicated clearly). The entire body of revelation thus becomes a part of the self-interpretation principle.

Also, implicit in the use of the entire body of Scripture for its own interpretation is the rejection of methods that would completely imprison Scripture within any context of the historical past. The context of a passage is not only its immediate historical situation but also the entire canon of Scripture and the scope of revelation.

The unity of Scripture based on the divine authorship also allows for God to clarify the meaning of previous Biblical writers. Thus the meaning of a type or symbol or the fulfillment of a prediction may be clarified by a later inspired author. Here the Word of God itself becomes the test or norm for what was meant in the previous passage.

Because God used a specific author within a specific framework, it is possible to study the theology of that specific author. Yet it must also be recognized that there is one central theology underlying all Scripture, owing to the fact that God is its ultimate Author. It is proper and essential to discover the intention of the divine by viewing Scripture as a whole.

As has been seen in this section, the fact that Scripture is the record of God's revelation transmitted through a human prophet to mankind requires that the language of Scripture must be understood according to the laws of language.

#### Other Options in Hermeneutics

As has been seen, the hermeneutic that was presented at the Bible Conference was based on what was felt to be the scriptural position regarding the Bible's own nature and the nature of God. Those who take other positions regarding the nature of God and the nature of Scripture will adopt different hermeneutics. For example, those who deny God's transcendence deny the miraculous in Scripture and interpret Scripture in such a way as to remove the supernatural. Those who accept God's transcendence regard the miraculous in Scripture as credible.

Those who assume that the origin and development of Scripture is the same as that of any other human document, study Scripture with the same critical tools with which they study any other writing—the tools of science, philosophy, and other disciplines. Denying the divine origin and authority of Scripture, they deny its unity, as well.

Those who accept a deistic concept of God, push God back into the universe, leaving this world and man to be ruled by laws inherent in nature and by man's reason. This concept allows for no Person-to-person revelation from God. Those who hold the concept of a totally immanent God (a God who is in everything) feel no need for an objective revelation. They look instead for God to be working Himself out through nature and humanity. Thus to them Biblical authority becomes subordinate to the "revelations" of the immanent God to be found in the individual, in society, in history, and in nature.

Those who accept an evolutionary model for the development of religion no longer are concerned with studying God's message to mankind in an objective Scripture, but instead they desire to understand the historical conditions that supposedly molded the Scriptures—the surrounding religious, cultural, and political units—not with the intent of clarifying the context in

which God revealed Himself, but simply to understand the processes by which religious concepts in the Hebrew culture and the early Christian faith were borrowed, restructured, brought together, and purified.

When Biblical authority is compromised or rejected, other forms of authority inevitably arise in its place. In Catholicism, the church has stood over the Book. In charismatic movements, the "promptings of the spirit" become the norm. When one establishes the validity of Scripture by means of reason, reason becomes the norm for scriptural authority. When one defines the nature of Scripture in terms of encounter theology alone, then Scripture itself is no longer the Word of God and therefore no longer normative for the Christian. In such a setting, Scripture may witness to God's revelation and be valuable in experiencing one's own encounter, but authority is now placed in one's experience rather than in an objective Word of God.

The flowing together of these various approaches and their methodologies has created modern Biblical criticism. Modern critical studies explain the content and form of Biblical material on the basis of the natural working of the forces of history, sociology, anthropology, psychology, politics, and the laws of literature as seen through the eyes of naturalistic and evolutionistic philosophies rather than on the basis of the outworking of God's efforts to speak objectively to mankind. The Bible is seen as a product of these forces among and within nations and societies, rather than as the record of the activity of God in history and the giving of an inspired message. To them the Bible becomes an individual or a community speaking to itself, rather than God speaking to that individual or community. It is dominated by a study of the religion, culture, and history of a people, rather than by a study of God's plan in history to reconcile mankind to Himself. It leads to the study of pieces of Hebrew and early Christian literature in which the theology of one author is pitted against another, rather than to the study of a unified body of revelation.

The presuppositions of modern Biblical studies, then, are radically different from those outlined in the Bible Conference materials.\* To those who reduce the Bible to the level of a mere human book, it is no longer the normative, authoritative Word of God recording His will and purpose for mankind. For most modern Biblical scholars God's transcendence and His acts in history are either denied or radically transformed on the assumption that these concepts conflict with the mood of modern man and his evolutionistic, scientific outlook. Therefore they construe the Bible to contain man's reflections about God rather than God's message to man.

Methodologies that rule out the concept that God reveals Himself objectively and normatively in Scripture are unable to deal adequately with the testimony of Scripture. For the reality expressed in the Biblical text testifies to the divine dimension in Scripture. When one denies the concept that God reveals Himself objectively and normatively in His Word, the result is that man becomes the authority. He becomes autonomous. He acts as if he were God. □

\* The paperback symposium, entitled *Biblical Hermeneutics*, used at the Bible Conference, is available from the General Conference Biblical Research office for \$3.00. Checks should be made payable to the General Conference. Address: 6840 Eastern Avenue NW., Washington, D.C. 20012.

# The Tragedy of Unbelief

Unbelief, doubt, fear, discouragement, and gloom are the tools Satan uses.

They do not belong to us.

By OLIVE CLARK

FOR THREE NIGHTS they had slept little. Never before had they spent a Sabbath in despair so deep, in such utter hopelessness. On Friday afternoon they had seen the one whom they believed to be the Messiah die. On Him they had staked their hopes, their fortunes. They had given up their means of livelihood and had been willing to be separated from their families.

Doubts filled their minds that Sunday morning. Was Jesus an impostor as the rulers claimed? Or had He, intending to save the world, failed? Had He not intimated shortly before His death that He had been forsaken of His Father? If God had forsaken Him what hope did His followers have? Could any prospect be blacker?

Someone's at the door. They pull the bolt and admit Mary Magdalene. Brokenhearted, she sobs, "The grave is empty. Somebody . . ."

Peter dashes out and runs toward the tomb. John follows, after picking up a few more details. He passes Peter, kneels down and looks in. Mary is right. The Lord's body is gone. Then Peter arrives. He enters the tomb. He sees what John had already noticed—the sheet and the napkins folded neatly. "No one would steal Him and take time to . . ."

Back in the upper room with the door securely barred, the words fly fast.

Someone's knocking. All are tense until they recognize the women's voices. Panting from running, with faces aglow, the women are trying to talk. "We got to the

*Olive Clark, a teacher for many years, is a homemaker.*



grave with the spices before it was fully daylight. It seemed light around the door. The stone was rolled back, and a man sat on it. He said, 'I know that ye seek Jesus. . . . He is not here; for He is risen.' A man inside asked us whether we didn't remember that He told us He would rise again. And we remembered that He had."

Soon Mary Magdalene returns to say, "I saw Him. He said to tell you to go to Galilee and see Him."

Later that night two disciples came up the rocky road from Emmaus eight miles away, hurrying, stumbling in the darkness to bring them the same message Jesus had sent them that morning. They had listened to a Bible study that had opened their minds and their eyes. Unbelief can be bitterly cruel, yet unnecessary.

"There is no sin greater than unbelief."—*My Life Today*, p. 14.

In the wilderness the Israelites had disbelieved God. They had seen the mighty hand of God in the plagues in Egypt and at the Red Sea. He had sweetened the water at Marah and given them manna. But when they came to Rephidim and found no water they said, "Is the Lord among us or not?" "The unbelief thus manifested was criminal, and Moses feared that the judgments of God would rest upon them."—*Patriarchs and Prophets*, p. 298.

Unbelief, doubt, fear, discouragement, and gloom are Satan's tools. They do not belong to us.

To those who seek the Lord, the promise is given, "All your murmurings will be stilled, all your difficulties will be removed, all the perplexing problems that now confront you will be solved."—*Thoughts From the Mount of Blessing*, p. 101. □

# Principles Govern Christian Conduct

---

It is the minister's duty thoroughly  
to instruct those who enter  
the church about what God  
requires of them.

---

By CARLYLE B. HAYNES

THE INSTRUCTION to the baptismal class, which the critic who had counseled a lowering of standards had been persuaded to attend, went on:

"If it is now clearly understood that only genuinely converted persons should join the Christian church, then we are ready to pass on to another important essential.

"That is, that there should be, in actual experience as well as in public profession, a genuine separation from the world. This is explicitly commanded by God. 'Come out from among them, and *be ye separate*, saith the Lord, and touch not the unclean thing' (2 Cor. 6:17). Plainly the meaning of the text is that Christians, church members, are to be a peculiar people, separate from the world. A positive and distinct line is to be drawn between them and their fellow men.

"This teaching runs throughout the Scriptures. Nothing is made more plain. 'Be not conformed to this world' (Rom. 12:2). 'Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world' (1 John 2:15, 16). 'Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people' (1 Peter 2:9). 'My kingdom,' said our Lord, 'is not of this world' (John 18:36).

"With sadness of heart I admit that there are worldly habits and practices in the church. There are ways of life, fashions of dress, forms of pleasure, schemes of gain and ambition, in the church, altogether contrary to the spirit of the gospel. We are not blind to them. Nor do we ignore them. We do what we can to eradicate them.

---

*Carlyle B. Haynes (1882-1958) was an evangelist, author, and administrator. This article appeared in the REVIEW shortly before his death.*

But our brightest hope of doing this is to stand at the portals of the church and thoroughly instruct those who enter the church about what God requires of them.

## Two Communities in the World

"There are in this world, the Bible teaches, two great communities, or kingdoms. These are separate in their organization, their purpose, their design, and their duration. One is the kingdom of light. The other is the kingdom of darkness. One is the community of the Christian church. This embraces all, of every name and land and race and tongue and color, who are under the laws of Christ. The other is that great community which the Bible calls 'the world.' This has its own laws, its own purposes, its own habits. These two may be, and are, mingled together in one nation, one neighborhood, one family. But they are radically distinct and separate.

"The act of joining the church, of making a profession of Christianity, is not merely in pretense but in fact the coming out from one and entrance into the other of these independent and separate communities. It is leaving the kingdom of darkness in order to enter the kingdom of light.

"There are different laws, different purposes, different objects, and different governments in these two entirely dissimilar kingdoms. The church is governed by God. His laws, as revealed in the Bible and sanctioned and enforced by conscience, are the rules of its members. The world is governed by Satan, and 'lieth in the evil one.' Its laws are those of fashion, of expediency, of pleasure, of custom, such as are fitted to promote earthly ends, ostentation, ambition, fame, wealth.

"The world has no right to give laws to the members of the church. They are under the laws of the Bible. Their Supreme Ruler is the Lord Jesus Christ.

"With these plain considerations in mind, I have no hesitation in saying to you with all emphasis that unless you are ready effectually and finally, to turn your back upon and abandon the community of the world, and renounce its laws and pleasures and fashions and demands, and bring yourselves wholly under the laws of the Bible, you are by no means prepared to connect yourselves with the church.

## Principles to Regulate Our Conduct

"Do not misunderstand me regarding this. I do not mean that a Christian must go out of the world and have no dealings or association with it. I do mean there are plain, simple principles of separation from the world that should regulate all our conduct with reference to it. Let me endeavor to express them in a few words.

"1. You are not to partake of or participate in the *sins* of the world. Certainly that requires no proof. All that is positively evil, and clearly evil and only evil, and that continually, is to be avoided by a Christian. Everything that is a sinful waste of time, of money, of influence, of energy, is to be avoided. Just this simple principle alone would make a wide difference in the practice of the members of the church.

"2. You are not to partake of or participate in the amusements of the world, as such. This means that you, as a Christian, are not to originate such amusements, or countenance them, or share in them. You are to go to no place where you will be expected or required to lay



aside your Christian character and profession. In this connection let it be remembered that over parties of pleasure, dances, balls, shows, and similar amusements, the world, not Christ, has control. The world makes their rules. The world dictates the conversation. The world prescribes the dress, the hours, the expenses, the finances, the subjects of conversation, the conduct, the proceedings. Such occasions the Christian cannot control. It follows as an obvious principle that where a Christian is expected to lay aside his Christian character and profession even for the time being there most certainly is not his place.

"3. Notwithstanding these clear, positive principles, it remains true that there are great matters of entire innocence and propriety in which the Christian can act in common with the world. There are the common interests of justice, of learning, of agriculture, of civil welfare, of public safety, of public improvements, of a neighborhood, of a nation; his rights as a citizen and as a man. In all of these the Christian may act in connection with the people of the world. Yet, even here, he is to act in no way inconsistent with the principles of the highest Christian duty. And in these matters, as in all others, no matter what the motives of others may be, his aim is to promote the glory of God.

#### Aim in All Associations

"4. Being in the world we are to associate with the people of the world. Our object in all such association is to do them good, to bring to them the salvation we have found in Christ. The Saviour associated so with all kinds and conditions of men. He withdrew Himself from none. He mingled with the scribes, the Pharisees, the Sadducees, the publicans, the lepers, the fallen, indeed with all sinners. On the Sabbath He went to dine with a Pharisee. He entered the house of Zacchaeus the publican. Not to engage in pleasures and gaiety, but to bring salvation.

"So to all men we are to do good. We are not to avoid them, or pass them by. We are not to be exclusive, or morose, or sour, or condemnatory, or misanthropic. To all we are to show kindness, sympathy, goodness, using every occasion to do all the good God may put it in our power to do.

"These are some of the principles by which our associations with the world are to be governed. It is with a decided purpose to act upon these principles that you should approach the solemn transaction of uniting with the church. If, however, these should not be your principles, then it is clear your heart is with the world, and I counsel you to wait before joining the church of Christ.

"There is a third essential in this matter of joining the church that we must discuss. It is that you are to abandon whatever is not compatible with your honest purpose to be a whole-hearted Christian. I know you will not call in question here the general principle that a person who unites with the church is to abandon whatever is wrong. On this we all agree. But this principle needs to be amplified and applied with some particularity to specific things. Deeming it important that all prospective church members should have a clear understanding here, I venture now to apply this principle to certain particular things." □

*Concluded next week*

## For the Younger Set

### Precious Patricia

By ETHEL R. PAGE

LYNN loved her family of dolls. She took good care of them. Each one seemed like a person. Each had its own name and its own clothes. She kept them clean and neat. After playing with them, she always put them away carefully. They were never left lying around. The longer she had a doll, the more she loved it.

One of Lynn's friends had a life-sized doll. Lynn thought it was beautiful and wished she could have one like it. She asked Mother to buy one for her.

"But you have so many dolls, Lynn. Do you really think you need one more?"

"Oh, but I don't have a big one like Judy's. One that size would seem almost like a little sister, and I have always wished I had a little sister. Please, Mother, may I have one for Christmas this year? Then I will never ask for another doll."

"We'll see," replied Mother, "but I am not promising."

Christmas was not far away and Lynn kept hoping, but said no more about the doll. When shopping with Mother, she often stopped at the doll counter to see whether there was one like the one she wanted. Of course, Mother noticed this and when she saw how much Lynn wanted the big doll, she decided to buy one for her. Still she said nothing to Lynn about it.

On Christmas Eve Lynn went to bed with high hopes. Early next morning she sprang out of bed and ran to the living room.



Marie asked to have Precious Patricia to keep her company.

Imagine her delight when she found a beautiful doll about two feet tall sitting in her little chair. She grabbed it and hugged it tight. How precious! All day she kept it near her. She named her Precious Patricia.

Patricia was not put away with the other dolls. She always sat in Lynn's chair. Even after Lynn grew too old to play with dolls, she loved her just the same and intended to keep her always.

