

Review

JUNE 20, 1974

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



Adventist relief workers enjoyed seeing expressions of worry change to smiles of gratitude as they distributed corn, even as little as two kilos, to villagers.

FAMINE RELIEF WORK IN ETHIOPIA

BY MARY LANE ANDERSON

FAMINE RELIEF work by Seventh-day Adventists continues in Ethiopia, although famine conditions in southern Ethiopia should improve with heavy rains due shortly.

In the spring of 1973, Ethiopian Union staff members began hearing reports of a serious and widespread famine in the northern part of Ethiopia, especially in Tigré and Walo provinces. To verify the reports, a team flew into this stricken area. What they saw and heard was shocking.

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Three Steps to Victory

Christians are to be Christlike. (See *The Desire of Ages*, p. 311.) In taking the name of Christ, they pledge to be like the Master.

But how can human beings, with hereditary and cultivated tendencies to evil, be like Christ?

The starting point, of course, is the new birth. Mere respectability is not enough. Merely patching up, modifying, or improving the old life will not do.

Why? Unless born again human beings are not members of the family of God; they belong to the family of Satan. Jesus stated this bluntly in addressing the Pharisees: "Ye are of your father the devil, and the lusts of your father ye will do" (John 8:44). "Ye do the deeds of your father" (verse 41).

As members of the family of Satan, sinners share Satan's goals, standards, and attitudes. They use his language, find pleasure in his entertainments, and are controlled by selfish interests. Clearly, human beings must change families, adopt a whole new set of standards and attitudes, and obtain supernatural power if they are to do right, if they are to do that which is "unnatural" for them. They must be born into the family of God.

Jesus emphasized the need for the new birth when He said to Nicodemus: "Except a man be born again, he cannot see the kingdom of God. . . . That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (chap. 3:3-6).

The new birth does not demand a change of physical features, nor of one's general type of personality. But it does call for a change of masters; it calls for full surrender to Christ; it changes the direction in which one is moving. Having changed families, the born-again person identifies with the ideals, aims, and character of his new Father. When tempted to do wrong, he says, as did Joseph anciently, "How . . . can I do this great wickedness, and *sin against God*?" (Gen. 39:9).

This brings us to point 2. After being born again, the next step in the process of becoming like Christ is to resist and conquer temptation. Christians need not yield to temptation. Wrote Ellen G. White: "The tempter's agency is not to be accounted an excuse for one wrong act. Satan is jubilant when he hears the professed followers of Christ making excuses for their deformity of character. It is these excuses that lead to sin. There is no excuse for sinning. A holy temper, a Christlike life, is accessible to every repenting, believing child of God."—*The Desire of Ages*, p. 311.

"If we trust wholly in God, we can overcome every temptation, and through his grace come off victorious."—*Spiritual Gifts*, vol. 2, pp. 289, 290.

Temptation may be met successfully in a number of ways, but victory depends on Christ and His power. Human cooperation is important, but man's part chiefly involves the right use of the will. The Christian *chooses* to do right. And he believes that God will undergird and strengthen him in the right course of conduct he has chosen.

Then he does what his Master did in the wilderness of temptation. He says to Satan, "Get thee hence" (Matt. 4:10). "If this is the way you meet temptation, Satan will leave you, as he left Christ, and angels will

minister unto you, as they ministered unto Him."—*Selected Messages*, book 2, p. 137. Let us be brutally honest. In general, Christians yield to temptation because they want to. They know that power is available to give them victory, but they prefer yielding to conquering. They *choose* to sin.

But if Christians choose to become Christlike, they can attain this objective. For Jesus lived a perfect life, a holy life, a life of victory; and now He offers to impart His life to all who sincerely want this gift. He offers not merely to justify repentant sinners, in the judicial sense, but to impart to them His righteous character. Jesus was "in all points tempted like as we are, yet without sin" (Heb. 4:15). He met temptation and conquered it.

How to Obtain Victory

This means that whenever a Christian is tempted, he can turn to Christ and ask for His victory and righteousness. To illustrate: A Christian is treated unjustly. He is misrepresented. He is accused falsely. In these circumstances his natural reaction is to strike back, to retaliate, to "get even." His emotions seem to overwhelm him, demanding that he take action. His spirit is wrong. His feelings are decidedly unchristian.

What does he do? Does he try in his own strength to meet the situation? Does he try to beat down his evil impulses? No. He turns immediately to Jesus and breathes a prayer: "Dear Lord, You know that I have no righteousness of my own; You know that my natural response in this situation is to give my accuser 'a piece of my mind.' But Lord, under similar circumstances You were completely self-controlled; You held Your tongue; like a king You stood calm and self-possessed; You recognized the injustice of the treatment You were receiving, but You had no hard feelings toward Your tormentors; You even asked Your Father to forgive them. So Lord, please impart to me Your attitude and spirit in this situation."

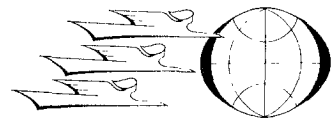
The Christian then *believes* that Christ has given him what he asked for. He leaves the injustice in God's hands, and proceeds with other matters. Amazingly, supernaturally, the Holy Spirit imparts to him the righteousness of Christ on this point. Instead of becoming bitter, the Christian forgets the injustice, he forgives those who have treated him unfairly or unkindly, he reveals the sweet spirit of Christ.

This method of meeting temptation and developing character is useful in almost any situation. It is useful when one is tempted to be dishonest, to exhibit sinful pride, to yield to impure thoughts, to use unheavenly language. As naturally as the flower turns to the sun, the Christian says, "Lord, impart to me Your righteous character. You always told the truth [or were humble, or were absolutely moral, or used pure language (or whatever the situation might be)], so impart this quality to me. Enable me to be absolutely honest and tell the exact truth. Enable me to reflect Your image perfectly." The method is practical. Best of all, it works!

Point 3 in the program of becoming like Christ is to look away from self to Jesus. "Let the mind dwell upon

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Review



Advent Review & Sabbath Herald
124th Year of Continuous Publication

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SUBSCRIPTIONS: United States and Canada,
\$9.95. For each subscription ordered in the United
States or Canada to go to foreign countries, add
\$2.00 postage. Address all correspondence
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TO CONTRIBUTORS: Send news stories and
pictures, articles, and letters to the editor.
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accepted without remuneration and will be
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self-addressed envelope

A monthly edition of the *Review* is printed by the
Stanborough Press, Ltd., Alma Park, Grantham,
Lincs., England. A monthly edition also is printed
in Spanish and a quarterly edition in Braille. For
information write to the Manager, Periodical
Department.

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

The *Advent Review and Sabbath Herald* is
published every Thursday by the Review and
Herald Publishing Association, 6856 Eastern
Avenue NW, Washington, D.C. 20012, U.S.A.
Second-class postage paid at Washington, D.C.
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Publishing Association.

the hardest hit with nearly 100,000 deaths in 1973 alone.

Mrs. Anderson's article tells us of the work being done by Seventh-day Adventists to help the drought victims. Disaster and famine relief have been a part of the work of the Seventh-day Adventist Church since 1918, when the General Conference voted to send aid to the war-ravaged countries of Europe. In 1923 funds were appropriated for relief of famine victims in China. The Seventh-day Adventist Welfare Service (SAWS) was incorporated in 1956 for the purpose of coordinating the church's relief program.

There is perhaps no more gruesome reminder of the destruction that sin has wrought on our earth than innocent famine victims. Our world, created by the Word of God, blessed by the same voice, and seen as "good," is filled with suffering, sorrow, and death. The Christian duty in the face of these many tragedies is twofold: (1) Bring what immediate relief possible, and (2) give each person a hope of heaven, where "there shall be no more death, neither sorrow, nor crying, . . . for the former things are passed away" (Rev. 21:4).

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Letters

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

Clear and Direct

I appreciate the *REVIEW* very much; the articles speak to me clearly and directly. I cannot fully express my appreciation for the interesting and helpful content in each succeeding weekly issue of the *REVIEW*.

I firmly believe that God's Holy Spirit is truly working in a wonderful way now more than ever before with leaders and laity alike.

DALE SCHULTZ
Mount Vernon, Ohio

Frustrated

I am getting more and more frustrated with the *REVIEW* every week. For one thing, my files are getting so jammed that I can hardly squeeze another sheet in. Before long I'll have to buy a whole new file cabinet—and do you know what they cost?

I'd like to pass on my old *REVIEW*s to dormitory students—but by the time I get through with them, there is not much more than the covers left, and sometimes even they are missing.

Worst of all, how do you file each side of a sheet of paper in a separate folder? That one really has me tearing my hair out. It's costing me a fortune dropping coins in the copying machine.

You'll have to stop printing so many vital articles in the *REVIEW*, or I'll go broke!

BEATRICE S. NEALL
Singapore

Funds, Friends, and Frauds

After reading your article "Funds, Friends, and Frauds" (Feb. 21), may I add another facet. I have served in foreign fields and plan to return after getting some more education.

Sometimes students in our schools get the names of some kind people here and write them their story. Many students have received much needed financial support in this way and have gone on to become good workers and citizens. However, some learn quickly to abuse this kindness also, to obtain luxuries such as cameras, radios, fancy clothing, and more.

We have discussed this problem in the field many times. A suggestion that has come from these discussions is that the donor would be well advised to send his help directly to the school in question. With it he should send a letter to the treasurer or principal, asking that the money be applied to this particular student's account if he is both needy and worthy, and asking for a reply from the treasurer or principal.

The treasurers I have known would be more than happy to reply. They are usually in a far better position to judge the need (and worthiness) of the student than the donor would be with the testimony of the student alone. If it turns out that this student does not really need the money, the money could be applied to a general needy-student fund or returned to the donor according to his instructions.

There are many of our people who do things in this way, and I'm sure they will testify to the effectiveness of this procedure.

W. E. L. CLARKE
Iowa City, Iowa

This is the first year our income tax returns have been audited by the Internal Revenue Service. As our families were originally from the Far East, we have tried over a number of years to support various mission projects in that area. We naturally deducted these direct contributions to the various missions on our income tax return.

However, we were told that these gifts are not deductible unless made through the church organization in this country. We heartily agree with the advice you gave about sending contributions through the General Conference. We are thankful for this experience if it will help someone else to avoid a similar mistake in the future.

DR. AND MRS. RAY SEET
Novato, California

This is just a few words to express my appreciation for your article "Funds, Friends, and Frauds" (Feb. 21). This is indeed a timely article. We have the same problem here in our part of the world, and I am constantly urging our members abroad to send their donation through denominational channels.

We recently had a sad case where a woman on sustentation in the U.S. got in touch with two young men and has sent them money, camera, and other items. She finally got suspicious and wrote a letter to me. We investigated the case and our findings reveal that those two men are not members of our church at all. I trust that many will read your article and apply your counsel.

TH. KRISTENSEN
Accra, Ghana

This Week

Mary Lane Anderson, a homemaker and free-lance writer who lives in Addis Ababa, Ethiopia, authored the news article which begins on the cover.

Drought and famine are devastating the African nations that lie in a broad swath from the Atlantic Ocean on the west to the Red Sea on the east. One third of the 51 million people of the region are threatened with starvation. Ethiopia has been one of

Take Away the Filthy Garments

By J. A. MC MILLAN

THE VISION OF ZECHARIAH regarding Joshua is one of the most inspiring and instructive illustrations used in the Bible to show how God forgives our sins and provides salvation.

Joshua was Israel's first high priest after the Babylonian captivity. He should have been arrayed in holy garments, for glory and for beauty. Instead he was seen as "clothed with filthy garments" (Zech. 3:3). Why this startling change?

When God created Adam, He made him in the "image and likeness" of Himself. When Adam interposed an evil and rebellious will against the will of his Creator, he lost his robe of light, guilt replaced innocence, fear replaced trust, self-justification replaced loyalty. "Then the eyes of both of them were opened and they discovered that they were naked; so they stitched fig-leaves together and made themselves loincloths" (Gen. 3:7, N.E.B.).

After their encounter with God, when their lost condition became clearer to them, the Lord provided "tunics of skins for Adam and his wife and clothed them" (verse 21, N.E.B.). The history of mankind ever since has centered on the choice of men and women between the garments of God's righteousness on one hand and the garments of self-righteousness on the other.

When Joshua is pictured as "clothed with filthy garments" it is to signify that as Israel's priest and representative, he portrays the sin and wretchedness of God's people. A change of raiment clearly illustrated a change of heart and relationship before God. "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment" (Zech. 3:4). Like Isaiah before him, the high priest could now rejoice in the Lord and joy in his God because he had been clothed in "the garments of salvation" (Isa. 61:10).

A change of heart occasioned by repentance toward God and faith in Jesus Christ is the experience of everyone to whom comes conviction of sin. His sins are forgiven, he has passed from death unto life, he has been translated from the kingdom of darkness into the kingdom of God's Son (see Col. 1:13).

Such is the experience illustrated by the change of raiment. As Israel's high priest, Joshua should have been arrayed in "holy gar-

ments" specified by the ancient ritual of the Day of Atonement. But instead of the "sacred vestments, to give him dignity and grandeur" (Ex. 28:2, N.E.B.), which were to typify our High Priest, "who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:26), he was represented as "clothed with filthy garments." He was thus unworthy of his high office, and unfit to stand before the Lord.

It is no wonder that Satan should think that this gave him a great advantage in accusing this servant of God. The point of this vision is that the Lord does not rebuke Joshua, but Satan. "The work of Satan is to cover the repentant, believing, commandment-keeping people of God with defiling garments; Jesus Christ demands them to be clothed with His righteousness, garments woven in the loom of heaven."—*Review and Herald*, Jan. 8, 1970, p. 2.

Theme of Joshua's Vision

The theme of Joshua's vision in Zechariah 3 is the "redemption of man" from "the bondage of sin" (*Testimonies*, vol. 5, p. 467). Joshua represented sinful Israel, who, because of her apostasy and rebellion, had been reduced to captivity in Babylon, thus suffering the consequences of her departure from the living God. Although restored to Palestine, the nation was still "clothed with filthy garments."

What were the filthy garments, and how might they be removed? These are vital questions. We are not left in doubt. The Lord's messenger is explicit. The filthy garments symbolize "the sins of the people" (*ibid.*, p. 468) and "every defect of character" (*ibid.*, p. 472). Because they stand for both acts and attitude, only by repentance and faith are God's people able to be "found without blame before Him" (*ibid.*).

In applying this vision to the experience of the remnant church, Ellen White writes that great rejoicing comes to God's people as "the spotless robe of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God." In the final, cleansing work of the Atonement God's people are made "eternally secure from the tempter's devices. Their sins are transferred to the originator of sin" (*ibid.*, p. 475).

This thought corresponds to the statement of the Lord to Joshua: "See how I have taken away your guilt from you; I will clothe you in

J. A. McMillan, formerly British Union president, is now retired in Watford, England.

fine vestments" (Zech. 3:4, N.E.B.). The New Testament counterpart is that "if we confess our sins, he is just, and may be trusted to forgive our sins and cleanse us from every kind of wrong" (1 John 1:9, N.E.B.).

In Christ's parable of the wedding feast a man not wearing the prescribed attire was found among the guests. This man represents all "who feel no need of a transformation of character. They have never felt true repentance for sin."—*Christ's Object Lessons*, p. 315.

God Provides the Robe

God provides the robe that He insists His guests wear. There is no excuse for being without one. The Lord promised to "put enmity" between the human victim of satanic delusion and the adversary. This ensures victory to every soul who throws himself upon divine mercy. One's state and status depend on his acceptance of divinely provided pardon and power in Christ Jesus.

Our own righteousness is regarded as "filthy rags." No human worth or work is sufficient to clothe the sinner. "Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands" (Isa. 59:6).

Zephaniah pictures the plight of the man who rejects the royal attire in favor of his own rags. Such "are turned back from the Lord; and those that have not sought the Lord, nor enquired of him. . . . And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel" (Zeph. 1: 6, 8).

When the king asks why the improperly dressed guest had dared to appear in such inadequate apparel, the man has "nothing to say" (Matt. 22:12, N.E.B.). Without the proper apparel, we are *persona non grata* in the court of heaven. Why?

The Scriptures make it abundantly clear that not only our sins but even our best endeavors, are unworthy and insufficient for heaven's standard of holiness—"all our righteousnesses are as filthy rags" (Isa. 64:6). Anyone relying on his own merit, effort, or works of righteousness, is doomed to fall short of the glory of God. "The conditions of eternal life, under grace, are just what they were in Eden—perfect righteousness, harmony with God, perfect

conformity to the principles of His law."—*Thoughts From the Mount of Blessing*, p. 76.

Surely there is no one who thinks that he can of himself meet these requirements. Only a heavenly garment will suffice to cover our spiritual nakedness. Christ "developed a perfect character," not for Himself, for He was perfect, but for us. He offers His character "as a free gift to all who will receive" it. But more than this, "He builds up the human character after the similitude of the divine character, a goodly fabric of spiritual strength and beauty."—*The Desire of Ages*, p. 762.

It is the acceptance of this divinely provided robe that brings joy in God and freedom from fear in the judgment. When we accept His atoning sacrifice and priestly mediation, then we can truly sing: "Let me rejoice in the Lord with all my heart, let me exult in my God; for He has robed me in salvation as a garment and clothed me in integrity as a cloak" (Isa. 61:10, N.E.B.).

Perfection a Work of Grace

Agitation about perfection often misses this truth. Perfection is as much a work of grace as is justification. When Paul speaks of the entire consecration of body, soul, and spirit required for the coming of the Lord Jesus, he adds, "Faithful



"Friend, how camest thou in hither not having a wedding garment?" asked the king. The man had no answer. Although the garment was provided free of charge, he had refused it. The robe in the parable represents Christ's righteousness, free to those who accept it.

is he that calleth you, who also will do it" (1 Thess. 5:23, 24).

The high calling of God in Christ Jesus is perfect righteousness, perfect harmony with the law of God. If we do not interpose a perverse will the grace of God will effect this transformation in our lives. Such has always been God's plan for man as Paul notes in Hebrews: "May the God of peace, who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, by the blood of the eternal covenant, make you perfect in all goodness so that you may do his will; and may he make of us what he would have us be through Jesus Christ" (chap. 13:20, 21, N.E.B.). God would have us "perfect in Christ" (Col. 1:28). If we in our own strength are trying, we shall fail. If we are trusting while we try, we may leave this final work of transforming grace to Him. He will do it.

"He who has the spotless robe of righteousness, woven in the loom of heaven, in which is not a thread that sinful humanity can claim, is at the right hand of God, to clothe His believing children in the perfect garment of His righteousness. Those who are saved in the kingdom of God will have nothing of which to boast in themselves; the praise and the glory will all flow back to God.

"It is not now the work of the sinner to make peace with God, but to accept Christ as his peace and righteousness. . . . There is no way by which the heart may be made holy, save through faith in Christ."—*That I May Know Him*, p. 109. (Italics supplied.)

This is our choice. Our destiny hangs on our decision either to rely on our own spurious and worthless rags or to permit Christ to work out in our lives His perfect character. "The wedding garment" is "the pure, spotless character which Christ's true followers will possess. . . . It is the righteousness of Christ, His own unblemished character, that through faith is imparted to all who receive Him as their personal Saviour."—*Christ's Object Lessons*, p. 310.

The soul thus anchored in Christ will join the choir that sings the glorious song of eternal triumph: "Alleluia! The Lord our God, sovereign over all, has entered on his reign! Exult and shout for joy . . . for the wedding-day of the Lamb has come! His bride has made herself ready, and for her dress she has been given fine linen, clean and shining" (Rev. 19:6-8, N.E.B.). □



Survey of Zwingli's Theology

By DANIEL WALTHER

WHEN THINKING ABOUT the specific teachings of the Reformers can we conclude that there was but one united, monolithic message? Did they agree on the historic tenets of Christendom such as the Trinity, the divine-human nature of Christ? Did the Reformers subscribe to an identical view regarding justification by grace through faith, and the inerrancy of Scripture?

To be sure there was a common denominator in Reformed teaching, but varying points of view were inevitable. Strong personalities often allowed their vigorous temperaments to clash violently. Passions have a way of bristling up, especially in religious debates. On some questions there were only minute differences, but, as so often happens in matters of opinion, the narrower the difference, the deeper the split.

Every Reformer revealed readily his genius and temperament. Luther spoke and wrote unreservedly, not only about his religious ideas but about his personal life, as well. His house was hospitably open, and he digressed on sundry things around that famous table where avid listeners recorded his remarks more or less accurately. In his subjective approach Luther proceeded from his own needs to God's mercy. On the other hand, Zwingli's thinking goes rather from divine grace to man's needs.

Zwingli always manifested a genuine concern for the common people, for political and military issues, and always kept close to the classics, which may account for his less rigid views. Zwingli's theology is plain, practical, and in opposition to Luther's, devoid of mysticism.

During the brief period of 12

Daniel Walther, former professor of church history at the Seventh-day Adventist Theological Seminary, now lives in Collonges, France, where he is in charge of the Adventist Colleges Abroad program.

years that Zwingli worked as a pastor in Zürich, he produced some 80 German and 59 Latin essays, tracts, and books, an impressive number. Among his doctrinal studies: *On False and True Religion* (1525, dedicated to the King of France), *On Divine Providence* (1530). The *Confession of Faith* was dedicated to Emperor Charles V (1530), and there are of course his *67 Conclusions* (1523). We have his exegetical works and polemical tracts (against the pope, against the Anabaptists, et cetera). His practical essays deal with baptism, the Lord's Supper, liturgy, and the duties of the pastor (*The Shepherd*). One of his earliest works concerned the *Choice and Liberty of Foods* (1522). Zwingli also wrote political essays and expressed forceful opinions about the military (*On Peace and War*). And we must not overlook his vast correspondence (two volumes) exchanged with sovereigns, humanists, and theologians, nor his poems, such as the three German odes, written during the Zürich plague (1529).

Review of Zwingli's Teachings

The Word of God. Like all evangelical Reformers, Zwingli continually emphasized the word of God as found in Scripture, where the sole rule for faith and Christian living is found. This was in contrast to Catholic tradition, in which Zwingli saw the major sources of abuse, error, and spiritual deterioration. True, everything in Scripture is not always easily or immediately understandable: "If I do not correctly fathom the Scriptures," wrote Zwingli, "I allow myself to be better instructed, yet only by the afore-mentioned Scripture."

Evangelical Christians believe in the Bible because they believe in Christ, and not the other way round, as Zwingli saw it. Catholics accept the Bible to the degree their church interprets it. Zwingli accepted the historic canon of the Bible, but also held that God spoke

"at sundry times" through His Spirit in a mysterious way. This delicate balance between the written and a strictly Spirit-led divine Word is part of Zwingli's thinking. In his numerous debates, in his preaching, in advising the political authorities, he resorted to "the Bible and the Bible only," a familiar expression often used by our early denominational leaders.

In the Bible Zwingli endeavored to find God's greatness. But man, he concluded, knows as little about God as a beetle knows about man. Zwingli saw that, especially in regard to the knowledge of God, the ancient philosophers were of no help. Theirs was part of the "false religion." There is no greater blasphemy than to distrust God's Word, but no greater assurance than to follow His Word, for "it is better to trust in the Lord than to put confidence in man" (Ps. 118:8).

While the Bible was accepted by the Reformers on the internal testimony of the Spirit rather than on the authority of the church, they often clashed over its meaning. Historian Schaff points to the paradoxical attitude of Luther, who insisted, against all reason, in the famous eucharistic controversy with Zwingli, on a literal understanding of "This is my body." On the other hand, Luther was quite bold in his subjective criticism of certain books of the Bible, such as Hebrews and James, because he could not harmonize them with his understanding of Paul's doctrine of justification. Luther also rejected, at first, the book of Revelation. Zwingli was more cautious and steady in his handling of God's Word.

Catholics of course were not displeased to see the disunity among Reformers in Biblical interpretation. Erasmus wondered how the Reformers could speak of the absolute inerrancy and purity of the Bible and clash so passionately. "Try first to agree among yourselves," Erasmus wrote, "and then only preach to the world."

Adventists generally agree with Zwingli's concept of the Bible, but deplore that, like Luther, he rejected the book of Revelation, which he did not consider "Apostolic."

However, we can appreciate Zwingli's words when he wrote in his homespun Zürich dialect: "God's Word will meet with strong opposition, in order that we may better understand its strength. But God's Word will run its course as surely as the river Rhine, whose banks can possibly be corrected here and there but whose flow can never be stopped. . . . Truth has a joyous countenance. To be a Christian does not mean to prattle about Christ, but to live as He lived."

Election. Like Luther and Calvin, Zwingli was strongly influenced by Augustine's teaching on predestination. He rejected man's freedom of the will, which he considered of pagan origin and with no Biblical basis. Salvation is by divine grace alone, and predestination is a logical conclusion of God's providence. More, it is the cer-

tainty of salvation. The accepted idea of leading Reformers was that all men deserve eternal damnation, since all have sinned. If some are saved it is because of God's unmerited grace. But here also there were shades of interpretation. Luther's concept was based on man's total depravity, while Zwingli, as did Calvin, based his concept on God's absolute sovereignty. For Zwingli there was a connection (which Calvin later rejected) between God's foreknowledge and predestination: "Foreknowledge is the mother of predestination." Among the Reformers Zwingli most often insisted on the dichotomy of divine justice and mercy. They cannot be separated, nor can severity and love (see Rom. 11:22).

Then what about faith? Is it a prerequisite of salvation? On the contrary, it is a sequel to election. Faith, being a charism (a spiritual gift), is bestowed only on the elect: "Faith is granted to them that are elected," wrote Zwingli. God's mercy does not depend on our

faith, but faith proceeds from God's mercy. Not all theologians of that day shared these views. The Basel Reformer Oecolampadius wrote: "Our salvation comes from God; our perdition comes from us [*Salus nostra ex Deo; perditio nostra ex nobis*]."

Seventh-day Adventists of course believe that there is a Biblical teaching of predestination. We believe that God did, from the beginning, decree that all who would obey Him should be saved; but He left man free to make his own choice, which He foresaw. "In the Scriptures it [predestination] is an assurance of salvation so long as we maintain a certain relation to God."—Editorial in the *Review and Herald*, April 22, 1884.

The Church. Luther liked to refer to the church as a community (*Gemeinde*). Calvin did not consider the church primarily as a place for the worship of God, but rather as an agency for the making of men fit to worship Him.

In his *67 Conclusions*, Zwingli stated that the church is a fellowship of those who are in Christ (see John 6:40). In that sense the church is Christ's bride. Then a church is referred to as a local community, an independent parish (but not in a congregational sense). There is a universal bond between Christian churches, thus forming the true *una sancta* (the *one holy church*). The Christian community is also a divine gift, a grace, but not a "corridor to heaven." It is not the priest who makes the church, and naturally Zwingli rejected the Catholic belief that there is no salvation outside the church.

The Nature of the Church

The nature of the church was to Zwingli not a mere question of definition. It was a live and irritating issue between Zwingli and the Anabaptists. Zwingli did not consider the church perfect, yet in spite of or because of its faults, Christ's unseen presence is an ever-available reality and not only during the Supper. Writing to Emperor Charles V, he stated that while the Christian is yet a sinner, he has in the church already received the first fruits of the Spirit. To the king of France, Francis I, Zwingli indicated that God alone knows who is His. This was in keeping with his concept of election.

Not all who outwardly profess to be Christians are true church members. The church is primarily an experience, rather than an institution. Unfortunately in his time, as well as in preceding ages, a church, as

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The Spark of Faith

By ADLAI ALBERT ESTEB

"The darkness of the evil one encloses those who neglect to pray. . . . Without unceasing prayer and diligent watching, we are in danger of growing careless and of deviating from the right path."—*Steps to Christ*, pp. 94, 95.

"The coming of Christ will take place in the darkest period of this earth's history. The days of Noah and of Lot picture the condition of the world just before the coming of the Son of man. . . . Not only is Satan leading the world captive but his deceptions are leavening the professed churches of our Lord Jesus Christ. The great apostasy will develop into darkness deep as midnight. To God's people it will be a night of trial, a night of weeping, a night of persecution for the truth's sake. But out of that night of darkness God's light will shine."—*Prophets and Kings*, p. 717.

Dear God, tonight the storm winds blew,
And everything grew dark;
Yet in the fiercest hour I knew
You'd send the needed spark.

That spark of faith brought gleams of light,
Rekindled holy fires;
And I could see Thy way was right—
Subdued my base desires.

'Twas then I heard Thy precious Word:
"My child, be still and know!"
My soul was stirred! O how absurd
To ever doubt and so—

I thank Thee for that spark of light,
Which brings hope in earth's darkest night!

soon as organized, needs to be constantly reformed.