One day word arrived that a cousin, younger than Lynn, in a distant town, fell seriously ill. Mother left the family at home and went to stay a week to help care for little Marie. When she came home she brought the news that Marie would never be well again.

"Lynn, when I was leaving, Marie asked if she might have Patricia to keep by her bed. The days seem so long and she feels so lonely."

"Give Patricia away? Oh, Mother, how could I?"

"I didn't tell her you would. You must decide that yourself. Think it over a few days. Whatever you do will be all right with me."

For several days Lynn struggled with her problem. She loved Patricia and she loved Marie. She didn't want to be selfish, but how could she give up her most precious doll that she had intended to keep all her life? She remembered the Bible said that if we love something too much it becomes an idol. Was Patricia her idol?

One morning when she awoke she reached a decision. "Mother, I am going to send Patricia to Marie. After all, Patricia is only a doll. Marie is a person. People are more important than dolls. If it will make Marie happy, I will be happy too."

Lynn went to her room. Lifting the doll from her chair, she sat down and held her awhile, then whispered, "Good-bye, my Precious Patricia. I hope you will make Marie as happy as you have made me."

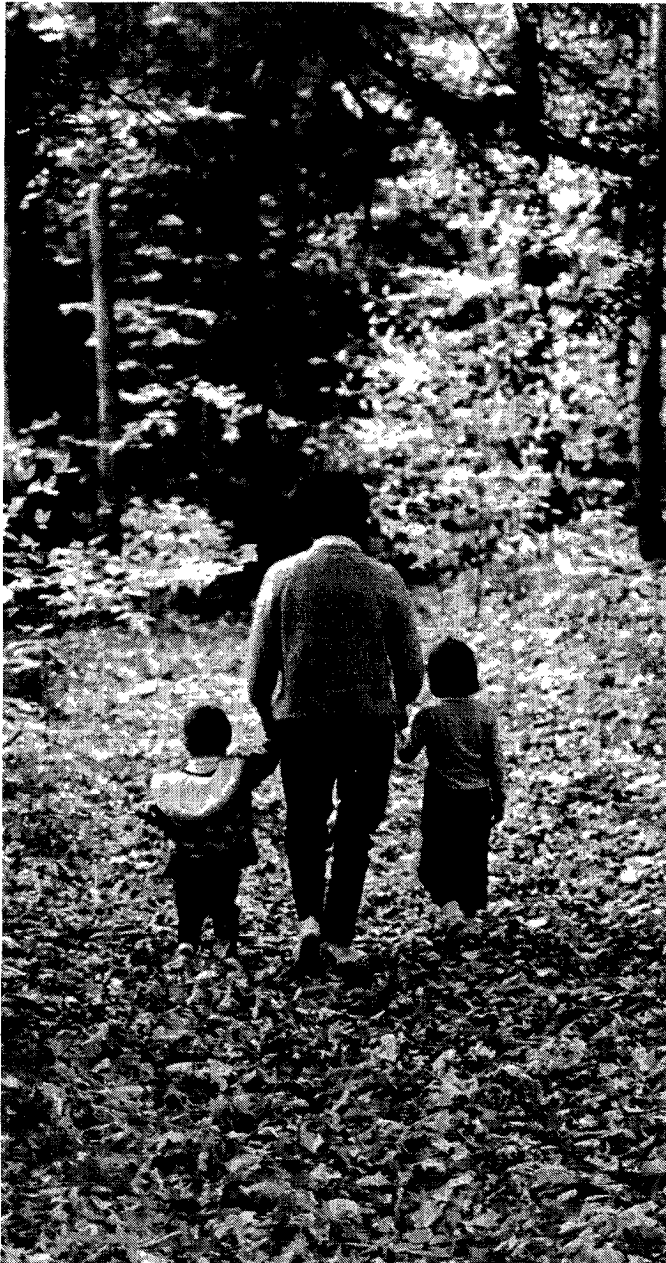
# For Good Health, Breathe Deeply

---

Air is the free blessing of heaven,  
calculated to electrify  
the whole system.

---

By CLARENCE N. KOHLER



HOW WOULD YOU REACT to an advertisement such as the following in the morning paper?

It refreshes the body

It tends to render it strong and healthy

It excites the appetite

It renders the digestion of food more perfect

It induces sound and sweet sleep

and

Its influence is decidedly felt upon the mind

Imparting a degree of composure and serenity

You would sit up and take notice. You would ask, "What is this, and where can it be obtained?" especially so if you learned it could be had for the taking. Now if one were to advertise such a medication with this kind of guarantee he could be asking for trouble. But all this and more is offered by our gracious Creator to all who will cooperate with Him in obeying the laws of health. And God Himself guarantees the results. "Air, air, the precious boon of heaven which all may have, will bless you with its invigorating influence if you will not refuse its entrance."—*Testimonies*, vol. 1, p. 702.

The average person in our society gives little thought to the air he so automatically breathes and little realizes that large amounts of pure, uncontaminated air is an absolute must for good health and optimum vitality. Air pollution in our large cities was doubtless one of the reasons behind the counsel to move out of the cities. Years ago we were informed that "the very atmosphere of the cities is polluted."—*Ibid.*, vol. 7, p. 81.

Among all the principles of healthful living one of the most important is correct breathing habits. However, the sum total of all the health laws, balanced, integrated, and consistently followed, will produce almost miraculous results. As one studies the health precepts found in the writings of Ellen G. White, he will be impressed with the simplicity of God's plan for a disease-free life. One may ask how it is possible that the plain, simple act of breathing correctly can do so much for him. Oxygen is essential to every cell of the human body. Without it there is death, and an insufficient amount is one of the reasons for poor health.

## Correct and Incorrect Methods

Contrary to what some may think, there is a correct and an incorrect method of breathing. "In this institution people were to be taught how to dress, breathe, and eat properly—how to prevent sickness by proper habits of living."—*Counsels on Diet and Foods*, p. 303. In *Selected Messages*, book 2, page 287, Mrs. White speaks of "pure air, and with a precious knowledge of how to breathe." She warned against shallow breathing. "[He has] not had a liberal supply of air. . . . His circulation is depressed. He breathes only from the top of his lungs. It is seldom that he exercises the abdominal muscles in the act of breathing. Stomach, liver, lungs, and brain are suffering for the want of deep, full inspirations of air, which would electrify the blood and impart to it a bright, lively color, and which alone can keep it pure and give tone and vigor to every part of the living machinery."—*Testimonies*, vol. 2, pp. 67, 68. "In order

*Clarence N. Kohler is pastor of the Healdsburg church in Healdsburg, California.*

to have good blood, we must breathe well. Full, deep inspirations of pure air, which fill the lungs with oxygen, purify the blood.”—*The Ministry of Healing*, p. 272.

Note the words “deep inspirations of . . . air,” “abdominal muscles,” “top of . . . [the] lungs.” These phrases would indicate that to breathe properly one must breathe deeply, using the abdominal muscles. Good speakers and vocalists learn to do this as a part of their professional training. Many may have learned this at one time, but fail to put it into practice. I have always been grateful to the voice instructor who introduced me to the principles of correct breathing. Through the years I have made a special effort to practice deep breathing and have been greatly benefited.

### A Study on Proper Breathing

Helpful ideas on proper breathing are contained in an article “Breathe Right—and Stay Well,” by John Frazier in *Reader’s Digest*, February, 1966. He discusses the work of William P. Knowles, of London, an authority on proper breathing. During the past 30 years Mr. Knowles has taught 100,000 people how properly to use their lungs. Here are some of the benefits listed by Mr. Knowles as the result of “restoring the lungs to fuller use.”

“We feel better, have more energy, suffer less from fatigue, sleep better, wake up faster.” He continues, “In our cars we don’t tolerate choked gas lines, faulty carburetors, or other such things that lead to poor engine performance. Yet we accept poor body performance caused by an inadequacy in the oxygen supply that is essential to the health and well-being of our trillions of cells. We can breathe our way to better health and better living. It is time, I think, that we learned this essential lesson of life.”—Page 62.

Here are several suggestions. “And while the importance of deep breathing is shown, the practice should be insisted upon. Let exercises be given which will promote this.”—*Education*, p. 199. These exercises, if followed, will start you on your way to proper breathing. If you are already one of the fortunate ones who practice deep breathing, these exercises will improve your breathing. They can add years to your life, as well as give you added vitality and a sense of well-being. The object is to exercise the dormant abdominal muscles and stimulate a pattern of deep breathing. These muscles, including the diaphragm, need to be brought into action for proper deep breathing. If at first there is a slight dizziness don’t be alarmed. This will soon pass.

1. Lie flat on your back, on the bed or on the floor, with your hands resting lightly on the abdomen or the lower part of the chest. Sip in air through the lips as though you were sipping water. Take four sips, then slowly exhale all the air you possibly can. Your hands should feel a slight expansion and contraction of the abdomen as you sip in the air and exhale. Do this several times and repeat the exercise several times a day. Soon you will be able to do this while standing. Do not become discouraged, for it may take several weeks before you will be doing deep breathing automatically. Keep at it until it becomes habitual to breathe “abdominally.” Increase the number of sips to six, then to eight, thus increasing the amount of air intake. Most shallow breathers inhale about a sixth of their lung capacity.

2. Again on the back, with the hands on the abdomen, instead of sipping air through the mouth, take two or more sniffs through the nostrils; hold your breath for a few seconds; then with a quick upward thrust of the diaphragm, expel the air through the mouth. This helps strengthen the abdominal muscles. These exercises, done the first thing upon awakening in the morning, will make it much easier to “wake up” and be about the day’s work.

3. After you have practiced deep breathing lying down, try this one. This combines the rhythm of walking and breathing and should be done outside in an atmosphere free of contamination. Walking briskly, begin to exhale through the mouth on each step for six steps with pursed lips, then on the seventh step inhale, preferably through the nostrils. The six exhalations will create a vacuum, and your inhalation on the seventh step will be a deep inspiration of air. It helps to use some tune, such as “Happy-birth-day-to-you,” on the six expulsions of air. Remember to purse the lips. This is important. Then take a deep inhalation on the seventh step. A slight variation is to exhale all the air you possibly can on the “you,” pushing it out for several steps, then take a BIG DEEP breath. When you begin this walking-breathing exercise you may feel a little foolish, but do not let that deter you. Walk briskly, exhaling and inhaling, swinging your arms in a rhythmic pattern and in a few minutes you will feel new life coursing through your body. “The influence of pure, fresh air is to cause the blood to circulate healthfully through the system.”—*Testimonies*, vol. 1, p. 702.

### Helpful in Regaining Health

Proper breathing not only is essential in maintaining good health but also is of definite therapeutic value in regaining health. Far too many have poor health and remain in poor health due to insufficient oxygen. We read, “Fresh air will prove far more beneficial to sick persons than medicine, and is far more essential to them than their food.”—*Counsels on Health*, p. 55. Lack of oxygen causes stagnation of the circulation and a depression of life forces.

God’s messenger makes this clear in her admonition to an ill woman. Note what she writes. “Air is the free blessing of heaven, calculated to electrify the whole system. Without it the system will be filled with disease and become dormant, languid, feeble. Yet you have all been for years living with a very limited amount of air.”—*Testimonies*, vol. 1, p. 701.

Too often overlooked is the need of an abundance of pure, fresh air circulating indoors. That includes the home, the office, and the classroom. Do not neglect the sleeping quarters. Ideally one should have an outdoor sleeping area.

If you are a shallow breather, one who breathes from the top of the lungs, you are urged to try the above suggested exercises and practice deep breathing. When you become conscious of your need for pure fresh air, indoors and outdoors, so that you actually become hungry for air, you will have taken an important step toward a wonderful way of life. Begin to practice deep breathing of pure, fresh air, and the results will amaze you. “Air, air, the precious boon of heaven which all may have, will bless you with its invigorating influence if you will not refuse it entrance. Welcome it, cultivate a love for it, and it will prove a precious soother of the nerves.”—*Ibid.*, p. 702. □

# The Profession of the Spirit

---

The physician who is satisfied  
with a low standard of skill and  
knowledge dishonors Christ,  
the Chief Physician.

---

[Condensed from a commencement address given at Redlands Bowl on Sunday, September 28, 1975.]

By JOHN E. HODGKIN

A BASIC PREMISE vital to the existence of the Loma Linda University School of Medicine is that the Christian physician has a potential that the non-Christian physician lacks. If we did not believe that, our school might just as well close. However, I would suggest that being a Christian does not take the place of sound scientific training.

Occasionally I've seen the attitude that just asking God for help will get one through the medical crises, that the emphasis on science is inappropriate. Ellen White did not share that attitude. In *The Ministry of Healing*, she wrote: "The physician who desires to be an acceptable co-worker with Christ will strive to become efficient in every feature of his work. He will study diligently, that he may be well qualified for the responsibilities of his profession, and will constantly endeavor to reach a higher standard, seeking for increased knowledge, greater skill, and deeper discernment. Every physician should realize that he who does weak, inefficient work is not only doing injury to the sick, but is also doing injustice to his fellow physicians."—Page 116.

But she becomes even more emphatic! She goes on to say: "The physician who is satisfied with a low standard of skill and knowledge not only belittles the medical profession, but does dishonor to Christ, the Chief Physician."—*Ibid.*

However, I want to concentrate today on the spiritual responsibilities of the Christian physician. Many physicians "cop out" by not taking an active role in talking about Christ to their patients. I've heard it stated that "just being a Christian physician is enough, that patients

will be drawn to Christ simply by having contact with the physician." That may be true in some cases. However, one will miss many opportunities unless he actively looks for openings to tell patients about the good news we believe in and know. I recall a physician who felt strongly that no one should talk to his patients about spiritual matters before surgery—for fear it would scare them. This is somewhat akin to the chaplain walking in to visit a patient and the patient reacting in alarm, stating, "I didn't realize things were so bad."

However, in *Testimonies*, volume 5, Mrs. White says: "There is no missionary field more important than that occupied by the faithful, God-fearing physician. . . . He can point the sick and dying to the Lamb of God that taketh away the sin of the world. He should not listen to the suggestion that it is dangerous to speak of their eternal interests to those whose lives are in peril, lest it should make them worse; for in nine cases out of ten the knowledge of a sin-pardoning Saviour would make them better both in mind and body."—Pages 448, 449.

Each one of you has another responsibility—to be a church leader in your community. The physician often finds himself in the position of being able substantially to support economically the local church and church school. This is well and good! However, this economic support must not take the place of active personal involvement. Too many physicians take the easy way out and simply sit in the comfort of home or office writing checks—somehow concluding that they have then done their part!

There are many ways the Christian physician can contribute. Serving on the school board, church board, planning activities for the young people, giving health talks, coordinating stop-smoking clinics, are only a few.

## Cultivate Personal Relationship With God

Don't become so busy, professionally, that your personal relationship with God suffers. Too many physicians become "work-a-holics." They don't read the Bible, and they fail to ask God for guidance every day.

Several minutes ago I suggested that the Christian physician must not neglect continuing scientific education. Personal spiritual refreshment, also, is essential.

In *Counsels to Teachers*, Ellen White writes: "Many are lauded as skillful men in their profession who scorn the thought that they need to rely upon Christ for wisdom in their work. But if these men who trust in their knowledge of science were illuminated by the light of heaven, to how much greater excellence might they attain! How much stronger would be their powers! with how much greater confidence could they undertake difficult cases! The man who is closely connected with the Great Physician has the resources of heaven and earth at his command, and he can work with a wisdom, an unerring precision, that the godless man cannot possess."—*Counsels to Teachers*, p. 486.

Don't get in the habit of dropping the family off at Sabbath school and then going on to the hospital to make rounds. Don't neglect personal and family worship. The unique capability of the Christian physician is lost if either the scientific or the spiritual side is neglected.

I would like to spend the last several minutes on social and family responsibilities. One must not become so totally committed to profession that it becomes a lop-

---

John E. Hodgkin, M.D., is a professor in the School of Medicine of Loma Linda University. He was class sponsor for the School of Medicine class of 1975, and the class chose him to be the commencement speaker.

sided priority. When the physician begins spending more and more time at the office and hospital than at home he is sowing seeds of misunderstanding and alienation. Communication is essential to a marital relationship. If the husband and wife don't see each other enough to talk about professional and family problems tension will predictably be created. The time bomb that leads to divorce has been planted.

There are many reasons for the physician's becoming too busy. He sometimes chooses to practice in a remote, rural area where physicians are few. This can lead to the feeling that since he is the only person available to provide medical care, he is somehow morally obligated to see patients 24 hours a day, seven days a week. This

kind of stress will predictably lead to emotional and physical exhaustion. It is little satisfaction for the surviving spouse and children to hear at his funeral service how wonderful their marital partner and parent was, when he died at an early age from overwork.

It is little comfort to be acclaimed as a great leader in the community, only to lose one's family through divorce, or ultimately to lose eternal life because the total effort was directed toward professional achievement.

The physician, if married, must set aside time for his family. If he has children he should make it a point to spend a certain amount of time each week with them. He should show interest in their schoolwork and achievements. His opportunity for influencing their lives will

## Response From Readers

### Protect the Lambs

AMONG many REVIEW readers, the issue of April 24, 1975, must have brought back memories of two pioneers in the field of parent-and-childhood education, Prof. and Mrs. A. W. Spalding. This courageous couple long ago recognized in the writings of Ellen White what has now been brought out in the "Sanitarium Church School Board Minutes": (1) that the church's first and foremost duty is to train parents how to be the teachers of their children for those important years of early childhood; and (2) that "preschools" should be operated as "substitute homes" for children of working mothers, married students, teachers, and/or in other situations where proper preschool education is impossible in the home program.

For many years Professor Spalding carried this burden, one laid on him in his youth by Ellen White herself in 1913 (see *Christ's Last Legion*, beginning on page 187). The interview closed with his question, "Do you mean that the training of parents to train their children is the most important work we have?"

Ellen White replied, "Oh, yes, it is the very most important work before us as a people, and we have not begun to touch it with the tips of our fingers." She commissioned him to take up the

work, and, as soon as he could, he began, with the goal of a parents' class in every church. The way was not easy; opposition, apathy, misunderstanding, weak support—these were obstacles that at times brought his courage low. But remembering his commission, he kept on until others caught the inspiration, and there were parents' classes in many parts of the world.

When he and his wife (one of the earliest church-school teachers in our denomination) recognized that their foremost goal was not being reached to the extent they had hoped, they began the "substitute" plan: preschools, notably the ones at Madison College and Southern Missionary College. In the main, the curriculum of these preschools included Bible and character-building stories, wide areas of nature study firsthand (including gardening), singing, and supervised, *noncompetitive* play and "work" projects.

The Spaldings did not interpret the Ellen White expression, "free as lambs," to mean that children should run wild. Lambs are not turned loose by themselves while the shepherd looks after sheep only. This is a point needing special thought by those who feel strongly about the "eight-to-ten-year" age for formal schooling. The Good Shepherd must be saddened to see

young lambs left to their own devices; as the enemy takes full advantage of such situations, all the while the sheep consider the lambs to be "free." What a need there is for dedicated shepherds giving TLC to the lambs of the flock!

Nor did the Spaldings believe that Ellen White's counsel meant that children should learn nothing until they are 8 or 10. What a wealth of basic knowledge those preschool experiences can lay as a solid foundation for the future! What a world of friction could be avoided if children learned early to work and play together without the eternal competition problem! What character-building blocks can be laid early in the *positive* approach in Christian storytelling, an art of which Arthur Spalding often spoke and wrote!

Many parents and teachers support his contention that false foundations in Christian living are too often laid by the popular negative storytelling, many times putting ideas previously unthought-of in young minds. For example, Spalding would say, you are emphasizing wrong instead of right when you tell with inflection and gestures how cleverly Jacob planned and executed deceiving his father, yet when, Achanlike, he was discovered, he confessed and was forgiven. Or when you describe how saucy Mary was to her mother, imitating sound and facial ex-

pressions she likely used, you are teaching wrong instead of right, even though you end the story that she was sorry and hoped she wouldn't do it again.

"Stress the positive!" both Professor and Mrs. Spalding advocated in their teaching. Emphasize that Christian children will ask and receive help from Jesus to *resist* temptation as He did—the real goal in Christian living. Teach courtesy by emphasizing the *right* way that love for Jesus and others motivates. Their classes in childhood education and nature study for parents and teachers were examples of this emphasis.

It is hoped that many churches will organize parents' classes, especially for those new in the faith. Some parents will want to form a group to study *The Adventist Home* and *Child Guidance* and nature study. Then in areas of need, let simple preschools, with dedicated Adventist "substitute parents" in charge, carry out these principles to protect the lambs from the wolves of unsupervision, television, and lack of parent-vision.

May Ellen White and Arthur and Maud Spalding's counsel be followed to a fuller extent in the few remaining hours left to do this important work!

A RETIRED TEACHER, a former student of the Spaldings, who speaks for hundreds who hold their memory in deep affection.

## Bible—But Not Biblical

I'VE BEEN thinking about a certain subject for some time; now I think I've firmed up my convictions sufficiently to share them. My subject: "Bible" films. I'm referring to Hollywood-type entertainment films. I say "Hollywood-type," because many are produced in England or in Italy or Spain or wherever. An enterprising film director decides that he can make a profitable (financially) epic production out of one phase of the Bible, or several stories from this source, and goes after his project tooth and nail. As a matter of fact, the sketchy outline someone has prepared for him from the Bible seems to be the last contact that God's Book ever has with what happens thereafter.

Now granted that some amazing and spectacular extravaganzas are brought forth, but in every case I have seen on TV, with one exception, the films were so far removed from the true and Biblical account that they were laughable. All sorts of "extras" were thrown in to add to the entertainment value—illicit romances, squadrons of dancing girls, 100-piece orchestras. On the latter, I'd like to comment that it's really mind-boggling to see the children of Israel wandering in the desert with full orchestral background. That's not the way it was.

For me, I repeat, the productions become laughable. For a very young person or child, though, they can make such strong impressions that they crowd out the true story.

Now let's consider for a moment the purpose of the two media. We are told in God's Word that Bible instructions and stories were "written for our admonition." In other words, the Bible was not written for our entertainment, but for the deadly serious purpose of showing human beings the road to salvation.

Hollywood Bible films are

produced for entertainment. That's understandable. Persons in the entertainment business make their livelihood in this way. But for a young Christian to forsake the "instruction" viewpoint and espouse the "entertainment" viewpoint is a most serious step, one that can have fatal consequences spiritually.

Another facet is that when one reads a story, especially with no accompanying pictures, he has the great privilege of picturing the whole thing in his own mind. It is uniquely his. I am sure that "my" land of Canaan, and "my" Jericho, and "my" Saul and David, and "my" twelve apostles differ somewhat from visualizations that others have of these same things. But my own concepts are completely meaningful to me. It distresses me to see them pictured in such distorted ways. I become confused.

God's children are to be taught by the Holy Spirit. He will "guide you into all truth." We do not know just how this process comes about, but we do know that it is a quiet process, deeply spiritual, and deeply individual. In other words, we are to be taught of the Spirit as we study the Word. But if we get our concepts from worldly productions, we can hardly say that we are "taught" of God.

Some may argue that these films are bound to prove beneficial to those who do not know God—may, indeed, bring them to enough knowledge so that they will seek to know Him better. I doubt it. In the films I've seen, both God and man are pictured as so faulty, divine providence is pictured as such a bizarre happening, and so much extraneous material is thrown in, that one would have to dive very deep indeed to find nuggets of help.

So—my conclusion is that while "Bible" films may be entertaining, they aren't "Biblical."

be enhanced if they recognize that he's genuinely concerned about them.

All too often the physician begins working longer hours in order to make more money. A common temptation facing the new physician and spouse is to begin acquiring more and more possessions. After the many years of economic sacrifice and hard work, finally the physician recognizes he has achieved the ability to generate money.

### Temptation to Overspend

Finance companies will saturate you with brochures offering to lend you lots of money. The temptation is great, and unfortunately many young family units succumb.

Investment advisers will offer you a thousand ways to become rich, "without risk." Will Rogers once said: "One third of the people in the United States promote, while the other two thirds provide." I think it's safe to say that physicians make up a large proportion of that group of providers. You can get a physician to invest money in stamps, trailer parks, railroad boxcars, pistachio nuts—essentially anything.

Too many young couples, because of this need to buy bigger and better things, and to invest in something, end up having to work long hours in order to avoid financial ruin! Don't make that tragic mistake!

Spouses, you too must be responsible! The physician's ultimate achievement, as well as the solidarity of the family unit, is equally dependent upon you! You too have a unique opportunity to be a community and church leader. And you should accept that challenge. But don't become so busy that you fail to communicate with your physician spouse and children.

Physicians-to-be, devote time to your spouses. Tell them and show them that you appreciate them.

James Barrie once said, "Every man who is high up loves to think that he has done it all himself; and the wife smiles, and lets it go at that." Don't forget how lonely, and yet tolerant, spouses can be during the long years of medical school and residency training.

For those of you in families in which both the husband and wife are physicians, you have your own unique set of problems, and rewards. Just don't let your communication degenerate to the point where the only place you speak is at the office or hospital.

In closing, I would say to you, remember the Loma Linda University School of Medicine. Some of you will come back to teach at this institution. We need more young dedicated Christian teachers.

The majority of you will choose other areas in this country and around the world in which to make your contribution. This school will need your support more than ever in the future in order for it to achieve its objectives.

And finally, never lose your idealism! Many sink into a pessimistic acceptance of the *status quo* and lose the opportunity to be an innovator and a leader!

Theodore Roosevelt once said, "Far better it is to dare mighty things, to win glorious triumphs, even though checkered by failure, than to take rank with those poor spirits who neither enjoy much nor suffer much, because they live in the gray twilight that knows neither victory nor defeat."

Go forth, and dare to do mighty things for God. □

### Alone With God

It had been a busy, tiresome day. Hour after hour, an interminable line of sick and needy people had come in search of healing to the humble home in which Jesus was hosted. And every one had gone back relieved and whole. Never before had the city of Capernaum seen such a wonderful day, a day of miracles, a day of praise, a day of victory and gladness.

Finally, late at night, after everyone had been helped by Jesus, He went to bed. But He did not sleep long. While the darkness of the night still enveloped the city, "rising up a great while before day, he went out, and departed into a solitary place, and there prayed" (Mark 1:35).

He knew that another day with all its challenges, responsibilities, temptations, and opportunities lay ahead, and, in His human dependence upon His Father, as usual He took advantage of the quiet hour of the dawn to be alone with God. In His experience that was the hour of power. And it could be ours also.

Family worship is a necessity, one basis for a happy home. Worship at church or in groups also is an important source of spiritual strength and is indispensable for Christian growth. But beyond these worship experiences there must be the private hour of devotion *alone with God*. It is a must for every Christian to meditate and to talk with his Father without having any other listener.

It was in the hour of aloneness with God that Jacob won his great victory. His character received the divine touch, signified by his receiving a new name, Israel.

It was in the hour of aloneness with God that Saul changed the aim and direction of his life. "For three days Saul was 'without sight, and did neither eat nor drink.' . . . These days of close self-examination and of heart humiliation were spent in lonely seclusion. . . . During the long hours when Saul was shut in with God alone, he recalled many of the passages of Scripture referring to the first advent of Christ. . . . As Saul yielded himself fully to the convicting power of the Holy Spirit, he saw the mistakes of his life and recognized the far-reaching claims of the law of God."—*The Acts of the Apostles*, pp. 118, 119.

Of necessity, in family or group worship and in church meetings our dialog with God is limited in content and in time. But when we are alone with our Father in private devotion, we do not need to be worried about time. If we feel that we need half an hour God will gladly listen to us attentively for that length of time. If we need one hour, He will grant that to us. And if we feel we need the whole night to meditate and pray about our spiritual problems or plead for someone else, He stays with us.

Neither do we need to worry about the subject of our petitions. Problems that we would not discuss with our best friend, or even with our spouse, we may feel completely free to discuss with God, the most sympathetic of all our friends, and also the most powerful One.

If we need to confess our faults and sins, no matter what they are, if we need to express our love to God and unburden our souls from grief and sorrow, if we need to pray for victory over weaknesses or sins or intercede with the Lord for a needy or unconverted soul, we can do all these things without any hurry in our direct and personal contact with the throne of grace. God is never tired of listening to us.

Are we dissatisfied with our Christian experience? Do we feel a vacuum in our life? Do we long for a closer walk with God? Do we need to have more power, a greater measure of the Spirit? There is a place and a time to find the answer, alone with God.

F. CH.

### Health Ministry— A Means or an End?

In many ways these days the question is being asked, Is our health ministry a means to an end or an end in itself? Those who press the latter ask, Should not we do good for its own sake? Should not we bring healing, physically and mentally, because it is right and noble to see fellow human beings relieved? When the Lord makes those irrevocable decisions described in Matthew 25, will they not be determined by what was neglected or done to the suffering, the hungry, and the poor?

Those, on the other hand, who view the health ministry as an evangelistic agency believe that Seventh-day Adventists should care for the poor, the hungry, the ill, but only when such efforts are visibly linked with the baptismal pool.

Does one have to make a choice? We think not. The real question is, What does Jesus want done? What kind of example did He give us? After all, if we are ignoring something Jesus would not, or devoting time and money for people and projects where He would not—then we need to reconsider our goals and how to get there.

We are told that "the Saviour's work of ministering to suffering humanity was always combined with His ministry of the word. He preached the gospel and He healed infirmities both by the same mighty power."—*Medical Ministry*, p. 62.

Here we are given a clue. Jesus did not choose between making His health ministry a means to the end or an end in itself—He commingled these two goals, knowing that each person needing His ministry would be different. He knew that some would listen to His words only after their physical pain and distress was relieved; He knew that others couldn't care less about health reform and would be convinced of His love and holiness first through the study of His words, and then, later, would see meaning and obligation in His health message.

Thus, the issue is not whether the health ministry is a means to an end or an end in itself. The fundamental question is whether the health ministry is energized by the humanitarian impulse or the soteriological principle.

The soteriological principle (that is, in terms of salvation) reflects the motivation behind our Lord's thought and actions. "For God sent the Son into the world, not to condemn the world, but that the world might be saved through him" (John 3:17, R.S.V.); "'As thou didst send me into the world, so I have sent them into the world'" (chap. 17:18, R.S.V.). Just as our Lord was sent into this world to be the channel of communication between God and humanity, so our Lord's followers are also to function as Heaven's channel of communication to their contemporaries.

### In Terms of Salvation

The Christian is concerned about another's physical health or economic security or emotional well-being in the same way that Jesus looked at human needs—in terms of that person's salvation.