Zwingli wanted a strong ministry, well trained and conscientious. That would be a strong element for unity. There are of course various talents and gifts: apostles, evangelists, pastors, and prophets (see Eph. 4). "Prophecy" meant a daily study of the Word of God. Zwingli recommended strict discipline when irregularities occurred or false teachings threatened the flock.

In the Seventh-day Adventist Movement there was at first strong opposition to any type of organized church, even a name was objected to. But under the gifted leadership of James White, an exceptionally well-organized movement came into being. From the outset our denomination had a strongly centralized character marked by a brisk promotional ardor. We do not have independent churches, but a world church fellowship closely knit in doctrine and practice.

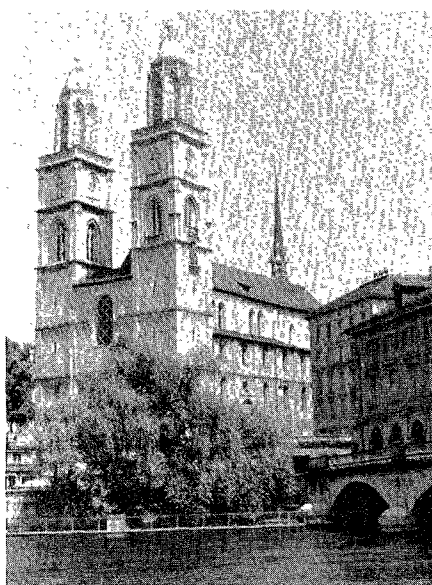
Sacraments. The Reformers quite generally rejected the five "false" sacraments endorsed by Catholics and retained only the two Biblical ones: baptism and the Lord's Supper. For Catholics the sacrament was a means of grace without which salvation is not possible.

Zwingli frankly did not like the word *sacrament*, because it is not found in the Bible and also because too many understood it as a means of salvation. He considered the sacrament as a "sign of a sacred thing" or "a sign of the inner and outward communion of the Christian." There are three aspects of the sacrament: (1) it is a human action and is a function of the church; (2) it points unmistakably to the cross, where we are granted divine grace; (3) it is not a means of saving grace and is not, by itself, able to ease a burdened conscience.

Ellen White's Use of Sacrament

Among Seventh-day Adventists the word *sacrament* is not generally used. It is found, however, several times in *The Desire of Ages* when the Lord's Supper is discussed. But there the word is applied, as with Zwingli, to a "sacred thing," a holy institution. We are told that a sacrament may be part even of the everyday life: "The family board becomes as the table of the Lord, and every meal a sacrament."—*The Desire of Ages*, p. 660.

Baptism. In Zwingli's view, water baptism prepares mainly for the baptism of the Spirit. Baptism is the Christian's pledge to a new life, a rite of repentance instituted by John the Baptist and meant for



Zwingli, a diligent Bible student, preached in simple, forceful language to his congregation at Grossmünster Cathedral in Zürich.

those of accountable age. Thus we would naturally expect him to endorse adult baptism (as Luther did, in theory at least). But he parted company with some of his friends who favored adult baptism, and of course disagreed emphatically with the Swiss Anabaptists, who required adult baptism and rebaptism.

Like other Reformers, Zwingli taught infant baptism. He admitted that there was no Biblical argument for or against infant baptism, but followed the practice of early Church Fathers. Zwingli used Colossians 2:11, 12 to show that the baptism of the New Testament took the place of circumcision in ancient Israel. Yet he agreed with his Anabaptist opponents on one point: an infant would be saved, baptized or not. This is in contrast to the teaching that condemned unbaptized infants forever to the *limbus infantum*, a border area somewhere between burning hell and heavenly bliss.

Zwingli was definitely opposed to rebaptism, holding that this rite can be administered but once. He was aware that, in Scripture, rebaptism is mentioned (see Acts 19:1-10), but he did not consider this passage damaging to his position. He explained that if rebaptism is administered, the first baptismal rite was performed after a defective or incomplete preparation.

The heated discussions with the Swiss Anabaptists, led by Conrad Grebel, were based not only on adult baptism but on the nature of the church. Grebel held that when a man of accountable age is baptized he joins the church and the church only. He must sever all connection

with the "world," and with the state. Anabaptists were among the first modern advocates of separation of church and state, while Zwingli taught that church and state must walk together. The Christian is also a citizen and has definite obligations to the state.

Zwingli made it clear that baptism in itself did not make a Christian, for to hold such a view would be to revert to formal sacramentalism. Infants are to be baptized because we are now under the New Testament, living under grace. Therefore children, like their parents, are part of the entire household of God and must not be eliminated from the communion of believers, whether they are accountable for their faith or not.

The Lord's Supper. Zwingli passed through various phases in his ideas about this rite instituted by our Lord. As a young priest he shared the generally accepted view of *transubstantiation*, that is, that the bread actually is transformed into the corporeal (real) body of Christ. Then he was attracted by Luther's view—*consubstantiation*, that is, that the bread contains both the bread and the corporeal presence of Christ—and finally he adopted the *symbolic* view.

Ceremonial Symbols

Already in 1523 in one of his *67 Conclusions* (No. 18) he rejected the sacrificial aspect of the mass, hence the teaching of the corporeal presence of Christ. Zwingli was not the only one, nor the first, to teach that the bread and wine were a symbol of Christ's body and blood. Christ's words, "This is my body," are a metaphor. Christ taught this: the bread you are about to eat is a reminder of the sacrifice made for you, and you must do it again in My memory. Forgiveness of sin is guaranteed by Christ's death, not by a meal that is merely an emblem. This ceremony in which the Christian participates is to be an occasion of joy and thanksgiving (eucharist). That divine meal conveys to us food and comfort for our souls.

What then is the Lord's Supper? (1) A time of joyous public thanksgiving, (2) a remembrance of the Lord's sacrifice, (3) a community meal where we confess our faith and are made aware, again, of our responsibilities. To be sure, Christ is present; but, just as grace is invisible, so Christ is invisible, but nonetheless *spiritually real*.

The crux of the debate between Luther and Zwingli involved an understanding of the verb *is*: "This is my body." Luther appeared

shocked by Zwingli's spiritual view and refused to consider him as "evangelical." Luther argued that if you take "is" symbolically, then you must take other aspects metaphorically, such as the ascension and the resurrection of Christ. Zwingli retorted that the verb *is* must also be taken symbolically in other passages (see Luke 8:11; John 15:1, et cetera).

The dispute between the two Reformers was by no means confined to a disagreement on this point. Luther mentioned various other Zwinglian "errors," such as the concepts on the Trinity, the dual nature of Christ, original sin, justification, purgatory, and salvation of unregenerate heathen. But admittedly the disputation at Marburg, 1529, on the Eucharist was most noted and was followed closely by Catholic observers, as well.

When Seventh-day Adventists celebrate the Lord's Supper they precede it with the ordinance of humility, which the Reformers did not practice. The very regularity of our service may tend to make it a mere formality. Are we conscious of Christ's *real* spiritual presence? Too often we seem more concerned about the machinery of the service than about its significance. Before we engage again in such an experience, where we are our Lord's guests, it would be of great advantage if we would carefully read the chapter "In Remembrance of Me," in *The Desire of Ages*, pages 652-661, that we may "more fully comprehend the magnitude and meaning of the sacrifice made by the Majesty of heaven."

Lessons From Reformers

Ours is a movement of reformation also. The Reformers who preceded us, almost five centuries ago, remind us what we should and what we should not do. It is needful that we take this sacred rite as seriously as they did, but we should avoid arguments about irrelevant matters.

What was the Reformation all about? The numerous aspects of the time are often studied: new doctrinal emphasis, re-orientation in Christian thinking, influence on society and economy. Writing to Emperor Charles V, Reformer Calvin stated that the Reformation is a resurrection. Indeed the church, in previous centuries, had buried Christ under the dead wood of formalism and theological jargon. Now the Reformers were led to bring back to life the Christ of the Bible, the gracious Christ, the liv-

ing, ever-present Christ. To this end, the Swiss Reformer Ulrich Zwingli was mightily used. His reforming work at Zürich was as important and successful as the one in Wittenberg, but without fanfare.

Zwingli was deeply convinced that God had a message of immense urgency for his day. All things had become new. The gospel was a renewed gift of God. The preaching of the Good News was renewed grace.

We cannot say that Zwingli was "original" in his theology—what Reformer was? Originality consisted not in a presentation of unheard-of ideas, but rather an emphasis on those Bible truths that had been forgotten and constituted the relevant message for that time. Jesuit Lecler writes: "No Reformer has come closer to the ancient ideal of God's people than Zwingli, in whom we see the magistrate, as well as the prophet. Zwingli was convinced

that God must reign supreme even if force is needed to maintain and defend the kingdom of God."

And why not listen to Zwingli's own words? "This is my message. Our merciful God had compassion on our immense misery. He granted us not only the comfort of His Word, but sent us His own 'natural' son, so that we might be reconciled with Him. . . . Oh, what an immense hope He awakens in us. Yet, we don't believe it. We don't understand it. And we are not thankful."

Reformer Zwingli went his assigned way, unswerving, without ostentation. One way of appreciating Zwingli's thought is to remember the words of his contemporary and friend, Bernese Reformer Haller: "Zwingli is God's eye. He is not only alert about his beloved fatherland but he watches vigilantly over the entire Christian world community." □

Concluded

Off to Camp Meeting

By ETHEL R. PAGE

FOR THE YOUNGER SET

ONE DAY about the year 1800 the roads of the Kentucky-Tennessee territory were crowded with wagons, buggies, horseback riders, and even people on foot. They were coming from all directions to the little town of Cane Ridge to attend a camp meeting, the first to be held west of the Appalachian Mountains. They came by the thousands.

The settlers lived far apart. Christians could seldom meet together, so each pastor had a circle of his own to cover, stopping at homes with single families or groups, in churches or schoolhouses where possible. These faithful ministers were called circuit riders, and usually traveled on horseback. It was a hard life, one that kept them away from home and family most of the time.

So the camp meeting was a very special occasion. Christians were willing to drive many miles to attend. They brought most of their supplies with them, for the little village store could not provide for so many people. Sometimes the meetings continued for a week.

A speaker's platform was built in a shady location. From this, several preachers took turns giving the sermons through the day and again in the evening. Their listeners were hungry to hear the gospel messengers.

It was at this camp meeting at Cane Ridge that a 16-year-old young man, named Peter Cartwright, was converted. He was born in Virginia, but his family had moved to Kentucky

where they could take free homesteads. The parents were Christians and taught their children the best they could, but there was little opportunity for education.

Peter read and studied to prepare for the ministry. When only 17, he began to preach. He continued to improve himself as he had opportunity while working for the frontier people. He became a powerful, masterful man whom everybody respected. Even the outlaws gave him no trouble. They hesitated to oppose this brawny, two-hundred-pound fearless preacher.

The camp meetings were always Cartwright's favorite method of reaching the pioneers. Sometimes he preached to as many as ten thousand in one meeting. Through this means he gained most of his twelve thousand conversions during his ministry. He was one of the greatest preachers of the 1800's. Although Peter had little education himself, he helped to found four Christian colleges.

Camp meetings are still held and are still one of the most effective ways of leading people to Christ. They are also a power to refresh and revive the spiritual experience of those who are already Christians. Many people make it a custom to come every year to seek God in a special way and to enjoy fellowship in Christ with fellow believers.

Ellen White has said, "Let all who possibly can, attend these yearly gatherings. All should feel that God requires this of them."

Do Our Cooking Classes Teach Health Cookery?

[One measure of a church's strength is the degree of freedom its members have to speak out—to express minority points of view. The editors often disagree with the opinions expressed in Speaking Out, but they publish them to stimulate thought, produce constructive discussion, and offer readers an opportunity to test their validity.]

THE RECENT MEAT crisis has helped Adventists to appreciate more than ever the health message that was given to them years ago. When the meat boycott was announced about a year ago, our Veg-A-Weigh Control Program* staff felt an urgent need to help non-Adventist friends in Battle Creek find a replacement for meat. We wanted to share some of the delightful vegetarian recipes we had enjoyed for years. Our staff made plans to hold a meatless cooking school to help the people who were in a macaroni-and-cheese dilemma.

The first question we asked ourselves was: What recipes shall we use for demonstrations? Shall we offer the products of our Veg-A-Weigh experimental kitchen that are designed to slim down the overweight person, or shall we liberalize them calorie-wise and adapt them?

We recognized that often "health cookery" is taught by using recipes that contain large amounts of fat, sugar, refined foods, cholesterol, and calories. Often the fat used in the recipe is a saturated fat, or the recipe contains so many eggs that the person giving up meat may merely have exchanged one unhealthful diet for another.

One needs only to look over any Adventist congregation to discover that many Adventists are overweight. Something is wrong with vegetarian recipes if they are not helping us solve the weight problem. Should we with a clear conscience teach people that vegetarianism is more healthful and then give them recipes that will contribute to overweight and high blood cholesterol levels?

One of the chief advantages of changing from a flesh diet to the "grains, fruits, nuts, and vegetables . . . chosen for us by our Creator" (*Counsels on Diet and Foods*, p. 81) is the lower cholesterol content of such a regimen. Yet we often negate this advantage by using recipes that are loaded with eggs, sour cream, cream cheese, yellow cheese, and

* Veg-A-Weigh Control Program was launched in 1970 by Donna Patt with a pilot group of 43 in Battle Creek, Michigan. Soon requests for the program were received from coast to coast. Unable to meet all the requests in person, Mrs. Patt developed a Veg-A-Weigh correspondence course. The program has mushroomed.

The purpose of the Veg-A-Weigh Control Program is to enable the overweight person who prefers a vegetarian eating plan to attain and maintain his ideal weight goal while educating himself in a new and better way of living. Because the obese person's complex problem is allied strongly to his spiritual, emotional, nutritional, as well as his general physical health, he is counseled in all these areas. One local conference treasurer, after years of trying many other programs, lost 40 pounds during his first 12 weeks on Veg-A-Weigh; and after one year he had lost 100 pounds!

The program has the endorsement of the secretary of the General Conference Department of Health.

whipping cream. To make matters worse we bring out our best dessert recipes and add sugar and sugar-milk combinations which combination "when largely used" has been declared to be "more injurious than meat" (*ibid.*, p. 328).

Have we actually helped our friends if they are almost certain to need a reducing diet and/or a low-cholesterol diet later on to remedy their problems? Since one million Americans will have a heart attack this year and "there are some 40 to 80 million obese Americans, depending on the criteria used" (Stuart and Davis, *Slim Chance in a Fat World*), why don't we teach cooking that will help eliminate some of the factors that contribute to heart attacks?