In the context of real human need for food, clothing, freedom from pain, and reasonable health Jesus applied the soteriological principle: "'But seek first his kingdom and his righteousness, and all these things shall be yours as well'" (Matt. 6:33, R.S.V.).

This text is more than a philosophy; it describes our Lord's life-style and the principle behind everything He did. This soteriological principle must be often emphasized; without understanding it, confusion and division will afflict the Christian church and especially Seventh-day Adventists, who believe that they have been given a very specific assignment not given to others.

How did Jesus apply this principle, especially in His health ministry? The first lesson He wants to teach us is that He did not enter the human arena with special powers not available to other men and women. "Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him. His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was."—*The Desire of Ages*, p. 664.

Therefore, He is not to be considered as the North Star—a good guide but never to be reached; or a superman, who could never be reproduced. He is a working model, a relevant Example for us all, not only in living a sinless life now but in how that life is oriented to the needs of our fellow men.

The second lesson is that His concern for the misery, distress, and hardships of humanity was not to be an example for health-care workers only. Just as Christian witnessing was not to be left with paid professionals such as pastors and evangelists, so Christian healing was not to be left to paid professionals. "Christ stands before us as the pattern Man, the great Medical Missionary—an example for all who should come after. . . . He came as an expression of the perfect love of God, not to crush, not to judge and condemn, but to heal every weak, defective character, to save men and women from Satan's power."—*Medical Ministry*, p. 20.

Therefore, those of us in nonhealth-care vocations must seriously discover how we also can follow our Master's example wherever we find ourselves. The questions—Am I a healer? Do I recognize illness? Am I able to utilize professional health care for the sake of others?—apply to all. No one can plead ignorance or no interest if he is a Christian!

H. E. D.

*To be continued*

## Brief Stop *Continued from page 2*

discipline must be settled to the satisfaction of the government education officer.

It is understandable that newly independent nations should take a deep interest in the education of their youth, and, fortunately, many of their standards coincide with those of our church. For example, students are forbidden to use alcoholic beverages. But "serving two masters" has never been easy, and certainly it is not easy on this continent. To make their work a success, expatriates must assume a far different role than they did a generation or two ago. They live and work in these countries at the sufferance of the government, and they must see themselves not so much as leaders but as advisers, not to set up and reach their own goals but to help achieve the goals of the government. This calls for good judgment, tact, and flexibility. It also calls for the ability to discern between principle and policy. It calls for the ability to distinguish between the important and the unimportant, to know when to stand firm and when to be yielding.

On the campus of Rusangu are reminders that W. H. Anderson, pioneer missionary to Africa, once lived and worked here—an eroded concrete slab where his simple house once stood, and a chapel, still in use, where he worshiped. On the campus, also, is the headquarters of the South Zambia Field. So, while we did a slight tour of the campus marveling, for example, at the water sources and the ingenious pumps and cisterns that make the supply of water barely adequate, our pilot, Duane Brenne-man, acting treasurer of this field, spent the time in the office lending a helping hand to Joan Penney-Flynn, who is "filling in" as an accountant to keep the wheels moving.

We looked in on the girls' dormitory, and suffered some anguish as we compared the facilities with those that exist in many other parts of the world. The beds were well made, but there were about two dozen of them in one room! The closet at one end of the room was shared by all the girls. This closet contained not only personal effects and articles of clothing but all the girls' suitcases! A few lockerlike devices for books and other belongings stood here and there among the beds. Obviously, education means a great deal to these Zambian young people.

We were happy to see that a new church is being erected on the campus. Made of cinder block, it is now nearly roughed in. But it is being built on a more or less pay-as-you-go basis, and I gained the distinct impression that they have come perilously close to the end of their limited financial resources. Money they must have to complete the project. What a day it will be when they can gather the students, faculty, and others in the new church to worship on the Sabbath!

Our pilot tells us that we should leave shortly for the return flight to Lusaka. The W. M. Websters (he's the Zambia Union treasurer) and others are planning dinner for us at one o'clock. So we must be on our way. We could write much more about Africa, its needs, its changing conditions, and the fine national and expatriate workers we have met, but this brief overview must suffice.

K. H. W.



# Reader to Reader

**Five years ago, after taking Bible studies, I was baptized. My wife was very much opposed to my becoming an Adventist, although not because of any church ties or religious convictions. My present concern is our four children, ages 3 through 11. I would very much like to take them to church with me, but I am concerned that it may do them more harm than good because of her opposition. After joining the church I tried taking my oldest son with me one Sabbath, but my wife opposed it so much I didn't try anymore. She presently takes them to a Methodist Sunday school. I am seeking advice from others who have experienced this situation.**

► I can sympathize with your problem. I became an Adventist five years ago and my wife is a Presbyterian. We have three children, ages 6 through 16. Fortunately, my wife has never resisted my taking the children to church and has even encouraged it. However, she refuses to go to church with us.

I believe that the reason she does not mind their attending my church is that she attended church a few times before I joined and was greatly impressed with the children's Sabbath school programs, and, since she is familiar with our basic beliefs, she realizes that we are not a threat to Christianity or fanatical. Perhaps if you explained to your wife, very patiently, and without being argumentative, why you believe in the Sabbath, and went on to emphasize the numerous areas of agreement between your faiths, she might come to the conclusion that our church is not a threat to her children but a place where strong Christian characters are developed.

You should always respect her church and treat her as a born-again Christian, never criticizing her beliefs. Sometimes we Adventists give the impression that we believe that only Adventists will be saved. If she senses that you feel this way she may resent your taking the children to your church "to learn how much of a heathen their mother is." Try always to emphasize to your children what a fine Christian mother they have.

You might suggest starting fam-

ily worship in your home. Since the basic belief in the plan of salvation is the same in both of your churches, perhaps you could gain her confidence by instructing the children in this area.

BOB FIELD  
Atlanta, Georgia

► The best thing for you to do would be to live your beliefs and to be a loving, patient, kind, and understanding husband and father. Have you tried to talk to your wife and children, separately and/or together, to let them try to understand the whys on your part? If not, perhaps this would help.

Show them you care, don't give up, and never underestimate the power of prayer. I am sure you have many praying for you.

S. CAREY  
Takoma Park, Maryland

► The father should live the Christian life to the utmost and, of course, constantly pray for his wife and children and then leave it in the hands of the Lord. As his family sees Christ in him they will be influenced to turn toward him as head of the household and will be drawn to the truth. Whereas, if the children are forced to go with him, they may feel they are having to choose sides between their parents.

Jesus knows just how to work things out if we will let Him and not push ahead of Him. "Worry is blind, and cannot discern the future; but Jesus sees the end from the beginning. In every diffi-

culty He has His way prepared to bring relief. Our heavenly Father has a thousand ways to provide for us, of which we know nothing. Those who accept the one principle of making the service and honor of God supreme will find perplexities vanish, and a plain path before their feet."—*The Desire of Ages*, p. 330.

MARY PEPIN  
Takoma Park, Maryland

► We had a similar problem in our home. Our dear, devoted Christian Episcopalian father bitterly opposed our equally dear, devoted Christian Seventh-day Adventist mother in her church belief, but they agreed that my brother and I would go with our father to the Episcopal church on Sundays and with our mother to the Seventh-day Adventist church on Sabbaths.

When it came time that the Episcopalian church asked me (the older) to be confirmed, I told my father about it on the way home from church and said that I didn't believe the teaching of the Episcopalian Church about Sunday. He immediately stopped taking us there, but we continued attending the Seventh-day Adventist church with our mother, and eventually were baptized.

Under the faithful witnessing of a sweet Christian wife and mother, the happiest ending of all was that our dear father also attended the Seventh-day Adventist church in his later years and, although he became too ill to be baptized, his wish was to become a Seventh-day Adventist.

NAME WITHHELD

► My father joined the Adventist Church when I was 8 years old. He took me and the other children to the SDA church a couple of times, but stopped when Mother strongly opposed his doing so. Even after I stopped attending, Mother's opposition continued. In direct and indirect ways she made us feel that Dad's church was strange and cultish.

In college I gave up entirely on religion. At the age of 25 I was sick of the mess my life was in and began to search for meaning. But I had such a phobia of the SDA Church that I tried to find God first through Hinduism and the Jehovah's Witnesses. Finally, Dad helped me find God.

Needless to say, as I look back I wish Dad had kept on taking me to church with him, despite the

opposition. There actually was a time when I felt that he was weak in not insisting on taking me if he really believed he was right, though now I understand the situation better.

CHARLENE KANE  
Bloomington, Indiana

► How I sympathize! Your experience was mine 38 years ago.

Judging by my experience, you are doing best by not taking the children to church. The spiritual benefits of church would be overbalanced by the storm that would break at home. But as the father you should diligently teach the children as much as possible.

Let some sister befriend the wife, for example, in such situations as illness. This might work wonders.

In my case the break came this way: A brother was building a house we liked and bought. He and my husband began to work together and became friends. That broke down prejudice. He met other members. Eventually, ten years after my baptism, he was baptized and became a worker in our church.

ELIZABETH B. RINEER  
Lancaster, Pennsylvania

## NEXT QUESTION

*The members of a family with whom I am acquainted are highly critical of the church, its leaders and members. Because they dwell on the negative so much, I find it unpleasant to associate with them and have come to the place where I tend to avoid seeing them. Am I doing wrong? Should I instead try to help them? Is there some way I can show them that it is possible to love the brethren despite their faults, and that this does not mean condoning the faults themselves? If certain things need correcting, are there not ways to do this other than talking to everyone about them except the ones involved? How have others met similar problems?*

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

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

# The Jungle Chapel Story

## A report on a General Conference

### Extra Lift project.

As told to JANE ALLEN

DID YOU EVER wonder what happens to the projects that receive the Thirteenth Sabbath Offering overflow? Are the school buildings completed? Was the evangelistic center constructed? Did the school get enough money to expand its library? Or did the hospital finish that new wing?

Maybe you've even asked whether the Far Eastern Division is still building lamb shelters, those simple structures for children's Sabbath school meetings, which re-

*Jane Allen is associate communication director of the Far Eastern Division.*

ceived 10 per cent of the offering overflow fourth quarter, 1971. The answer is Yes. But the lamb shelter project has come a long way in four years. Let's back up just enough to get some background on how the jungle buildings got started.

Pauline Barnett was Sabbath school director of the Southeast Asia Union Mission in 1968. As she traveled throughout the countries of Southeast Asia, Mrs. Barnett became concerned that most of the churches, especially the jungle churches, had no facilities for children's Sabbath school. On the warm, sun-

shiny Sabbaths, teachers could take their classes under shade trees for Sabbath school. But during the long rainy season in these tropical countries the children had no place to meet, so they sat with their parents through adult Sabbath school, which wasn't geared to hold the attention of squirming children.

It wouldn't cost very much to build simple shelters for these little lambs, thought Mrs. Barnett. I think for \$100 we could build a small shelter using mostly jungle materials.

Talking to Jay and Eileen Lantry, who were then in the youth department of the Southeast Asia Union, Mrs. Barnett shared her idea.

"Somebody recently sent me \$100," she said, "and I'm going to build a shelter for one of the children's Sabbath schools in Sabah, Borneo."

The Lantrys liked the idea. Someone had sent them some untagged money, and they decided to put it into a children's shelter too.

Mrs. Barnett wrote to George Munson, then president of the Sabah Mission, asking whether he'd go along with the idea.

"Of course," he replied. "It sounds like a great idea!"

Next they wanted to come up with a name for these shelters—a name that would distinguish them from other church buildings. Finally the name "lamb shelter" evolved and it stuck.

Between 1968 and 1970, when Mrs. Barnett and her husband moved to Taiwan, from 50 to 60 of these lamb shelters were built in Southeast Asia. Adult church members were instructed that they couldn't even go inside the structures unless they were teachers. The buildings were for children only.

Robert Grady followed Mrs. Barnett in the union Sabbath school department. While traveling from the United States to union headquarters in Singapore, he stopped in Taipei to visit with the Barnetts and learn more about the lamb-shelter project.

"I guess the missions thought lamb shelters were Mrs. Barnett's project," says Elder Grady, "because after I came nobody made any requests for any more. I couldn't figure it out."

As he visited the various parts of the union, Elder Grady discovered a few problems in connection with the

shelters. In many cases the lamb shelters were better structures than the village churches, so the adults had shifted to the newer building and sent the children back into the old church. Elder Grady couldn't really blame the adults for wanting the better building. He saw a need not just for children's Sabbath school meeting places but also for new sturdy churches. From this observation came the idea for jungle chapels, which started in 1971. The chapels were larger, and at that time cost about \$350.

Then lamb shelters were selected to receive a portion of the Thirteenth Sabbath Offering overflow in 1971. That offering was taken on Christmas Day. It had appeal—the combination of children's chapels and Christmas. Union papers promoted the offering, Sabbath school and communication departments suggested ways that local churches could promote this offering, and other means of promotion were used, resulting in the largest Thirteenth Sabbath Offering overflow in the history of the Adventist Church—\$42,000 more than any previous offering overflow. Although lamb shelters had the appeal to draw a large offering, that particular project received only 10 per cent. However, in addition to its share, the Southeast Asia Union Mission received unsolicited donations during the month of December, 1971, equaling one jungle building for every day of the month!

### Standardized Buildings

That was four years ago, and according to Elder Grady, unsolicited donations are still coming in earmarked for jungle chapels and lamb shelters.

Effort is being made to standardize the buildings and to make them more permanent structures. Bill Belles, an architect and pilot on volunteer service to Sarawak in 1974, designed the jungle buildings now going up in villages throughout Southeast Asia. Jungle chapels for about 100 people are approximately 20 by 30 feet in size, painted inside and out, with cement floors, window screens, and porches. In the future, lamb shelters will also be built with porches to help keep the inside clean and dry, especially during the rainy season. Lamb shelters are



It was these "little lambs" from Borneo, pictured with Retha Ekvall, former child evangelism secretary for the Southeast Asia Union, who won the heart of Pauline Barnett, the union Sabbath school director in 1968, and impressed her with their need to have a place to worship in.

identical to jungle chapels, except much smaller, approximately 12 by 18 feet.

"We do not allow the lamb shelters to be any larger," explains Elder Grady, "because it's too difficult to conduct Sabbath school programs for groups any larger than can fit into the present size building."

If a village has too many children to fit into one lamb shelter, they may request a second building and divide into sections, perhaps one for a kindergarten and one for a junior division.

Cement floors, paint, screens, and better building materials require more money, and consequently the cost of the buildings has increased. Compounded by greatly increased costs of supplies and the added features, the cost of lamb shelters today is approximately \$500, while jungle chapels run \$1,000 and more.

In 1974 the Southeast Asia Union Mission set a goal of building 74 new jungle buildings but actually built 84, with 33 constructed in Sabah during one week. That marathon was not accomplished without some hurdles.

The mission personnel and local pastors organized into work teams, the construction date was set, supplies delivered, and it seemed that everything was going according to schedule except the weather. It had already rained two to three weeks and most of the villages were flooded when the work teams joined together for a weekend of Sabbath services in Kota Kinabalu before beginning the construction of jungle buildings. The Sabbath speaker spoke of God's opening the Red Sea for the children of Israel. Still rains poured down upon the church roof. Elder Grady said he had to practically stick the microphone inside his mouth to be heard above the down-pour outside.

Rain fell all day Sabbath. Construction was to begin the next day.

The teams of workers prayed that the Lord would blow away the clouds and dry up the land, yet that night they fell asleep to the sound of rain beating on the rooftops.