Re-examine Favorite Recipes

Shouldn't we re-examine our favorite recipes? Do we really need half a cup of oil to sauté a little onion? Often one or two teaspoons would do it, and by spraying on one of the new, no-stick pan coatings, no fat at all is needed. (Simply stir a little faster.) Acceptable sour cream can be made with cottage cheese and yogurt or buttermilk in a blender. Why do we need to use butter and hydrogenated fats at all when so many substitutes are available?

Many Seventh-day Adventists are eating one to two eggs daily when the American Heart Association recommends three per week. Although the time may not have come for all of us to give up the use of milk and eggs, we are still admonished that "people everywhere should be taught how to cook without milk and eggs, so far as possible, and yet have their food wholesome and palatable."—*Counsels on Diet and Foods*, p. 365. Should we not have more recipes in our repertoire that do not include these products so that the changeover when it becomes necessary will be easier?

Why not teach people to use skim milk (or at least 2 per cent butterfat milk) instead of whole milk? Or if skim milk is considered a "refined food," why not encourage people to cut down on the quantity of whole milk used? Has it ever been suggested that two egg whites (which contain no cholesterol) can be substituted for one whole egg in many recipes? Soy flour can often replace at least part of the eggs and have the same binding power.

Many of us are eating about as much sugar as the general population and even have the audacity to teach others recipes calling for large quantities of sugar under the label of "healthful cooking." Sometimes we substitute equal quantities of honey or brown or raw sugar and consider we have

automatically turned them into "health desserts."

Will the public accept our health principles? From our experience we have found they will, often more readily than church members: The loudest cries about "going slow" have come to us from Adventists.

I am aware of Mrs. White's counsel about taking people where they are and making health reform a progressive thing, but I don't believe we should teach recipes that are compromises.

I would recommend the following guidelines to determine which recipes to use in meatless cooking schools:

1. Does the recipe use high-cholesterol foods unnecessarily? Could they be omitted, or cut down, or a substitute used?

2. Does the recipe contain too much fat? No more than 25 or 30 per cent of your total calories should come from fat, according to the Intersociety Commission for Heart Disease Resources.

3. Does the recipe use an excessive amount of sugar? Remember that the average American in Mrs. White's day ate about 9 to 11 teaspoons of sugar a day and she considered this too much. Today Americans average 32 to 35 teaspoons a day. Foods with sugar or honey should be only occasional items in the diet. Why should we give desserts such a prominent place? With the number of diabetics and obese people in America, we should offer some no-sugar desserts.

4. Does the recipe contain any questionable ingredient that we should later teach them not to use (for example, hot spices and seasonings, vinegar, baking powder, yellow cheese)?

5. Does the recipe contain quantities of refined flour, or are we teaching by example the value of whole grains?

6. Is the recipe generally too high-calorie or would it contribute to a weight problem in many people?

Finally, let's be sure of facts taught at cooking schools. Probably more untruth and myth is written on the subjects of health, cooking, and weight reduction than on any other subject. Are we reflecting some of these far-out ideas in our teaching, or do we use truly authoritative backing for what we teach? Are the sources quoted authentic?

The last two chapters of the Seventh-Day Adventist Dietetic Association's book, *About Nutrition*, will clear up many of these fallacies. Let's determine that our cooking schools shall reflect true health reform, and do their part to prevent American's major health problems. What a shame if those who accept the vegetarian way of life develop weight problems and need the services of such organizations as Veg-A-Weigh Control Program in Battle Creek! We should be teaching a way of eating that truly encourages the best of health.

DONNA PATT
Battle Creek, Michigan

Truth Understood Only by Men of Faith

We have been tracing in the book *Christ's Object Lessons* one of Ellen White's basic theological principles: the gospel commission will be completed and the return of Jesus hastened by the emergence of a quality, Christ-reflecting people who will vindicate the power, mercy, and justice of God. Such a people will eventually fulfill the prophecy, "Here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

This quality life is simply the life of faith that the Bible calls for in the lives of God's loyal children, the life that always says Yes to God under all circumstances, now and forever. Yet the development of such people and their eventual impact on society is exactly what God now waits for in the time of this earth's harvest.

In commenting on the parable of the heavenly treasure, Mrs. White urged us all: "Never give up the search until you have ascertained your relation to God and His will in regard to you."—Page 111.

Understanding God's will can be done only by the man of faith because finding truth is more than collecting Biblical information. Sin is the opposite of faith; sin, at its heart, distrusts God and argues with His will. "Disobedience has closed the door to a vast amount of knowledge that might have been gained from the Scriptures. Understanding means obedience to God's commandments."—Page 112.

The misunderstanding of faith (by equating faith with doctrinal belief), has led to a distortion of every doctrine in the Christian church during the past 2,000 years and continues to divide every church in Christendom today.

Ellen White's understanding of faith is especially timely and refreshingly Biblical: "Faith in Christ as the world's Redeemer calls for an acknowledgment of the enlightened intellect controlled by a heart that can discern and appreciate the heavenly treasure. This faith is inseparable from repentance and transformation of character. To have faith means to find and accept the gospel treasure, with all the obligations which it imposes."—Page 112.

Such a faith "imparts power. The experimental knowledge of God and of Jesus Christ whom He has sent, transforms man into the image of God. It gives to man the mastery of himself, bringing every impulse and passion of the lower nature under the control of the higher powers of the mind."—Page 114.

The Pearl of Great Price

In the parable of the pearl, Ellen White took the opportunity to restate the Christian's priorities, especially for those who should sense the urgency of living in what could be the "last generation": "But Christ as the precious pearl, and our privilege of possessing this heavenly treasure, is the theme on which we most need to dwell. It is the Holy Spirit that reveals to men the preciousness of the goodly pearl. The time of the Holy Spirit's power is the time when in a special sense the heavenly gift is sought and found."—Pages 118, 119.

The gift to be sought as hidden treasure is all that is

embodied in a personal relationship with Jesus—the gift of a Christlike life. The gift is not, in this sense, the Holy Spirit—the Holy Spirit is the agent that awakens interest in and makes possible the development of this Christlike life.

Of special interest for last-day Christians is the fact that some generation before the end of time will repeat the experience of the early church who saw the Christ of glory in the Jesus of Nazareth and whose "only ambition . . . was to reveal the likeness of Christ's character, and to labor for the enlargement of His kingdom. . . . These scenes are to be repeated, and with greater power. . . . The Spirit awaits our demand and reception. Christ is again to be revealed in His fulness by the Holy Spirit's power."—Page 121.

"Things New and Old"

Building on some of the lessons taught in the mustard seed parable, Ellen White affirmed again, in developing the meaning of the parable, "Things old and new," the progressive development of truth: "In every age there is a new development of truth, a message of God to the people of that generation. The old truths are all essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new."—Page 127. Her own fresh insights into Biblical truth and application serve as an excellent example of unfolding truth.

The principle of constant growth also applies to the personal life, making increasingly effective the Christian's ability to witness with force and freshness; all this is the test of whether "the truth as it is in Jesus" is a personal reality.

The primary focus of the Christian's study should be the life and work of Jesus: "As the life of Christ and the character of His mission are dwelt upon, rays of light will shine forth more distinctly at every attempt to discover truth. Each fresh search will reveal something more deeply interesting than has yet been unfolded. The subject is inexhaustible. The study of the incarnation of Christ, His atoning sacrifice and mediatorial work, will employ the mind of the diligent student as long as time shall last; and looking to heaven with its unnumbered years he will exclaim, 'Great is the mystery of godliness.'"—Page 134.

For these reasons, a clear understanding of why Jesus came to earth and how He lived a sinless life in fallen, human nature is essential for those who want to participate in that group who "reflect the image of Jesus fully" (*Early Writings*, p. 71).

H. E. D.

(To be continued)

Making God in Man's Image

More evident today than in Isaiah's day is the human propensity to deny, emasculate, nullify, and twist the truth. More aggressively and plausibly than ever before, men "call evil good, and good evil"; they "put darkness for light and light for darkness" (Isa. 5:20, R.S.V.).

God's ancient complaint "unto the wicked," "Thou thoughtest that I was altogether such an one as thyself" (Ps. 50:21), could at no time in history be more aptly applied than to today. In the beginning, the Creator made man in His image (see Gen. 1:26). Ever since sin, however, men have sought to make God in man's

image. It represents a tragic reversal: God debased to the realm of darkness, instead of man looking and reaching up to the realm of eternal light.

Asaph's picture in Psalm 50 most certainly has a current application; but Darwin's popularizing of evolution gave explosive power to the philosophical urge to reinterpret God and thereby provide new and nasty shapes to what is sometimes referred to as "the God hypothesis." The theory propounded a view of God that has had devastating results. Prof. Pierre L. Du Nouy wrote that primitive man "created a new being, fictitious, powerful, to whom he attributed all the human passions: anger, hate, jealousy. This was perhaps the first God."—*Human Destiny*, p. 167. He continued: "When one reflects that [there is] no appreciable difference at that time between the life led by the bear, the mastodon, the tiger, and man, one cannot help being profoundly impressed by this unforeseen chasm which from then on has deepened day by day."—*Ibid.* This "chasm" between man and other creatures is the fact of man's awareness of God and of his own spiritual aspirations. Man is credited as the creator of this "chasm." He evolved his own concepts. Man has full credit for the "God hypothesis." But the theory logically leads to lack of certainty about God—even His existence—and reduces all concepts of God to the realm of human invention.

Hence today's situationalism. Although not a completely new phenomenon, modern Christendom is steeped in it as never before.

This is one of the more tragic results of departure from God's Word. When "Thus saith the Lord" is rejected and replaced with: "Thus say the theologians," or "Thus say the university professors," or—more commonly—"Thus do I think," this is the sure way to uncertainty and eternal loss.

Vital for Salvation

The right understanding of God is vital for salvation. Said Jesus: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). The practice, therefore, of interpreting the nature of God in terms of human theory or personal opinion forfeits all prospect of eternal life.

Worldly-wise thinkers of Zephaniah's day were also notably guilty. Therefore God, through His servant, gave the warning: "I will . . . punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will he do evil" (Zeph. 1:12). These guilty men, incidentally, were not "outsiders" in the religious sense. They were Israelites who should have known—and, in fact, did know—better.

Here is an attempt to remold God in man's image, to present a picture of God in terms of man's opinion. Neither the fact nor greatness of God is denied, but He is presented as detached, unconcerned, a condoner of evil; His role as Judge is not merely questioned but confidently denied.

The fatal error continues today. How can it be otherwise when God's Book is belittled, even by theologians, as mythical, defective, a human product, and therefore not to be accepted as either infallible or authoritative?

But how do members of the remnant church relate to the age-old trend of remolding the image of God in terms of private opinion or current philosophy? They have not the slightest problem as long as they cherish and nurture their conviction that the Bible is indeed "a lamp unto . . . [their] feet, and a light unto . . . [their] path" (Ps. 119:105).

Danger comes when we condone lower standards of living. It is possible even for church members to "re-

mold" the image of God when they tacitly—or, occasionally, openly—suggest that God "winks the eye" at, for instance, marital infidelity, laxity in Sabbath observance, inborn weaknesses, such parental failures as omitting family worship, unbalanced personal programs that leave little or no time and certainly no energy for private Bible study, real prayer, or evangelistic service, and so forth. While ours is a God of infinite love, it is mercifully affirmed that He "will by no means clear the guilty" (Ex. 34:6, 7).

On the other hand, some of God's saints are more prone to reshape the divine image in terms of severity. They set a limit on His pardoning grace. They have an obsessional conviction that their personal unworthiness is beyond the reach of divine mercy. They are so desperately critical of themselves, that they warp the image of God. Record has it that there was a time when Martin Luther was guilty of this very thing. Yes, he believed in the forgiveness of sin; but he could not accept the forgiveness of Martin Luther's sin.

J. B. Phillips records a list of gems he discovered when translating the New Testament. "The beat" of these new discoveries, he writes, was 1 John 3:20. This text is the answer to "the tyrannical super-Me" that "has no mercy on myself": "If our heart condemn us," writes John, "God is greater than our heart, and knoweth all things." This, says the translator, is a "salutary rebuke to our assumption that we know better than God! . . . It is almost as if John is saying, 'If God loves us, who are we to be so high and mighty as to refuse to love ourselves?'"—*Ring of Truth*, pp. 71, 72.

Since life eternal depends on a right knowledge of God, and at a time when this knowledge has never been more subjected to devastating reinterpretation, it is consoling and essential to remind ourselves that Jesus has the answer and, in fact, is Himself the answer: "He that hath seen me hath seen the Father" (John 14:9).

R. D. V.

Three Steps to Victory

Continued from page 2

His love, upon the beauty, the perfection, of His character. Christ in His self-denial, Christ in His humiliation, Christ in His purity and holiness, Christ in His matchless love—this is the subject for the soul's contemplation. It is by loving Him, copying Him, depending wholly upon Him, that you are to be transformed into His likeness."—*Steps to Christ*, pp. 70, 71.

Most Christians spend too little time with Christ. Instead, they occupy themselves with analyzing their emotions, examining their feelings, looking at their neighbors, watching sin-glorifying TV programs, reading secular literature, and aping the fashions of the world. Small wonder that they have so little spiritual power. Small wonder that they bear so little resemblance to their Master. They need to look to Jesus. They need to meditate on His life, and follow His ministry for them in the heavenly sanctuary.

Has not the time come for every church member to heed the counsel of the True Witness to the church of Laodicea (Rev. 3:14-19)—"Buy of me"? Has not the time come for Christians to be like Christ? Today the Saviour knocks on our heart's door. Let us invite Him in. And let us develop with Him such an abiding, permanent relationship that we shall be overcomers. How sweet is the promise, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (verse 21).

K. H. W.

The Double Sin—4

After the Breakup— Then What?

By REBECCA M. BRADSHAW

ONE PSYCHOLOGIST has said the reason couples do not stay married in the United States is that "Americans refuse to be unhappy." But if intolerance for unhappiness in marriage is a guarantee for happiness without it, why are there so many brokenhearted divorced persons? On the contrary, misery is nearly always multiplied a hundredfold with divorce, for at least half of the partnership.

One of the greatest desires a person has is to be happy with the person he loves, and probably one of his biggest disappointments is to love someone who does not love in return—whether before or after marriage. Everyone likes to feel wanted by someone. First it is by a mother and father, brothers and sisters, next by friends, then by husband or wife, and finally by children and grandchildren, in just about that order.