About two o'clock in the morning the wind began blowing and howling, and it kept blowing until every cloud was whisked from the sky. Floods began to dry up, and by morning it was dry enough to begin

building. Evening came again, and with it rain, followed once more by wind in the middle of the night. It rained nearly every night all week, but the days were dry enough to work. The job was nearly finished when workers discovered that the lumber order had not been filled correctly, and with the rains in the evenings, the buildings could not be painted, so the goal of building all the lamb shelters and jungle chapels in one week was only about 90 per cent accomplished. About six weeks later work teams were again organized and 33 buildings were completed and dedicated before the end of the year, making a total of 84 new jungle buildings in Southeast Asia in 1974.

#### "Church Planting"

This year's division-wide Bold Adventure program focused on "church planting," in which churches in the Far East are urged to begin branch churches in areas where no Adventist churches exist. The philosophy behind this program is that more churches influence more people, and more baptisms result. Since the jungle-building project fitted right into the church-planting idea, Southeast Asia set a goal of 75 new churches in 1975, and further, to reach that goal by the time of the General Conference session in July.

At the beginning of the year Bold Adventure rallies were held all over the union, with union and mission personnel promoting the idea of church planting in 1975. By the time

union leaders returned to their offices in Singapore, requests for 101 jungle buildings were stacked on their desks. But the mail also brought \$25,000 from The Quiet Hour radio broadcast of southern California, which provides funds for many mission projects around the world.

The check accompanied a letter from J. L. Tucker, founder of the broadcast, in which he told of persons who had helped provide the gift. One of the stories came from Walla Walla College. Two students decided to sell their stereo equipment and records and put the money into the Lord's work. Another man, retired, had been washing dishes in a rest home and saving his earnings for a jungle chapel in Borneo.

"We have dropped on our knees to praise the Lord for many such gifts," says Elder Grady. Generous mission supporters have made possible the construction of 83 jungle buildings during the first nine months of 1975, making a total of 360 jungle chapels and lamb shelters in Southeast Asia.

"Except for the Thirteenth Sabbath Offering overflows in 1971 and again in 1974, and a request to The Quiet Hour, we have not solicited funds for these buildings," says Elder Grady.

Then how do people find out about the need for jungle buildings?

Jungle buildings for Southeast Asia is a General Conference approved Extra Lift project. Inquirers who have a burden to help mission work in a direct way have written

to the General Conference and discovered the need. Others have heard about it by word of mouth.

Whenever anybody gives money for a jungle chapel or lamb shelter, a metal plaque is made with the words "Donated by \_\_\_\_\_," which is placed on the building when it is dedicated. The donor receives a thank-you letter from the Southeast Asia Union, three photographs of the building and church members, and a letter from the local mission explaining briefly about the work in the village where the building is located.

Already requests are in for nearly 40 more buildings in 1976. Borneo seems to be the area of the greatest continuing need.

"Our church planters open up new jungle villages with the light of the gospel than we can keep up with each year," exclaims Elder Grady.

It is difficult to even guess-timate how many thousands of people have been won to Christ through the jungle-building program, but it is no problem to report the gratitude seen in the jungles of Southeast Asia and throughout the Far East.

"This is our church," the villagers proclaim proudly. "This is our religion."

In most instances a layman has been holding only a branch Sabbath school in a village before the chapel or lamb shelter is built, and when the building is added to the community, attendance at Sabbath meetings doubles or even triples. And that says a lot for the program.



With waving hands and smiling faces, these youngsters and teachers say Thank you for their new lamb shelter.

## EAD Council Discusses Progress and Problems

By EDWARD E. WHITE

THE 1976 annual meeting of the Euro-Africa Division was held in Jongny, Switzerland, overlooking Lake Geneva, from November 14 to 20. Two General Conference representatives, W. Duncan Eva, general vice-president, and M. E. Kemmerer, undertreasurer, presented devotional talks and gave counsel during the discussion at the business sessions and subcommittees.

The theme, "Give ye them to eat," which was the subject of Edwin Ludescher's presidential address, was noted throughout the council as both challenges and problems were reported. Always the predominant thought was the carrying of the gospel commission.

Representatives were present from 15 of the division's 16 unions. Business was conducted in two of the three languages, English, French, and German, with simultaneous translation into the third language.

Dumitru Popa, Romanian Union Conference president, reported a total of more than 50,000 believers organized into four local conferences. There are 200 workers in the union, and the pastors baptized almost 1,500 converts last year and received into the church on profession of faith 249 others. Elections were held in the conferences, after a ten-year period with no elections.

Many new churches have been organized in Romania, and each conference has had at least one new chapel dedicated. In Brasov, for example, the members contributed 2.5 million lei (US\$200,000) for the erection of a new place of worship. Six pastors have been ordained recently, and after a lapse of 20 years the Sabbath school lessons for

four quarters have been printed. With educational standards rising in Romania, higher qualifications are required for the teachers at the Protestant Seminary, where Seventh-day Adventists are among the student body and the faculty.

Another report, this time including an unusual problem, came from Mozambique, where three Seventh-day Adventist pastors, including the union president, and a literature evangelist were being detained. It was hoped that the goal for baptisms, 1,300, would nevertheless be realized, as camp meetings, usually the occasions when the spiritual harvest is reaped, were held. The publishing work there has made great strides. Stocks of literature were all distributed to the colporteurs to be paid for in four months' time, but all the books were sold in only one month. The churches are open and services are held regularly for the 28,000 Sabbath school members in Mozambique.

High lights of reports from

other parts of the division included: (1) The successful introduction of voluntary manual work at the French Adventist Seminary; (2) the large amount of Spirit of Prophecy literature and *Signs of the Times* magazines, which are produced on government presses in Yugoslavia; (3) the dental clinic about to be opened in northern Madagascar; (4) the rapid development of the school work in Spain during the past ten years, and the recent full recognition of the academy in Sagunto; (5) the tenth anniversary of the Bible correspondence course in the German Democratic Republic, and a total of 1,000 new believers baptized during this period as a result; and (6) the group of 2,000 or more searchers for truth in the Cape Verde Islands who are reading *The Great Controversy* and are looking for the true church.

Particular mention was made of the territories in the division where the church has no organized work, and this problem is to receive special attention. The first step is to begin new work in the Comoro Islands, northwest of Madagascar, and then in five other countries in Africa. New budgets will be available for this because of the culmination of a two-year

plan in some European fields to achieve self-support, a reduction in division administrative expense, and an increase in the General Conference appropriation.

Some reorganization was also effected, including attaching the Israel Mission to the division, and combining Guinea-Bissau and Cape Verde Islands with Senegal as a mission with headquarters in Dakar.

The factor most evident in all the discussions, both in and out of the official committee, was the friendly exchange of ideas and opinions and the spirit of comradeship among people of so many different nationalities. Courage is high for the new quinquennium.

### SOUTH AFRICA

#### Angolan Refugees Are Baptized

Seventh-day Adventists have been at work among the tens of thousands of fleeing Angolan refugees who have settled in refugee camps scattered throughout the Republic of South Africa and South West Africa.

During August, September, and October, at Cullinan, one of the five refugee camps north of Pretoria, Orlando Albuquerque, for 14 years a



Delegates gathered in Jongny, Switzerland, for the Euro-Africa Division council from November 14 to 20.

Edward E. White is education director of the Euro-Africa Division.

missionary in Angola, witnessed to others who had fled from the destructive forces of a civil war.

His wife, Aida, organized a primary school. As it grew, it served more than 300 pupils, taught by Mrs. Albuquerque and eight other volunteer teachers. This not only kept children occupied with worthwhile activities but also encouraged despondent parents, who attended the evangelistic meetings and Sabbath services conducted in the same large tent by Pastor Albuquerque.

Many hundreds of adults listened to the message during the ten weeks they spent together. The baptismal class grew to 32. There were numerous other Adventists in the same camp, to whom the pastor broke the bread of life regularly, thus keeping their faith strong and their spirits up.

Then, in mid-October, the day arrived for the baptismal ceremony. The minister to the Portuguese community in Johannesburg, J. Chaves, was appointed to make the arrangements for the baptisms to be conducted under the sponsorship of the Transvaal Conference. The major problem to be overcome was the baptismal font. Since no suitable place was available, a pit was dug in the hard soil and filled with water. To keep the water from seeping out, canvas from the refugee trucks was used to line the tank in the ground. Of the many prepared for baptism, some of whom had already accepted the church's doctrines in Angola, only ten were left on the appointed day. Others had already been flown to Portugal.

With some funds from the General Conference and an equal amount from the Euro-



Ten Angolan refugees recently baptized stand with two of the pastors who studied with them at a refugee camp in South Africa. Others had prepared for baptism at the same time but had been moved to Portugal.

Africa Division, and by a special arrangement negotiated with the Portuguese Embassy in Pretoria, the Adventist Medical Services of the Trans-Africa Division managed to reroute to Brazil 81 of those to be repatriated, most of them Seventh-day Adventists.

Once these refugees reached Rio de Janeiro, M. E. Gutierrez, lay activities director of the East Brazil Union, warmly received them at the Resende Youth Camp, some 150 kilometers from Rio, and the refugees received there all the legal and other aid necessary for a fresh start in Brazil.

Adventists who fled Angola, leaving all their worldly possessions behind, have been cared for by their brethren wherever they have gone. One attitude common to many of them is that no longer will they concentrate on acquiring worldly goods, but rather they want to make their calling and election sure.

P. H. COETZEE  
Director  
Adventist Medical Services  
Johannesburg

#### PHILIPPINES

### Mamanwa Nomads Get Needed Help

Four government social workers recently accompanied a SAWS delegation from the Northeastern Min-

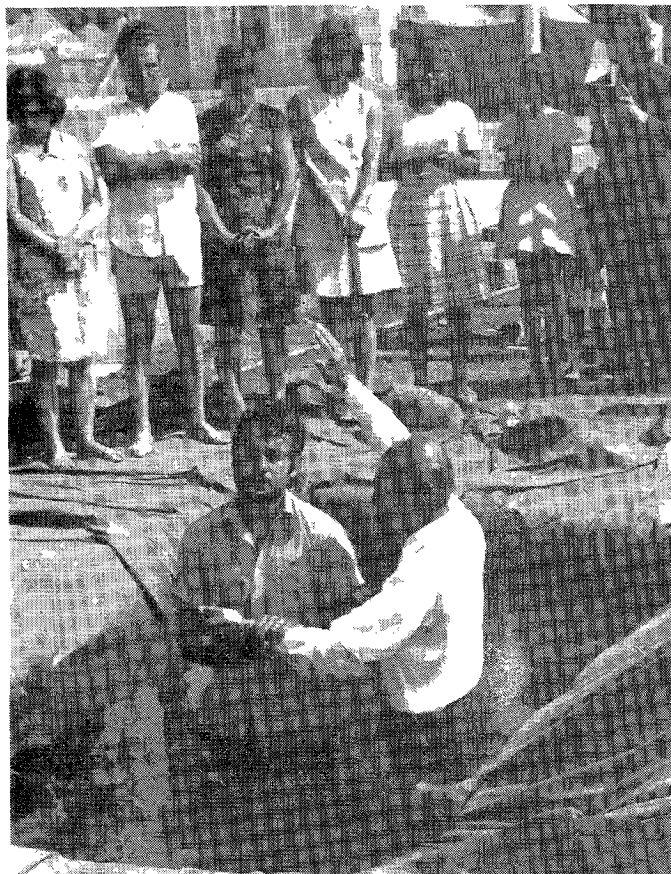
danao Mission headquarters to the mountains of Surigao where the nomadic Mamanwa live.

Earlier, Ruben Jala, a student of Mountain View College, Philippines, had begun helping these aboriginal people improve their way of life. He taught them how to farm and to plant different kinds of crops, and how to read and write. There are now about 500 Mamanwas congregated in one place. The SAWS workers suggested that they also plant coconuts so that they would see the advantage of staying in one place.

When this activity of a Seventh-day Adventist layman was made known to the town mayor in Gigaquit, Surigao del Norte, he sent social workers to work hand in hand with the SAWS representatives in distributing used clothing, medicine, and food. The social workers will take care of the physical needs of these people while they are waiting for their crops to be harvested; Adventists will concentrate on their spiritual needs. These people are suffering from many maladies, especially skin diseases.

Quite a number of Mamanwa are being readied for baptism by Mr. Jala. Soon this project will be turned over to the mission as a prospective mission school.

S. J. BALANSAG  
President  
Northeastern Mindanao  
Mission



Orlando Albuquerque conducted a baptism in mid-October in a makeshift baptismal font lined with canvas to keep the water from draining out.



Children at the Titikaveka Vacation Bible School, Cook Islands, were given diplomas by the islands' premier.

## Cook Islands Premier Presents VBS Diplomas

By G. C. PORTER

SIR ALBERT HENRY, Premier of the Cook Islands, attended the closing concert at one of the four Vacation Bible Schools, known locally as Happy Holiday Clubs, conducted on the island of Rarotonga. Sir Albert, who joined in the Bible quiz, donated \$10 for the questions he said he was unable to answer and presented 120 certificates to the excited graduates.

Rarotonga, the shape of a Mexican hat, is circled by 23 miles of road, with a Seventh-day Adventist church in each of the four main villages. These churches simultaneously conducted highly successful Vacation Bible School programs during the school holidays. A total of 400 children attended, and the costs were kept to ten cents per child.

This boost to child evangelism began when the mission executive committee, concerned with the vast needs in this area, for the first time elected a child-

evangelism coordinator, May Porter, and an assistant, Jackie Puna.

The Government education department commended the results of the Happy Holiday Club and observed the proceedings with interest. The secretary of this department visited one of the clubs and in a letter to the president of the local mission expressed his appreciation for this community service. He requested that the church conduct the program each term and offered assistance from his department.

The evangelism council of the mission has accepted the suggestions, and plans are in hand to implement them.

Although the Cook Islands claim to be 98 per cent Christian, many islanders lack basic Christian instruction. Recently Calvin Porter was chosen by his primary school teacher to act as class chaplain and teach 30 of his 36 classmates the Lord's Prayer. They had never heard of it.

Almost half the population of the Cook Islands is under the age of 15. This hints at

the tremendous possibilities inside and outside the church for child evangelism. Within the church the need for lamb shelters and similar facilities for the children is staggering. Leaders are doing their best with what they have, but it seems so little in the light of the great opportunities that are open. Adventists in the Cook Islands are eager to save the children and feel this is the most important and rewarding area of evangelism right now.

### FLORIDA

## Live-in Plan Is Held for Smokers

A group of enthusiastic and happy quitters held a reunion recently at Florida Hospital in Orlando. All had participated in the first live-in Five-Day Plan to Stop Smoking held in the South.

Aimed at the hard-core smoker, the program extended beyond the initial purpose of breaking the habit. Participants received professional counsel on diet,

exercise, and general health. The smoking problem was approached from three angles—educational emphasis to intensify the smoker's decision to quit, physical activity and therapy to reduce withdrawal symptoms, and motivational guidance to help break addiction patterns.

The 25 who enrolled had tried to quit before. Several had, in fact, attempted with the conventional Five-Day Plan. But those who attended the reunion two weeks after the session were unanimous in declaring their intentions to "stick with it."