The way we adjust to life depends a great deal on how we have been able to relate to those we love. Our ability to find happiness stems in some measure from childhood relationships with family and friends, for love is the key to the heart from the cradle to the grave.

But when the bottom drops out of everything because of a marriage failure the world seems cold and heartless. Most people are unprepared for the blank wall against which they have suddenly come. Happiness must now be found outside of marriage. But how? After the breakup, then what? These are questions that are forced upon them because of divorce.

The saying "It is better to have loved and lost than never to have

loved at all" doesn't seem to apply to divorce. For no matter how unhappy the partnership may have been, the deserted person was used to being with someone, and now there is no one. He or she feels forsaken, not only by a mate, but often by friends and society as well. This feeling of rejection bores deeper and deeper into the heart because of the fierce blow that has wounded both pride and self-respect.

Perhaps remarriage would violate the Lord's specific commands. Even though one mistake has been made, it would be foolish to make another. Those struggling with the two-wrongs-don't-make-a-right decision should remember that peace of mind, a clear conscience, and being right with God and man are worth the sacrifice.

Often a loss of interest in everything follows divorce, and, as one writer expresses it, you may have "plenty to live on, but nothing to live for." Don't allow this feeling to push you over the brink. If there were no possibility of changing such an unhappy status, life would be unbearable indeed. But it is possible.

Others have been through the experience and somehow pulled themselves together enough to start life over with some degree of success. True, the one thing in life they wanted most is gone. But life does not end there, at least not physically. And it must not end mentally or emotionally either, though it is a real struggle at first to keep going.

Most important is a close connection with God and the church. We do have a loving Saviour who hears every earnest cry for help, every genuine plea for guidance. And what a merciful heavenly Fa-

ther He is to ask us to live only one day at a time! As one poet has said:

"The love of God has hung a curtain around tomorrow

That His blessings we may not see, nor trouble borrow."

Those who have been able to derive a measure of happiness after their world caved in can perhaps offer something worthwhile to the ones who are just facing the ordeal. They might begin by saying to allow plenty of time for the period of adjustment, and not to expect too much too soon. They might say that you are a failure *only* if you stop trying. And that a determination to build a new life in spite of obstacles is the only hope for achieving any kind of permanent happiness.

While all this is true, a person also needs a concrete reason to get up in the morning, some good reason to face each new day until the wound starts to heal. You may believe intellectually that "the sweetest pleasures arise from difficulties overcome," but what you want to know is how to take the first step toward overcoming these difficulties. One vital step is the *will* to be happy in spite of what has happened and to have an interest in living.

Children May Add to the Problems

Unless there are children at home, time is apt to hang heavy on your hands at first. Children are company, and they are certainly a reason to get up in the morning, but also they can add to the problems. And don't forget, *they* are suffering too. For, if the parent who keeps them must work, he or she is faced with the necessity of leaving them elsewhere. Thus other hard-to-solve problems arise, until it is difficult to say which is the

Rebecca M. Bradshaw is a pen name for a retired worker living in California.

harder—to suffer the loneliness without children or to face the innumerable problems with them.

Solitude is a poor companion if you are not at peace with yourself, for it is easier to brood over troubles when alone. So be with other people as much as possible. True friendship works wonders for loneliness. Sometimes new friends are even more understanding than the old. You might search out other lonely people, who are often no farther away than next door. This might prove only that misery likes company but it just might prove the beginning of a wonderful friendship too!

Some people have found happiness through working, even though they may not need the money. Many charitable organizations are literally crying for volunteer help, so no one needs to sit around idle. The church is an endless source of activity for those who really want to work unselfishly. There are souls to save, and in helping save others you will help rehabilitate yourself.

Others find great satisfaction in hobbies. Whatever the hobby—painting, music, gardening—it can be a satisfying substitute for companionship when days or nights are long. There is something about working creatively with the hands that tends to heal the heart. And hobbies do take away the sting—at least temporarily.

But it takes more than hobbies to heal the bitterness that may be welling up inside over a broken

marriage. The divorced person has a special brand of problem that no one else must face. If only it could be realized sooner, however, that the best revenge is to forget the wrongs done us, life would be free of remorse and unpleasant memories much sooner.

Praying for those who have wronged you is bound to strengthen your own Christian experience. Good spiritual books and the study of God's Word are a must when life has lost its meaning. Also, nature is a storehouse of surprises that are a healing balm to the soul. Hiking or watching good nature programs and travelogs on TV is another excellent medicine. Through such communion with the One who created all these things, the lowest spirits are refreshed and uplifted.

In going through the various stages of loneliness, there are times when there is little anyone can do to help. At such times you might try talking with a Christian psychologist or your pastor. Their suggestions could prove beneficial, even revolutionary to your thinking and pattern of life.

Another plan that has worked for some is to make a written list of everything you still have going for you. In other words, count your blessings. Compare this list with those things that were lost, and don't be surprised if the blessings outnumber the losses on the other side of the ledger.

Then make a list of what you

would like most to do, such as a trip to see some relative or friend, learning to swim, to play tennis, or to knit a suit—anything to look forward to. Plan to carry out—or at least to start—one of these projects immediately. Don't put it off. Such changes in a regular routine of get-up-and-go-to-bed, go-to-bed-and-get-up, can be a starting point toward the new life alone.

New Interests

Something else that might also be helpful is writing down the ways you would like to change yourself into the new you. For instance, you have always wanted to become a writer or musician but never had the time or the chance. Now you have the time, and if you want it badly enough, you will find the chance. A new interest builds a new life and, ultimately, a new you.

A club for singles, known as Philosda, has been organized within the denomination, and has filled a place for many. This club is not only for marriage dropouts, it is for all single people. And while it does not fit the needs of everyone, it has helped thousands who are now members. Varied activities for the different age groups, plus charitable projects sponsored by many of the chapters, make it worthwhile as well as interesting to those who belong.

With all these suggestions for happiness for the divorced person, there can be no guarantee against loneliness. If this kind of insurance were possible, millions of dollars would have been made long ago by the lucky company that carried such a policy, for there are millions of desperately lonely people in the world.

In fact, a person is less alone in loneliness than in any other situation in life. It is consoling to know that our heavenly Father is watching over each solitary heart, giving peace of mind amid the ever-increasing problems of a troubled world.

No matter how lonely our lot may be on this earth, He has a beautiful plan for us in the new earth. We know that anything we have suffered here will seem as nothing then. In looking back on trials and heartaches, we will not recall a single one worth remembering. But we will have learned through these trials that no one is really alone when God is there, "For he hath said, I will never leave thee, nor forsake thee" (Heb. 13:5). □

(Concluded)

THE WEB

By GLORIA REYNOLDS

THE MORNING had been hectic. The usual routine was totally disrupted. Rocky needed his coat mended and, being the family procrastinator, had told me of it five minutes before I was to drive the children to school. Colleen couldn't come up with a dress to take the place of the one on which she had spilled her breakfast milk. Someone had misplaced Helen's books and she was sure she hadn't done it.

Then came the scramble for the car—which didn't start. I got out to see whether I could fix it and looked under the hood. Nothing wrong that I could see. I was sure we would be late now. I walked around the car and the tears came.

"Oh, God, why? I tried to have everything organized and now there may be trouble over their being late and just everything. Oh, why can't things run smoothly for me?"

I turned to get back into the car to try again and dropped the keys. Stooping to pick them up, I noticed a tangled spider web in the grass. It seemed to be woven every way and had no pattern. I mused, "Well, I suppose it makes sense to the spider who made it."

Suddenly my life took on a new dimension as I recognized an answer to my questioning conversation with God. Both the web and my life made sense to their respective makers! With a refreshed, relaxed, and "cared for" attitude I started the car and we were on our way. The lateness didn't matter. God had spoken to my heart.

Jungle Chapel to Be Built in Dao Village, Philippines

By J. H. ZACHARY

DAO is a very remote village in the Philippines. After a two-and-a-half-hour ride we parked the jeep at the end of the road. Villagers from Dao excitedly crowded around the heavily loaded vehicle. They had been awaiting our arrival for two days. Each one picked up a bag, box, carton, chalk board, or stove in preparation for the three-hour hike to the new mission school.

The jungle path followed a river back up into the hills. At first we tried to keep our shoes and clothing dry, but soon we were wading almost knee deep through muddy spots on the trail and almost waist deep through the river—which we were to cross 20 times before reaching Dao.

This was my second trip to this village. The first time I went in response to a request from the chief that Mountain View College build a mission school in his barrio. On this trip we were taking in a second load of supplies; two student missionaries had brought some supplies with them three weeks earlier.

J. H. Zachary is chairman of the Bible Department at Mountain View College, Philippines.

Santos Mambras, the student leader, told of 83 students enrolling for classes. Dao villagers had been waiting for a teacher for two years and had already built a school building. A spacious yard had been cleared of all the jungle growth. Earthen steps had been cut into the bank in front of the building. Stones had been laid in careful rows to mark paths, and flowers were beginning to grow. Four crude classroom desks had been constructed, and plans had been laid to build the remaining 79.

Dao is a heathen village. The Manobo people here still worship the spirits. When sickness or trouble comes their way the *dato* (chief) offers chicken sacrifices to appease the evil spirits. From other contacts with them I was familiar with the sounds of their music and dances. How pleasant it was to hear the words, "Somewhere beyond the blue," coming from the schoolhouse. The children had run on ahead. They were eager to display their new ability to sing a Christian song. Santos and Reuben Agua, his companion, are beginning a process that will change the lives of the people of Dao.

About two city blocks from the mission school we visited the temporary

living quarters of the two student missionaries. There I was introduced to Mrs. Mantuguan and through a translator listened to her thrilling story.

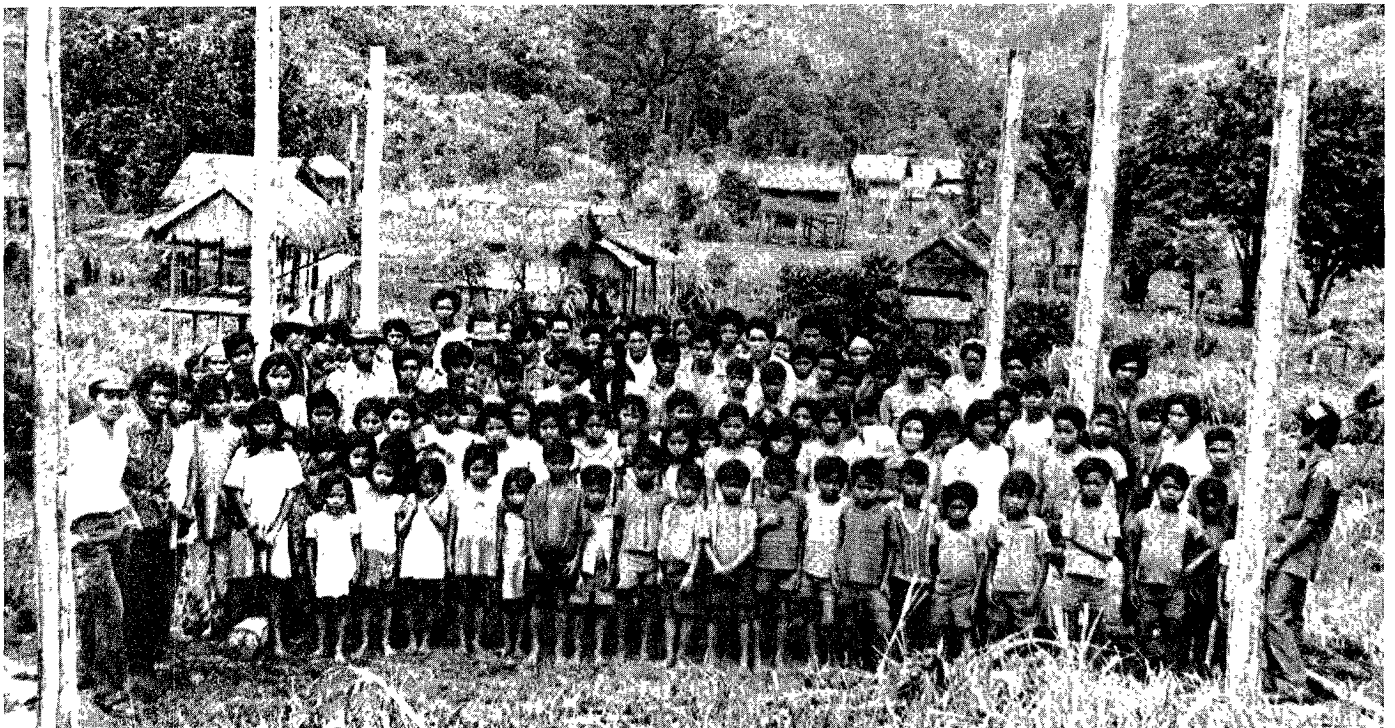
Almost three weeks earlier she had seen a lovely Being come to her in a dream. She recognized this person as a Being of great authority. She felt He was God. In her vision He was standing beside the new mission school. He told her, "You must bring your children to this school. The teachers will train them to become godly men and women."

The scene changed. Now she seemed to see two beings, one good and one evil. With the good one she saw a long line of people. They were happy. Their faces seemed to glow with joy. She looked at the line of people standing near the evil one. What a difference! She cringed under their evil glances. Then she saw a frightening thing: In the midst of the bad people were her own children!

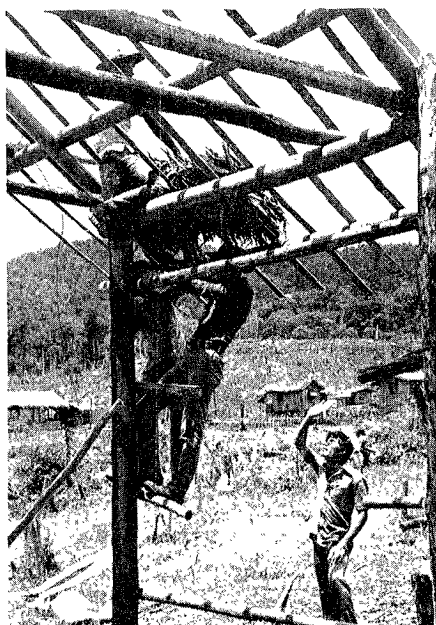
The dream awakened her. What did it mean? Were her children to grow up to be bad people? Then she realized the two dreams were really one. God wanted her to send her children to the mission school so they would grow up to be good people. That very night she made up her mind to move closer to the school.