"I was scared," said Richard Arrington. "I didn't really want to quit. In fact, I cheated a little while at the camp and smoked the butts left in the ash tray." His boss, postmaster in Winter Park, had signed him up and they both attended. "I didn't make my mind up until I was leaving. Then I got all choked up by what these people, the Adventists, were trying to do for me. I was impressed." Arrington said he hasn't smoked at all, and "I intend to stay off." His wife, a non-smoker who attended the reunion with him, beamed.

Coordinator of the program was John Reaves, chief physical therapist at Florida Hospital.

Those involved in the program were exposed to a week of vegetarian cooking by Florida Hospital cooks Charles and Esther Gammethaler. During the supper at the reunion, one person was overheard to say, "Do you think we could learn to cook this way?"

The live-in session began with a pulmonary function test administered by Florida Hospital respiratory therapists. The reunion began in the same way, with most participants showing considerable improvement.

The participants shared experiences about the pressures they have faced in the two weeks since they quit. They decided to continue regular meetings as a means of encouraging each other.

BOB WADE  
Public Relations Director  
Florida Hospital

## AUSTRALIA

### Tourists Visit Avondale Church

Avondale Memorial church, which serves the community adjoining the Seventh-day Adventist Church's senior college in Australia, enjoys a unique opportunity for witness that few other churches experience anywhere in the Southern Hemisphere.

Day bus tours have become very popular in Australia, and the close proximity of several Adventist institutions make the Cooranbong area, between Sydney and Newcastle, an attractive resort. Within a kilometer are the Sanitarium Health Food Factory; Avondale College; Ellen G. White's Australian home, Sunnyside; the South Sea Island Museum; and the Avondale Memorial church.

Since the dedication of this church in November, 1971, more than 10,000 non-Adventist visitors have viewed the tabernacle. A team of carefully trained guides, including some retired ministers, make excellent contact with these tour groups. Do they preach to their visitors? No, they take them through the building, tell them what each section is used for, and simply answer questions.

Very often the guides are asked why Adventists need a church so large at a time when many churches are struggling to hold their congregations. They rejoice to answer that on occasion even a church of this size is packed to overflowing, with 1,650 worshippers—and there are three other Seventh-day Adventist churches nearby.

Often these tourist groups of from 50 to 100 people ask the meaning of the three-angels emblem that dominates the wall behind the pulpit, or ask about the Sabbath school plan, the church at study, when seeing the Sabbath school facilities.

Most are fascinated by the provision made for baptism by immersion in the church's elevated font. One woman visitor was overheard explaining to her small son the reason for baptizing in this

manner: "These people believe in doing as Jesus did."

Questions on Communion and the music of the church are frequently asked. Often folks ask to be invited to sacred musical programs in the church.

Late in 1972 a group from Newcastle asked whether they could come back to the church in the daytime to hear a choir. Realizing that to hear a choir in the daytime they would also have to hear an evangelistic sermon, for we would only have a choir singing in our church on the Sabbath, we invited them for a whole Sabbath day's visit. They eagerly accepted our invitation and arrived just prior to the worship service. Beautiful choir numbers, a sermon on the second coming of Christ, a vegetarian lunch provided by our catering committee in the downstairs church hall, and an afternoon musical program made a never-to-be-forgotten day for both visitors and church members.

The same group from Newcastle asked whether they could come again, and so in June, 1974, two busloads accepted our invitation for another Visitors' Day. On this occasion the church members entertained the visitors in their own homes for Sabbath lunch.

Wonderful contacts were made, and friendships were established. Just recently, when visiting the Cooranbong district on a weekday, more people from their association requested a tour of the church, and once again asked when we would be inviting them for another Sabbath day's visit. Plans are now under way to invite about one hundred of them to spend a Sabbath with us.

A Roman Catholic parish priest came on his own requesting a tour of the church. He said, "This is the largest and most beautiful church I have ever been in. We are all working for the same purpose

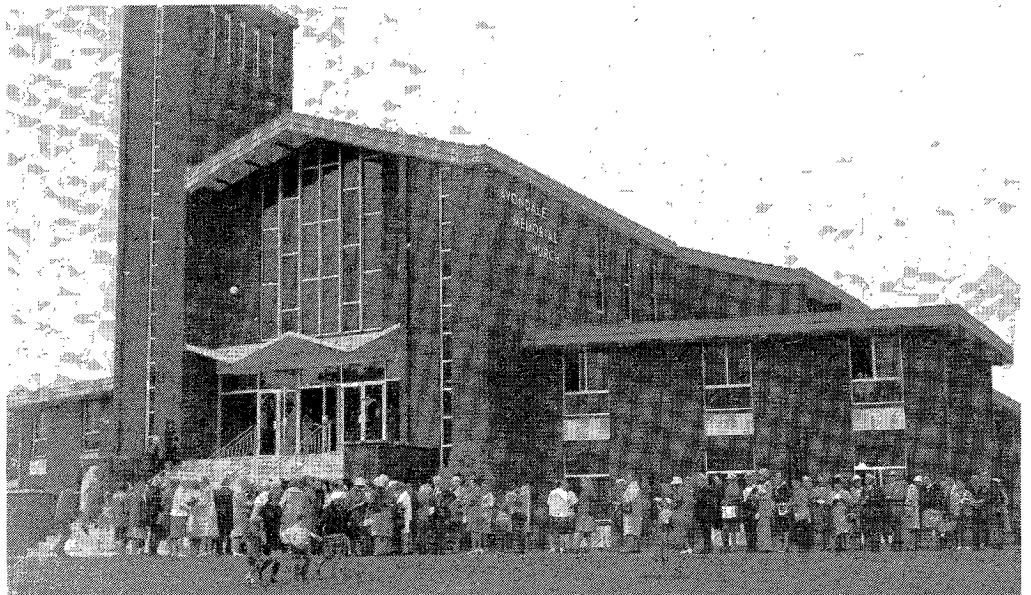
—the salvation of others."

Very often the church receives a letter of appreciation from a club after its visit. Most guides have a short prayer with the visitors while they are in the church, and this seems to be appreciated. All deeply sense the responsibility of representing the Seventh-day Adventist Church in the right way, knowing that it is not what we say we are, but what others see in us, that forms their image of Seventh-day Adventists.

MARY STELLMAKER  
Assistant Communication  
Director  
North New South Wales  
Conference



Two busloads of visitors arrive at the Avondale Memorial church for a visit, in order to learn more about the Seventh-day Adventist Church.



Day bus tours often stop at the Avondale church, because of its proximity to other Adventist attractions.

## Australasian

● A writers' seminar was held at Avondale College summer school, January 1 to 6. Featured lecturers were R. H. Parr, editor in chief of the Signs Publishing Company, and M. G. Townend, division communication director.

● Howard F. Rampton, General Conference Sabbath School director, has arrived in Sydney for furlough and has attended the final hours of the Australasian Division's Annual Council.

● At the annual meeting of the division's executive committee it was voted that all members of the division headquarters staff be invited to participate in a division evangelistic campaign to be conducted in the Chatswood area of the Greater Sydney Conference during 1976. Plans are under way for such a program to be held midyear. Application has already been made for the use of the Chatswood town hall.

● On Sabbath afternoon, December 6, the chairman of the Pioneer Shire Council, Councilor T. Young, performed the official opening of the North Mackay church in the North Queensland Conference. It has been nine years since a group of members of the Mackay central church "swarmed" to establish an additional church witness in the city. The new building is a pleasing A-frame design and has seating provided for 160 people.

## North American

### Atlantic Union

● A grant in 1970 from the National Institute of Mental Health, awarded to the Atlantic Union College Nursing department, has made it possible for the department to integrate mental-health and psychiatric concepts into the total curriculum.

● The Fitchburg, Massachusetts, church provided for 15 youngsters from the area

to attend friendship camp at Camp Winnekeag, Ashburnham, for a week. It has been an annual project for the past six years to help these youngsters from the area to attend camp through the church's Community Services program and the Ingathering program.

● L. Dwight Taylor is the new Sabbath school and lay activities director of the Southern New England Conference. Elder Taylor served in Peru and in Topeka, Kansas, before coming to Southern New England. The Taylors have four children.

● The Greater New York Conference office has moved to its new location at 7 Shelter Rock Road, Manhasset, New York 11030.

● B. R. Spears, Voice of Prophecy evangelist from Glendale, California, recently completed a six-week New Life crusade in the Elmira, New York, church. More than 20 persons have been baptized so far as a result of the crusade.

### Central Union

● Literature evangelist Walter Bowen was asked to display *The Bible Story*, *Bedtime Stories*, Bible Reference Library, and *You and Your Health* at the Salina, Kansas, Diocesan teachers' institute.

● Building plans for the College View church, Lincoln, Nebraska, are progressing on schedule. Footings are soon to be poured and the excavation completed.

### Columbia Union

● The Lima Gospel Tabernacle held its first baptism on November 1 in its recently acquired church in Lima, Ohio. Four persons were baptized.

● Consecration services were held for the recently completed New Tripoli, Pennsylvania, church on October 25. The \$60,000 church will seat 100 persons.

● John D. Ruffcorn, Washington Adventist Hospital administrator, who has taken the position of associate ad-

ministrator at Loma Linda University Medical Center Hospital in California, has been replaced by C. O. Eldridge, former administrator of Hackettstown Community Hospital in New Jersey.

● Four hundred and thirty-five Pathfinders attended the 1975 Potomac Conference camporee at Westmoreland State Park, Virginia, conducted by Norman Middag, conference youth director.

● Opening services were held for the Hillsboro, Ohio, church on October 25. The sanctuary seats approximately 100. The basement, when finished, will provide facilities for Sabbath school departments and a church school.

### Lake Union

● Broadview Academy students have chosen to build a bell tower for their yearly gift to the Illinois school. It will house the bell from the old academy campus.

● Houghton and Ironwood church pastors, Jerry Jablonski and Philip Hopkins, conducted a Five-Day Plan to Stop Smoking in the Ontonagon, Michigan, Holy Family Catholic church in October. As a result of the clinic held in this dark county, 29 people quit smoking and one of the parishioners has requested Bible studies.

● Two new churches were organized November 29 as the last official public act of retiring Michigan Conference president Robert D. Moon. The addition of the Korean and Spanish churches in Detroit brought the total count of Michigan churches to 159.

● Five students at Broadview Academy, La Fox, Illinois, became the academy's first student missionaries, spending six weeks in Colombia, South America.

● Michigan's nature center at Camp Au Sable was dedicated this September during the annual fall Pathfinder Camporee. Leo Ranzolin, General Conference associate youth director, led out in the dedicatory services.

### Northern Union

● Ten more members have been added to the Detroit Lakes, Minnesota, church as a result of the recent Morrison evangelistic campaign. This makes a total of 24 added to the church in this district this year.

● Denver Roberts, a North Dakota literature evangelist, recently saw six of his contacts baptized as a result of studies by Don Edwards, pastor, in Minot. This brings to nine the number who have been baptized this year because of their contact with Mr. Roberts.

● Keith and Shirley St. Clair, of Aspen, Wisconsin, took a truckload of clothing to South Dakota and spent two weeks of their vacation time to install insulation, fix the roof, and pour cement walks around the Payabaya Indian school there. Forty-one Indian students are enrolled under the leadership of Larry Gatewood, principal.

● Ten persons were baptized in Huron, South Dakota, as a result of the Fowler-Elie evangelistic campaign.

### Pacific Union

● The Southern California Conference's newest church is the North Hills congregation in Claremont, with a membership of 80.

● Southeastern California Conference student literature sales have tripled in the past two years to a record high of \$76,847 with some sales still being reported. So far this is the highest student-sales total reported in the United States for 1975. Southeastern California is also number one in the U.S. for total conference gains.

● Enrollment at Pacific Union College has taken nearly a 6 per cent jump over last year, bringing the total of students registered for fall quarter to 2,301.

● The Pathfinder Club of East Mesa, Arizona, followed up their annual Treat Instead of Trick food-collection campaign on Halloween. Retrac-



# Anything a meatball can do, Loma Linda Tender Rounds can do better.

Loma Linda TenderRounds have a hearty, delicious meat-like flavor you'll love, a flavor that will keep the entire family coming back for more. You'll appreciate the savings this wholesome pure vegetable protein product can make in your food budget. And there's no cholesterol or animal fat in Loma Linda TenderRounds.

Do something delicious for your family tonight. Another way to give your family needed protein for just pennies a serving.

**Loma Linda Foods**

QUALITY FOODS SINCE 1906



ing their steps this year in the area canvassed, the youngsters left a special thank-you note at each door, including a Bible correspondence card and a special invitation to attend the East Mesa church.

● The Dole Pineapple Company has contributed 200 cases of freshly packed pineapples to the Hawaiian Mission to be used at summer camps, in Thanksgiving baskets, and for other missionary work.

● On November 15 a new company of Korean believers was organized in Anaheim, California, in the Southeastern California Conference. Max Torkelsen, conference president, organized the group of more than 40 believers, who will be pastored by Suk Woo Chung. They meet in the fellowship hall of the Anaheim church.

#### Southwestern Union

● Three Four-Dimensional Key programs on alcoholism have been held recently in the Texico Conference by Keith McBeth. The seminars were held in Dalhart, Texas, and Clayton and Roswell, New Mexico, and were well supported by the local townspeople.

● Seven persons were baptized September 27 as the result of evangelistic meetings conducted by J. J. Millet and David Wolkwitz in Hot Springs, Arkansas.

● The Highland Lakes church, near Marble Falls, Texas, was organized recently with 26 charter members. A high point of the day was a baptism conducted by the pastor, Harry Curl. The group was first organized into a company in 1972. A new church building is planned.

● A praise service was held in the Fort Worth, Texas, First church on Sabbath morning, October 18, to mark the clearing of all external indebtedness of the church. The service was highlighted by transferring the final note of indebtedness from Theron Collins, treasurer of the Texas Conference Association, to Eugene Wood, head elder,

and Floyd Harrell, who was chairman of the finance committee at the time the note was originally made.

#### Andrews University

● Bill Chobotar, associate professor of biology, has joined with a German scientist in research on coccidiosis, a parasitic disease that annually in the United States impairs or kills millions of dollars' worth of livestock.

● Zerita Hagerman has replaced Alice Smith as chairman of the Andrews University nursing department. Miss Smith has moved to Washington, D.C., to serve as nurse consultant for the North American Division. Dr. Hagerman has been on the AU faculty since 1973 as a psychiatric nursing professor at AU's Hinsdale Sanitarium campus near Chicago.

● Eighteen professors at Andrews University are contributing to a book entitled *The Sabbath in Scripture and History*. Sponsoring the project is the Review and Herald Publishing Association, with Kenneth Strand, AU professor of church history, as coordinator on the AU campus. Aiming for publication date is 1977.

● Dyre Dyresen, director of admissions and records, has received a certificate of honorary personal membership from the Michigan Association of Collegiate Registrars and Admissions Officers. Membership in the association is generally restricted to institutions. Only 11 persons, Dr. Dyresen included, have been awarded personal membership in the more than 40-year history of the association.

● Andrews University has begun constructing a \$700,000 apartment complex for married students. The complex will comprise 46 units with one to three bedrooms, bringing the total number of AU married-student housing units to almost 350. The complex will help remedy a shortage of housing for married students and will be furnished, carpeted, and air-conditioned.



## SEND LIBERTY TO AMERICA'S DECISION MAKERS

Order through your church for only \$1.75 during LIBERTY emphasis, January 10-17, 1976

**200  
YEARS  
WHAT  
NEXT?**

# NEW NEW NEW NEW



... imaginatively designed to grasp young minds, brand-new junior and earliteen 1976 quarterlies are available now.