At the time of my visit she and her family already had moved. When she told the people of Dao her story, they resolved to have their children trained to be good people also.

Reuben and Santos were eager to show me the site of the new church. They led the way to a little rise over-



Dao villagers crowd into the spot where their new jungle chapel will be built when funds are available. Note their homes in the background.



Students from Mountain View College thatch the roof of a new jungle chapel in Tandankol, a village in a barrio near MVC.

looking Dao, where the ground had already been leveled. Six posts were in place. The villagers crowded into the space between them. What a wonderful sight! Approximately 150 people—all spirit worshipers—standing on the site of a new Seventh-day Adventist jungle chapel. There was no prejudice. All were eager to learn of Jesus. All were eager to help build the church in their village.

Reuben later told me that a few of the villagers had visited Dampaan, Mountain View College's first mission school (see REVIEW, October 25, 1973). They wanted the same kind of mission school with a clinic, school, teacher's home, and church.

"Even before we have given a Bible study on the observance of the Sabbath, all have promised to attend church services on Saturday," Reuben said. That night as I walked back to the jeep in a heavy rainfall, I thanked the Lord that Santos and Reuben were not only teaching school and building a church but also preparing a whole village for the kingdom of God.

I am writing these words during the end of April, the fourth month of 1974. Dao is the fourth new church that Mountain View College ministerial students have built this year. Never have I seen greater opportunities. We have tentative plans for eight additional jungle chapels as the Lord makes funds available. The Lord has opened doors so that we now have lots for five of these. Our goal is to attempt to average one new jungle chapel per month during 1974. The four that are nearing completion are all in dark barrios—Bugkaon, Tandankol, Catumbalong, and Dao.

We are happy that the Thirteenth Sabbath Offering overflow this quarter will come to the Far Eastern Division. We look forward to receiving our share—one jungle chapel. □



"I had a dream," says Mrs. Mantuguan, as she relates the story of how the Lord led her to Dao village, where she could send her children to the mission school that had just opened.

Famine Relief Work in Ethiopia

Continued from cover

In an area of 150,000 square miles and 5 million people, the famine (caused by little or no rain for three years) was seriously affecting 2 million people. Many of the men had left home for towns and cities, hoping to find work. Those left behind survived as best they could by digging roots and grubs from the ground. By August the number of deaths had reached an estimated 50,000. According to a report by Oxfam, a British relief organization, there were ten feeding stations in Walo province, where 600 were dying per week.

The mission's first attempt to alleviate these conditions came in the form of a truckload of 12 bales of clothing and 480 25-kilo sacks of grain sent to the Mekele area in Tigré province. Several months later Mr. and Mrs. M. Bowen, both registered nurses and employees of Empress Zauditu Memorial Adventist Hospital, drove a truckload of medicines to the Lutheran clinic in Wichale and worked with the medical team there for two weeks. The Addis Ababa hospital also sent a team to help in Asaita during an outbreak of illness, when 40 new patients arrived at the clinic each day.

At the Dessie hospital, Dr. Rolita and her husband, Ed, received permission to take all the children from the refugee camp to the Adventist hospital. Sixty sick children were crowded into an eight-bed ward, four to a bed. The remainder slept on the floor on mattresses. Ed Rolita made a nourishing porridge of ground corn, flax, and ses-

Mary Lane Anderson is a homemaker and free-lance writer living in Addis Ababa, Ethiopia.

ame seeds, which he fed them every four hours.

By the time Orval R. Scully, Seventh-day Adventist World Service (SAWS) representative, arrived in January, it had been learned that the famine had spread to four of the southern and southeastern provinces of Ethiopia. In this area drought had affected some 500,000 nomads. Because there was little or no relief work in the south at the time, the mission decided



The smile on her face shows this old woman must have gotten the corn she went to get at the SAWS distribution center in Neghele.

to concentrate its efforts in that area. By 1974 the north was reasonably well cared for with both food and medical personnel, although famine conditions still prevail.

In mid-February, the mission sent two police trucks to haul 140 quintals (one quintal equals 220.46 pounds) of mission-bought corn to Neghele. SAWS teams from our college at Kuyera distributed the grain. This first shipment was followed in March by 220 quintals in two trucks. When 13,000 people had received their portion of corn, the SAWS team had to turn away empty-handed those still waiting. Each week for several weeks the same people returned for their ration, but those helped represent only a fraction of the 170,000 suffering in the Neghele district alone.

Beaming Response

During a visit to Neghele while the second load of corn was being distributed, we saw firsthand the response of the people. One old grandmother, who told me she was between 90 and 100 years old, had walked more than an hour to get her corn. With face beaming, she followed me around as I talked with others still hoping to be among the 13,000 to receive corn.

A church member from Addis Ababa was so touched by a plea from a father whose children were starving that he has promised to send two of his own trucks into the area—one with grain and the other with fuel to be used by the mission in further distribution projects.

Also in February, the Christian Relief Committee requested the Seventh-day Adventists to take \$100,000 Eth. in CRC funds to buy 6,000 quintals of corn and build storage facilities for the grain at Kuyera. This grain will be used by groups and organizations (including Adventists) who wish to give relief.

In March the vice-governor of Bale requested the church to cooperate with the government in the distribution of 30,000 quintals of corn in the area.

The governors of both the Neghele and Bale areas are most anxious for the church to work in their districts and are very appreciative of any aid offered.

Many orphans are left homeless as a result of the famine. To compensate for this in a small way, the Ethiopian Union has agreed to set up a child-care home in Kuyera for 20 children between 3 and 5 years of age. This home will be established as soon as possible at an estimated cost of \$15,000 for the first year and \$10,000 for each year thereafter. When funds become available, a similar home will be connected with the school at Akaki.

To lead out in the mission famine relief program, Gebre Michael Felema has been appointed director and Edward Rolita, administrator. Although Elder Scully has returned to the United States, the mission's famine relief program is continuing to be of service to the starving people of Ethiopia. □



This young mother, who told SAWS officials she was 20, has five older children besides this year-old baby, for whom she asked food.



A few of the 13,000 who received corn from the SAWS team, squat and wait their turn in line.

NORWAY

Publishing Workers Meet in Oslo for Institute

The Norwegian publishing family—literature ministers and staff members of the Norwegian Publishing House—gathered in Oslo recently for their 1974 publishing department convention.

The literature force in Norway is increasing steadily. In 1973, 46 foreign students spent their summer canvassing in the country. Publishing house sales in 1973 totaled more than 4 million Norwegian kroner, representing a 12 per cent increase over 1972, and many baptisms were realized from this evangelistic outreach. The range of books sold in Norway is a well-balanced blend of doctrinal books and health and educational literature. The planning and production of Spirit of Prophecy books is always taking place.

The Norwegian Publishing House (Norsk Bokforlag), oldest publishing house in Europe, is well organized and is staffed by capable personnel under Olaf Vetne, general manager. However, there is great need for expansion. A new two-color offset press and a new location for the institution are under constant discussion.

Norway boasts a stable and progressive publishing program. Each of her three conferences has a publishing department secretary, under the guidance of the union publishing secretary Kaj Pedersen.

J. T. KNOPPER
Publishing Secretary
Northern Europe-West Africa Division

WASHINGTON, D.C.

N.A. Church Schools Report Higher Enrollments

While public school enrollment has been on the downward trend in North America, Seventh-day Adventist schools enrolled 613 more students in grades 1 to 8 for the 1973-1974 school year than were enrolled for the 1972-1973 school year. The total number of elementary schools is now 944, including 22 new schools with 3,302 teachers, teaching 51,603 children.

"Where are your children?" asked Ellen White in 1900. "Are you educating them to discern and escape the corruptions that are in the world through lust? Are you seeking to save their souls, or are you by your neglect aiding in their destruction?"—*Testimonies*, vol. 6, pp. 195, 196.

If Ellen White asked those questions of parents in 1900, what do you think she would say 74 years later? May we always remember that, "No other work committed to us is so important as the training of the youth, and every outlay demanded for its right accomplishment is means well spent."—*Education*, p. 218.

ETHEL YOUNG
Associate Secretary
Education Department
General Conference

College of Technology Established at Andrews

By DAVID BAUER

A COLLEGE OF TECHNOLOGY will begin operation at Andrews University in September, 1974, according to Richard Hammill, AU president. William W. Davidson, chairman of the department of technology and industrial education at AU, has been appointed dean of the new college.

The College of Technology will be the only one of its kind in the denomination. It will include the center for occupational education, the department of industrial education, the department of engineering, and one new department—industrial and engineering technology.

Four new degrees will be offered by the College of Technology. Two-year programs leading to the Associate of Industrial Technology degree or the Associate of Engineering Technology degree will be offered, as well as four-year programs leading to the Bachelor of Industrial Technology degree or the Bachelor of Engineering Technology degree.

The new college will continue to offer the Bachelor of Science degree in industrial education, with 12 areas of teaching specialty. In addition, the center for occupational education will offer 26 concentrations.

"We want to provide a well-integrated spectrum of technological educa-

David Bauer is director of public relations at Andrews University, Berrien Springs, Michigan.

tion, related to the broad scope of modern industry," said Dr. Davidson.

"In addition, we want to provide a logical 'ladder concept' progression in technological education by accepting a student at his level of ability and interest, and providing him the opportunity to advance to his point of optimum benefit in one-, two-, four-, and five-year programs."

Dr. Davidson holds Bachelor of Science in civil engineering and Master of Science degrees from Ohio University, and a Ph.D. from Pennsylvania State University. Before coming to Andrews in 1970, he taught at Ohio University, Pennsylvania State University, and is a registered professional engineer in Pennsylvania and Michigan.

More Vocational Emphasis

"At a time when vocational and technological education are being looked upon with greater favor by youth and adults, both AU and the Board of Higher Education of the General Conference felt that more emphasis was needed on these within the Adventist Church," said Davidson.

The Associate of Industrial Technology degree is offered with four concentrations—architectural drafting technology, building construction technology, graphic arts technology, and mechanical technology.

The Bachelor of Industrial Technology degree has the same concentra-

tions as the associate degree except that a concentration in architectural drafting technology is not available.

"A number of students who take industrial education at AU are not really interested in teaching," said Dr. Davidson. "They want a Baccalaureate degree with a technical concentration and option in business. The new Bachelor of Industrial Technology degree will parallel the Bachelor of Science major in industrial education, but will prepare students for employment in business or industry."

The Associate of Engineering Technology degree will offer concentrations in electronic engineering technology and mechanical engineering technology. The latter program will also offer heat power and mechanical design options.

The Bachelor of Engineering Technology degree will offer a concentration in architectural engineering technology with three options available—design, construction, and plant management. Dr. Davidson noted that a registered architect will teach in this program.

According to Harold Lang, chairman of the AU engineering department, the engineering programs at Walla Walla College and Andrews will appeal to individuals with different interests.

"The Board of Higher Education decided that Walla Walla would continue to offer a four-year professional program while AU offers a four-year technological program," he said.

"With the new college," he said, "AU will be able to make a definite contribution to strengthen and give flexibility to existing programs in sister colleges by cooperating to provide options for students who would be interested in an established transfer program." □

Bella Vista Patient and His Wife Are Baptized

Henry was having a hard time, even though he had a good job with a collection agency. His employer had told him that if he didn't stop drinking he would be dismissed. So he tried to keep his employer from knowing that he was drinking. He had trouble at home too, because his wife, Betsy, became concerned every time he went out that he wouldn't get back safely.

One day Henry's employer caught him drinking while in the company car. Forthwith, Henry was dismissed. With this restriction gone, it was easy now to drink more without a feeling of interference. Before long his drinking was out of control. Often he became "dead drunk."

His wife and family, anxious about his condition, took him to the local hospital at San Germán, Puerto Rico, but because of a union strike by the nursing personnel he could not be admitted. They continued on to the big government hospital in Mayagüez, but this hospital was full and recommended that they take him to Bella Vista Hospital.

At Bella Vista, the attending Christian physician realized that Henry needed rehabilitation more than medication and referred him to the chaplain.

During his two-week stay in the hospital, Henry had several interviews with the chaplain, who offered to continue helping Henry find a better way of living. Henry

and Betsy gladly accepted this offer. They set up a schedule for the chaplain to study with them on Sabbath afternoons.

Betsy's parents took the couple into their home and provided Henry a job, caring for the family gasoline service station.

The first course the couple studied was Abundant Living. Betsy and Henry were enthusiastic and did four lessons a week. Upon completing this course, they continued with the Bible Speaks course. This was something new to them, and they accepted it wholeheartedly. During the lessons they felt free to ask many questions, and by the end of this series of studies they were thinking seriously of being baptized. When Henry decided to be baptized, he knew he would have to arrange not to work on Sabbaths. When he did, he found the Lord had prepared the way before him and there was no problem.

By this time they were well into the Maranatha or prophetic Bible lessons and were eager to be baptized. On February 23, 1974, just five months after Henry's admission as a patient to Bella Vista Hospital, Betsy and Henry were baptized and received into the fellowship of the Seventh-day Adventist Church.

ALVIN J. STEWART, *Chaplain
Bella Vista Hospital*

Bolgatanga Company Is Voted Church Status

The Bolgatanga church in Ghana was voted into the Seventh-day Adventist sisterhood of churches on December 14, at the North Ghana Mission constituency meeting in Kpandai.

Bolgatanga is the second largest town in northern Ghana, with a population of 19,000. A group of Seventh-day Adventists has been worshipping there on Sabbaths for almost ten years.

On Sabbath, November 17, every member voted for and witnessed the acceptance of Bolgatanga's company into a full-fledged church.

In his sermon, J. M. Hammond, president of the North Ghana Mission, challenged the congregation to be "born-again Christians." He later examined 27 candidates for baptism.

Ministers from the local Pentecostal and Southern Baptist churches also took part in the service.

E. K. ASANTE, *Pastor
Bolgatanga Church*



VOLUNTEERS RAISE FUNDS FOR NEW DEFIBRILLATOR

A new defibrillator now serves heart attack patients of St. Helena Hospital and heart patients of St. Helena Hospital and Health Center, Deer Park, California, as a result of volunteer efforts in the hospital's Bargain Bazaar.

Above, Clarence Miller, Hospital president, receives a check from volunteer chairman Muriel Weaver, in payment for the new defibrillator (foreground).

Costing close to \$3,800, the new unit aids in the restarting of a patient's heart, following a heart attack. Its basic function is to provide an electric current to the heart muscles as an assist when the muscles cease involuntary operation.

S. J. FREEMAN
*Vice-president
St. Helena Hospital and
Health Center*

Dateline Washington

A Monthly Roundup of Happenings at General Conference Headquarters

By F. C. WEBSTER

INSERVICE TRAINING. During recent months the General Conference has been moving forward with a program of Inservice Training for the elected staff. Such important areas as "Techniques in Letter Writing," "How the Church Can Make Better Use of the Talents of Its Women," and "Time Management" have been presented.

Each topic is introduced by a prepared study of the subject matter, then followed by open discussion.

VISITORS' CENTER. Plans are progressing for the General Conference Visitors' Center, which will be located on the ground floor of the North Building. This area of the church's headquarters will feature murals depicting the great controversy and a color-slide presentation to lead the listener to a sense of spiritual commitment with his Creator.

The present scheduling aims toward having the initial stages of the center prepared to receive visitors by mid-summer.

NEW STAFF MEMBER. Mrs. Marion Hutchinson joined the General Conference staff recently as a secretary. Having worked for many years in the Southern Asia Division, Mrs. Hutchinson is well equipped to serve in the newly established Southern Asia Division section, which is annexed to the Treasury Department.

AVIATION. One of the standing committees which meets annually at the General Conference headquarters is the Aviation Consultant Committee. On May 7 an all-day meeting of this group convened to give counsel and guidance to entities within the church both in North America and around the world that operate aircraft in the carrying forth of their mission. The terms of reference of the committee expand to include safety orientation for workers in different areas of the church's endeavor to pilot its own aircraft. Included in the personnel of the committee are General Conference officers, staff, and laymen who are knowledgeable in the area of aircraft operation.

The use of aircraft in the spread of the gospel is one means God has provided for increasing the church's evangelistic thrust. The church urges safety precautions in all areas of its outreach so as to ensure protection of its greatest assets—the consecrated, dedicated, and well-trained people who work for the church.

COLUMBIA UNION COLLEGE PRESIDENT. Colin Standish of Columbia Union College conducted morning worships at the General Conference during the week of May 6-10. As he began his week of ministry he was introduced to the General Confer-

ence staff as academic dean of the college. But his status was altered during the week when on the afternoon of May 6 he was elected president of Columbia Union College to replace Dr. George Akers, who has accepted a call to Andrews University.

STEWARDSHIP ADVISORY. In April the meeting of the Stewardship Advisory was held in the General Conference headquarters buildings. This annual meeting brings together union conference stewardship secretaries from the North American Division.

The Stewardship Department, though among the newer departments of the church, is exerting a wide influence in teaching the broad principles of stewardship by the commitment of time, talents, and means to the cause of God.

NARCOTICS EDUCATION MEETING. Early in May a meeting of the Narcotics Education representatives was held at the South Building headquarters of the Temperance Department. This gathering made it possible for field representatives who visit educational institutions regarding the narcotic problem to become aware of the materials available for distribution, plans for producing new films, and to preview articles that will be featured in *Listen* magazine.

In addition to the Washington staff of Narcotics Education attending this seminar-type gathering were Mr. and Mrs. H. Niswonger, Harry Sparks, and Joe Hobart.

VISITORS. Pastor and Mrs. Dennis Carlson and Mr. and Mrs. Lyle Higgenbotham, along with a group of young people from the Willoughby and Brooklyn, Ohio, churches visited the General Conference headquarters recently.

While in Washington for a few days Mrs. Genevieve McCormick, speech instructor at Southern Missionary College, paid a visit to the headquarters.

Mrs. Marion Simmons visited Washington for a few days after having completed mission service in the Far Eastern Division.

Elder and Mrs. Theodore Lucas, of Fletcher, North Carolina, stopped by the General Conference headquarters while in Washington for a few days. Elder Lucas was formerly Missionary Volunteer secretary of the General Conference.

Seventh- and eighth-grade students of Delaware Valley Academy visited the General Conference recently while on tour of the Washington, D.C., area.

Mrs. Ethel Jones, teacher at the Dupont Park church school, brought her fifth-grade students on a tour of the General Conference offices.

NEWS NOTES

FROM THE WORLD DIVISIONS

Australasian

► Peter Rosenhain, of Sydney, is spending several weeks in the Western Pacific Union Mission engaged in a survey of dental care. Dr. Rosenhain is the son of Dr. G. Rosenhain, director of the Australasian Division Home Study Institute.

► J. N. Hunt, of the General Conference Publishing Department, recently attended a division-wide series of literature evangelist institutes.

► A new community health and fitness program at the Sydney Adventist Hospital officially has been named Heartbeat. R. J. Butler, cardiologist and clinical superintendent of the hospital, has been appointed director of the program.

► Ani Poeni, his wife, and three children arrived in Sydney on April 25 from the Solomon Islands in the Western Pacific Union Mission. Ani has connected with the division treasury department for approximately 12 months of in-service training. He is the first island national to be attached to the division headquarters staff.

► Colin Unobo, lay activities and Sabbath school secretary for the Sepik Mission in the Papua New Guinea Union Mission, during April and May visited several of the Australian conferences and was a delegate to the Sabbath school council which was held in Wahroonga.

► Carol Maberly has gone to the Far Eastern Division as the first Australian volunteer to serve in the Celebes. She plans to teach there for 12 months. Carol's parents, Brother and Sister Alan Maberly, were formerly missionaries in India.

M. G. TOWNEND, *Correspondent*

Trans-Africa

► The first Seventh-day Adventist dentist to open a practice in Johannesburg, South Africa, is Lynn Lawrence, of New Zealand. His office is in the church's Better Living Center, where a South African-trained physiotherapist will soon be conducting courses also.

► Andre Tredoux, principal of Anderson School in Rhodesia, and Garth Bainbridge, pastor of the Bulawayo church, were ordained to the gospel ministry during the Rhodesia camp meeting.

► Total enrollment of the three elementary schools and two academies in the Transvaal Conference in South Africa is about 400.

► The president of the Zambesi Union, H. C. Currie, assisted by Pastor Moyo, conducted a MISSION '74 evangelistic campaign in Kambuzuma, near Salisbury, Rhodesia, with an attendance of more than 1,200. Two hundred and fifty people made decisions to join the baptismal class. The union treasurer, D. E. Robinson, conducted an evangelistic campaign in the Tshabalala church, near Bulawayo, Rhodesia, with an attendance of up to 250 people. Union departmental secretaries also have conducted evangelistic campaigns during MISSION '74.

► More than 40 people signed cards indicating their desire to join the baptismal class at tent meetings held near Butterworth in the Transkei. The campaign was conducted by Elder Hoho, assisted by several workers and students from Bethel College.

► Nine people were baptized in the Republic of Lesotho recently as a direct result of TABSA evangelism. TABSA stands for Trans-Africa Bible Study Association and is a program of Bible studies in 13 languages to be played on special audio-visual units.

DESMOND B. HILLS, *Correspondent*



YUGOSLAVS READ BIBLE— GENESIS TO REVELATION

Recently the students of the Yugoslavian Secondary School in Marusevec decided to have a marathon reading of the Old and New Testaments.

Each student was assigned a portion beforehand and read it aloud in the chapel as soon as the previous section had been completed. There were always several students present to listen to this reading in public, though naturally many more were present in the afternoon and early evening.

The Bible reading began on February 25 at seven o'clock in the morning and continued nonstop until eight minutes past four in the early morning of February 27. The accompanying picture shows the last student reading the last verse of Revelation 22, 45 hours and eight minutes after the reading of Genesis 1:1.

EDWARD E. WHITE
*Education Secretary
Euro-Africa Division*

North American Atlantic Union

► On May 18, 1974, 12 young people recently were baptized into the Brockton, Massachusetts, church by Paul Peterson.

► On April 22 and 23, the Greater New York Conference participated in a Health Fair on the Old Westbury, Long Island, campus of the University of New York. The church was extended an invitation to conduct a Five-Day Plan on the campus next September.

► A long-felt need for an Adventist health-food center in the West Lebanon, New Hampshire, district has been realized, with the opening on March 25 of the Healthful Living Center and Snack Bar on Main Street, West Lebanon. It is owned and operated by Clifford and Elizabeth Guthrie.

► Leo J. Poirier, associate chaplain at New England Memorial Hospital, Stoneham, Massachusetts, was certified a professional chaplain by the College of Chaplains, a division of the American Protestant Hospital Association, on March 18.

► Mrs. Gertrude Ginn, Ladies Auxiliary president, recently gave T. O. Moore, New England Memorial Hospital administrator, a check for \$6,000, the second payment of a \$17,000 pledge by the Auxiliary for a radio and telemetry communications system for the hospital's emergency room.

EMMA KIRK, *Correspondent*

Canadian Union

► George Schafer, director of the Five-Day Plan to Stop Smoking for the Newfoundland Conference, has just completed a series of plans in the major centers of the province. The plans were given good radio and TV coverage.

► Youth rallies have been held recently in several areas of British Columbia: Victoria, Grandview, Vancouver, Rutland, Prince George, and Hazelton.

► An all-day study of the book of Daniel was conducted recently by Wadie Farag, pastor of the Lacombe church in Alberta.

► The Sabbath school of the Oshawa, Ontario, church "adopted" the town of Bowmanville and gave every home (about 3,000) a copy of *Steps to Christ*.

THEDA KUESTER, *Correspondent*

Central Union

► Nineteen members of Kansas City, Missouri, churches have branched out and formed the new Oak Grove church, situated about 25 miles east of Kansas City. The members at first rented an unused church, which is now being purchased and renovated.

► Recently the Union College evangelism class completed a series of meetings in Omaha, Nebraska. Students and laymen from the churches in the area

visited those interested in Bible studies, and as a result five were baptized. Others are continuing to study with pastors and laymen.

► Continued accreditation was granted Union College for the baccalaureate degree program in nursing, through the spring of 1980. This action was taken by the Board of Review of the National League for Nursing, following an extensive self-study and a report to the board by a team of professional nursing educators. For the past two years Mrs. Del Watson, chairman of the department, and nursing faculty have restudied the objectives and revised the curriculum.

CLARA ANDERSON, *Correspondent*

Columbia Union

► Columbia Union literature evangelists sold \$2,920,195 worth of literature during 1973, a new world record for a union conference. Pennsylvania Conference led the world field with deliveries of \$770,000. Three hundred and twenty persons were baptized during 1973 as a result of follow-up and Bible studies by literature evangelists.

► H. M. S. Richards and Bill Hoffman of the Voice of Prophecy were featured speakers at a recent precrusade evangelistic rally held at Cedar Crest College in Allentown, Pennsylvania.

► Pioneers who began Adventist work in the Dayton, Ohio, area were honored by members of the Dayton Far Hills church during a recent Founders' Day service.

► At the spring meeting of the Potomac Conference Community Services Federations, special emphasis was urged for expanding the scope of community services.

► Elsie Archer, of Parkersburg, West Virginia, has been given the outstanding Senior Citizen award for 1973 in her community.

CHARLES R. BEELER, *Correspondent*

Lake Union

► Don Whittle has just completed two Five-Day Plans in La Crosse, Wisconsin, hospitals, with a reported 32 victorious over the smoking habit.

► Mr. and Mrs. Ernst Reinhardt, Sr., members of the Sheboygan, Wisconsin, church, recently celebrated their fiftieth wedding anniversary.

► The eight students and their teacher, Charles Winans, of the Prairie View, Illinois, church school walked 15 miles on March 24 and raised \$350 for the overseas textbook fund.

► The deaconess board of the City Temple church in Detroit, Michigan, has been active this year in helping 63 individuals, giving 17 Bible studies, donating 75 hours of missionary work, distributing 500 tracts, collecting \$620 in cash donations, and giving out numerous articles of food, clothing, and furniture. Wessie Robinson is the leader.

► Recent communications from the Michigan State Department of Education list 22 seniors of Cedar Lake Academy as recipients of scholarships, both monetary and honorary, and tuition-aid grants. The total monetary awards were in excess of \$10,000.

GORDON ENGEN, *Correspondent*

North Pacific Union

► The Auburn, Washington, Rotary Club is sponsoring a foreign exchange student, 18-year-old Dominique Bongera, of Cape Town, South Africa, at Auburn Adventist Academy. She began school in January.

► A new IBM computer has been installed at the North Pacific Union Conference office. It will continue to have an increasingly important part in the work of the union by maintaining up-to-date membership lists and various mailing lists, and speeding up the paper work of various business functions.

► Eugene Rau, vice-principal of Auburn Adventist Academy, Auburn, Washington, has been named the new principal of Upper Columbia Academy, Spangle, Washington. He replaces Lee Roy Holmes, who has been named pastor of the Brewster, Washington, church.

► More than \$9,000 was raised this year by students of Mount Ellis Academy, Bozeman, Montana, to help with the purchase of a new bus for the school.

CECIL COFFEY, *Correspondent*

Southern Union

► Nearly 70 persons attended a "Fun With Food" cooking school in Knoxville, Tennessee, directed by Dorothy Christensen, assistant professor of home economics at Andrews University.

► Church members and Bass Memorial Academy students manned a store-front relief center in Hattiesburg, Mississippi, to aid 7,000 victims of the recent flood.

► Work has started on a new roof and Sabbath school classrooms for the Madison Boulevard church in Tennessee. Total cost of the project is estimated to be \$20,000.

► Kenneth Cox recently conducted a Prophecy Crusade in Paducah, Kentucky, during which 92 persons accepted Christ as their personal Saviour. Twenty-seven have been baptized. During this crusade, Pastor and Mrs. Jim Ferguson joined the Prophecy Crusade team. Pastor Ferguson will serve as coordinator of church committees and help in the visitation program; Mrs. Ferguson will be the crusade organist.

► Don Self, program manager at Southern Missionary College's WSMC-FM, was promoted to general manager of the station on June 1. James Hanum, formerly the head person at the station, now is teaching full time in the SMC communication department.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

► Antonio Sirra reports the baptism of six persons January 16 in the Peralta, New Mexico, church.

► Through the service of the mobile dental-medical clinic, more than 12,000 persons have been helped since its opening in April, 1972. During the fourth quarter of 1973 and the first quarter of 1974, 1,698 persons were tested for hypertension, 1,244 were tested for diabetes, 1,251 were screened for oral cancer, and 1,719 had teeth extracted, filled, or cleaned.

► The Texico Conference disaster van brought relief to 11 families in Sacramento and Weed, New Mexico, who lost their possessions in a forest fire that devastated countless acres of the Lincoln National Forest.