The colorful new JUNIOR BIBLE EXPLORER has grown to an appealing 7" by 10 5/8", all 64 of its pages crammed with attractive art work.

The captivating size and format of the new EARLITEEN BIBLE

STUDY GUIDE has lots of color, illustrations, and space in which to write.

Order both quarterlies today, at only \$2.25 each per year or 65 cents a single copy, from your local Adventist Book Center.

It is important to have these for every junior and earliteen you know.

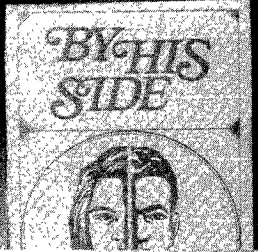


Price expires August 31, 1976

# For each Discovery Series book you buy

## By His Side

Ministers wives share their experiences and observations on successfully working "by his side." \$2.50



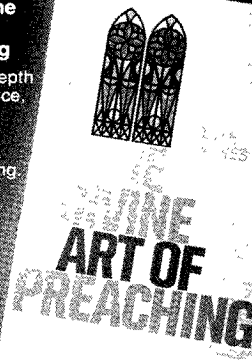
## The Christian and His Music

Authoritative answers to the questions a Christian asks about contemporary music. \$3.25



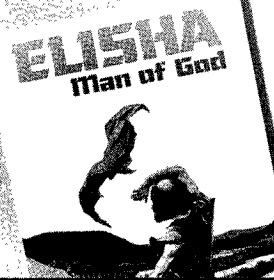
## The Divine Art of Preaching

From his depth of experience, the author shares his convictions on preaching. \$3.25



## Elisha, Man of God

Christian philosophy expressed through pertinent comments on Elisha's life. \$2.50



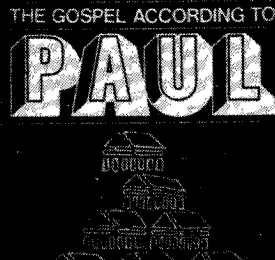
## God Sent a Man

Joseph was a man with tremendous wealth and political power. But he devoted himself to God. \$2.50



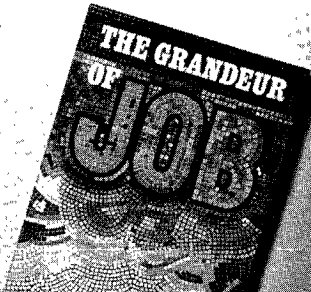
## The Gospel According to Paul

What Paul preached and lived, we ought also to do today. \$3.50



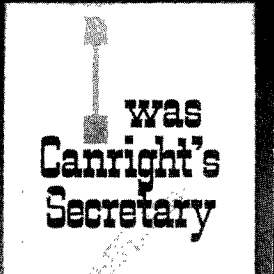
## The Grandeur of Job

Insights from Job illuminate life's profoundest topics. \$2.95



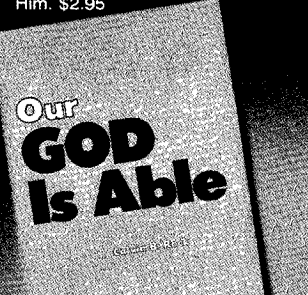
## I Was Canright's Secretary

An early apostate Adventist's life story, recounted by his secretary. \$3.25



## Our God Is Able

Youth oriented, shows what God can do for those who fully trust Him. \$2.95



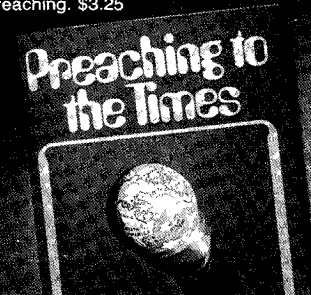
## Path to the Heart

A study of soul winning illustrated by stories of actual experiences. \$3.25



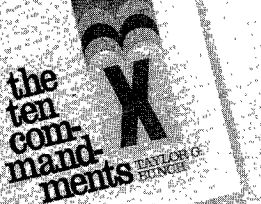
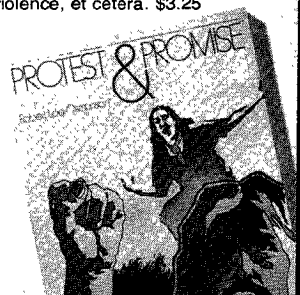
## Preaching to the Times

A challenge to every minister to follow Biblical examples in effective preaching. \$3.25



## Protest and Promise

A frank presentation of contemporary issues—abortion, occultism, violence, et cetera. \$3.25



## The Ten Commandments

Practical viewpoints of its requirements as related to modern Christian living. \$2.95

## These Watched Him Die

A stimulating, provocative, and fresh approach to Calvary, discussing those who witnessed our Saviour's death. \$2.50

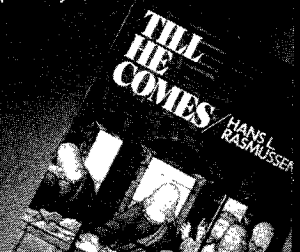


## They Walk With Angels

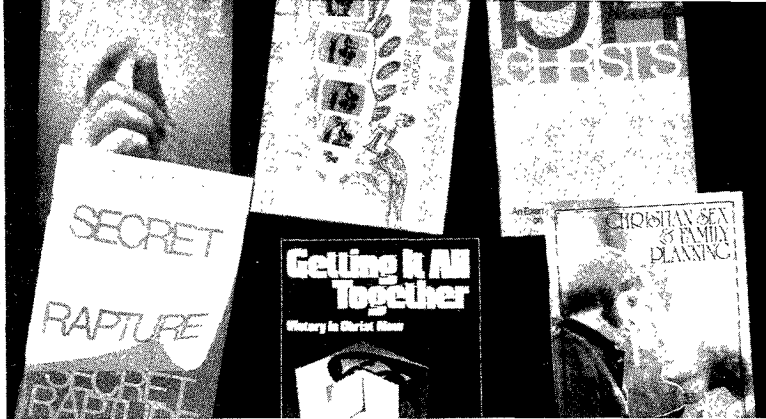
Literature evangelists' stories of modern-day miracles and walks with angels. \$3.25

## Till He Comes

An examination of the Lord's Supper, historically, symbolically, and spiritually. \$2.95



**You get  
one of  
these  
free!** →



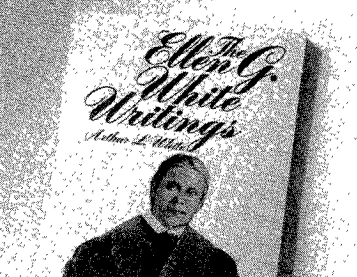
**Ellen G. White and Church Race Relations**

A review of Ellen White statements in relationship to contemporary church race relations. \$2.50



**The Ellen G. White Writings**

Deals with some of the puzzling problems regarding their inspiration and authority. \$3.25



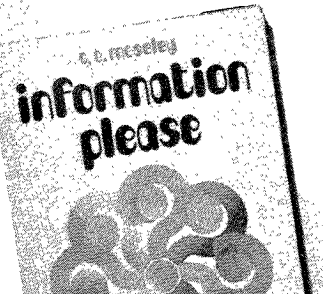
**Getting Acquainted With God**

Sets forth the character of God and His personal interest in the affairs of men. \$2.50



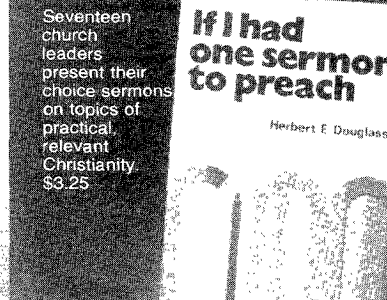
**Information Please**

Answers to actual Bible questions about many scriptural topics. \$2.95



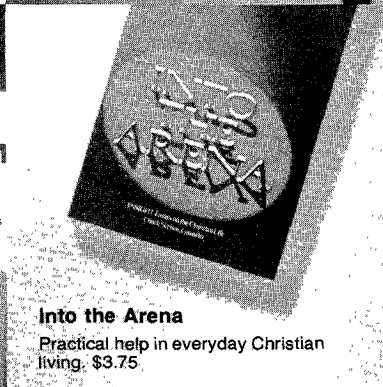
**If I Had One Sermon to Preach**

Seventeen church leaders present their choice sermons on topics of practical, relevant Christianity. \$3.25



**Into the Arena**

Practical help in everyday Christian living. \$3.75



**Rattling the Gates**

The author explores all aspects of the modern charismatic movement. \$3.50



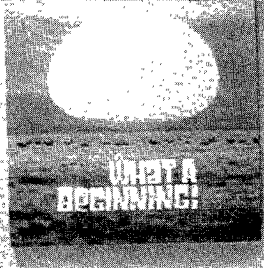
**The Restless Land**

Israel in Bible prophecy, and last-day events. \$2.95



**Romans for the Everyday Man**

Paul's message of salvation by grace for people of all times. \$2.50



**What a Beginning!**

Early history of the human race and God's mercy in their behalf. \$2.95

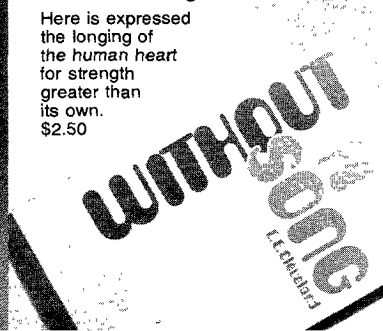
**What Ellen White Has Meant to Me**

Individuals share their inmost thoughts and convictions about God's appointed messenger. \$3.25



**Without a Song**

Here is expressed the longing of the human heart for strength greater than its own. \$2.50



Please choose a *free* book for each Discovery Series book you want and mail this order form to your Adventist Book Center, or ABC Mailing Service, P.O. Box 31776, Omaha, Nebraska 68131.

- By His Side \$2.50
- The Christian and His Music 3.25
- The Divine Art of Preaching 3.25
- Elisha, Man of God 2.50
- Ellen G. White and Church Race Relations 2.50
- The Ellen G. White Writings 3.25
- Getting Acquainted With God 2.50
- God Sent a Man 2.50
- The Gospel According to Paul 3.50
- The Grandeur of Job 2.95
- I Was Canright's Secretary 3.25
- If I Had One Sermon to Preach 3.25
- Information Please 2.95
- Into the Arena 3.75
- Our God Is Able 2.95
- Path to the Heart 3.25
- Preaching to the Times 3.25
- Protest and Promise 3.25
- Rattling the Gates 3.50
- The Restless Land 2.95
- Romans for the Everyday Man 2.50
- The Ten Commandments 2.95
- These Watched Him Die 2.50
- They Walk With Angels 3.25
- Till He Comes 2.95
- What a Beginning! 2.95
- What Ellen White Has Meant to Me 3.25
- Without a Song 2.50

Check free books (1 for each book ordered)

- Christian Sex and Family Planning
- Getting It All Together
- Mind Manipulators
- 1914 and Christ's Second Coming
- The Secret of the Rapture
- We Found This Faith

Total \_\_\_\_\_

Mailing, add 5% of total, minimum charge 40 cents \_\_\_\_\_

Sales tax (where applicable) \_\_\_\_\_

Amount enclosed \$ \_\_\_\_\_

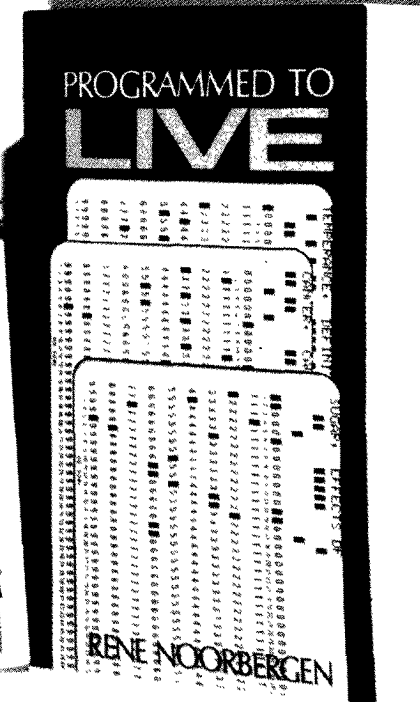
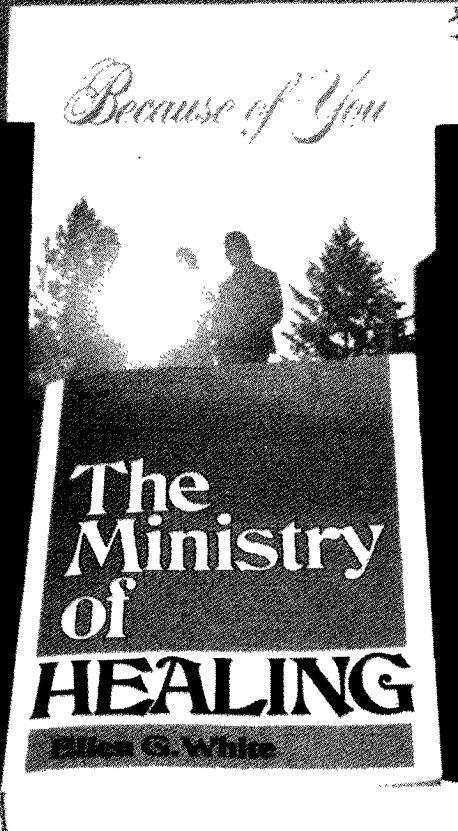
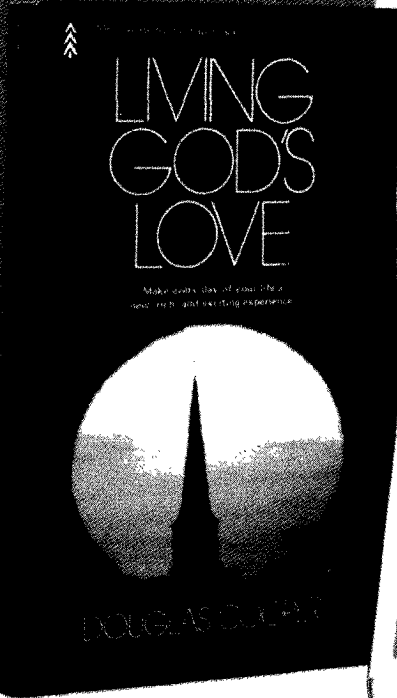
Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

# INCREDIBLE BOOKS FOR AN INCREDIBLE TIME!



## BECAUSE OF YOU

by Lewis R. Walton

Here is the perfect book to give your non-Adventist friends. With few words it solves the three questions upon which men still ponder: Where did man come from? What does he live for? Where does he go when he dies? The book describes what Seventh-day Adventists believe. Price \$ .98

## LIVING GOD'S LOVE

By Douglas Cooper

Loving people is sometimes easy and fun. Sometimes it is the hardest work in the world, but it is always the most rewarding. Love is the basis of the Ten Commandments to love and respect God and to love our neighbor as ourselves. This book tells how to love and become an expert at it. Price \$ 1.95

## PROGRAMMED TO LIVE

by Rene Noorbergen

The author traces the story of Ellen White's health vision of 1863 and the adoption of these health principles by the Seventh-day Adventist Church. The result? A great

amount of scientific data now available shows that Adventists live longer and suffer less disease as a result of this program of healthful living given to us more than a century ago. Price \$ 1.95

## THE MINISTRY OF HEALING

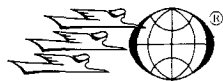
by Ellen G. White

This book has the "prescriptions" for improved health for thousands of sufferers of physical and emotional illnesses. Written in clear, simple, and beautiful language, this volume will bring hope to the despondent, healing to the sick, and rest for the weary. Three hundred and eighty-three pages, complete with table of contents and index. Give this book to your neighbors and friends. Price \$ .75

Available now from your local Adventist Book Center or ABC Mailing Service, 2621 Farnam Street, Omaha, Nebraska 68131. In Canada, P.O. Box 398, Oshawa, Ontario L1H 7L5. Please enclose 5 percent of the total (35 cents minimum) for shipping and handling.