J. N. MORGAN, *Correspondent*

Andrews University

► Two off-campus extension programs were inaugurated during the winter quarter by the Andrews University department of education. Classes in supervision of student teachers were taught Monday nights at Broadview Academy, LaFox, Illinois, by Virgil Bartlett, associate professor of education. Participating teachers received credit from the AU School of Graduate Studies. An extension school for in-service teachers was held January 13 to 25 at Toronto Junior Academy at the request of the Ontario-Quebec Conference and the Canadian Union. Dr. Bartlett and Wilfred Liske, associate professor of education, taught three courses, and launched the six secondary and two elementary teachers into their in-service student teaching, which continues for three quarters.

► A center for studies and services in education has been established at Andrews University under the direction of Rudolf E. Klimes, professor of education administration. The center is designed to provide services in the area of education to SDA educational systems, public and private school systems, and other organizations. It will conduct sponsored research in education and will serve as a specialized instructional center to complement the academic programs of the AU Department of Education.

► The three leading radio and television programs of the Adventist Church combined resources to open another Andrews University centennial event, the Conference on Evangelism, May 2-5. Technical experts and script writers of the three programs produced a kaleidoscope of information and challenge employing color slides, motion picture films, and the spoken word. Songs by Del Delker were featured with the program. The conference centered around proclamatory evangelism, and emphasis was placed on methods of improving the programs offered.

OPAL YOUNG, *Communication Officer*

'Train up a child in the way he should go, and... he will not depart from it.'

For training and environment they depend on you.

We want to help by providing these games to educate and give spiritual guidance and direction to young lives.

Visit your Adventist Book Center or Book and Bible House, and watch for **Special Camp Meeting Offers*** through August 30, 1974.

Animals of the World, \$2.75
Answer, \$2.75
Bible Characters \$2.75
Bible Gems, \$2.75
Bible Geography, \$1.75
Bible Journeys #1, \$4.95
Bible Journeys #2 (available July)
\$4.95
Bible Quote, \$3.50
Bible Seek, \$3.95
Bible Seven, \$1.50

Bible Story, \$2.50
Bible Tic-Tack-Toe, \$1.50
Bible Truth, \$2.75
Birds of the World, \$2.75
Blackout, \$1.75
Bookmates, \$1.25
Denominational History, \$2.75
Flowers of the World, \$2.75
Gems and Minerals, \$2.75
Hint-a-Word, \$2.75
Musical Fun, \$2.75
Space Fun, \$2.50
Trees of the World, \$2.75
Verse-o-Gram, \$2.75
Win and Tell, \$1.75



* Postage and sales tax extra when applicable.



Health Personnel Needs

NORTH AMERICA

Cooks	Nurses, LVN
Coordntr. Schl. of	Nurses, OB
X-ray	Nurses, OR
Diet., admin.	Nurs. serv. dirs.
Housekprs.	Nurs. serv.
Ind. engr.	asst. dirs.
Inhal. thers.	O.R. techs.
Key-punch ops.	Orderlies
Lab. techs.	Painters
Mental-health nurs.	Pulm.-function techs.
grant dir.	Radiol. technols.
Nurse aides	Resp. ther. tech.
Nurses, head	Secretaries
Nurses, ICU	Speech ther.

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

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

To New Posts

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

Eradio Alonso, assistant Ministerial secretary and conference evangelist, New Jersey Conference, from Florida.

Ben Anderson, assistant pastor, Takoma Park church, Takoma Park, Maryland, from Northern California Conference.

Russell H. Argent, faculty, Columbia Union College, Takoma Park, Maryland, formerly Bible teacher, Takoma Academy, Takoma Park, Maryland.

Ronald Bettie, medical-temperance secretary, New Jersey Conference, formerly associate health secretary, Northern New England Conference.

Joseph Butler, chaplain, Hadley Memorial Hospital, Washington, D.C., from South Central Conference.

Robert H. Carter, president, Bermuda Mission, formerly pastor, Hamilton, Bermuda.

Ivan Christen, pastor, Crescent City, California, from Minnesota Conference.

Daphne Corey, office secretary, General Conference, from Home Health Education Service, Columbia Union Conference.

Leonard E. Coy, administrator, Feather River Hospital, Paradise, California, formerly administrator of Eugene Leland Memorial Hospital, Riverdale, Maryland.

G. L. Cullum, assistant auditor, Columbia Union Conference, from New York Conference.

Ted D. Decker, farm manager, Shenandoah Valley Academy, from Wisconsin Conference.

Mike Easley, assistant publishing secretary, Ohio Conference, from Carolina Conference.

Steve Gifford, pastor, Indiana Conference, from same position, Chesapeake Conference.

Arlind E. Hackett, secretary-treasurer, Mountain View Conference, formerly associate auditor, Columbia Union Conference.

Lester Halvorsen, assistant purchasing di-

rector, Kettering Medical Center, Kettering, Ohio, formerly undertreasurer, Review and Herald Publishing Association.

Arthur Hauck, chairman, department of communication, Columbia Union College, formerly chairman of speech and communication department, Union College, Lincoln, Nebraska.

Jack Henderson, assistant publishing secretary, Arizona Conference, from same position, Ohio Conference.

Dwight Hilderbrandt, associate pastor, Takoma Park church, Takoma Park, Maryland, from Florida.

Thomas A. Hill, pastor, Northern California Conference, from Allegheny West Conference.

L. D. Jaecks, pastor, Takoma Park church, Takoma Park, Maryland, from Illinois Conference.

Joyce Judefind, assistant treasurer, Southern New England Conference, formerly accountant, Southern New England Conference Association.

Gerry Lane, assistant manager of bindery, Shenandoah Valley Academy, New Market, Virginia, from Wisconsin Conference.

Paul Layman, teacher, Mayfield School, Omaha, Nebraska, from Greater New York Conference.

Lester Lorenz, teacher, Arkansas-Louisiana Conference, from New Jersey.

Tom Massengill, assistant treasurer, Ohio Conference, from Southern New England Conference.

Amelia McLean, food service director, Mount Vernon Academy, Mount Vernon, Ohio, from Arkansas-Louisiana Conference.

O. R. McLean, staff, Mount Vernon Academy, Mount Vernon, Ohio, from Arkansas-Louisiana Conference.

D. G. Medlock, manager, Adventist Book Center, Chesapeake Conference, formerly assistant manager, Adventist Book Center, Upper Columbia Conference.

Evelyn Platt, secretary, department of education, Potomac Conference, from Michigan Conference.

Howard M. Porter, administrator, Eugene Leland Memorial Hospital, Riverdale, Maryland.

Dale Sanford, principal, Montana Conference, from New Jersey Conference.

Douglas A. Sayles, manager, retail outlet for Pacific Press Publishing Association, Calgary, Alberta, Canada, formerly manager of Idaho Adventist Book Center.

Charles Thomas Smith, Jr., acting chairman, department of general studies, Columbia Union College, Takoma Park, Maryland.

Leonard Smith, teacher, C. F. Richards Jr. Academy, Potomac Conference, from Oregon Conference.

Ronald Smith, pastor, Allegheny East Conference, from Lake Region Conference.

Dale Twomley, principal, Shenandoah Valley Academy, New Market, Virginia, from Southern New England Conference.

Woodrow Whidden, pastor, Chesapeake Conference, from Georgia-Cumberland Conference.

L. Delmer Wood, treasurer, Loma Linda Foods, Riverside, California, formerly treasurer, South American Division.

Tune in to VIEWPOINT . . .

A brief editorial comment by the editors of the REVIEW. The program is broadcast weekly as follows:

KLJU (Loma Linda University)
89.7 Mhz FM Saturday, 12:30 p.m.

KANG (Pacific Union College)
89.9 Mhz FM Friday, 9:30 p.m.

WSMC (Southern Missionary College)
90.7 Mhz FM Friday, 10:10 p.m.

KGTS (Walla Walla College)
91.3 Mhz FM Saturday, 6:00 p.m.

VOAR (St. John's, Newfoundland)
1230 Kc AM Friday, 6:15 p.m.

WGTS (Columbia Union College)
91.9 Mhz FM Saturday, 3:00 p.m.

Deaths

BAKER, Maude—b. Jan. 10, 1922, Alberta, Canada; d. Jan. 31, 1974, Gridley, Calif. She was director of Emmanuel Missionary College Health Service for several years. Survivors include her husband, Allen; five daughters, Jill, Kristy, Wendy, Beth, and Mandy; her mother, Maude Fahrback; and a brother, Dr. Donald.

CLARKE, Esther Muira—d. April 14, 1974, Bulawayo, Rhodesia. With her husband, Dr. C. Fred Clarke, she had given 38 years of service to Africa as a teacher at Rusangu Secondary School, Zambia, at Helderberg College in South Africa, and at Solusi College in Rhodesia. Survivors include her husband, and two sons, Wilton and Elwood.

CUPERTINO, Mina Montiegel—b. Feb. 9, 1903, Kandern, Germany; d. April 7, 1974, Rome, Italy. She supported her husband in all his ministerial work in Europe. Survivors include her husband and three minister sons.

JENKINS, Herald E.—b. Oct. 31, 1894, Neath, Pa.; d. March 9, 1974, Glendale, California. For a time he was credit manager of Hinsdale Sanitarium and Hospital, Hinsdale, Illinois. Survivors include his wife, Helen M.; and a daughter, H. Elizabeth Bakley.

LINDENSMITH, Clarence R.—b. Jan. 10, 1903, Mildmay, Ont., Canada; d. March 16, 1974. For a time he was a literature evangelist. Survivors include his wife, Gertrude; daughter, Trudy; two sons, Warren and Ronald; seven grandchildren; seven sisters; and three brothers.

SWANSON, Margaret Ann—b. Feb. 19, 1921, Wellington, Texas; d. April 14, 1974. She taught church school for 13 years, much of that time in the Texico Conference. Survivors include her husband, Elder A. L. Swanson, pastor of the Portales, New Mexico, district; a son, Lee; a daughter, Patricia Whittaker; a grandchild; and her parents, Mr. and Mrs. Jim Cook.

Coming

Thirteenth Sabbath Offering (Far Eastern Division)	June 29
Church Lay Activities Offering	July 6
Disaster and Famine Relief Offering	July 13
Dark-County Evangelism	August 3
Church Lay Activities Offering	August 3
Oakwood College Offering	August 10
Lay Preachers' Day	September 7
Church Lay Activities Offering	September 7
Missions Extension Offering	September 14
Missions Centennial Day	September 14
Review and Herald Periodicals Campaign	September 14-October 12
Bible Emphasis Day	September 21
JMV Pathfinders	September 28
Thirteenth Sabbath Offering (South American Division)	September 28
Health Emphasis Week	October 5-12

Harris Pine Mills Sales Gain

Although economic conditions have been uncertain throughout the nation, the 1973 Harris Pine Mills sales totaled more than \$40 million—\$6 million above the 1972 figure. This was reported at the recent Harris Pine Mills board meeting in Spangle, Washington, by C. J. Nagele and his fellow officers.

The company now operates 23 plants across the United States. Nineteen of these employ 2,731 students from nearby academies and colleges. This means that more than \$2.5 million in cash flowed into these educational institutions, enabling students to receive a Christian education and providing a larger cash flow for the schools.

Two new branches will be opened soon—one in Candler, North Carolina, adjoining Mount Pisgah Academy, and the other in Battle Ground, Washington, near Columbia Academy. Connected with the opening of this latter institution are a number of very thrilling answers to prayer.

Harris Pine Mills workers are a very important segment of the worldwide evangelistic team.

ROBERT H. PIERSON

Michigan Conference Session

Michigan Conference constituents who met Sunday, April 28, at Cedar Lake, Michigan, returned R. D. Moon, president, and his complete staff of officers and departmental secretaries to their present positions for another three-year term.

Conference membership at the close of 1973 stood at 20,085, with 2,580 additions to the church during the three-year period ending December 31, 1973. Figures for the same period reveal a tithe income to the conference of \$17,221,813, and mission offerings totaling \$2,347,698.

WILLIS J. HACKETT

Summer Heshbon Excavation

The fourth season of archeological excavations of Biblical Heshbon near Amman, Jordan, will be conducted by the Theological Seminary, June 26 to August 14, with Lawrence T. Geraty, assistant professor of Old Testament at Andrews University, as director.

The expedition plans to continue excavation of a sixth-century A.D. Christian church, the "pools of Heshbon" mentioned in *Song of Songs*, the city defense system from the Biblical period, and, if possible, find some evidence of the city of King Sihon, the Amorite king of Heshbon.

OPAL YOUNG

Adverse Publicity in Texas

Action has been taken by Texas and Southwestern Union conference officials to offset adverse publicity the Seventh-day Adventist Church received in an appearance of Leon Jaworski, Watergate prosecutor, at a speaking engagement in Waco, Texas.

In protest to Mr. Jaworski's appearance and work, a few members of the Branch (Davidian Seventh-day Adventists) exhibited signs accusing him of sinister motives and actions and paraded their disapproval under the guise of the Seventh-day Adventist Church. News reporters on the scene picked up the protest and reported through United Press International that Seventh-day Adventists were protesting the attorney. The news report appeared in several parts of the country over the various news media.

United Press International agreed to release a correction story, pointing out that the protest was not planned or participated in by Seventh-day Adventists.

J. N. MORGAN

Literature Man Makes Largest Sale



Miguel A. Chollet

A literature evangelist in the East Puerto Rico Conference recently delivered the largest single order ever sold in the history of Adventist literature evangelism, according to L. A. Ramirez, Inter-American Division publishing secretary.

Miguel A. Chollet sold 1,500 volumes of *La Enciclopedia Médica Moderna*, a four-volume medical series by Marcelo Hammerly and Fernando Chaij, to the Department of Public Instruction (Education) in Puerto Rico. These books, valued at US\$33,253.60, will now be within the reach of millions of Puerto Ricans in all the public and school libraries on the island.

Mr. Chollet, an alert salesman who prospered as a race-track bookmaker before his baptism six years ago, made the sale after noticing an advertisement in local newspapers inviting suppliers of medical publications to submit quotations and samples of books.

In the same conference another literature evangelist expects soon to receive an order for 150 sets of the ten-volume *Bible Story* set for use in the schools of Puerto Rico. One of the best-selling books on the island is *The Desire of Ages*.

BRUCE M. WICKWIRE

People in the News

Kenneth A. Aplington, 77, former head of the Walla Walla College English department, died June 3 in Honolulu, Hawaii.