Brought to you by Pacific Press

## Review



**Advent Review & Sabbath Herald**  
126th Year of Continuous Publication

### EDITOR

Kenneth H. Wood

### ASSOCIATE EDITORS

Herbert E. Douglass, Don F. Neufeld

### ASSISTANT TO THE EDITOR

Eugene F. Durand

### ADMINISTRATIVE SECRETARY

Corinne Russ

### EDITORIAL ASSISTANTS

Aijeen Andres, Jocelyn Fay

### EDITORIAL SECRETARIES

Juanita Hass, Pat Hill

### ART

Designer, G. W. Busch

Adviser, Elfred Lee

### CONSULTING EDITORS

Robert H. Pierson, W. Duncan Eva, W. J. Hackett, C. D. Henri, Alf Lohne, M. S. Nigri, G. Ralph Thompson, Francis W. Wernick, Neal C. Wilson

### SPECIAL CONTRIBUTORS

C. O. Franz, K. H. Emmerson, R. R. Figuhr, B. L. Archbold, W. T. Clark, R. R. Frame, R. S. Lowry, Edwin Ludescher, M. L. Mills, Enoch Oliveira, W. R. L. Scragg, C. D. Watson

### EDITORS, SPANISH EDITIONS

*Inter-America*, Wanda Sample  
*North America*, Fernando Chaj  
*South America*, Gaston Clouzet

### CORRESPONDENTS, WORLD DIVISIONS

*Afro-Mideast*, Charles D. Watson;  
*Australasian*, Robert H. Parr, M.G. Townsend; *Euro-Africa*, E. E. White;  
*Far Eastern*, V. L. Bretsch, Jane Allen;  
*Inter-American*, Melodie A. Hall; *Northern Europe-West Africa*, Paul Sundquist;  
*South American*, Artur S. Valle;  
*Southern Asia*, A. M. Peterson; *Trans-Africa*, \_\_\_\_\_

### CORRESPONDENTS, NORTH AMERICA

#### UNIONS

*Atlantic*, Geraldine I. Groul; *Canadian*, A. N. How; *Central*, Clara Anderson; *Columbia*, Charles R. Beeler; *Lake*, \_\_\_\_\_; *North Pacific*, Cecil Coffey; *Northern*, L. H. Netteburg; *Pacific*, Shirley Burton; *Southern*, Oscar L. Heinrich; *Southwestern*, J. N. Morgan

#### UNIVERSITIES

*Andrews*, Opal Young; *Loma Linda*, Richard Weismeyer

#### CIRCULATION

Manager, Edmund M. Peterson  
Associate Manager, Joel Hass

#### SUBSCRIPTIONS

US\$15.95. Single copy 45 cents. Address all correspondence concerning subscriptions to the Manager, Periodical Department, Review and Herald Publishing Association, 6856 Eastern Avenue N.W., Washington, D.C. 20012, U.S.A.

Monthly editions in English and Spanish and a quarterly edition in Braille are available. For information write to the Manager, Periodical Department.

#### TO CONTRIBUTORS

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

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

## To New Posts

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

### FROM HOME BASE TO FRONT LINE

**Carlos A. Schmidt** (Buenos Aires Nat. U. '75), to serve as physician, Empress Zauditu Memorial Adventist Hospital, Addis Ababa, Ethiopia, of Silver Spring, Maryland, left New York City, November 17, 1975.

**James L. Smith** (WWC '61), returning to serve as anesthetist, Bella Vista Hospital, Puerto Rico, and **Ruth J. (Knapp) Smith** left Seattle, Washington, October 8, 1975. Two children left Seattle, August 5, for Mayaguez, Puerto Rico.

**Carol J. Wickham** (SMC '73), returning to serve as office secretary, Middle East Union, Beirut, Lebanon, left New York City, November 9, 1975.

### ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, SPECIAL SERVICE

**Glenna M. Ambs** (SOS), to serve as accountant, Trans-Africa Division, Salisbury, Rhodesia, of Takoma Park, Maryland, left Washington, D.C., October 1, 1975.

**Samuel Lee De Shay** (LLU '59) (SS), to serve as physician, Adventist Hospital, Ile-Ife, Nigeria, of Loma Linda, California, left Los Angeles, California, September 25, 1975.

**Harold George Hebard** (LLU '25) (SS), to serve as physician, Hong Kong Adventist Hospital, and **Etta Almada Hebard**, of Los Alamitos, California, left Los Angeles, California, September 16, 1975.

**C. Stanley Lloyd** (LLU '43) (SS), to serve as relief physician, Bella Vista Hospital, Mayaguez, Puerto Rico; **Iris Pearl (Barber) Lloyd** (LLU '37), of Boring, Oregon, left Los Angeles, California, November 3, 1975.

**Frank A. Moran** (AU '65) (SOS), to serve as chaplain, Youngberg Memorial Hospital, Singapore, and **Evelyn Ruth (House) Moran** (LLU '66), of Loma Linda, California, left Los Angeles, California, October 4, 1975.

**John E. Peterson** (LLU '39) (SS), to serve as relief physician,

Adventist Hospital, Ile-Ife, Nigeria, and wife, of Loma Linda, California, left Los Angeles, California, September 29, 1975.

**Bozidar Popov** (AU '75) (SS), to serve as teacher, Japan Seventh-day Adventist English Language School, Tokyo, Japan, of Berrien Springs, Michigan, left Los Angeles, California, November 8, 1975.

**Charles L. Wical** (LLU '69) (SS), to serve as relief physician, Kanye Hospital, Botswana, Africa, and **Crystal Lucile (Stevick) Wical**, of Denair, California, left Seattle, Washington, June 25, 1975.

**Orville D. Wright** (LLU '45) (SOS), to serve as pastor, Bulawayo church, Rhodesia, and **Helen Marie Wright** (AUC '31), of Fletcher, North Carolina, left New York City, October 3, 1975.

## Literature Requests

Literature requests cannot be acknowledged, and will be published only if forwarded through one's local conference office. Individual requests ordinarily will be published only once during each calendar year. When only name and address are given, send general missionary supplies.

### Africa

**DISCONTINUE:** Charles Ogoti  
Fred R. Mogaka, Nyantira School, Nyamache, Kisii, Kenya, East Africa: Bibles, magazines, Spirit of Prophecy books, used greeting cards, Memory Verse cards, pamphlets, *From Sabbath to Sunday*, library books, child evangelism material, songbooks, Bible commentary, encyclopedia.

Charles J. O. Michoma, DGW Seventh-day Adventist Church, Box 135, Keroka, Kenya, East Africa.

Teresa Nyanchama, South Kenya Field, Nyanchwa Mission, Box 22, Kisii, Kenya, East Africa.

Children's Department, Adventist Seminary of West Africa, P.M.B. i244, Ikeja, Lagos, Nigeria: *Little Friend*, *Guide*.

Ghana Conference, Box 480, Kumasi, Ghana, West Africa.

North Ghana Mission, Box 74, Tamale, Ghana, West Africa.

Rivers Mission, SDA Church, Box 111, Port Harcourt, Nigeria.

### Burma

Pastor V. Kipzanang, Burma Union of Seventh-day Adventists, P.O. Box 977, Rangoon, Burma: used greeting cards, Memory Verse cards, magazines, books, charts, Bibles, tracts.

### India

Pastor Wes Olfert, 36 Park St., Calcutta 16, India: *Guide*, *These Times*, *Signs*, *Primary Treasure*, *Little Friend*. K. Stanley Paul, SDA High School,

20 Spencer Road, Bangalore 560 005, India: used greeting cards, *Review*, *Insight*, old Bibles, *Little Friend*, Spirit of Prophecy books, *Primary Treasure*, *Signs*, *Life and Health*, temperance literature.

### Indonesia

Salomo Situmorang, Box 28, J. Tinggi/Deli, Sumatra Utara, Indonesia: Bibles, *Hymnal*, *Selected Messages*, *Fundamentals of Christian Education*, *Vegetarian Cookery*, *Protest and Promise*, *The Christian and His Music*, *You and Your Health*, *What Ellen White Has Meant to Me*, Spirit of Prophecy books.

### Pakistan

Fred W. Ellis, Pakistan Adventist Seminary, Chuharkana Mandi, Sheikhpura District, Pakistan: *Testimonies to Ministers*, *Evangelism*, *Adventist Home*, *Child Guidance*, *Counsels on Health*, *Counsels on Stewardship*, *Counsels on Sabbath School Work*, *Education*, *Early Writings*, *Gospel Workers*, *Life Sketches*, *Mount of Blessing*, *Ministry of Healing*, *Messages to Young People*, *Selected Messages*, *Testimonies*, *Temperance*, *Welfare Ministry*, *Acts of the Apostles*, *Patriarchs and Prophets*, *Prophets and Kings*, and other Spirit of Prophecy books (no paperbacks).

T. L. Butler, Pakistan Union of SDA, Box 32, Lahore, Pakistan: used greeting cards, pictures, *Primary Treasure*, *Little Friend*, child evangelism aids.

## Coming

### January

17 Religious Liberty Offering  
24 Medical Missionary Day

### February

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

### March

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

### April

3 Missionary magazine campaign  
3 Church Lay Activities Offering  
10 Literature Evangelism Rally Day  
17 Andrews University Offering (Alternates with Loma Linda University Offering)  
24 Educational Day and Elementary School Offering (local conferences)

### May

1 Community Services evangelism  
1 Church Lay Activities Offering  
8 Disaster and Famine Relief Offering  
15 Spirit of Prophecy Day

### June

5 Bible correspondence school emphasis  
5 Church Lay Activities Offering  
12 Inner-city Offering

# The Back Page

## Record Baptisms in England

According to Martin L. Anthony, lay activities director of the North England Conference, present indications are that for the first time in the conference's history 100 persons will have been baptized in one year as the result of the work of laymen. This is nearly twice the accomplishment of laymen in any previous year.

The conference is taking up the suggestion of the General Conference that specific objectives be set for churches in the area of visitation and Bible studies. Pastor Anthony is writing to the church members and challenging them with specific objectives. He believes that the coming year will be one of considerable advancement and is confident that with God's blessing the church will continue to grow.

V. W. SCHOEN

## Seven Per Cent Enrollment Gain

The figures below give the enrollment of post-secondary students in North American Division colleges and universities for the 1975-1976 school year. All but two have reported gains over the enrollment for the previous school year; the grand total reveals a 7 per cent gain. Also given is the enrollment for 1971-1972, five years ago, with the percentage of increase or decrease.

WALTON J. BROWN

1975-1976 NAD Post-Secondary Enrollments

College/University	1971	1975	Per Cent of Increase or Decrease
Andrews University	2,191	2,655	21.2
Atlantic Union College	643	755	17.4
Canadian Union College	91	96	5.5
Columbia Union College	914	958	4.8
Loma Linda University	1,816	2,722	49.9
Loma Linda University, LS Campus	1,695	1,674	-1.2
Kettering College of M.A.	274	387	41.2
Oakwood College	670	1,015	51.5
Kingsway College	89	60	-32.6
Pacific Union College	1,971	2,373	20.4
Southern Missionary College	1,412	1,714	21.4
Southwestern Union College	555	704	26.8
Union College	805	882	9.6
Walla Walla College	1,825	1,961	7.5
Total	14,951	17,956	20.1

## German Books Are Sold Out

A recent printing of 240,000 copies of *Steps to Christ* (*Der Weg Zu Christo*) in German were sold in a short time, according to Oswald Bremer, Spirit of Prophecy representative in the Euro-Africa Division. Now 30,000 more copies of the paperback *Steps to Christ* are being printed. More copies of *The Great Controversy* also are being printed, since a recent 50,000 copy paperback edition has been sold out.

New paperback possibilities in Germany include *Thoughts From the Mount of Blessing* and other Ellen G. White books.

D. A. DELAFIELD

## Publishing Milepost

Total production by Adventist presses around the world, from the day the church began to print books and magazines to the present, has now passed the one-billion-dollar mark.

During the years 1845 to 1854, world production and delivery of literature totaled \$2,500. When 1975 reports are complete, the amount for that one year is expected to be nearly \$80 million.

This billion and more dollars' worth of literature scattered over the face of the earth means that millions of people are reading the story of salvation. The result is a steady and growing flow of converts into the church.

As Ellen G. White states, "The publishing branch of our cause has much to do with our power."

BRUCE M. WICKWIRE

## Baptisms Reported to Medellín Group

At the union's year-end committee meeting in Medellín, Colombia, seven local field presidents from the Colombia-Venezuela Union Mission reported a total of 4,727 baptisms through November. One field exceeded its 1975 baptism goal by 20 per cent.

Educational institutions on all levels within the union are hard pressed to provide facilities for swelling enrollments. The new men's dormitory at Colombia-Venezuela Union College in Medellín is almost complete.

B. L. Archbold, Inter-American Division president, and George Carambot, Colombia-Venezuela Union president, challenged field leaders to greater evangelism in 1976. A baptismal goal of 8,000 was accepted.

C. E. BRADFORD

## N.A. Ingathering Report—6

The total amount of Ingathering raised through December 20, 1975, is \$6,956,805, or \$13.66 per member, in the North American Division.

The total amount raised through the sixth week of last year's campaign was \$6,906,131, so this year's total is a gain of \$50,674.

The amount raised this week is \$976,185, as compared with \$990,833 raised during the sixth week of last year's campaign.

The Newfoundland, Oklahoma, and Arkansas-Louisiana conferences are Silver Vanguard conferences, reporting per capita of \$33.13, \$26.28, and \$25.41, respectively. The Southern and Columbia unions have passed the million-dollar mark.

The Allegheny West, British Columbia, Central States, Indiana, Maritime, Minnesota, Ontario, and Wyoming conferences have exceeded

their final totals for last year.

L. A. Shipowick, lay activities director of the Canadian Union conference, reports that the union has just received a \$10,000 donation, which is probably the largest single amount donated in the history of Ingathering.

C. C. WEIS

## In Brief

**New positions:** T. W. Cantrell, associate secretary, Southern Union Conference, replacing W. S. Banfield, recently appointed associate director, General Conference Office of Regional Affairs. □ Eliseo Cupertino, president, Southern European Union Mission, formerly lay activities and Sabbath school director, Italian Conference.

If you're moving, please let us know six weeks before changing your address. Print your new address in ink, clip out this entire corner including the label, and send it to us. If you have a question about your subscription, please clip this form to your letter.

Mail to: Review and Herald Publishing Association, 6856 Eastern Avenue NW, Washington, D.C. 20012.

To subscribe, check the appropriate boxes below, print your name and address clearly, and mail this form with your payment to your Adventist Book Center. Expires 8/31/76.

New subscription  
 Renew my present subscription  
 One year (US\$15.95)  
 Single copy 45 cents

name (please print) \_\_\_\_\_  
 address \_\_\_\_\_  
 city \_\_\_\_\_ state \_\_\_\_\_ zip code \_\_\_\_\_